



# SAI LEELA



Tiger gets Salvation

# SHRI SAI LEELA

OCTOBER 1977

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## Punyatithi Festival

The Punyatithi Festival at Shirdi will be celebrated as usual from Thursday the 20th October 1977 to Sunday the 23rd October 1977. All Sai devotees are cordially invited to attend the Festival.

# SHRI SAI LEELA

( Official Organ of Shirdi Sansthan )



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## Need of the West and East

India's true culture, I verily believe, is not the superstructure of material forces of production. Here it is, as it seems to me, that Marx and many others,—his supporters and interpreters in the Western world,—have tripped. A renewal of the Spirit, I believe, is a piteous need, not alone of the West but, also, of India and other Eastern nations.

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## EDITORIAL

### Begging Alms

Our readers might remember a recent episode, that took place in the Maharashtra State, and which ultimately took a humourous turn. We are referring to the bill passed by the Maharashtra State, which made begging an offence in the State. Under this bill all persons, who were found to be begging, were arrested and sent to work on the construction of a dam, that was under construction in this state. Though all the facilities such as residence, utensils, ration etc. were provided for the beggars and though the state was dreaming about the rehabilitation of the beggars, their dream proved only to be a day-dream and the beggars, who were used to getting food without doing any work, did not like to toil, with the result all of them deserted the place and ran away. Thus ended the honest attempt of the Maharashtra State Government to liquidate the begging in this state. From time immemorial, it has been a practice in this country for the Sadhus, Sannyasis and the disabled persons to beg alms. The people at large have also never thought anything unusual in their begging, because it is usually thought to be a duty of the society to give food-grains or cooked food to these people as a charitable act or philanthropy.

Two prominent saints of Maharashtra viz. Saint Ramdas and Saint Tukaram, who lived in the seventeenth century and who were more or less contemporaries, have expressed somewhat contradictory opinions about begging alms. In one of his Abhangas Saint Tukaram said, . . . . .

भिक्षापात्र अवलंबिणे जळो जिणे लाजिरवाणे ।  
ऐशियासि भगवाने उपेक्षीजे सर्वथा ॥

(“Wretched is the life of one, who depends on the begging bowl. God should ignore such a person).

In his famous book Dasbodh Saint Ramdas wrote about भिक्षा (begging alms) as follows :-

ब्राह्मणांची मुख्य दीक्षा । मागितली पाहिजे भिक्षा ।  
ॐ भवति ह्या पक्षा । रक्षिणे पाहिजे ॥ (दासबोध दशक १४ समाप्त २)

“Begging alms is the main function of a Brahmin. He must preserve the tradition of begging alms”.

After laying down the main function thus, Saint Ramdas later on directs how much should be accepted as alms thus :-

कांही भिक्षा आहे म्हणावें । अल्पसंतोषी असावे ।  
बहुत आणितां घ्यावे । मुष्टि येक ॥

(One should beg for alms and should remain satisfied with a little. Even if you are offered a lot, you should accept only a handful).

While describing the benefits of begging alms further, Saint Ramdas has said, भिक्षे ऐस नाही वैराग्य (there is no detachment like begging alms) सकळ लोक पारखावे भिक्षामिषे (under the garb of begging alms, we should observe all the people). निस्पृहता भिक्षेपामुनी प्रगट होये (detachment from this world is expressed by begging alms) भिक्षेने वोळखी होती । भिक्षेने भरम चुकती (Many acquaintances are caused due to begging alms and many misunderstandings are removed from it).

If we examine the above quotations from the literature of the aforesaid two saints, we find that though Saint Tukaram has condemned begging, his main object is to blame those persons, who depend on begging for their livelihood like the modern beggars in most of the Indian cities. The only thing that these beggars do, is to beg and some of them also indulge in petty thefts. These beggars are thus only a burden on the society who does not get any return for the food and clothing that the society gives to these people by way of alms. Saint Tukaram was therefore quite right in condemning these parasites sucking the blood of the society, like the mosquitoes sucking human blood.

From the quotations from Dasbodh, given above, we will see that Saint Ramdas has altogether a different view about the practice of begging alms. In the beginning he says that it is one of the functions of a Brahmin. It is a part of his duty to beg alms. Though he thus includes begging of alms in the duties of a Brahmin, still he immediately cautions as to how much should be accepted as alms. Like other beggars a Brahmin should not accept any quantity of food and store it for future. He clearly says that if after requesting for alms, a large quantity is offered, only a handful should be taken and not the whole. He has also said that a person begging alms is detached from this world and it is quite natural. We ordinary people are always worried and attached to this world because we are worrying for the next day. We are also worried about the food to be cooked for the day. Our worry is that the food, which is cooked may fall short or otherwise if it is not fully consumed, the remnant may be spoiled and thus wasted. We have also to see that the food-grains and other provisions for the next day, are kept ready only to day, so that we may not have to starve on the next day. While describing the other benefits of भिक्षा (begging alms), Saint Ramdas states further that because of the travel, which is required to be done for begging alms, we are able to make many acquaintances and many of our misunderstandings are cleared when we mix with the common people. As a part of advice useful for our daily life, Saint Ramdas also says that we might observe the ways and attitudes of the various people that we come across during the course of our wandering. Samarth Ramdas was not a saint who only had a religious outlook on life. While shaping people, who were having full faith in religion, he also wanted them to take interest in the worldly life. He wanted to inspire people to be religious and also national minded. It is because of this that he looked on भिक्षा (begging alms) from various points of view, unlike Saint Tukaram, who had mainly a religious outlook on life.

In the face of the aforesaid diverse opinions expressed by two famous saints of Maharashtra, we have to examine the

mendicancy of Shri Sai Baba. In Sai Satcharita Shri Dabholkar has examined this question and he writes regarding the mendicancy of Shri Sai Baba as follows :-

### THE NECESSITY OF MENDICANCY

Now to return to the question of mendicancy. A question may arise in the minds of some that if Baba was such a great personage — God in fact, why should He have recourse to the begging bowl, all his lifetime? This question may be considered and replied from two standpoints. (1) Who are the fit persons who have a right to live by the begging bowl? Our Shastras say that those persons, who getting rid of, or becoming free from the three main Desires, viz. (1) for progeny, (2) for wealth, (3) for fame, accept Sannyas, are the fit persons to live by begging alms. They cannot make cooking arrangements and dine at home. The duty of feeding them is laid on the shoulders of house-holders. Sai Baba was neither a house-holder nor Vanaprastha. He was a celibate Sannyasi i. e. Sannyasi from boyhood. His firm conviction was that the universe was His home. He was the Lord Vasudeo — the Supporter of the universe and the Imperishable Brahman. So he had the full right to have recourse to the begging-bowl. (2) Now from the standpoint of (1) Panch-soona — five sins and their atonement. We all know that in order to prepare food-stuffs and meals, the householders have to go through five actions or processes, viz. (1) Kandani — pounding. (2) Peshani — Grinding, (3) Udakumbhi — washing pots, (4) Marjani — Sweeping and cleaning, (5) Chulli — Lighting hearths. These processes involve destruction of a lot of small insects and creatures, and thus the householders incur an amount of sin. In order to atone for this sin, our Shastras prescribe five kinds of sacrifices viz. (1) Brahma-yajna or (2) Vedadhyayan — offerings to Brahma or the study of the Vedas, (3) Pitri-yajna — offerings to the ancestors, (4) Deva-yajna — offerings to the gods, (5) Bhoota-yajna — offerings to the beings, (6) Manushya-Atithi-yajna — offerings to men or uninvited guests. If these sacrifices enjoined

by the Shastras are duly performed, the purification of their minds is effected and this helps them to get knowledge and Self-realization. Baba, in going from house to house, reminded the inmates of their sacred duty, and fortunate were the people who got the lesson at their home from Baba. (Page 51-52, Sai Satcharita 7th edition 1974.)

In the above passage, Shri Dabholkar has explained fully the theory of mendicancy from which it will be seen that it is the duty of the society to provide food for the person, who has dedicated his whole life to the welfare of the society. There is one more difference between the other beggars and Shri Baba. The beggars only collect food from the society and do not give anything back to the society, except perhaps nuisance. The beggars collect the food and consume the whole of it by themselves, without giving anything to others while look at the way in which Shri Daba used to utilize the food collected by him by begging.

