

# SHRI SAI LEELA



DIWALI NUMBER

NOVEMBER 1977

60 PAISE

# SHRI SAI LEELA

NOVEMBER 1977

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WE WISH ALL OUR READERS  
CONTRIBUTERS, ADVERTISERS,  
WELL-WISHERS AND ALL SAI  
DEVOTEES A HAPPY DIWALI AND  
A PROSPEROUS NEW YEAR.

# SHRI SAI LEELA

( Official Organ of Shirdi Sansthan )



VOLUME 56

NOVEMBER 1977

No. 8

## Love Others

Be effortless in your dealings with others. Strive not for conquest over them. Condemn none : but simply, silently, send out love to others. And you will realise, one day, that you and your brother are one!

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## EDITORIAL



### “Deepawali”

This month we shall be celebrating Deepawali from the 10th to the 12th instant. Our issue for this month will be in the hands of our readers quite in time and it is hoped that it will add to their joy. Other periodicals, that are being published in Maharashtra, will be publishing their Deepawali numbers by the first week of this month. On comparison of those issues with our issue, our readers will notice two main differences. Other periodicals are usually publishing their Deepawali issues of many more pages than their usual issues. Similarly they are usually adding many articles, which are meant to provide mere amusement. Against this background of other Deepawali numbers, our issue will be found to be of usual size and no addition of entertaining articles will be found therein. The Sai devotees, who read this magazine with faith and devotion in Shri Sai Baba, however, know fully well our limitations as far as the size of the magazine is concerned. Hence they will not expect a fat issue as the Deepawali number. Similarly they know the object of publishing this magazine. It is meant for spreading the faith and devotion to Shri Sai Baba as well as the spread of Shri Sai cult. This is being done by publishing the experiences of the devotees and other philosophical articles relating to Shri Sai Baba. This number is also compiled with this same object in view and it is hoped that our readers will find the experiences of the devotees quite inspiring.

The life of the people in India is pervaded by religion. Every aspect of our life is connected with religion, in some form or the other. Hence every one of our festivals also has some connection with religion. We will always come across some mythological story or the other connected with our festivals. The story told about the Deepawali festival relates to the defeat and assassination

of the demon Narakasur, who had oppressed the people. The story related in mythological books says that the people, who were oppressed by the demon, breathed a sigh of relief at his death at the hands of the god and expressed their joy by celebrating a festival for four days. This festival is now being celebrated every year from that time and is traditionally celebrated on the last two days of the month of Ashwin and the first two days of the month of Kartik.

Just as our festivals have a religious and a mythological background, similarly they also have a social and economic background. India is even now necessarily an agricultural country. In the past she was more dependant on agriculture and that was practically the sole occupation of the people. The agriculture was also depending mainly on the seasonal rain that would fall during the monsoon days. As the population of India in those days was quite limited, the crop that would come was also quite enough for them. The crop, which the people get in the monsoon period, was therefore usually deciding the fate of the people for the next year. Hence it was quite natural for the people to rejoice on getting a good crop, which would last them for the year. Thus when people are economically in a sound position, they would be enthusiastic to celebrate a social function. This time of the year, just after the monsoon, thus appears to have been chosen for the celebration of the Deepawali festival after taking into consideration this economic aspect of the Indian life, depending on the monsoon crop. The Indian people are thus in a good mood after the monsoon crops are ready in the fields and they (rich and poor alike) all celebrate this festival every year on a grand scale.

If we look to the various teachings of the religion, we now feel like thinking whether the life of a human being is for enjoyment and amusement or it is meant for renouncing all the worldly pleasures and becoming an ascetic with a view to achieving 'Moksha'. If we view the whole of the Indian philosophy, we will find that much has been preached on

both the sides of the aforesaid views. We are therefore often confused and do not know which is the proper road that we have to follow. In this case we are often prompted to follow the guidance of the Bhagawadgeeta. As Lord Shree Krishna is supposed to have milked the cow in the form of the Upanishadas (सर्वोपनिषदो गावो दोग्धा गोपालनन्दनः) and bottled that milk in the Bhagawadgeeta, we the common people are quite right in seeking advice from that sacred book. In the fifth canto of the Bhagawadgeeta, Lord Krishna is explaining at length कर्मसंन्यासयोग and in the beginning of that canto he tells his disciple as follows :-

संन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।

तयोस्तु कर्मसंन्यासात्कर्मयोगो विशिष्यते ॥ (भ. गी. ५/२)

The meaning of the above shloka is Sannyas and Karmayoga both lead to Moksha; but out of the two, Karmayoga is better than Karma-Sannyas. Having explained in the previous cantoes about the Karmayoga (3rd canto) and Dnyan Karma SannyasYoga, (4th canto) the Lord tells emphatically at the beginning of the fifth canto of the Bhagawadgeeta that Karmayoga is better than KarmaSannyas. According to the philosophy of the Hindu religion, the main aim of life is to obtain Moksha or relief from the cycle of birth and death. In order to achieve this goal, two main practices have been suggested in the Bhagawadgeeta. One is of renouncing all sorts of human activities relating to the worldly life and the second is to remain in the family, do the usual domestic duties and pray and meditate on god. Out of the aforesaid two practices, renouncing the interest in the worldly life is rather difficult to observe. It is not easy to control the four natural instincts of the human race and the other animals viz. urge for food, sleep, fear and sex. It requires a man with very strong determination to conquer them. Moreover as the world has got to continue its existence new and new births are inevitable. People have to indulge in sexual matters and thus the advice to disuade people from this natural course will not be fruitful. People have therefore to continue living in

their families and try to win over god by their devotion and prayer.

During the last one thousand and five hundred years, a good number of saints have lived in our country. They have tried to advise the people according to their belief and experience. Both the aforesaid schools of thought, explained in the Bhagawadgeeta, have been reflected in these teachings of these saints. Some of them have advised the people to renounce all worldly affairs in order to obtain Moksha, while some other saints like Saint Ramdas, Saint Eknath and Shri Sai Baba have advised the people not to renounce the family life, but go on praying to God and remembering Him while doing the normal functions of a family man. Shreemadbhagawadgeeta also gives similar advice, obviously because it is rather easy to follow.

If we look to the teachings of Shri Sai Baba, we find that He had made a close study of the Bhagawadgeeta. On referring to Chapter 39 of Shri Sai Satcharita, (pages 213 to 217, 7th Edition, 1974) we find therein the discussion between Shri Sai Baba and Shri Nanasaheb Chandorkar regarding verse no. 34 of the 4th canto of the Bhagawadgeeta. From that discussion we can safely conclude that Shri Sai Baba had fully mastered the philosophy of Shreemadbhagawadgeeta. It is because of this that we find Him advising the people to be happy and to continue enjoying the normal pleasures of the family life. Though Shri Sai Baba had Himself renounced the family life completely, though He had fully controlled all His passions, still He knew from His experience how difficult it was to achieve that stage of Yoga. Hence like some other saints, who took practical view of the human life, Shri Sai Baba also advised His devotees to follow the easy path of devotion and prayer. Hence all Sai devotees should not have any doubt in their minds, while enjoying the pleasures of this worldly life; but at the same time, they should also bear in mind the other part of Shri Sai Baba's teachings and that is "Remember Me all the time so that I will also remember you". We therefore wish all our readers a happy Deepawali and a prosperous new year and request them to remember Shri Sai Baba's advice to remember Him while they are enjoying the pleasures of this worldly life. ★

# THE SCIENCE OF RELIGION

By : Swami Chinmayananda

## The Lord's Relationship with the World

In the previous talk on this chapter we learnt that the Lord, as Consciousness in every living creature, is the vital Life in each, and since Consciousness is one everywhere, in every creature it is the one sole Reality. It is the substratum at once for the individual and for the whole universe.

What is the relationship between the immortal Lord of the Universe and the mortal beings in the universe? What is the relationship between the ocean and its waves? We cannot say that the ocean has become the waves; nor can we say that the waves have nothing to do with the ocean. A wave is not the ocean; yet, all waves put together represent at least the total surface of the ocean. The wave is not the ocean, but the wave **has** the ocean, as it is the very essence in the wave. The waves are related to the ocean; but the ocean in itself has no relationship as such with the wave. This is a unique condition.

Similarly, from the Supreme Consciousness arises the entire universe. The universe plays in the Infinite Consciousness. Apart from this mighty Reality, the universe can have no existence at all. Yet, Consciousness is not ever related to, or conditioned by, the universe.

This is too unique a relationship for words, except by a statement of paradox. The Lord's **relationless - relationship** with the world of things and beings is too subtle an aspect for language to explain. Yet Krishna has successfully attempted here to communicate it to Arjuna.

Says the Geeta Acharya, VII-12 'And whatever modes there are, pertaining to sattwa, rajas or tamas, know them all to



proceed from Me alone; yet, I am not in them -- they are in Me." We all know that the mind, during a single day, passes through different modes; sometimes peaceful (**sattwic**), sometimes restless (**rajastic**) and at other times dull (**tamasic**). In these three modes of the mind, good, bad and indifferent, desires come to play in us, and they force us to express ourselves as noble and intelligent (**sattwic**), or dynamic and active (**rajastic**) or dull and stupid (**tamastic**) people.

Now Krishna asserts that in all these three modes of the mind whatever thoughts and actions spring from creatures, they all are to be known as proceeding "from Me alone" (मत्त एवेति तान्विधिः). There is no other source from which creatures and their actions can spring.

Yet, the Lord's **relationless - relationship** with the entire flux of happenings is openly indicated, "I am not in them -- they are in Me" (न त्वहं तेषु ते मयि).

Such a **relationless - relationship** is possible only in a superimposition projected by a mind under illusion. If we take an example it will be quite clear; the ghost in the post. The ghost vision arises from the post and disappears into the post. Yet, from the stand-point of the post, the ghost was never born! The ghost is seen only by the mind under illusion. When the mind discovers the post, the ghost vision ends.

Similarly, the world of plurality is superimposed upon the Supreme by our minds. When the mind ends in meditation, the Self alone remains. The delusion ends and the delusion created world of desires and passions lifts itself and disappears as the mist at the rise of the sun.

If this is the real nature of the universe why does man generally fail to recognise it? Krishna points out, VII-13 "Deluded by these three gunas and their expressions, this world

does not know Me, who am beyond them and Immutable". Under the influence of these three modes of the human mind, the behaviour of man is fickle and uncertain. We all get extremely identified with our minds and so behave as good, bad or indifferent, according to the ruling mood of the moment. In the identification with the mind, the ego-centric individuality is born and this ego thereafter acts according to the prevailing mode of the mind.

In this continuous preoccupation with the passions and desires within us, we live a completely extrovert life of striving, ever seeking fulfilments of our desires in the world-of-objects. Thus, we have no peace within to feel the Higher "Presence" in the depths of our hearts.

The pure Infinite Consciousness is the ever-present illuminator of all our thoughts and feelings, our passions and perceptions. The Illuminator is always different from the illumined. We are only conscious of things; we do not experience the pure object-less Consciousness.

In the hushed moments of utter meditation, the functions of the senses, mind and intellect halt, and at such rare intervals of peace and quiet within, the meditator awakes to the blissful state of pure Awareness and realises "Me, the Immutable, who am beyond them" (माझेभ्यः परमव्ययम्).

## How to Realise Him

The mind under its inherent modes throws up its thought content and we, identifying with the mind, act in a world-of-illusions. When we identify ourselves with the mind, our vision gets coloured by the predominant mode of the mind or we get entangled with the freshly erupting thoughts and fancies of the moment.

In either case, carried away by the powerful **gunas** or jostled by the horrid forces of the rising thought-floods we get dashed into the frothing pit of worldly sorrows. In our preoccupation with these ceaseless woes we find no peace within, no quiet

without, to pause and capture the melody and harmony which lies deep within the bosom. This force of illusion cannot be overcome except by the power of deep meditation.

Says Lord Krishna, VII-14 "Indeed, this divine illusion of Mine, constituted of the 'gunas', is difficult to cross over; those who devote themselves to Me alone, can cross this illusion". *Maya* appears to be a confusing word to the early students of Vedanta. The power of illusion inherent in us is called *Maya*, and it plays in two ways : 1) The non-apprehension of Reality and 2) Its consequent misapprehension. Under illusion one perceives a ghost upon a post. Here the post is real and the ghost vision is an illusion. This terrifying experience is caused by the power of illusion in our mind.

On closer analysis we find that this illusion had arisen from "ignorance", or **non-apprehension**, of the post, and this causes the **misapprehension** of the post as the ghost. If we are wise of the post, meaning, when we apprehend the post, the ghost, the product of our ignorance ends. Similarly, in our ignorance of the Self, meaning, in our non-apprehension of Reality, we come to misapprehend it as the world of plurality. This is illusion -- **Maya**. On apprehending Reality, ME the non-apprehension ends. The 'ignorance' of the Self ends in the 'knowledge' of the Self. **Maya** ends when we shift our attention to the ever-present pure Consciousness in us.

Thus Krishna declares, "This divine illusion of Mine constituted of the gunas" (दैवी ह्येषा गुणमयी मम माया), is difficult to cross over" (दुःख्या). The power of **Maya** is the power of the mind at play, and to conquer the mind and tame it is not an easy task for the worldly man of passions and lusts.

Is spiritual life then a stupid waste of energy? A vain effort? An unprofitable struggle? A foolish yearning which the seeker can never satisfy? The Lord, with kindness declares,

“those who devote themselves to Me alone” (मामेव ये प्रवदन्ते), meaning, those who discriminate between the Real and the unreal (**viveka**) and have the heroism to reject the unreal (**vairagya**), such men “so devoted to Me alone” and not to ephemeral sense-objects, they “can cross over this **Maya**; this power of illusion” (मायामेतां तरन्ति ते)

In short, however terrible the power of illusion may be, those who learn to pull away their attention from the sense-world of objects and with single-pointed devotion turn to meditate upon the Self, they do cross over this distracting and disintegrating power of illusion playing in the mind, and come to realise Me, the Self. When the post is perceived, the ghost-vision ends immediately.

Mind is **Maya** at play. Conquest of the mind is conquest of **Maya**. In meditation when the mind is transcended, the **Maya** play ceases. The Infinite Self is then realised as the only Reality.

Then why do we **not** meet many realised ones among us? With the sublime sadness of all great Masters and Prophets, Krishna here expounds why man fails to realise his own Self, the divine Consciousness Supreme. VII-15 “**The evil-doers, the deluded, the basest of men, deprived of discrimination by Maya, and following the ways of the asuras -- they do not devote themselves to Me.**” Once we come under the enchantments of **Maya** (mind), our powers of discrimination get lost. Under the compelling forces of the mind's passions we lose our capacity to think, and thereafter, we act thoughtlessly, indulging excessively in sense-pleasures. This makes our attention extrovert and dissipates the Consciousness. We then act extrovert, become “evil-doers” out of delusion. Soon we become the “basest of men” (नराधमा). Under such a condition we cannot but follow the satanic path of selfish sensegratifications (असुरं भावमाश्रिताः).

This is the personality picture of a vast majority of us. Those who do not fall victims to the mind's lusts are but excep-

tions. They are too few, extremely rare. Unless one consciously turns one's attention to the higher Self within, unless one has deep devotion for the Lord, unless one learns to glimpse His glory in the world of beings around, one must necessarily fall for the enchantments of one's own mind.

To have a great ideal, a high motive, a gracious goal, is to bring a rhythm and purpose to life. Even in the world we find that a man of ambition, of a definite political goal, of a great scientific, literary or artistic vision, has neither the time nor the urge for the idle life of dissipation. One who is fired by his deep devotion to the Self, can have no fascination for sensuous pleasures and worldly preoccupations. He pursues the Self alone (मामेव य प्रपद्यन्ते), and does, indeed, transcend the mind (मायामेतां तरन्ति ते). ★

( Courtesy : Geeta Office, Powai )

### “WHO IS SAI”

Who is “Baba Sai” ?  
 I do not know  
 But thou art with me  
 Wherever I go.  
 Deeper than the sea  
 And greater than the sky  
 ‘Sai’ is everywhere  
 Like the air passing by.  
 My Lord is neither Hindu  
 Nor at all only Muslim  
 The ‘Saint of Shirdi’  
 Is above all ‘Supreme’.  
 All religions are the same  
 They may differ in the name  
 ‘Sai’ Blesses every one  
 Like the rays of the rising Sun”.

Vijay D. Hajare

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## Shri Sai Baba's Secret Arrangements

"If you look at me, I will look at you". This is quite a famous assurance given to the devotees by Shri Sai Baba. Similarly Shri Baba is stated to have said, "Though I will cast this mortal body, still my bones will be speaking to you through my tomb and I will be coming to the help of my devotees whenever they call me". These two sayings of Shri Baba are quoted very often by several of his devotees and their experiences are narrated in view of these assurances of Shri Baba. Shri Sai Baba is always very prompt in extending His helping hand to the devotees and in fulfilling their wishes. My recent experience, quoted below, will show how Shri Baba is alert in fulfilling the wishes of his devotees

On the morning of 26th September 1977, Shri Victor Alby, a Sai devotee, came to me and informed me that he was sent to me by Shri V. B. Nandwani from Mahim. On enquiring with Shri Victor Alby regarding the nature of his work with me, he told me as follows :- "I am a Sai devotee. Recently I got an order from Shri Baba that I should make a parayan of Shri Gurucharitra. Though I am originally from Kerala, I have left that state long ago and I have settled in Chandigarh. Hence, though I speak and understand several Indian languages, still I am not able to read any language except English. It is therefore not possible for me to read the original Gurucharitra composed in the Marathi language. However Shri Baba's order cannot go in vain. Recently the translation of Shri Gurucharitra is published in Shri Sai Leela (English edition) and hence I decided to read that. As I did not have all the issues of Shri Sai Leela, I approached one devotee, Shri Nandwani, to give them to me, as I thought that he might have preserved all of them. He, however, expressed his inability to give me all the old issues and has directed me to approach you, to lend me the issues of Shri Sai Leela for 1975".