“The food thus collected was thrown in a Kundi i. e. earthen pot. Dogs, cats and crows freely ate from it and Baba never drove them away. The woman, who swept the floor of the masjid, took some 10 or 12 pieces of bread to her house and nobody prevented her from doing so”. (P 47 Sai Satcharita 7th edition 1974). As explained by Saint Ramdas, Shri Baba begged alms in a limited number of houses and also collected limited food. Out of the food collected by him, he consumed very little and the rest was allowed to be consumed by cats, dogs, crows etc. Thus the mendicancy of Shri Baba was also his Leela and it was done by him only to remind the people of their sacred duty. One recent saint of Maharashtra, Saint Gadgemaharaj also lived on the bread, which he procured by begging. In the beginning he would not get it regularly; but he never felt sorry for that and remained without food occasionally when he did not get bread.

Mendicancy in the case of a begger is thus a vice and it should not be encouraged, because thereby a part of the society turns into parasites, who consume the food procured by others



by great effort. In this world no one, who is able-bodied, has a right to consume food without toiling and therefore begging is really a sin against society. The Maharashtra Government, therefore, acted in the right direction in passing a bill against begging; but because of the traditional lethargy of the people in this country and our queer ideas of philanthropy, the beggars are thriving in this country and begging is a business of certain people in our country. However we must not measure all the people with the same yard-stick. We must differentiate between people and people. Though everyone who begs alms could be categorically termed as a begger, we have also to look to the whole life of a person and his object in begging. Thus the mendicancy of such saints like Ramdas, Shri Sai Baba or Shri Gadgemaharaj does not really amount to begging as in the case of beggars and it should be looked upon as a part of their life's mission to remind the members of the society of their sacred duty towards great souls like them.

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### Exhibition of Shri Sai Literature

As a part of the celebration of the 60th year of the Mahanirvan of Shri Sai Baba, it is proposed to hold an exhibition at Shirdi from the 14th of November to 21st of November 1977. Photos of Shri Sai Baba, of all size, books written in all languages on the life and teachings of Shri Baba and periodicals that are being published for spreading the Sai cult will be mainly exhibited in this exhibition. The exhibition will be open to the Sai devotees for a week. Later on this same exhibition will be held at Sai Niketan Dadar, according to convenience.

Those Sai devotees, who intend to exhibit their books, photos etc. in this exhibition, are requested to forward two copies of their books, etc to the Editor Shri Sai Leela at Sai Niketan, 804 B Dr. Ambedkar Road, Dadar, Bombay 400014, before 5th November 1977. No sale will be conducted in the exhibition.

— Editor, Shri Sai Leela

## POWER OF UDHI

One of Baba's sayings is 'come to Shirdi and take away sacks of Udhi from Shirdi'. Outwardly it appears that Baba invites His devotees from far away places to visit Shirdi and collect Udhi, which has got materialistic and spiritual value. As a student of yoga, it struck me in a different analysis.

All human beings possess two types of energies : physical and mental. Physical energy is derived by eating varieties of food and this energy is mainly useful to protect yourself and others. This energy withers out by advancement of age and may not be useful unless properly used. Mental energy, otherwise known as spiritual energy, is supreme in so many ways. A person can fast for days together only with his spiritual energy. Due to daily problems and worries we lose our energy and feel weak and any amount of eating does not help us. At that juncture we require a boost in our spiritual energy. There will be many energy spots for each person to get this energy. Some get it by seeing beautiful flowers, lovely nature, conversation with certain persons, recollecting a memorable incident in their life, reading valuable parts of scriptures (like Sundara Kanda in Ramayana, which is full of achievements of Anjaneya) and thinking of God etc. Here only Baba's quotation will act. Baba has already sacrificed all the result of His tapas and meditation to His devotees in the form of Udhi. When He invites a devotee to come to Shirdi to take away Udhi, means to reenergise the devotee and charge him with the universal power pervading at Shirdi around the Maha Samadhi. That is why each devotee returns back to his place with supreme satisfaction and experience at Shirdi, to get on in this world till that time when he wants again to visit Shirdi. The energy may be sufficient for a full life period, a decade etc., which depends mainly on his deep devotion. It is still more an experience of certain devotees to energise themselves in their own house when they look at Baba. Even now the Udhi is a universal medicine and whoever takes it with belief, no trouble can approach him.

★

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# THE SCIENCE OF RELIGION

By : Swami Chinmayananda

## The Lord of the Universe – Jagadeeswara

In the previous talk the Lord indicated His lower and higher natures. The lower aspect is the world of matter and His higher aspect is the principle of Consciousness in all living creatures.

It was also said that this principle of Consciousness, the Self, is the essential factor that sustains all the worlds of physical, mental and intellectual experiences in every living creature. In short, we found that the universe is the play of the higher through the lower nature of the Lord.

When we say the house of Kittu, or the book of Laju, we do not mean that Kittu is the house, or Laju is the book. Kittu and Laju are the owners, the possessors, and as such, distinctly different from the house or book. Similarly, the higher and lower natures of the Lord cannot be the Lord Himself. He projects Himself as the world of plurality and plays in life when His lower - nature, matter, gets thrilled by His higher - nature, Consciousness.

At first, when the student hears of this statement and digests it, he may come to realise rightly that his body - mind - intellect equipment gets enlivened to activity only when Life, Consciousness, is in him. Thus, he may grasp the significance of the statement, "Consciousness, by which the entire universe is sustained" (यद्येदं धार्यते जगत्). The "presence" of the Lord's higher-nature is in each one of us, presiding over our perceptions, feelings and thinking activities.

This is to understand little! Its implications are extremely universal and supremely all-embracing. To bring the student's

focus of attention to this fuller and ampler wealth of meaning in the simple, almost casual statement - (ययेदं धार्यते जगत्) Lord Krishna declares (VII-6) **"Please understand that these two (Prakrities) are the wombs of all beings. I am the origin and the dissolution of the entire universe"** The play of Consciousness through matter explains the structure and function of all living creatures. The entire universe of plants, animals and men are of this same single divine pattern : also of the stone-life, although in it, Consciousness does not play out, as the mind-intellect equipment has not yet evolved and emerged out from it.

Thus, the ocean itself is the waves, and the waves rise, play, and die out in the ocean alone. So too, in the Infinite Consciousness, names and forms of the universe rise, exist, play about, get worn, die and disappear. "I am the origin and dissolution of the whole universe" (अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा).

Thus, "I am the Infinite Reality and My own higher-nature plays through My own lower-nature", and this is the universe at its play! I am the substratum for the entire universe, just as the ocean is the substratum for the entire play of the waves

A student with a keen intellect cannot but accept this logical and convincing explanation when it is expressed with such eloquence. But he might ask, who controls the Supreme? What is behind Him whose natures form the wombs of the universe? Explaining that He is the Ultimate, Krishna thunders, (VII-7) **"Beyond Me, O Dhananjaya there is nothing. All this is strung on Me as a row of pearls on a thread"** There is no other "cause" for the universe other than Me. This principle of Truth is the Uncaused Cause. With reference to everything, He is the 'cause', but He Himself is 'Uncaused'. He is not the product of something else. If He were, He would be changeable and therefore finite. The Infinite knows no change.

In this Infinite Truth, names and forms are held together as "a thread holds together a row of pearls" (सूत्रे मणिगणा इव).

This simile is extremely effective. Pearls by themselves have not the same beauty as when they are strung together into a necklace. The world has its mighty civilizations and cultures, achievements and efficiencies, only when they are all harmonised together into a rhythmic whole, functioning as a great grand orchestra - - the sun pouring energy into the tiniest grass blade, the five elements, plants, animals, men, all mutually helping and functioning together to achieve the melody of existence, to produce the thunder of progress.

The unseen chord that holds all blooms together into this bouquet of the universe is Life, the Principle of Truth.

Again, individually, each of us perceives through the five sense-organs, feels with the mind, and thinks with the intellect. If these thoughts, feelings and preceptions are not properly coordinated, brilliant acts of intelligent significance cannot emerge. Consciousness as Life in us pervades them all and all our actions, feelings and thoughts are strung together on this ever-present Beam of Awareness.