On listening to the above request from Shri Victor, tears stood in my eyes and I simply did not know how to describe the secret arrangements that Shri Baba is making in order to fulfil the wishes of his devotees. The devotees might be aware that from 1974, Shri Sai Leela (English edition) is being printed by M/s Malwankar Bros. who are sincere Sai devotees. Their printing press viz. Maratha Printing Press, is located at Naigaum Cross Road, Dadar, and I am required to attend that press for about fifteen days in a month for correction of the proofs of Shri Sai Leela. While printing the magazine Shri Malwankar always prints a few more copies as per the usual practice of all presses, and retains them in his press for reference. This is quite a good facility for me, because whenever I want to refer to old issues, I immediately get them at hand. The copies, however went on adding and were occupying large space in their press. Some other Sai devotees had also been requesting Shri Malwankar to give them the old issues for circulation. Hence Shri Malwankar told me that if I did not want the issues, he would like to give them to some other devotees, who are asking for them. So long I never bothered about the issues published by me as an Executive Editor; but when Shri Malwankar told me about disposing of the old issues, I thought of getting the old issues bound in a volume as Shri Malwankar is also doing the work of binding. Hence I selected the issues for 1975 and 1976 and gave them to Shri Malwankar for binding.

When Shri Victor approached me and asked for the issues of Shri Sai Leela for 1975, it immediately flashed on my mind that I have kept those issues aside only, some three days before! This is Shri Baba's secret arrangement to fulfil the wishes of his sincere devotees! I am going to the Maratha Printing Press for the last three years or so; but I never thought of compiling the issues of the magazine. Shri Baba however knew that Shri Victor would need the issues very soon and he made previous arrangements by prompting me to keep aside the issues for 1975 for binding and see how they have been of use to Shri Victor!

The story does not end here. In order to hand over the issues to Shri Victor, I went with him to Maratha Printing Press at about 11.15 O'clock in the morning on 26-9-77 and seeing me there so unexpectedly at that hour Shri Malwankar was very much surprised as I was needed for inserting one announcement in the October issue, as per a telephone call received by him about half an hour before from Sai Niketan (Bombay Office of the Shirdi Sansthan). Really speaking we had completed our issue for October '77 on the previous evening (25-9-77). That time I finished correcting the proofs of the last pages of the issue and after that while leaving the premises of the press, I said to Shri Malwankar, "I have completed the work of October issue and I will now meet you on 1-10-77 in connection with the November issue as usual." In view of this talk on the previous day, it was a pleasant surprise to Shri Malwankar to find me at their press, when I was needed. It so happened that the Sai devotees in Bombay, were holding a convention in Bombay on 9-10-77 and they wanted that an announcement to that effect should be inserted in Shri Sai Leela for the month of October 77 so that the devotees would know about it by 1st Oct. 77. A telephone message to that effect was given to Shri Malwankar by about 10-40 A. M. Though Shri Malwankar agreed to insert the announcement in the October issue at a suitable place, still as per the usual ethics, he wanted to do it with my full knowledge, as I was the Executive editor taking all final decisions. Shri Malwankar was therefore a little anxious how to contact me early. As M/s. Malwankar brothers are sincere devotees of Shri Sai Baba, He knew their anxiety and He accordingly prompted Shri Victor to come to me exactly on the day and at the time, when my presence was badly needed in the Maratha Printing Press!

After handing over the issues for 1975, to Shri Victor, as per the instructions of Shri Malwankar, I immediately contacted the Shirdi Office at Sai Niketan on phone and immediate arrangements were made to insert the necessary announcement in the issue of Shri Sai Leela for the month of October, 1977.



I have just narrated all the above incidents as they happened. Can anybody think that all of them happened simply by coincidence? Do we not feel that there is some divine hand behind these happenings, which managed them and arranged them in so neat a manner? Whenever I review all the above incidents at my leisure, the following questions crop up before me:-

1. Though I am visiting the Maratha Printing Press for the last three years or so, why should I have been prompted to collect the issues for 1975 only three days before? Was it because somebody would need them immediately?

2. Why should Shri Victor have thought of approaching Shri Nandwani for the issues only on 26-9-77?

3. Why should Shri Victor come to me on the same day? Why did I not think of putting it off to the next day? Why did I think of immediately going to the press? Was it because I was needed in the press urgently for inserting the announcement?

After recalling all these incidents, I feel that Shri Baba is working secretly, without our knowledge, and arranging all the things in order to fulfil the desires of all his devotees. In this case the wishes of Shri Victor and those of the devotees holding the convention on 9-10-77 have been fulfilled quite smoothly and beyond their comprehension due to their sincere devotion towards Baba. This is therefore Shri Baba's leela, Who takes care of His sincere devotees. Let us therefore bow down to Him sincerely. ★

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# SHRI GAJANAN MAHARAJ

(Continued from October 1977 issue)

By :- Shri S. N. Huddar

## CHAPTER 9

### Stormy Horse Humbled : Maharaj Seen as Samarth Ramdas Swami

Govind Boa of Takli came to Shegaon with his horse, who was stormy and very mischievous. He stayed in the Shiva Mandir of Mote. The horse would attack anybody with his feet and also tried to bite anyone coming near him. He often cut the ropes. He did not remain at one place. At times, he would run away to the forest. He loudly neighed day and night. Iron chains were specially made to bind the horse.

Once the horse was bound in front of the Mandir during the night. Govind Boa was sleeping. There was all quiet and darkness had spread everywhere. Doors of all the houses were shut. Late in the night, Shri Gajanan Maharaj came and lay down within the four legs of the horse. He was reciting, "Gani Gan Ganat Bote" meaning "soul of a being and the Brahma are not separate". According to some, he always recited "Gin Gin Ganat Bote". The meaning is however the same.

Govind Boa was always anxious due to the mischieves of the horse. So whenever he awoke during the night, he would come out to see the horse. That midnight when he came to the horse he found that Shri Gajanan Maharaj was lying within the four legs of the horse, who was standing quiet. Govind Boa was very much astonished. He realised that the horse was quite silent because Shri Gajanan Maharaj was there. How can bad smell

exist near Kasturi? Govind Boa respectfully placed his head on the feet of Shri Maharaj and began to pray, "You are really Shri Gajanan, who wipes off all obstacles. My horse has been very stormy and mischievous and all are afraid of him; but you have made him meek and humble in a moment. While going, he at times jumps, at times strikes any one with his legs. I was tired of him. I wished to sell him but no one is ready to buy him. No one likes to get him even free. It is good that you have blessed him. Keertankar's horse should be tame. A tiger is of no use to a shepherd".

Shri Maharaj said to the horse, "Do not be mischievous hereafter. Do not trouble anybody". Saying this Shri Maharaj went away.

Next day Govind Boa went to see Shri Maharaj in Krishnaji's farm, riding on his horse. People knew the bad habits of the horse. So seeing the horse in Krishnaji's farm, people said "Why did you bring this troublesome animal here? Females and children are here" Govind Boa replied "This horse has now become wise due to the favour of Shri Gajanan Maharaj. He has given up all his bad habits and has become like a cow. You need not fear now". Govind Boa made him stand under a tamarind tree without rope. There was green grass and vegetation; but the horse did not touch any thing. What a great power of a Saint! Even animals obey him. Govind Boa began praying - "Your actions are unfathomable and cannot be known. How much cruel one may be, one becomes goodnatured by your sight. Even the value of Ratna, Chintamani is nothing before your goodself. Let your blessing palms always be on my head". Govind Boa thereafter went away with his horse.

## Promises Should be Fulfilled

Many persons, males, females, children, were coming to see Shri Gajanan Maharaj. Once two persons came from Balapur to

see Maharaj with some desire in mind. They said, "We shall bring ganja for Maharaj next time. People bring sweets as pedha, khava, but we shall bring ganja, which he likes. For fear of forgetting, they tied a knot to their dhoti; but they forgot to bring it when they came to Shegaon. They decided to bring double the quantity next time; but again they forgot. They bowed to Shri Maharaj and sat before him. Shri Maharaj said to Bhaskar "See the fun of the people! They forgot even after tying knots to their dhoti. Though they are Brahmins, they do not keep their word. Brahmins should never speak a lie. Brahmins have given up their religion and rituals and so they have lost their high position. They give promises, but come empty-handed. Can their desires be fulfilled by such acts. Heart should be pure and then only God-helps".

The Brahmins wondered to see that Shri Maharaj had known their promises and their intentions. They thought of bringing Ganja from the bazar and they got up. Knowing their intention, Shri Maharaj said, "Why do you boil the stale soup? I am not so much habituated to Ganja. Behave as you say. The deeds of dishonest do not become successful. When your work is done, you may bring ganja next time. Your work will be done next week. Do not forget to come here for five times as Shri Shiva resides here. Bow to him and do not forget to bring the thing of promise. In religious matters one should not speak a lie". Hearing this they bowed to him and after bowing to Shri Shiva, they went to their town. In the next week, their work was done as told by Shri Maharaj. They came to Shegaon with Ganja this time.

### Darshan in the Form of Samarth Ramdas Swami

Balkrishnaboa Ramdasi lived at Balapur. He and his wife Putlabai, were great devotees of Samarth Ramdas. They used to go to Sajjangarh every year for Das Navmi festival. They took with them Kubdi (Particular stick) Kantha (blanket) and Dasbodha (book of Ramdas). At the halting place, they would beg for

lms and after offering it to Shri Ram, they dined. The boa had sandal. chipalya (a musical instrument) and his wife had Zhanz (a musical instruments). They went on foot singing songs of Rama. They would go to Shegaon, Khamgaon, Mehekar, Devalgaon Raja, Jalna (Anand Swami's place), Jamb (Birth place of Shri Ramdas). They would live there for 3 days and they would thence go to Divara, Ambajogai, Mohori, Dongaon (of Kalyan-swami), Narsingpur, Pandharpur, Natepute, Shingnapur, Wai, Satara and then reach Sajjangarh on Magh Vadya Pratipada. He would give charities and feed Brahmins as per his finances. during Das Navami Festival. After the festival, he would start his return journey by the same route on Magh Vadya 12. On reaching Sajjangad, Balkrishna Boa sat before the Samadhi of Ramdas Swami. Tears were coming from his eyes and were flowing over his cheeks. He said, "Gururaj, I am now tired, as I am 60 years' old, I cannot come here on foot hereafter. It is not even possible for me to come by rail or other conveyances. So I shall not be able to offer my services to you by coming over here". Saying so he slept.

He saw a dream in which Shri Ramdas Swami told him, "Do not be desperate. You observe the festival at your place at Balapur. I shall come on Navmi and shall appear before you". This pleased Boa and he returned to Balapur with his wife.

Next year Balkrishna Boa observed the festival at his home in the Magh month. Reading of Dasbodh, Keertan in the night, feeding of Brahmins at midday, Dhuparti at night was the daily programme from Pratipada to Navmi. On Navmi, Shri Gajanan Maharaj came to Balapur at the house of Balkrishna Boa. At that time Boa was doing Abhishek to Ram. Some one informed him that Shri Gajanan Maharaj had come and so he should receive him. Boa said, "it is my good fortune, that he has come". Further he said that Shri Ramdas had assured him that he would be coming on Navami. Shri Gajanan Maharaj loudly sang the stanza of Shri Ramdas :

अहिल्या शिला राघवे मुक्त केली.....

जय जय रघुवीर समर्थ ।

"Raghava gave salvation to Ahilya, who had become a stone due to a curse. By the touch of Ram's feet she appeared in divine form and was liberated".

Hearing the sound of Swami Ramdas, Balkrishna Boa came out and saw Shri Gajanan Maharaj, Ajanubahu. (a person whose hands reach the knees) who was standing with a smile at the gate. When he bowed to him, he saw Swami Ramdas with Kubdi, lock of hair on the head, beard, tripundra on the forehead and with Bhagwa loin cloth! When he looked above, again he saw Gajanan Maharaj! He was puzzled! Shri Gajanan Maharaj said "Do not let your mind waver. I am your Samarth Ramdas. I was staying at Sajjangarh and now I am staying at Shegaon. I had promised you at Sajjangarh that I shall come to you on Navami and so I have come. Give up worrying. Why do you give so much value to the clothes on a body". He then asked "Which is my seat"?

Shri Maharaj came with Boa and was seated on a raised wooden stand. The news spread in Balapur and the citizens came to see Shri Maharaj. Balkrishna Boa was thinking over this all the day. In the night he saw a dream in which Shri Ramdas told him, "Shri Gajanan Maharaj of Vidarbha is none else but myself. Worship him as you would worship me. Have no doubt".

Boa was delighted very much. He worshipped Shri Gajanan Maharaj with great devotion and placed his head on his feet and said, "Maharaj, you came in my dream and have removed my suspicion. I am unable to know your powers. This Navami festival has been a success. You have favoured me and so I feel gratified. You should stay here for some days". Shri Maharaj said "I shall come after some days". After meals Shri Maharaj went away to Shegaon in a moment. No one saw him going by the road.

(to be continued)

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

### FUTURE

Baba's foresight and protection of Kaka and his children:  
In 1913 I was living at Shirdi for a few months. First I was alone and later I lived with my family. But my son and grand daughter were kept at Bandra with a friend. After my wife came to Shirdi some time later, say, a month or two later, the boy fell ill at Bandra and my Bandra friend wanted myself and my wife or my wife at least to go immediately to Bandra. He wrote such a strong letter. On that Baba was consulted by me, and Baba's order was that no one need go from Shirdi. "Send for the boy to Shirdi", He said. The boy had his annual examination. Therefore, my friend wanted that up to the examination date, the boy should remain at Bandra. Therefore, my wife had to be sent. Again I went to Baba and prayed for his orders. Baba said, "Send for the boy here". Accordingly the boy was sent for and he came to Shirdi. He was very weak and there was pain in his chest. The doctor had stopped his study at Bandra. As for my neice, she had darooj (eczema). Regarding my boy's health, Baba's order was quite beneficial. That was clear. After a few days of stay at Shirdi, his health became all right. Later the Bandra friend wrote that 2nd November was the date of the examination of the boy and that therefore the boy must be sent immediately. On that letter being taken to Baba, He said, "Wait, let us see". The boy therefore remained at Shirdi. Then the third letter came saying that for some reason the examination was postponed to the 6th November and therefore the boy must be sent. Even on this occasion, Baba's order was "Let us see". Again on the 10th a letter came from Bandra that the examination had been postponed and fixed up for 13th November and that it would surely take place on that date. So a man was sent to fetch the boy. That man came on the 11th and on the 12th, along with that man, the boy

started for Bandra. On the 13th, 14th and 15th the examination went on at Bandra and both the children namely, my son and my niece passed their examinations. Thus, by following Baba's orders, health was secured and also success at the examination.

#### UDI FOR PLAGUE. BABA'S FORESIGHT :

When I (H. S. D) was at Shirdi one day at about 9 p m. Shama's brother, namely Bapaji came from his residence. He was terrified and said, "My wife has caught plague. Fever is high. Two bubos have appeared. Come quickly". So he told Shama who went to Baba and prayed for permission to go. Then Baba said, "Do not go so late in the night (it was midnight then). Tomorrow morning you may go. At present send only udi. Listening to these words, Bapaji (Shama's brother) was in great distress. Shama anyhow did not disobey Baba. He sent udi and remained at Shirdi. Next morning, taking Baba's leave, Shama went to Savalvihir to see the condition of his brother's wife. Baba had said, "Come back quickly". When he went there, that lady's (his brother's wife) fever had disappeared. The bubos had subsided, and the lady was preparing tea. So Madhav Rao, according to Baba's orders, was able to return immediately.

#### BABA GUIDES :

Once Ramchandra Kote Patil went to Bombay. Two days earlier, Nana Lakshman Kulkarni had gone to Bombay for a marriage and was putting up with somebody as a guest. That host's house was at Grant Road. That is all Ramchandra Patil knew. When he went to enquire for the details of the address of Nana Lakshman Kulkarni, people there said, "It is impossible to find out his exact whereabouts". Then Patil said, "My Sai Baba is true and faithful. He will make me meet Nana Kulkarni. About this I have not the slightest doubt". So saying Patil went on walking in Grant Road area. After he walked a short distance, Nana Kulkarni himself came right in front of him and they met.



According to the strength of Patil's faith, the fruit also was got, namely, the meeting with Nana Kulkarni.

### BABA'S CLAIRVOYANCE — BABA AGAINST FAST :

Mrs. Gokhale had heard about Baba's fame. She was the friend of Kashibai Kanitkar. Kashibai gave a letter of introduction introducing her to Dada Saheb Kelkar at Shirdi. Mrs. Gokhale before starting for Shirdi had resolved that she should fast for three days, when staying with Baba. She made that resolve on the day prior to her starting and Baba, on that very day, told Dada Kelkar at Shirdi "Now it is Simga Festival. Can my children be allowed to fast? I will not allow them to fast". The lady came and went to Dada Kelkar's house and immediately came to Baba for darshan. After taking darshan; she stayed there for a little while. Then Baba said of his own accord, "this upas (fast) and tapas, what for are they needed? Let us go to Dada's house (Kelkar's house) and make pooran polis and eat them and give them to Dada and the children etc. Dada's wife just at that time had her period and was in her monthly course. So she could not cook. When Mrs. Gokhale returned to the house that was the condition of Mrs. Dada Kelkar. So Mrs. Gokhale cooked the food and carried out Baba's orders. She cooked the food, ate it and made others eat it.