Through the pearls we cannot see the string and between the pearls we recognise nothing. Yet we know that the string is within and without every pearl in the necklace. Similarly, this subtle divine Presence, within and without us, is not perceived directly by our senses, mind, or intellect. Yet, It is there for us to realise by rising above the intellect. At such moments of intuitive stillness and inner peace, we realise Him, in whom all "this is strung like a row of pearls on a thread" (मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव).

## The Supreme Indicated

In fact, finite words can never express the Infinite. Yet, all scriptures strive to express It in language. The Supreme as Cause of the universe, meaning, as God, can, to a certain extent, be

expressed in terms of the world, and our worldly experiences. But how can any sage ever express that Reality which expresses as God, world, and man?

Since words cannot directly express It, the Rishis of India employed a "contemplative - language", a language where the suggestiveness of words is employed, rather than the literal meaning of the word.

This we do even in our worldly talk. When we say, "The red ran this afternoon", we mean the red-horse ran in the race. Similarly, if I say, "My house is right on the sea", I mean that my house is nearest to the sea. Thus, in our daily conversations, we often employ the ringing notes of suggestions, contained in words and in any sequential arrangements of words.

Thus, instead of the 'dictionary - meaning' of words, sages employ in scriptures the 'suggestive - meaning' of words. This is the only way in which the Inexpressible can be expressed, the Indescribable described, the Undefinable defined. Hence the beauty of all scriptures, when you know how to read and understand them. This peculiar style is also the very spring of all difficulties in scriptural studies.

Copying from the Upanishads Vyasa defines the Infinite Reality in the Bhagawat Geeta. Says Lord Krishna, VII-8 **"I am the sapidity in water; I am the radiance in the moon and the sun; I am the OM in all the Vedas; sound in space; and manhood in men."** In short, the Infinite is the Essence in everything; "that" because of which a thing is a thing is called its **dharma**. Without its own **dharma** a thing cannot be what it is : thus radiance is the **dharma** of the sun and moon. Without radiance the sun can no longer be the sun nor the moon be the moon.

The Lord continues, VII-9 **"I am fragrance in earth; I am heat in fire; the "Life" am I in all beings; and in ascetics, austerity am I."** The Supreme is introduced here as that subtle

factor present in all, because of which things and beings are what they are. The poetic beauty of the statements is indeed awe-inspiring and mind-blasting.

Krishna indicates, VII-10 "Please understand Me as the eternal Seed of all beings I am the intelligence in the intelligent and heroism in all heroes." The Supreme is the one Source from which all names and forms have emerged. The world of forms is inherent in the Self. Just as a giant banyan tree, although unmanifest, is present in its seed. The sprouting of different *vasanas* constitutes the expression of different personalities.

Having thus indicated what the Supreme is in the system of the universe and its play, Lord Krishna labours to indicate Its presence in each and every bosom. VII-11 "I am the strength in the strong, devoid of desire and attachment. I am desire unopposed to dharma in all beings." This verse is highly meditative. The Infinite in us expressing as the Self is defined as the strength in the strong (बलं बलवतामस्मि) but a strength that is "devoid of desire and attachment" (काम राग विवर्जितम्). The "desire for what is absent" (काम) and "affection for what one has obtained" (राग) are the factors that poison 'strength' into power that tyrannises over others. Thus, in the 'strength' of Ravana, we see but the brute, the terrible, the ugly. While in Rama's 'strength' we glimpse the Godly, the righteous, the beautiful. When desire and attachment are removed (काम राग विवर्जितम्) from one's heart, the power of life, unimpeded, flows through us and the Divine Essence in us is unveiled, pure, and blissful.

Nay, the Lord goes one step further in His thirst to communicate. Everyone knows, within one's own direct experience, the force of desire. Now the Lord says, "I am desire" (कामोऽस्मि). But with a difference. I am "desire unopposed to dharma, righteousness." (धर्मविहृद्धो भूतेषु कामोऽस्मि भरतर्षभ). When desire is muddled with selfish passions and ego-centric lusts, it becomes

vulgar, ugly, ruinous. But when desire is righteous, to serve others, to bring happiness to the community that desire-power is a true expression of divine-Grace.

In these 4 verses that we have discussed now, we have altogether 14 different indications, all pointing out the seat of pure Awareness in us, which is the very basis, the substratum of the entire universe.

None of them defines Truth, or this great Reality. But they are all arrow-marks, pointing towards this One Truth. Those who can lift their minds in contemplation, along the directions pointed out, they can reach a unique State of Consciousness. These are verses to be meditated upon. For, in 4 verses here we have 14 different exercises in meditation. ★

( Courtesy : Geeta Office, Powai )

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## NAVAVIDHA BHAKTI

### BUNCH OF KEYS

My family intended to have a Shirdi trip on 1st Jan. 1976 to have darshan of Lord Sai. As I am a poor man, I could not afford for such a long trip and as such I kept quiet. On the 26th of Dec. 1975, casually I saw Baba in my mental vision, calling me there; but the question was how to manage for leave and finances. As Baba helps his devotee from all sides, when I asked for leave, my boss immediately granted me the leave, and the finances too were arranged by him. The salary, which we normally get on the first of every month, was given on 30th Dec. 75, itself. Till 8 p. m. on that day, some Sai devotees were sitting at my house, and we were talking of Baba.

Immediately thereafter I packed my luggage and started for Shirdi, with my family. By Shri Baba's grace, I reached Shirdi at 14-00 hrs. on 1st January 1976.

We offered 101 laddus specially prepared for Sai Baba on the 2nd of January 1976, and after attending the Kakad Aarti.



Madhyanha Arati, we felt bliss. This happiness took a different turn by the evening. The keybunch, consisting of 9 keys, (my office keys and house keys) was lost. Fear grew in my mind, that I will have to break up my office drawers and house locks, and people will laugh at me after my return from Shirdi. I too cried in despair, and my wife was telling, that we should leave Shirdi, at once, since Baba has punished us, although we have undergone so many difficulties in coming over 1400 kms. from the South.

As I am a staunch devotee of Lord Sai, I thought and convinced my wife that we will definitely get our bunch of keys back before we leave Shirdi. The restlessness of my mind grew, as I had to go back to my office to report for duty. I enquired with everybody at Shirdi regarding my key-bunch. As there were nine keys which are denoting nine types of devotion in the bunch, I was thinking that it was a test taken by Shri Baba. I enquired with the vegetable vendors, security people, and even at the Court Receiver's office also, regarding my keys. Even the archakas, who stand beside Lord Sai, were asked "Have you found my 9 keys" - "No" was the reply. In Shirdi, I used to ask "Aap ko Mera Chavion ka Guchha mila ? "Hame Nahi mila" was the reply from everybody.

As intended, I attended eleven Aaratis in total, and we were about to pack up for our return journey. I proposed in my mind, if Baba is alive, he should bless me with my keybunch, before I return; after packing. I called a coolie for lifting the luggage and while we were starting, my wife said- "Look at that" Lo- miracle of miracles!! Our key bunch was found on the top of the window, where I never kept it nor my wife had kept. Our joy knew no bounds and immediately with folded hands and with tears in my eyes, I ran to the Samadhi Mandir, offered Rs. 11-11 as Guru dakshina, and so happily and merrily we came back. Due to the blessings of Shri Baba, my devotion increased, and everyday we worship Him both times as a Kamadhenu. ★

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# SHRI GAJANAN MAHARAJ

(Continued from September 1977 issue)

By:- Shri S. N. Huddar

## CHAPTER 8

### Khandu Patil Acquitted : Brahmagiri Disgraced

When there is a conflict in a society there is no happiness. Just as a man is reduced day by day due to tuberculosis, so the society degenerates. One day a Mahar, of Deshmukh party disobeyed Khandu Patil, who had asked him to take some official paper to the Tahsil Office at Akola. He refused to do that saying that why should he give order to the man of Deshmukh. Further he expressed that he regarded his order as the shouting of Shimga (Holi). Khanduji was enraged by his arrogant words and he gave a good blow of a stick on the Mahar's hand, which resulted in a fracture of his hand.