### NO PEACE OF MIND OR STEADINESS WITHOUT BHAKTI :

Dada Kelkar's friend, named Anantrao Patankar of Puna, was very fond of Vedanta and would even have a discourse thereon. He once came to Baba for darshan. After taking darshan, Anantrao said and prayed to Baba thus, "Baba, I have read much, but my mind is not steady, nor have I peace of mind". Baba said, "Once a merchant came here. Then a she-goat passed out nine balls of stool (stomata). He carried them away". Anantrao could not make out the meaning of these words. He went back to the wada and asked Dada Kelkar what Baba meant. Dada

said that he also could not make out. But he thought that the nine balls of stool might refer to Navavidha bhakti. So Baba's upadesha, he thought to Anantrao was that he should obtain Navavidha Bhakti. The next day Anantrao went to Baba for darshan and then Baba asked him, "I say, have you gathered the nine balls?" Anantrao fell at his feet and said, "If there is your grace, the nine balls will be obtained by me." Baba blessed him and gave him hopes. The lesson here was that without bhakti, the mind cannot attain steadiness nor peace.

#### UDI FOR DELIVERY :

A Gosavi, residing at Shirdi, named Ramgir Bua was told by Baba to take some udi to Nanasaheb Chandorkar who was at Jamner. "Go there" said Baba. Shri Chandorkar was Mamlatdar at Jamner. (There was no railway line to Jamner at that time and people got down at Jalgaon station and took the cart road to Jamner). Ramgir had barely Rs. 2 with him and asked Baba. "with these Rs 2, how can one get to Jamner?" Baba told him, "Are, Bapugir (this is how Baba always called him,) You had better go. Every conveyance will be provided". When he said this, Shama (Madhav Rao Deshpande) was seated close by. According to Baba's orders the Bua left Shirdi. The trainage to Jalgaon was Rs. 1.14.0 and barely two annas remained with him, after the ticket was purchased. 'After Jalgaon, what is to be done' was the Bua's puzzle. When he got down at Jalgaon and came out of the station, a sepoy (orderly) was shouting, "Who is Bapugir Gosavi of Shirdi?" The Bua said, "I am Bapugir Gosavi. What is your work with me?" The sepoy said, "Nanasaheb has sent me with a tonga to take you. Sit in the tonga and let us go to Jamner." The Bua thought that Baba, through Shama had sent a message to Nanasaheb. So he sat in the tonga and reached Jamner. The tonga stopped, in front of the Mamlatdar's chuchery and the peon said to the Bua. "You go inside". The Bua went for passing water. When he got up and looked, there was

no tonga, no horse, no tongawalla and no peon. The entire thing had disappeared. He went to the house and enquired if Nanasaheb was in the house. But when he was making enquiries in the house, Nanasaheb asked the Bua to come in. The Bua placed the udi before him. Nanasaheb took it and gave it to his wife. At that time Nanasaheb's daughter was undergoing pains of labour. She had no delivery (yet). The daughter drank the udi water and it was applied to her. Within three minutes, there was a safe delivery. Nanasaheb then gave good presents to the Gosavi. Then the Bua asked him about the tonga, Nanasaheb said that he neither sent a tonga nor any person. So the provision of the tonga and the horse, the tangawalla and the sepoy was all Baba's Leela. (This incident is also described in detail, in chapter 33 of Sai Satcharita at pages 182 to 184, seventh Edition, 1974.-Editor)

#### N. M. THOSER'S HANUMAN WORSHIP :

Baba's devotee Shri Narayan Mahadev Thoser lived at Vile Parle, and he was worshipping Baba as Hanuman. Therefore at great expense, he built a temple at Vile Parle and installed Hanuman's image therein. That was on the 1st of April 1918. The words, Shri Sai, were written on one side of the temple and 'Hanuman' on the other. When this installation was going on at Vile Parle, the same day at Shirdi, Shri Sai Baba distributed sweets and burfi to various people with his own hand. Moreover on that day, at Baba's Masjid, Satyanarayan puja also was celebrated and the prasad of that puja was given to all. Therefore the celebration at Vile Parle was simultaneous with equally joyous celebration of the same event at Shirdi.

#### UDI FOR EXAMINATION :

There is a Head master named Daje Waman Chitamber at Shirdi. Some days after his coming over to Shirdi, I (H. S. D.) met him. He said, "Till to-day as a teacher I gained much name and fame; but all that is going to be spoiled here because the boys do not study properly. If I were to ask them, 'What will

happen at the time of examination?' They (boys) remark that they will take Baba's udi and will get through the examination". Five or six months later, their annual examination was held. When the Headmaster met me, he of his own accord stated, "The yearly examination is over and as stated by the boys, they took the udi and got through the examination. The school had a good result."

#### BABA AGAINST BACKBITING AND SCANDAL :

Once several people were sitting at the wada. One of them was scandalising an absent gentleman. Many disliked this. A short while thereafter the scandal-monger went out to ease himself. Meanwhile Sai Baba came out to go to Lendi. He passed by the side of the wada and people there fell at his feet. Then Baba asked me, "Where is so and so?" referring to the scandal-monger. I said, "He has gone out to ease himself." When that person returned, I told him that Baba was enquiring after him. Then he informed me, "Baba met me and showed me a pig with its mouth full of nightsoil. Baba said, 'You see with what gusto it eats (fifth). But that is nauseating to us. Exactly like this we scandalise others and it is sweet to us (the scandalmonger). But people get disgusted. We should never scandalise others'".

#### BABA'S APPEARANCE TO SWOONING VENKAT RAO :

At Mulki, a village in south Kanara, there lived one gentleman named Venkat Rao. During 1916 Xmas he got Baba's photo as well as udi. His son-in-law was an Advocate in the High Court. He all of a sudden disappeared. Not only that; news (rumour) of his death was also received. At that moment, one of his (Venkat Rao's) friends suggested to him to take Baba's blessing and search for the man. At that juncture he was not in a position to go for darshan to Shirdi, but luckily he got the photo of Baba as well as His udi. Placing udi on his forehead, he bowed before the photo of Baba. This happened at Bombay; but exactly at the very moment at Mulki village his daughter got

an inner intuition and wrote a letter to her father stating, "Did you on a certain day and at a certain time perform Baba's puja and ask his blessings?" That was what exactly Venkat Rao did at Bombay. Since then he cultivated a great regard and reverence for Baba. He did not get any clue about his son-in-law or news about his son-in-law, But whenever he used to be in bad health, he used to remember Baba and apply His udi. Once he had an attack of heart disease and he became unconscious. In that condition he saw Baba accompanied by two servants. In spite of Venkat Rao's protests, the servants massaged his feet and then both Maharaj and his servants disappeared. Afterwards in the year 1918 during Easter Holidays, Venkat Rao went over to Shirdi for Baba's darshan, where he found the same two servants and recognised them as seen in his vision. The eldest son of Venkat Rao was an atheist and used to laugh at his father, but afterwards he became a great devotee of Baba and at the time of difficulties, he used to write to Baba for his blessings and used to get rid of the difficulties and communicated the relief to Shirdi.

One afternoon Baba told me, "For a long time Khushalchand has not turned up. Take a tonga and go to Rahata and fetch him. Tell him 'Baba wanted you'". Accordingly I took a tonga and went to Rahata. I met Khushalchand. He said "I was resting after my lunch. I slept. Immediately Baba came in my dream and said 'Come to Shirdi'. Accordingly I was anxious to start. But due to the absence of my horses, I could not do so. So I sent my son just now" Thereupon I said, "that is why 'Baba has sent me with the tonga. If you are coming, come, the tonga is ready'". On that, he accompanied me very gladly. (This incident is related at pages 166-167 of Sai Satcharita 7th edition 1974 - Editor).

Govindrao Gadre was a resident of Nagpur. His nephew aged about 1½ years became very ill. Doctor's medicines could not do any good to him. At that time Govindrao took a vow, "If the child becomes alright, I shall take him for your darshan"

Baba came to know of his vow and from the very next day the boy showed signs of improvement and quickly regained health. His sister (Mother of the patient) remained for some time at Nagpur and then went to her father-in-law's place. The boy (i. e. his nephew) also accompanied the mother. The vow remained unfulfilled. After a year his sister once again came over to his place at Nagpur. At that time, Govindrao himself was ailing. All medicines were in vain. In the meantime, Thursday came and people gathered at his house for Bhajan. During the Bhajan, Govindrao remembered his vow, and he prayed to Baba, "If I become alright and free from the present ailment, I will at once take my nephew to Shirdi". Accordingly he got alright within two or three days and went for darshan to Shirdi.

Krishnajipant alias Annasaheb Agaste of Parle and Govindrao Dak, a surveyor, came for Baba's darshan. Remaining there for two or three days, they returned. While returning they bought pictures of Baba and bundled them together. In the train Govindrao thought it would have been better if he had one more picture so that he may send the same to one of his relatives in Konkan. After reaching home, they untied the bundle and to their surprise they found three pictures instead of two. They were wondering how the third photo could come in when they actually bought two. Taking this to be Baba's Leela, they went on praising Baba. ★

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## ANNUAL GATHERING AT SHIRDI

The annual gathering of the contributors to Shri Sai Leela magazine, will as usual, be held at Shirdi sometime in the month of February 1978. The exact dates will be announced later — Editor.

## The Child Prodigy

### Shri Manohar Manik Prabhu

[ This year, in the month of Ashwin, hundred years will be completed for the Mahanirvana of Shree Manohar Manik Prabhu. The following article, describing the greatness of this Saint, is therefore specially published in this issue. —Editor ]

The young lad, Manohar Manik Prabhu, the second luminary (who succeeded Shri Manik Prabhu), was one of the brightest stars in the galaxy of saintly personalities adorning the Maniknagar Darbar of Lord Dattatreya. The wisdom and prowess of illumination is not conditioned by age. As stated in Dnyaneshwari, the light of knowledge precedes the maturity of age in case of great personalities. Shri Manohar Manik Prabhu has left a lasting impression of his enlightenment, prophetic vision, spiritual authority and sagacity in day to day dealing in his short life span of nineteen years. Shri Manohar Manik Prabhu was entrusted with the spiritual leadership of the gadi of Sakalamata cult when he was only seven. The name and fame of Shri Prabhu (the incarnation of Lord Dattatreya) was pervading the entire spiritual world and was inspiring Hindus and Muslims alike in Prabhu's life time. The expectations of the devotees were at the highest pitch, when Shri Manohar was established on the gadi. The samsthan was in heavy debt. The people were wondering why such a child was seated on the holy throne, when a mature adult would have been a befitting successor. Some were even doubtful whether the choice was correct. The history later clearly established that Manohar was an unequalled master, whose spiritual competence was beyond doubt.

It was Prabhu himself who had tested the ability and suitability of his successor during his own life time. Vyankamma, the supreme lady devotee of Prabhu, (who was exalted to the

status of a Deity) had once expressed her concern over the appointment of a suitable successor to the Gadi. She invited her brother's son and presented him before Prabhu. Shri Prabhu honoured the boy with costly costumes, ornaments and granted him leave to return to his parents. The boy was being carried back in a palanquin, which caught fire on the way and the child was burnt to ashes. When the news reached Maniknagar, Prabhu told bereaved Vyankamma that the Gadi must deserve it! Very few people realised that the successor was already nominated by the Master and was distinctly in view of his prophetic vision, which people surrounding him totally lacked.

Manohar was the first child of Tatyā and Vithai. The mother was suffering labour pains for ten long days and nights, when Vithai was lying on delivery bed. Prabhu himself had to go to the labour room and request the yet unborn child not to torment his mother, for he had chosen the birth as per providential will and he could not escape the mundane life for the ordained span of earthly existence. The child readily responded to the request and took birth. This is exemplary of the innate greatness of the soul couched in a human frame. There was yet another incident, which proved Manohar's spiritual suitability to the holy throne of divinity. Once the boy sat on Prabhu's gadi before he entered the darbar. He not only imitated Prabhu's seating posture, but also assumed the divine gravity on his face. The devotees were struck with wonder of the expression of excellence! When Prabhu entered the Hall he enquired whether Manohar desired to possess the gadi. He also remarked that the successor has to be posted with all his costly belongings. Manohar immediately responded to the directions and came out of the test at such an age of infancy.

Manohar was only seven when he was ceremonially declared as the successor to Prabhu's gadi. He was moderate in his behaviour, detached in his attitude to wordly pleasures. He loved yogic practices, meditation and vedantic philosophy. His songs



give ample evidence of his vedantic trend of mind. He was a master of Sanskrit, Marathi, Kannad, Urdu and Hindi languages. He shaped the Prabhu cult of Sakalamata by routinising the pooja and other religious characteristics of the religious school. He had the supreme power of cleansing the dirt of karmas of the devotees, who longed for his darshan. He was extremely liberal and loved learned people. His darbar was a solace to the wise and erudite persons. He led a life of celibacy but took keen interest in arranging for happy married life of his brother and sister. It was at the age of nineteen years that Shri Manohar Manik Prabhu entered his Mahasamadhi at the appointed place in the Prabhu's temple, which he built with devotion. His end was like that of a Yogi in a sitting posture, which had a close parallelism with the Samadhi of Prabhu, who left the body through the Brahmastrandhra opening in the Sushumna nadi. This is indicative of Shri Manohar Manik Prabhu's perfection in fullfledged yoga sadhana.

The story of the child prodigy, the Dnyaneshwar of Maniknagar, thus came to an end. His achievements, however, have made him ever living in the memory of all devotees. The Samsthan was deeply entrenched in debts, when Manohar Prabhu took charge, as its spiritual head. The economy of the darbar emerged from the eclipse during his regime. It is told that Manohar Prabhu ordered repayment of all debts and called all the financiers to receive their sums. The treasury of the Darbar was completely empty. When all the financiers arrived, it was a miracle to record that they presented with the duly signed receipts acknowledging the full repayment of their dues together with interest accumulated.

I pay my humble homage to Shri Manohar Manik Prabhu's Samadhi at this sacred occasion of the first centenary of his physical departure from this earth. His universal soul may bless ail of us in our spiritual path as well as in the walk of the mundane material life. A thousand prostrations at Lord's holy feet!

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## Miracle and Divine favour

The editorial on Miracle in June 1977 issue and the subtle distinction drawn between Miracle and Divine Favour is thought provoking. The word miracle is defined as anything beyond human power, away from the common action of the laws of nature, a supernatural event. A Divine favour will still be a miracle as it is beyond human power and above the laws of nature. It is, in my opinion, immaterial whether the beneficiary is an individual, or a group of persons or a locality. Divine Favour and Miracle are two facets of the same act; two faces of the same coin.

The so-called miracles by tricks are a fraud on the gullible people and the arm of law should be long enough to deal with such cheats and expose them. Miracles in the true sense are the fruits of acquired "Siddhi" or an adjunct of Divinity. If the primary object of miracle is to help a Bhakta or a Sewak or a needy person or to avert or control a dangerous situation or to do good to others, then we bow down our heads in reverence; but if the miracle is performed to show off, to give self praise and publicity, then the miracle is of a lower category, devoid of grace and lacking in Divinity.

The age of miracles is not over, not certainly in this spiritual land of Bharat. There are and will always be some persons of Divinity in this ancient land. Their style of functioning may, however vary even as Rama functioned differently from Krishna, but both are adored as Avatars. So let us refrain from finding faults with other Saints and holy persons. Rather we should be firm in our own belief. Shri Baba also wanted us to talk well of others as clarified on page 31 of June 77 issue.

But it is also a fact that there are the so-called Swamis and Gurus, who pretend to have supernatural powers and exploit credulous people. We have to be cautious of pretenders. As Shri Ramkrishna said, "We should be virtuous but not fools".

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## SAINT GADGEMAHARAJ

(Continued from October 1977 issue)

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

The work of Shri Gadgemaharaj was spreading far and wide. Though he was quite capable, still there are limits to the capacity of a human being. Hence, Maharaj was thinking of having some assistant; but he knew that he was a man of a peculiar temperament and therefore it was rather difficult to find a person, who would suit that temperament. Hence Shri Maharaj had so far not accepted anybody as his disciple; but providence brought to him such a man. He was Shri Ganpat Hari Gangan from Sangameshwar, in the Ratnagiri District.

Shri Gangan belonged to the Vaishya Wani caste. He was calm and quiet by nature. He had a very good handwriting. From his childhood he had little interest in the worldly affairs and he was always engrossed in devotion to God. Once when Shri Gangan had come to Pandharpur, he happened to listen to the Keertan of Shri Maharaj and he at once thought that he has found out a Guru, whom he should follow. Hence after the Keertan was over, he approached Maharaj and said, "Maharaj, I want to join you as your disciple. I will be ready to do any work that you will assign to me".

Saint Gadgemaharaj waited for a while and looking at the clothes of Shri Gangan, he said, "You are having very costly clothes. How will you be able to associate with me, who is used to wearing such tattered clothes."

Hearing these words of Maharaj, Shri Gangan said with confidence, "I can adjust to any situation. I know how to stay with you" saying so. Shri Gangan immediately threw away his shirt, coat, cap etc. and covered his upper part of the body by a dhoti.

## Miracle and Divine favour

The editorial on Miracle in June 1977 issue and the subtle distinction drawn between Miracle and Divine Favour is thought provoking. The word miracle is defined as anything beyond human power, away from the common action of the laws of nature, a supernatural event. A Divine favour will still be a miracle as it is beyond human power and above the laws of nature. It is, in my opinion, immaterial whether the beneficiary is an individual, or a group of persons or a locality. Divine Favour and Miracle are two facets of the same act; two faces of the same coin.

The so-called miracles by tricks are a fraud on the gullible people and the arm of law should be long enough to deal with such cheats and expose them. Miracles in the true sense are the fruits of acquired "Siddhi" or an adjunct of Divinity. If the primary object of miracle is to help a Bhakta or a Sewak or a needy person or to avert or control a dangerous situation or to do good to others, then we bow down our heads in reverence; but if the miracle is performed to show off, to give self praise and publicity, then the miracle is of a lower category, devoid of grace and lacking in Divinity.