Deshmukhs induced the Mahar to lodge a complaint against Khandu Patil. Mahar was then taken before a Magistrate, who was ill informed. The complaint was recorded and a warrant of arrest was to be issued against Khandu Patil. Khanduji and the members of his family were shocked by this news and the ensuing disgrace. This made him very sad as he had behaved as a lion in Shegaon. His brothers went to Akola to do some thing to arrest this disgrace. Khanduji came to Shri Gajanan Maharaj in the night, placed his head on the feet of Shri Maharaj and requested "A great calamity is to befall on me. Kindly save me from this. I gave a blow to a Mahar for an official work and Deshmukhs are contriving to entangle me in this trifle matter and get me arrested. This is a matter of great disgrace to me and the Patil family. You only can save me in this difficulty. If you cannot do so, kindly cut my throat by this sword. Arjuna

wanted to burn himself on a pyre at the time of the vow about Jayadrath, but Shrikrishna saved him. Similarly you should save me this time." Saying so, he shed tears from his eyes. Shri Maharaj embraced him with both his hands and said "A social worker has to face such difficulties very often. So he should not care for them. When selfishness increases, morals are not followed. You Patil and Deshmukh are of the same caste. Yet you try to harm each other for self interest. Kouravas and the Pandavas fought in the past for this reason; but God Krishna helped the Pandavas. You need not fear. Let Deshmukhs try their might, you will not have hand-cuffs on your hands. Do not be afraid".

Khanduji Patil was acquitted without any stain on his character. The saint's words had come true. The members of the Patil family hereafter became more devoted to Shri Maharaj. Patil took Shri Maharaj to his house for some days. When he was at Patil's, five to ten Telangi Brahmins came there and began to chant Vedas. When they came, Shri Maharaj was sleeping and his mouth was covered with a blanket. The Brahmins were erring, while chanting Vedas. Shri Maharaj at once took off the blanket and sat and said "How did you study Vedas. Do not decrease their value. The study of Vedas is not for earning money but it is for salvation. Keep the prestige of the shawl round your head. Just listen to me and say as I say. Do not deceive the ignorant people". Shri Maharaj then chanted the same Richas with ascents and descents with proper toning. The greedy Brahmins were much astonished. They humbly bowed to Shri Maharaj. When the Sun has risen, what is the value of ordinary lamps? Shri Maharaj was like Brahmadeo. They exclaimed that he must be a well versed Brahmin. He was Paramhansa and a great Yogi who had attained self realisation. It is due to their goodluck that they have been able to see his holy self. He is Vamdeo.

Shri Maharaj asked Khandu Patil to give one rupee each to the Brahmins. The Brahmins were pleased and they went away. Shri Maharaj was tired of such botherations. Fake saints on the other hand like such things.

There was a farm to the north of the Shiva Mandir, which was surrounded by shady Neem trees. It belonged to Krishnaji Patil, youngest brother of Khandu. Shri Maharaj went to the farm, sat on a plinth near the mandir and said to Krishnaji "I have come here to stay for some days near Shri Shankar." Krishnaji brought some tins and put up a shed over the plinth. Due to the residence of Shri Maharaj there, it became a holy place. Krishnaji arranged for the food of Shri Maharaj and he would take prasad and have his dinner after Shri Maharaj dined.

One day ten to twenty Gosavis came to the farm. They asked Krishnaji to serve food consisting of Shirapuri. Brahmagiri, who was the head and Guru of the Gosavis, said "We are pilgrims, who are going to Rameshwar, carrying Bhagirathi water with us. We have visited Gangotri, Jamnotri, Kedar, Girnar, Thakor and many other holy places on foot. We shall stay here only for 3 days. Give us Shirapuri and ganja as much as we require. You have kept a naked Sadhu in your farm. Then why should you hesitate to provide us with food and ganja. Can he be called a gentleman, who protects an ass and drives away a cow?" One of them said, "You should hear our Guru's lecture (pravachan) in the evening and then you will have an idea of his vast knowledge".

Krishnaji said, "You should have bread today. You may have Shirapuri tomorrow. Nilkanth himself is staying here. You will get ganja from him" As it was midday the Gosavis were hungry and so they accepted bread and pickle and went to the well to have bath.

In the evening Brahmagiri began his sermon on a shloka of Geeta 'नैनं छिदन्ति शस्त्राणि नैनं दहति पावकः.....' The people were not impressed with his sermon. They came to Shri Maharaj and sat before him. Gosavis were enraged and they began to smoke Ganja. Shri Maharaj was sitting on a bed-stead under the tin shed. Some sparks of fire fell on the bed-stead and gradually it caught fire. Bhaskar said, "Maharaj the bed-stead is burning.

Kindly leave it and come down. We shall extinguish the fire with water”.

Shri Maharaj said, “Do not bring water. Bring that Brahmagiri here and let him be seated near me on this bed-stead”. Bhaskar went to Brahmagiri and caught him by his hand and brought him to Shri Maharaj. Brahmagiri was afraid; but he could not run away. Shri Maharaj said to him “Come here and sit with me on this burning bed-stead. Just now, you have given a sermon on ‘नैनं दहति पावकः’ you should prove this by your example why are you afraid to sit here? Pralhad, son of Kayadhu was made to stand in fire. So Shri Maharaj sat on the burning bed-stead fearlessly.

Brahmagiri said to Bhaskar “Please do not take me to the bed-stead. I did not realise the devine power of Shri Maharaj”. Bhaskar forcibly brought him near Shri Maharaj. Shri Maharaj said to him “You have just preached. नैनं छिदन्ति शस्त्राणि prove this by your own example”. Hearing this he began to tremble. He said “I have become a Gosavi only to eat Shirapuri. I am a mercenary Gosavi. I called you mad. Kindly forgive me. I repent for my folly. I surrender myself to you. Kindly give me your protection”.

People said to Shri Maharaj “You are not afraid of fire; but for our sake kindly leave the burning bed-stead”. As Shri Maharaj came down, the bed-stead collapsed and was reduced to ashes.

Brahmagiri fell on the feet of Maharaj. His vanity was wiped off. Shri Maharaj advised him, “Give up these mischieves. One who applies bhasma should be aloof from all botherations. You should not say what you have not experienced. Due to the vanity of learning, our culture has fallen. Shri Shankaracharya, Machhindra, Jallunder, Gorakh, Gahini, Dnayaneshwar - how can the power that these saints possessed, be described? They were ascetics who had realised the Self. Eknath attained bliss, living in the family. Study their lives. Do not wander here and there to eat Shirapuri and to smoke ganja”.

Hearing this, Brahmagiri became passionless. In the next morning without informing anybody he went away with his disciples.

When the people of Shegaon knew this incident, they came to the farm to see Shri Maharaj and the burnt bedstead.

(to be continued)

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## SHIRDI SAI BABA

As the sunshine in the darkness,  
 As the king unto his realm,  
 As the treasure in the coffer,  
 As the mother in the home,  
 So, Shirdi Sai Baba are Thou to me!!

As the fountain to the garden,  
 As the honey in the comb,  
 As the fruit unto the mango tree,  
 As the light within the bulb;  
 So, Shirdi Sai Baba are Thou to me!!

As the ruby in the setting,  
 As the manna in the ark,  
 As the bridegroom to his bride,  
 As the candle in the darkness,  
 So, Shirdi Sai Baba are Thou to me!!

As the image to the glass,  
 As the dew to the grass,  
 As the keeper unto the cattle,  
 As the pilot to the helm;  
 So, Shirdi Sai Baba are Thou to me!!

**Dr. Babaji**

Sai Cottage, Udhampur P. O. Kashmir

## Extracts From Shri H. S. Dixit's Diary

31-8-1918 PARLE

Shri H. S. Dixit got a letter, when at Shirdi, from Bombay to this effect. "Balukaka' (brother) and the wife of Nana Saheb Karambelkar are seriously unwell". I informed Baba of it. Then about Balukaka, Shri Sai Baba said, "he will get all right". Shri Sai asked about the wife, "Has she come?" I said "No" and asked "Shall I send for her?" "Yes" Baba said. Later I understood that the wife died and Balukaka got all right.

16-9-1918 PARLE

Once Madhavrao Deshpande (of Shirdi) had piles. He told Baba about it. Baba said, "We shall give medicine in the afternoon" Baba prepared an infusion of Swarnamukhi (probably SENNA) and gave him part of it. With that the piles trouble stopped. Two years later, he again got piles. As Baba had given him this infusion, he thought that he himself would prepare the infusion at his home; but that increased the piles instead of stopping it. Later on by Baba's grace the piles were cured. Purport of all this is that the cure was the result of Baba's Asirvada and not of the medicine.