The age of miracles is not over, not certainly in this spiritual land of Bharat. There are and will always be some persons of Divinity in this ancient land. Their style of functioning may, however vary even as Rama functioned differently from Krishna, but both are adored as Avatars. So let us refrain from finding faults with other Saints and holy persons. Rather we should be firm in our own belief. Shri Baba also wanted us to talk well of others as clarified on page 31 of June 77 issue.

But it is also a fact that there are the so-called Swamis and Gurus, who pretend to have supernatural powers and exploit credulous people. We have to be cautious of pretenders. As Shri Ramkrishna said, "We should be virtuous but not fools".

**B. L. Shrivastava,**  
14 A, Miniland, Bhandup, Bombay, 400 078

When the work of the Chokhamela Dharmashala at Pandharpur was nearing completion, Shri Gadgemaharaj thought that he has partly fulfilled his duty towards the Harijan brothers, who come in large numbers to Pandharpur for the pilgrimage, but Shri Maharaj was not a man, who would remain satisfied with one small job. He had a wide vision and during his travel, he had planned in his mind so many things, which he wanted to start as and when the funds would be available.

The next work that he undertook was that of establishing a farm for the old and maimed animals. Though India is mainly an agricultural country and though the farmers depend for their agriculture mainly on their bullocks, still when they get old and infirm, it is a common practice among the farmers to sell away these cattle to the butchers. On grounds of compassion Shri Gadgemaharaj objected to this practice. He was a man, who was very kind at heart. He always felt gratitude for the animals, who helped us to get our food and prosperity. He therefore decided his next project as the establishment of this farm.

Murtijapur was the chief Railway junction in Akola district. A big cattle bazaar used to be held there and thousands of cattle used to go into the hands of the butchers. Shri Maharaj was therefore thinking that if a farm could be established nearabout this bazaar, then it would save a number of cattle from the butcher's knife. Maharaj was very often going to Murtijapur and performing keertan there. His keertans often inspired so many people to come forward for giving good donations for some useful public work. Once after his keertan was over, one Shri Nana-saheb Jamadar, a well-to-do resident of Murtijapur, came to Shri Maharaj and said, "Maharaj, I want to do something that will benefit the society at large". "What will you do?" Was the question of Shri Maharaj. Quick and spontaneous was the reply, "I will do whatever you will ask me to do".

Shri Maharaj thought that this was a very nice opportunity to push up his plan. He therefore explained his dream of

establishing a farm at Murtijapur for the old and maimed cattle. Shri Jamadar approved of the proposal and donated a piece of land fiftysix acres in area, lying on the east side of the Murtijapur Railway station.

Having thus secured the piece of land, Shri Maharaj started the work. Water was necessary for the use of the cattle in the proposed farm. It was therefore proposed to sink a well. One branch of the Tidake family from Sangwi Durgada, was staying at Murtijapur. Shri Tukaram Prithamji Tidake from the Tidake family at Murtijapur came to know about the project of Shri Maharaj and he immediately offered to bear the cost of digging the well.

When the aforesaid arrangements were made, the project started making a brisk progress. First of all a big cowshed was constructed. One enclosure for keeping the animals during the day time, was also put up. A big storage tank for storing drinking water for the use of the cattle, was constructed and a suitable pipe line for conveying the water from the well to the storage tank, was also laid. A number of small buildings were constructed for housing the workers, who would be managing the farm. The corn and the grass that was growing in the field was being used for the cattle and the staff of the farm. The news about this farm, spread among the farmers in the vicinity like wild fire and they started sending their old cattle to the farm. Shri Maharaj always had wide sympathy for the mute animals and his dream for giving them some relief was realised in this manner.

As the fame of Shri Gadgemaharaj started spreading, the people started realising the importance of his work. Some well-to-do people, who had no family worries, started joining Shri Maharaj, one after the other with a view to joining their hands with him in his work. After Shri Ganpatrao Gangan joined the fold of Shri Maharaj, Shri Bhaurao Patil from Dhamora, Shri Sampat Patil from Jamathee, Shri Sitaram Patil, Shri Bhagsing

Jath srom Bambai, Shri Dhondiba Patil from Bota and Shri Patil from Amla also followed him and Shri Maharaj assigned to each of them a particular work according to his capacity. As all these persons had accepted the discipleship of Shri Maharaj voluntarily they all did every work that was assigned to them with honest zeal and won the praise from Shri Maharaj.

In the village, known as Shirso, in the Murtijapur Taluka, there lived a very wealthy family named Deshmukh. They had a big wada in the village and the entire land in the village, belonged to the family. Shri Gulabrao, the head of the Deshmukh family expired, leaving a big family in charge of his wife. Shrimati Bhikubai, the wife, was a woman with a philosophical bent of mind. One of her sons, Achyutrao by name, was also showing scanty interest in the worldly affairs. Hence she told Shri Gadgemaharaj about her son and as per his suggestion, she directed Shri Achyutrao to work with him. As Achyutrao had come from quite a rich family, Shri Maharaj used a different yardstick to measure his integrity. Shri Achyutrao also was no doubt given some tests but they were not like those given to other followers; but anyway he proved to be a very good addition to the followers of Shri Gadgemaharaj.

(to be continued)




## 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 publised 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

  
To The Editor, Shri Sai Eeela,  
Sir,

The editorial on donors' list (August 77 issue) has been carefully read. I feel that as a matter of general interest, Shri Sai Leela should publish the total monthly contributions under various heads e. g. Kothi, medical, building etc and also a list of donors of Rs 1000/- and above.

The writing space so released should be devoted to topics which were dear to Shri Baba like the equality of religions, integration of cults and cultures, removal of social and sex disabilities and discriminations, piety and compassion, respect for moral values and all living creatures etc. all of which will make the Sai cult a living force in this tormented world of ours.

2-10-77

**B. L. Shrivastava**

14A, Miniland, Tank Road, Bhandup, Bombay-78

[ The suggestions made in the above letter have been noted. They will be implemented as far as possible - Editor ]



## काश — साँई

दो का समय  
रात्री की निरवता  
दिलमें ज्वार सी बेचैनी  
और एक घुटन  
निराश मेरा मन  
करत साँई-मुमिरन  
लौटा हूँ अभी - अभी  
मैं वहाँसे  
जहाँ जाता हूँ हरदम  
भुलाने दिल का गम  
लेकिन हो रहा है महसूस अब अकेलापन  
घेरे है मुझको निरवता और गम  
शायद समझ गया हूँ अब मैं  
होती है क्यों गर्ता ?  
हवाके झोको में, नदी के बहाव में, सागर की लड़रोमें  
साँई-नयन, साँई-मुस्कान  
क्यों रिझाती है गम  
क्यों तडपाती मेरा मन  
एँ मेरे साँई प्रितम  
कोयल का कुहकना भी लगता क्यों मधुरतम  
जानते हुवे की यह है असंभव फिरभी  
उस वक्त उस क्षणिक आनंद में डुबा मेरा मन  
तुम्हारे ही चिंतन में मेरा  
मगन तन - मन - धन  
हो आत्मविभोर, करता है प्रतित  
सितारे तोड लानेकी कल्पना मात्र भी  
एक सत्यमें परिवर्तित  
चढ जानी है धडकनें

साँई - सुमिरन में लगता भटकने  
 कभी-कभार तो याद साँई की आती है  
 सुखमें न कभी आती याद  
 दुखमें तो आती जरूर है  
 फिरभी थोडा ही क्यों न हो  
 मनमें आता जरूर है  
 लहरें चट्टानोंसे टकराती और बिछड जाती है,  
 लेकिन आता नहीं समझमें -  
 क्या होता है सात्विकता का अंश उन लहरोंमें ?  
 क्या होता है कभी निष्काम प्रेम साँई - भक्तोंमें ?  
 चट्टानसे मिलती गले चार - चार,  
 लिपटते साँई चरणोंसे निराकार  
 या टुका दी जाती है - सागरके मध्यमें  
 उसी चट्टान के द्वारा  
 ठीक उसी तरह, मैं भी  
 मोहमाया के पाश में  
 जकड लिया जाता हूँ,  
 फिरसे फंस जाता हूँ ।  
 काश - साँई  
 हो जाये हम-तुम दोनों एकरूप  
 जिंदगी भरके लिये ।  
 और वह अनमोल क्षण-  
 क्षण न रहकर  
 बदल जायें  
 एक युगमें  
 अंतके पहलेंही जिसके  
 नष्ट हो जाये अस्तित्व इस देहके  
 काश ! साँई.....