Amritanubhava of Janeswar is a well known work; but it is very hard to understand. Very few read it. Dasa Ganu wanted to write oves explaining it in detail (tika) so that the common man could understand it. Das Ganu said so to Dada Maharaj, the well known man of Satara. The latter put an obstacle in his way and said, "Before you write a tika or commentary, you must understand the original text. If you remain for some months with me and learn the book, then you can write the commentary" Dada Maharaj is reputed to be well versed in Amritanubhava. Das Ganu told him, "If Baba wants me to write the tika, then

he will give me the buddhi - - - to make me understand the book. I will not go to anyone to learn it". Dada Maharaj did not appreciate Das Ganu's idea; but he prayed to Baba on Das Ganu's behalf. Then Das Ganu began his commentary. After comments were written on 2 chapters, Das Ganu went to Dada Maharaj and the latter enquired about the commentary. Das Ganu read out his chapters. Hearing that, Dada Maharaj gave his compliments and said, "Baba is truly a Samartha. Because of his favour on you, such a tika has been written. There is no need for any one else to help you.

29-9-1916 PARLE

#### SAFE DELIVERY

The daughter of one of my friends became insane during her pregnancy. She was blabbering throughout the day and night. She threw away things through a window. When nine months were completed, all became anxious about her as the Doctor said that the labour would be difficult. The Doctor had appointed a skilled nurse or midwife. Baba had blessed her and his blessings came to her rescue. One morning, the pains began. A man went out to fetch the doctor and another to fetch her elder sister. The latter came at once and sat near the pregnant girl. As soon as she sat the baby came and fell in the hands of the sister. There was no trouble. Half an hour after the delivery, the doctor came; but news of the safe delivery was already dispatched to the doctor before he arrived.

Krishnaji Narayan alias Chotu Bhayya Saheb Parulekar, an honorary Magistrate of Harda wrote to H. S. Dixit on 11-2-1924 thus.

"By Baba's grace, I was cured of a disease in the following manner. I was suffering from amlapitta (bilious acidity). If I took my afternoon meal, immediately it was vomited out. The same occurred at my night meal. To cure this, many doctors and Vaidyas gave me medicines, which I took without getting any relief. Some days later my father's friend Sadashiv Ramachandra



Patwardhan sent an excellent Vaidya from Nagpur and recommended me to use his medicines. The Vaidya was a very old man. He came to Harda and prepared medicine. He prepared three packets and asked me to take one in the morning and one in the afternoon. So I took two packets. From 3 P. M., my bowels began to move. By 8 p. m. I had so many motions that I was not able to get up from my bed. Thereupon the Vaidya and the people of my house got terrified. Then the Vaidya got into our Puja room, prayed to god and then gave medicine for stopping the motions. At 11 p. m. the motions stopped. Later he told my father, "Hereafter do not give him any medicine for this Amlapitta. It will stop only by the grace of a Satpurusha". I stopped all medicine. Five or six years later I went to Shirdi to see Shri Baba. Neither I nor my companions told Baba about my disease. Next year, for Guru Poornima, I again went to Shirdi. After the celebration was over, the next day at 4 or 4-30 p. m. my brother Narayanrao and I with two or three companions went to the Masjid and sat at Baba's feet. Meanwhile a lady called 'Mausi Bai' came there and Baba asked, 'Mausi, why are you so late?' She answered and told Baba that, 'okala' (Nausea or Retching, Tamil okkalam) was the reason for the delay. Thereupon Baba laughed and said, "You are eating too much and therefore you have this okala". Then Mausi requested him to protect her from that nausea. Baba kept quiet for a few minutes. Then he pointed his finger to me (Chotu Bhayya) and said, "This brother for a very long time had the same (okari) trouble". Then Narayan, brother of Chotu Bhayya prayed to Baba thus, "This man had okari and all treatment failed". Baba then said, "Hereafter all medicines should be stopped. This nausea will not recur." From that day, i. e. all these eight or nine years, the amlapitta has disappeared. For ten or twelve years, in spite of many medicines that disease was not cured; but by Baba's utterance, it completely disappeared. How wonderful are these Samarth's Lilas?

One day Baba asked Vaze, "What work are you doing? Then Vaze said, "If there is any work in the Masjid to do, I

shall do it" Baba replied. "If there is any work in the wada to be done, do it". Next day, Pandit, the man who was, doing much work in the wada, fell ill. Thereupon in accordance with Baba's order, Vaze undertook all the work that Pandit did and continued to serve at the wada till Pandit's recovery.

**BABA'S PROMPTING OTHERS :** One Haribhau Karnik of Dahanu went to Shirdi during Guru Poornima of 1918. A friend of his had to ask Baba for leave to go away and had accompanied him. Some gentleman asked on behalf of that friend for leave to go and Baba gave it. He also got permission from Baba for Haribhau and told Haribhau "Get down" (from the floor of the Masjid where Baba sat). Haribhau went down, but it struck him then that he had thought of giving one Rupee to Baba. Meanwhile that gentleman from the Masjid told him "Go Now". So immediately Haribhau went away from there and proceeded to visit a temple. There was a Digambar Swamy (i. e. naked) with a big crowd around him. As soon as Haribhau entered the temple that Digambar got up and came to Haribhau, held his wrist, and said, "Where is my rupee? Bring it" and got one rupee from Haribhau. In this way, the desire of Haribhau to pay one rupee to Baba was gratified by the latter.

**BABA'S OPERATING ON MINDS :** Doctor Mehta, a Parsi gentleman, was visiting Shirdi from 1920; but he had not seen Baba in flesh. Yet he had various experiences of Baba at various times and so he had faith in Shri Baba. Two years later he came to Shirdi and at that time there was a suit against him in the Bombay High Court. So he told me (H. S. D.) that a suit was filed by a gentleman in whose favour, for some reason or other, the Doctor (Mehta) had executed a promissory note for Rs. 3,000 without receiving any consideration and handed over the promissory note to that gentleman. The latter filed a suit. So Doctor Mehta asked me to appear for him in that case. As I had given up practice, I told him that my friend Maniklal would look to it and gave him a letter to Maniklal. He went with the case record to Maniklal. The latter asked him about

the facts, and then asked him what evidence he had to support his case. Dr. Mehta said, "Evidence? I have nothing. When the promissory note was written, the plaintiff and I were the only two persons present". Then Maniklal thought that the defence was hopeless, and suggested to him (doctor) that he should settle the claim with the plaintiff.

The doctor requested, "You please try to put up a defence and fight and see. Thereupon Baba's mercy is there and what he wills will happen". On account of the doctor's insistence Maniklal prepared a written statement and filed it in the court. Before the case came up for hearing, he had twice or thrice written to the doctor to come and see him, but the doctor did not come. Finally the case came up for hearing on a Monday. The previous Saturday, that is 2 days before the hearing, Maniklal sent his Karkun to the doctor and invited him to come over to his office. But the Karkun found that the doctor had left home on account of ill-health and was staying in a Parsi sanatorium. So the doctor could not come. Maniklal advised the doctor again to compromise the case. But no compromise was arrived at. Maniklal told the doctor that if he did not compromise, the claim would be decreed fully with all the costs against the defendant. But the doctor replied, "I do not know how to compromise. I have not to pay a pie. Whatever happens, my honour will be saved. That I am sure of. A few days back, Sai Baba came to me in a dream and said, 'I shall save your honour and not allow it to be lost'. Baba's words never prove false. So please try to put up a fight in the Court". Thereupon Maniklal prepared a brief. Till 8 (P. M.) he worked in the office that night. The next day (Sunday) he had asked the doctor to come. The next day, the doctor was to go to his house, but a friend went to the doctor and said, "I have settled his claim. You must agree to my settlement. Unless and until you agree, I will not go away from here. The settlement is as follows : You pay the plaintiff in all Rs. 800/- and if you cannot pay that in a lump sum, pay Rs. 50 a month.

(Continued on Page 34)

## SAINT GADGEMAHARAJ

(Continued from September 1977 issue)

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

The successful culmination of the work of the ghat at Rinamochan on the Poorna river inspired confidence in Shri Gadgemaharaj and he thought of undertaking further work. His attention was now turned towards the most holy place of pilgrimage in Maharashtra viz. Pandharpur.

From the fourth century A. D. or so Pandharpur is a place of pilgrimage for the devotees of Vitthal. The pilgrimages on two Ekadashis viz. the one coming in the month of Ashadha and the other one in the month of Kartik, are attended by a large number of people coming from far off places all over Maharashtra. Though Pandharpur is considered so holy, still it has not grown into a big city. It is still more or less a big village. It cannot therefore accommodate all the pilgrims that come to Pandharpur for the pilgrimage on Ekadashi days. It is estimated that in recent years the pilgrimage is attended by not less than two lakhs people. All houses and every nook and corner in the city is found flooded during the days of the pilgrimage. Even though the temple of Shri Vitthal is kept open for all the twenty four hours, still it is humanly impossible for all these people to visit the temple on the day of pilgrimage. There is therefore a convention among the pilgrims to only have a darshan of the pinnacle of the temple on the Ekadashi day and treat it as the darshan of Shri Vitthal himself. During the pilgrimage in the month of Kartik, the bank of the river, Chandrabhaga is open to the pilgrims for camping. However during the month of Ashadha, the river Chandrabhaga is overflowing on its banks and flooding them. Hence there is hardly any place available on the banks for camping.

The upper class people are somehow able to find some shelter somewhere in the village of Pandharpur during the pilgrimages; but the Harijans are in a very bad predicament. As they were formerly treated as untouchables, they also thought it as their bad luck to have been born in a particular caste and did not try to assert themselves on the grounds of humanity. They had naturally no place to stay in the village. They therefore tried to obtain some shelter in the house of a relative or acquaintance staying in the Maharwada of Pandharpur during the time of the pilgrimage. The economic condition of the Harijans was never sound. Hence they did not have good houses. They were staying in ramshackle huts of a very small size. Family planning was not known to most people in India, in those days and therefore every family had a large number of members. In addition to the human beings staying in those small huts of the untouchables, there would be their goats and hens in their huts. Under such conditions, the plight of the Harijans, visiting Pandharpur for the pilgrimage, used to be quite pitiable. They had to go round the village in rain and had to wade through mud; but only because of their strong devotion to god, they used to suffer all the inconveniences and come for the pilgrimage. Shri Gadgemaharaj had seen all this during his visit to Pandharpur for the pilgrimage. He always had sympathy for the poor and the neglected sector of the society. He therefore decided to build a Dharmashala for the Harijans in Pandharpur.

Money was no consideration for him now. Because of his keertans, he was widely known. His behaviour and way of living had convinced everyone of his selflessness. People from far and wide came to him and offered him money to be spent by him in any manner he liked. Whenever anyone came to him with money, he told him to keep it with him and give it when he would send him word. The people also sincerely kept their promises and sent the money immediately on getting word from Shri Maharaj.

Saint Gadgemaharaj was a man of action. He did not like lethargy. Hence on getting any idea he would start action. In

order therefore to execute his plan for building a Dharmashala at Pandharpur, Shri Maharaj came to Pandharpur and started looking out for a suitable place to put up the building. On the eastern side of the village on the Gopalpur Road, he came across a suitable open plot and immediately negotiated for it. He purchased the same and started the construction of a building thereon. He sent word to all the people, who had offered him money and they promptly sent it in fulfillment of their promises.

Bricks were ordered, sand was brought, wood was purchased and cement also was ordered. These and other building materials were coming to the site in large quantities and the work was progressing briskly. Though Maharaj was not literate, still he was quite intelligent. He also had the experience of conducting work at Rinamochan when the ghat was built there. In addition to his intelligence, he therefore had now the confidence to his credit. This made him supervise the work of the Dharmashala at Pandharpur by himself. He would be ready at the site early in the morning and would continue to supervise the work upto the end of the day. In the noon he would retire for about half an hour, just to go for begging bread and eating it. Due to his presence at the work, the labourers also had to work constantly and the building work progressed satisfactorily.

Chokhamela was the renowned saint of the Mahar community and hence Shri Maharaj had decided to name this Dharmashala, which he was building for the Harijans, after that saint. When the work of this Dharmashala was in progress, a miracle happened. One swamiji in saffron clothes got down from a tanga on the road near the aforesaid building work in progress. He came near and enquired with the workers as to who was conducting the work. Somebody informed Shri Maharaj that one Swamiji was enquiring about him. At that time Shri Maharaj was sitting under a tree and was eating his bread. When he came to know, about the person enquiring about him, he immediately came forward to receive the Swamiji. After looking to the queer

dress and the general appearance of Shri Maharaj, the Swamiji was not quite happy. However he enquired with Maharaj whether he was putting up the building of the Dharmashala exclusively for the Harijans. On knowing that it was so, the Swamiji was pleased. Shri Maharaj then took him round and showed him the whole building. In the end the Swamiji said, "I would also like to join my hand in this laudable work". Shri Maharaj promptly replied, "You are quite welcome". The Swamiji immediately took out his cheque book and gave a cheque to Shri Maharaj. From the dress of the Swamiji, Shri Maharaj had thought that he might at the most donate five hundred rupees or so but when he handed over the cheque to his people and came to know that it was for Rupees Twentyfive thousand, he had no words to express his gratitude to the donor. The stranger, who came on the site to enquire about the work, was Shri Swami Akhandanandji from Gujrat. He had dedicated his life to the spread of religious literature at cheap rates in the Gujarati language and for that he had started one institution under the name of Sastu Sahitya Mandal, which had done lot of work in spreading religious literature in Gujrat. Similar donations went on pouring from all directions and the work of the Chokhamela Dharmashala was completed by Shri Gadgemaharaj in 1917 at a cost of Rs. 50,000/-.

Though Shri Maharaj could supervise the work, he needed someone who could keep the accounts and do the writing work. Two such persons voluteered to undertake the work and help Shri Maharaj. Shri Jagoba Borkar from the village of Dabhe from Yaotmal district and Shri Tulshiram Phulzele from Adyal in the Nagpur district were the two persons who helped Shri Maharaj in carrying out the work. Both these gentlemen were themselves Harijan and hence Shri Maharaj promptly accepted their help.

(to be continued)



## SAI BABA'S DIVINE GRACE

I was at Shirdi during the Gurupournima festival. I was to leave Shirdi and go to Bombay via Manmad on Saturday, the 2nd of July 1977 by the 5-30 A. M. Navapur Bus and had reserved one seat in it. I am used to getting up early morning before 5 O'clock wherever I may be, whether at home or out of town. At Shirdi it has been my practice to rise before 3-30 A. M.

I do not know what happened to me on Saturday the 2nd July 1977, for I did not get up as usual. At ten past five, I got up with a start due to loud knocks at the door and on opening it, I saw the Gurusthan watchman and two hamals, whom I had called to carry my baggage. I asked them to wait outside. I went to answer nature's call and after just washing my face, without brushing my teeth, I dumped my things into the trunk and called the hamals to start for the Bus Stand. I followed them, repeating Sai Baba's name for his help, panting for breath.

As stated above the scheduled time for departure of the bus was 5-30 A. M. and it was now 5-45 A. M. The bus had already left the Bus Stand. However one of the hamals who had proceeded ahead came to learn that the bus had gone to the petrol pump for filling in air into the tyres. This petrol pump was about a furlong away from the Bus Stand. I reached there hurriedly and took my seat in the bus. After that the bus started. It was now five minutes to six.

The bus stopped over the Manmad Bridge for the railway passengers to alight. I called a hamal to pick up my luggage. As we were stepping down the stairs, we saw a train puffing into the Manmad Station. The hamal informed me that it was the Punjab Mail which had arrived late and further stated that Janata Express would follow after half an hour. This hamal reached me upto the ticket office and handed over my luggage to a railway



porter. After purchasing my ticket, I leisurely climbed the over-bridge, as it was impossible to catch the Punjab Mail. When I landed on the platform the train was still there. So I got into a compartment and occupied a vacant seat. Thereafter the train started

We have at home a marble statue of Shri Sai Baba prepared by Mr. Talim, who had prepared Sai Baba's statue, which is in the Samadhi Mandir. All the members of my family are devotees of Shri Sai Baba. We do "KAKAD AARTI" daily, (though not early in the morning) and all the Aartis on Thursdays and festival days.

When I reached home before 1 P. M. on Saturday, the 2nd July - - KALA day - - my wife, who was about to do Sai Baba's Aarti, was shocked to see me come so early. She first did not believe me that I had come by train and thought that some friend of mine had given me a lift in his car. When I narrated to her the happenings since early morning, tears began to roll down her eyes as a way of thanksgiving to Baba. She told me that every day she was praying to Sai Baba to bring me back home in good health, in which I am wanting these days due to Chronic Bronchitis accompanied by breathlessness.

I am an old devotee of Shri Sai Baba and visit Shirdi for His Darshan on all the three festivals of the year - - RAMNAVMI, GURUPOURNIMA and DASSARA, except illhealth preventing me to attend the same. One of the members of my family often accompanies me. My wife is usually with me during the Dassara festival.

"If you look to me, I look to you" is a promise of Sai Baba to his devotee. And surely did Baba fulfil his promise in my dire distress. Glory be to LORD SAI! JAI SAI RAM! ★

**Dr. Homi A. Batliwalla**  
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## Miraculous Escape From Accident

Those who are devotees of Shri Sai Baba must have experienced in their lives some sort of unexpected help, and some guidelines or clues for their unsolved problems. They do more or less come across some kind of miracles in their lives. The incident which is narrated over here had taken place some years back in our family.

We, including my elder brother, his family and my parents were all going to Shirdi by road in our car. No sooner we left Bombay, we started getting some complaints, in our car. By the time, we reached Nasik the piston valve of the engine was broken and because of the old model of the car (Hindustan 54 model), we could not get any spare parts in Nasik area. We however, managed to reach Manmad by putting wooden piece in place of the broken piston. But this did not work very well and there was therefore complete breakdown of the car. We had no alternative but to leave the car in Manmad city only. Since we had decided to have darshan of Shri Sai Baba in Shirdi, we managed to proceed by train from Manmad to Kopergaon and thence to Shirdi. As the departure time of the Manmad-Kopergaon train was almost after midnight, we went for a movie in order to kill our time. The film we saw was 'Do Badan' wherein there was one sequence of the failure and the breakdown of the car, and thereafter its fall from the sloping road deep in the valley. This deliberate reference is made over here only because nature had given us some hint beforehand. It is said that coming events cast their shadows, which proved true in our case.

After having visited Shirdi, we came back to Manmad and we arranged to tie our car upto Bombay. Tying means any broken vehicle is carried with the support of the other vehicle. We had therefore hired a lorry to take our car to Bombay by tying a thick rope between them. Nine members, within the age

group of 80 years to six months old child of our family were all accomodated in the car. By the time, we passed Igatpuri, it was almost half past midnight.

On Kasara Ghat, all of a sudden, the front portion along with the supporting rope and the axcel of the car were all broken, which made our car supportless of the lorry and it gradually started sloping down the hill. On account of the broken axcel, there was no control over the gears or on the breaks and as such it caught the speed of 100 to 125 miles per hour. With the heavy road traffic on the Kasara ghat during the night time, our car was dangerously overtaking the other vehicles. There is a deep valley on the side of the ghat and the other side is covered with the rocks. The driver was loosing his control on the steering. In the meanwhile my elder brother saw a small flat ground on the rock side and he almost guided the driver with a shout to turn the car on the rock side. Not only that but with sheer presence of mind he himself turned the steering towards rock side. Fortunately, the ground was very muddy due to heavy rainfall during the day time. Hence as a result of that, our car took three big jumps and at last got stuck up in the mud. With these three big jerks, the rear glass of the car was broken completely and the small pieces of the glass were scattered over here and there. Although such pieces of glass strike your body like a dart, to our great surprise, there was not a single scratch or slightest injury to anyone of us. Moreover, just a few feet ahead of that spot, there was a deep narrow curve with almost a stiff slope and had our car passed over there, it would not have been possible for us to save ourselves. Had our car fallen down in the deep valley, even our bones would not have been traceable. This was really an unbelievable miracle and we feel quite nonplussed when we think of that accident as to how wonderfully we were saved without any mishap. It is not possible to come out so safely from this accident without the blessings of Shri Sai Baba.

And when we go on thinking of such experiences in our lives, we do remember the most immortal and unforgettable words, which were uttered by Shri Sai Baba.

“When you look at me  
I will look at you.”

It is with the sense of complete surrendering to Shri Sai Baba that He starts taking care of you in every walk of your life. ★

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(Continued from Page 25)

Each party to bear his own costs. To this effect a consent decree must be passed by a petition signed by both parties.” On account of the compulsion of that friend, the doctor agreed to the compromise and accordingly the next day the Court passed a consent decree. As the instalment amounts were small, the doctor was able to pay them. Thus the words of Baba “I will not allow your honour to be lost” were found to be perfectly true. ★

**Shri S. M. Garje** 80, Shivaji Nagar, PUNE - 411 005



## SELFISHNESS

There was an old man in a certain village. Once he suffered from severe and prolonged illness. He was bed-ridden. Therefore, he distributed all his property amongst his sons equally. He had in all four sons. After distribution of the property among his sons, the old man became penniless. He used to keep himself busy in chanting the name of the Almighty for all the time of the day as he was seeing the end of his life in front of him.

But by the grace of Shri Sai, the Almighty, he restored normality and recovered from his illness. He survived for years together thereafter. But during his survival period, none of his sons used to look after him. Everyone was independent and used to live in luxury and comfort as per his own wish and desire. They used to neglect the words of their old father. They used to hesitate and deny the demands of the old man. None of them used to pay him a single paisa.

The learned old man was weak, but very clever. He brought a big and heavy wooden box from one of his friends. It was locked, so that none could see its contents. He declared that he was anxious to go on a pilgrimage and that he would take that box with him.

All the sons enquired enthusiastically and respectfully about the box and its contents. The old man replied that it contained about  $\frac{3}{4}$ th part of his earnings. Only  $\frac{1}{4}$ th part of the property had been distributed amongst them and  $\frac{3}{4}$ th part in cash was saved for travelling and expenditure for the pilgrimage. Hitherto it was in the custody of his friend.

The selfish sons did not allow their father to go on the pilgrimage. They said that a father of four sons ought not to visit holy places all alone. Whenever it would be convenient for all of them,

they would also accompany him. He need not have to worry about anything. All of them would be obedient to him thereafter. His each and every demand would be fulfilled by them and his orders, if any, would also be followed strictly and readily. He may bestow an opportunity on his sons, so that they might serve him during his old age. The old man kept quiet and remained mum. He enjoyed all pleasures and comforts thereafter.

He spent the rest of his life happily. A dramatic change occurred in the mode of the behaviour of all his sons. Whatever was demanded by the old man, was readily given by them. Everyone seemed to be anxious to be in the service of their father. They served him like slaves.

The old man never opened that box before any of his sons. Moreover he used to sleep on the box almost all hours of the day.

At last he breathed his last quite happily. Everyone of his four sons spent huge amount from their pockets for his funeral procession and for his obsequies.

But alas!

When that locked big box was opened by them, to their bad luck and misfortune, they found that it contained nothing else but mere heavy stones. ★

Dr. Anil Jaiswal M. B. B. S.; M. R. S. H. (London)  
CHITAR-OLI Nagpur-2



## SHRI SAI BABA TEMPLE AT BHIVPURI

[ A brief history and description of this temple of Shri Sai Baba has already been published in the issue of Shri Sai Leela for the months of May 1973 and September 1976 - Editor ]

Perhaps only some devotees know about Sai Baba's temple (which carries the same significance as of Shirdi) at Bhivpuri Rd., in between Neral and Karjat Junction.



Though I myself feel that it is not at all necessary for a devotee to go to Shirdi every now and then for Baba's Darshan,

as it has also been said by Baba that his presence can be felt anywhere, even then mostly devotees think it better to go to Shirdi as and when they feel so, for Baba's worship.

And if at all one is to visit Baba's Samadhi Mandir at Shirdi, then I am sure it will be the same auspicious trip for such devotees (particularly from Bombay region) to go to Bhivpuri Road temple of Baba, as it also carries the same grace of Baba as it is at Shirdi, which is proved from the following story.

In Sai Leela magazine of May '73 the following story relates the presence of Sai Baba of Shirdi in the temple at Bhivpuri. The story is very interesting and it deserves to be known by all devotees.



“One Keshavrao Pradhan of Bhivpuri, after having Darshan and blessings of Baba at Shirdi in 1916, prayed to Baba as follows :- “Oh, Baba, I live in Bhivpuri, please come to my place of residence” Sai Baba then gave Shri Pradhan his idol and told him “You may return to Bhivpuri now with this idol. You may install this idol in a temple and you need not come to Shirdi to see me”. Shri Pradhan returned to Bhivpuri and kept Sai Baba's idol in a room of his house.

After some months he visited Shirdi again and had Baba's Darshan at Masjid. Baba then said to him “Pradhan, I have gone to your place. Why have you come to Shirdi? Your own place is now Bhivpuri and you should know that I am there”. After returning from Shirdi, Shri Pradhan got a temple constructed at Bhivpuri, installed Baba's idol in it and started daily pooja of that idol.

After some days strange things began to happen there. Shri Pradhan himself saw Shri Sai Baba walking around the temple



and in the nights though the doors of the temple would be locked, yet, on some days the temple would be opened and shut automatically, which was also witnessed by Shri Pradhan and others. These events increased the mystery and Shri Pradhan and his friends became certain that Shri Sai Baba lived both at Shirdi as well as at Bhivpuri. In this way Shri Baba's worship was started at Bhivpuri and the pukka temple was constructed later on and even after Baba attained Maha Samadhi in 1918, daily worship of Baba's idol continued with unabated zeal, which is still maintained.

And by the Grace of Shri Baba, some Sai Devotees made improvement of the temple to the existing structure, and even "Dhuni" has been kept burning till to-day and the facts prove that the spirit of Shri Sai Baba is actively functioning there also and fulfilling the wishes of those who go and pray there.

When I went for Baba's Darshan at Bhivpuri, I felt there that those who go there from Bombay for praying and coming back by same local train (which gives about 30 minutes), the devotee has to go right from the station to the Mandir directly through a short cut route which goes in between some farms, a sort of pagdandi, but the condition of that pagdandi was not good and in rainy season it must be worse. A desire arose in my mind to get it made pucca and also to get some facilities for getting flowers, agarbatti etc. near that Mandir - and what and what not, but at the first instant I wanted to start with the above pagdandi.

This time again, when I went, I was inspired to write all about this and ask the devotees to come forward individually/jointly to fulfil the project.

This all arose in my mind with the kind inspiration and the grace of Shri Sai Baba, to whom I bow again and again ★

( L. D. Balani )

C-1/1-1, Vashi Nagar, New Bombay

## श्री साई नाम

साई साई सदा मैं पुकार करूँ ।  
साई चरणों को हर क्षण निहारा करूँ ॥  
व्यथा कोई जब मन को बेकल करे,  
करूँ सब यत्न, कोई हल न मिले,  
तो साई के नाम का लेकर सहागा,  
व्यथा की नदी का मैं पाऊँ किनारा ॥ साई ॥

प्रलोभन कोई जब भी मन को लुभाये,  
श्री साई के चरणों से मुझको हटावे,  
तो साई तेरे नाम का ले सहारा,  
प्रलोभन से मैं छूट, होऊँ तुम्हारा ॥ साई ॥

व्याधियाँ जब कोई तन को आकर सतावें,  
और भौतिक दवा को गुण न दिखावें,  
तो साई तेरे नाम का ले सहारा,  
व्याधियों के भँवर बीच, पाऊँ किनारा ॥ साई ॥

ये जीवन की ज्योति जब बुझने को आवे,  
न तन साथ दे और बेवश बनावे,  
तेरी नाम नौका से भव पार कर लूँ  
ये अंतिम अभिलाषा करे पूर्ण साई ॥ साई ॥

श्री बी. पी. श्रीवास्तव  
रेल्वे क्वार्टर नं. २७७/२, रेल्वे स्टेशनके सामने  
जबलपूर ४८२००१ (म. प्र.)



## साक्षात् स्वयम् साँई

सुना था मैने भी  
 शिर्डी के मंदिरमें बैठी  
 साँई की मूरत  
 लज्जित लगती है ।  
 मनमोहक कोमलसी  
 उम नेत्रदीपक  
 संगमरमरी प्रतिमाका  
 झलकता तेज;  
 आस्तक, नास्तक  
 दर्शनार्थियोंके  
 मुप्त विकल्पित  
 मनके विकारोंको  
 छुलकाता है ।  
 शायद इसिलिये तो  
 मूरत देखने  
 समाधि निहारने  
 किया बाबानेही  
 आकृष्ट इस दिलको ।  
 लेकिन सत्य आखिर  
 सत्यही रहेगा,  
 झूठ कहकर भी आखिर  
 फायदा क्या होगा ?

\* \* \*

बस जब भी गया  
 तब तब मुझे  
 मंदिर के उस

राजसिंहासनपर  
 विराजित मूरत  
 कभी ना दिखी ।  
 बस्की दिले  
 साक्षात् स्वयम् साँई;  
 ओठोंपे मुस्कान लिये,  
 नेत्रोंमें करुणा लिये  
 एकता का सागर लिये,  
 ममता की पुकार लिये,  
 खडी है रिष्दी-सिष्दी,  
 और दया, क्षमा शांति भी  
 डुलाती - लहराती, निहारती, बहलता  
 उनके दैविक अधिकारमें गहकर,  
 नम्रतासे चंवर लिये ।

\* \* \*

समता के आधिन  
 भक्तगण भी दिखें ।  
 पर मानो - न - मानो  
 मुझे समाधी भी न दिखी ।  
 सिर्फ दिखी रंगबिरंगी चादरें  
 और महकते फूलोंका ढेर ।

\* \* \*

कौन कहता है की ?  
 वहाँ साँईकी -  
 सिर्फ समाधी या मूरत ही है ?  
 वहाँ तो बसे है;

सद्गुरु सच्चिदानंद  
लाक्षात स्वयंही सौँड़े ।  
मनको रिझाते है,  
दिलको लुभाते है,  
दुखियोंके दुःख हरते है,  
मांगि मुराद पूरी करते है ।  
रोतों के आसू पोछते है,  
नास्तिकोंको आस्तिक बनाते है ।

\* \* \*

ईश्वरभी क्या कभी नश्वर हुवे है ?  
अमर भी क्या कभी मरे है ?  
यही तो है सब माया के पसारे,  
जिससे है हम सब घिरे ।

\* \* \*

मूर्तमें भी रहकर,  
समाधीमें भी बसकर ।  
सौँड़े है घूमते - फिरते बाहर,  
देते है हमें सुख अपरम्पार ।  
कहते है वे कीं,  
भरा है लवालव  
'अल्ला-मालीक' के नामपर,  
उनके सरकार का भंडार ।  
जो जैसा रखे, उसीमें खुष रहकर  
श्रद्धा और सबूगैसे जिंदगी बिताने है;  
सिर्फ उसेही चाहने उनके सरकार  
पाता है वही सपूत  
माँ का सच्चा प्यार

\* \* \*

कहते है जो की,  
"हमे ये दें । हमे वो दें ।"  
पूरी होती है जरूर,  
उनकी मांगी मुराद ।  
मगर पा नही सकेंगे,  
वे कभी माँका सच्चा प्यार ।  
वृक्षों के फूल,  
बगैर बनें फल  
शाखासँ गिर  
जातें है बिखर ।

\* \* \*

बस । वैसाही कुछ  
होता है हम बहुतोंके साथ ।  
हो यह भला दिखावा ही सही,  
पर कठोर सत्य  
यह है कि,  
साईनाथ गयेही नहीं ।  
वे तो है अभीभी अजर-अमर  
हमारे तुम्हारेही बीच  
हर एको रहे है सिंच ।  
पहले बगिचा के हर वृक्षको थे सिंचते  
मगर सौँड़े अब हर मनको है जितते ।  
और कहीं नहीं  
गये है सौँड़े ।  
हम - तुममें ही  
बसे है सौँड़े ॥

डॉ. अनिल जायसवाल

श्री साई क्लिनिक, चितारओली नागपुर २

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