डॉ. अनिल जायसवाल

श्री साई क्लिनिक, चितारओली नागपूर २

## ‘ संकेत ’

संकेत मिला माँ ! मुझको तेरा  
फहराऊँ मैं यह ध्वज तेरा ॥ टेक ॥

तू जग जननी हे माँ काली  
तू जगदम्बा खप्परवाली  
प्रेम की पीकर मदिरा प्याली  
इन पलकों में साँस सवेरा ॥ १ ॥

मन में तेरा निसदिन चिंतन  
पूजा में माँ ! आज जागरण  
शरणागत बालक के कारण  
दूर करो माँ ! जगसे अंधेरा ॥ २ ॥

तेरी शरण में जो भी आता  
बिन मांगे वह सब कुछ पाता  
संकेतों को पाकर माता,  
धन्य हुआ यह जीवन मेरा ॥ ३ ॥

माता के बिन बालक कैसे ?  
रह पायेगा इस जग में  
‘माँ माँ’ कहकर नित्य पुकारे  
अज्ञानी यह बालक तेरा ॥ ४ ॥

मुझको इतनी शक्ति दे दे  
रोम रोम में भक्ति भर दे  
नये नये गीतों को रच के  
जग को सुनाऊँ गान तेरा ॥ ५ ॥

राधाकृष्ण गुप्ता ‘चेतन’

पाटकर वाडा, भगतसिंग पथ, डोंबिवली (पूर्व) जिल्हा थाने

## श्री बाबा की कृपा

सायं लगभग ७ बजे परेल से वापिस व्ही. टी. (बम्बई) लोकल से आ रहा था। व्ही. टी. प्लेटफार्म पर गाड़ी रुकते ही चढ़नेवाली भीड़ ने उतरना कठिन कर दिया। धक्कम धुक्की में चश्मा निकलकर भीड़ में खो गया। प्लेटफार्म पर भीड़ से परे एक ओर खड़े होकर भीड़ छंटने की प्रतीक्षा करने लगा तथा भीड़ छंटते ही खोजकर देखना चाहा कि चश्मे का हथ्र क्या हुआ पर कुछ भी चिन्ह न मिला। इतने में एक सोलह सत्रह वर्ष का बालक चश्मा हाथ में लिए मेरे पास आया तथा पूछने लगा “चश्मा क्या आपका है ?” चश्मा उसके हाथ में सुरक्षित देख मैं आश्चर्यचकित हो उसकी ओर देखने लगा तथा मुश्किल से मेरे मुँह से “हाँ” शब्द निकला। मेरा इतना कहना था कि उस बालक ने चश्मा मुझे देते हुए कहा “तो लीजिए। देखीये कहीं टूटा तो नहीं ?” और वह चला गया। मैं हक्का बक्का तो था ही, धन्यवाद के दो शब्द भी नहीं कह सका। जब कुछ समझला तो तुरन्त श्री बाबा को नमन किया और मन ही मन कहा “प्रभु, तेरी लीला अपरम्पार है।”

पाठक स्वयं निर्णय करें विशेषतया वे जिन्होंने बम्बई की लोकल गाड़ियों में चढ़ती, उतरती व सफर करती भीड़ का अनुभव किया हो। क्या बिना श्री बाबा की कृपा के चश्मा का सुरक्षित मिलना सम्भव था। तर्क उठ सकता है कि भीड़ में चश्मा निकल कर गिरा जहर पर वह उस ईमानदार बालक के हाथ पर ही गिरा अतएव सुरक्षित रहा और चूंकि बालक ईमानदार था। अस्तु, उसके स्वामी की प्रतीक्षा में खड़ा रहा तथा भीड़ के लोकल में चढ़ जाने के पश्चात मुझे कुछ खोजते पा, समझ सका कि चश्मा मेरा ही था अतएव मेरे पास आया। तर्क युक्तियुक्त है पर ठीक इसके विपरीत यदि मैं प्रश्न करूँ कि चश्मा मेरी आंखों पर से निकल उसी बालक के हाथ पर ही क्यों गिरा अन्यत्र क्यों नहीं ? फिर उसके हाथ पर गिरकर फिर से भीड़ की कशिश में उसके हाथ से छूटकर क्यों नहीं गिरा ? और बालक ईमानदार ही क्यों मिला; बेईमान न भी होता तो भी उसके स्वामी को ढूँढने के लिये बम्बई की हडबडी में किसको समय ? और यदि इतना होने के बाद भी चश्मे का स्वामी मिरु भी गया तो चश्मा देकर चला जाता, उसे यह इंगित करने की क्या आवश्यकता थी कि देख लीजिए कहीं टूटा तो नहीं ?

क्या इसमें कुछ असाधारण प्रतीत नहीं होता ? यदि आप तर्क से परे श्रद्धा की आँखों में सं झांक कर देखेंगे तो निश्चित रूपसे समझ पायेंगे कि इस सबके पीछे वही शक्ति कार्यरत थी जिस पर मेरा समर्पण के पश्चात विश्वास उत्पन्न हुआ है । और जैसे ही यह तथ्य मेरी समझ में आया मेरे हाथ उसे नमन करने उठ गये । मस्तक श्रद्धा से झुक गया और अन्तः ने स्वीकारा “प्रभु, तेरी लीला अपरम्पार है ।” श्री बाबा ने अपनी प्रत्यक्ष उपस्थिति दिखलाकर आश्चर्य किया “मैं हूँ” । एक नहीं अनेक अनुभूतियाँ हैं । मेरा विश्वास है यदि व्यक्ति समर्पण की भावना सर्वोपरी रखकर श्री बाबा पर आश्रित हो जाय तो श्री बाबा की यह प्रतिज्ञा “जो मुझ पर ही आश्रित रह, निरन्तर मेरे ध्यान में लवलीन रहा करते हैं, उनके हृदयरूपी कमल में मेरा वास होने के कारण मैं सदैव उनकी रक्षा किया करता हूँ ।” वह प्रत्यक्ष अनुभव करेगा । श्री बाबा जैसी शक्ति एवं भक्तवत्सलता मुझे अन्य दृष्टिगोचर नहीं हुई । उनकी इस महिमा का वर्णन कर सकूँ ऐसे शब्द मेरे पास नहीं हैं । केवल प्रेमविह्वल हो श्रद्धासे नतमस्तक नमन ही कर सकता हूँ । स्वीकार कर आशीर्वाद दीजिये गुरुदेव ।

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



[As proposed in the Editorial for the month of August, '77 we are giving from this month, the News from Shirdi. It is hoped that this new addition will be welcomed by our readers, Editor.]

Devotees visited Shirdi as usual during the month. The following artistes gave their programmes during the month. :-

Keertan :— Shri G. V. Joshi, the Singer, employed by the Shirdi Sansthan, performed the keertans as usual on Ekadashi Days and other important religious days.

Prawachan :— (Lectures on religious subjects): The following learned persons delivered Prawachans during the month.

1. Shri Kapileshwar A. Sonawane, Alandi
2. Shri Diwakar P. Bhalerao, Shirdi
3. Shri Laxman M. Randive, Dadar, Bombay

Programmes of Vocal Music, Instrumental Music, Bhajan etc. :-

1. Shri Sai Bhajan Mandal, Shirdi,
2. Shri Dnyaneshwar Vaidya,
3. Shri Vitthalrao Manjrekar,
4. Shri Dattoba Gurao, Shirdi,
5. Shri Bhagawati Prasad Chaturvedi, Bombay,
6. Sou. Alaka B. Riswadkar, Andheri, Bombay,
7. Shri Chidanand S. Jadhav & Party,
8. Keertankar Shri Sakharam Gawde, Ganagapur
9. Shri Bandopant Solapurkar,
10. Shri Vasant Rao Deolankar and Shri Dinkar Panday from Pune and Party presented a programme of Shabanai, Tabla and Clarionet,
11. Shri Gajanan Tade, Khairagad, M. P.
12. Shri Nutan Balgopal Vidyarthi Band Pathak Bombay
13. Shri Laxman B. Malusare, Colaba,
14. Shri Bhagawati Sai Sansthan, Kurla, Bombay,
15. Shri Vinayak D. Nagarkar, Aurangabad,
16. Swami Ramanand, Belgaum.
17. Shri M. Dhansing swami, Kirkee, Poona.
18. Miss Mangala Vidhane and Party, Kolhapur.
19. Smt. Ruplata, Shri Pralhad Shinde and Party, Bombay
20. Shri Prabhakar Karandikar, Parvati, Poona,
21. Natya Rasik Sanch, Shirdi,
22. Sunhari Yaden, by Pramila Datar & Party Bombay,
23. Venus Musical Night Orchestra, Ahmednagar.

### Shri Krishna Jayanti

5th of September 1977 was "Janmashtami." The Birthday of Lord Krishna was celebrated on 5-9-77. The routine Aarati, Abhishek etc went on as usual during the daytime on that day. In the evening from 7-30 P. M. to 10 P. M. three artists from Pune gave their programmes as follows:-

1. Shri Bandopant Solapurkar : Clarionet
2. Shri Vasantrao Deolankar : Shahanai
3. Shri Pande : Tabla

Shri G. V. Joshi-Shastri, the singer of the Sansthan, performed keertan in the night from 10.00 P. M. to 12 midnight. The Birth of Lord Krishna is believed to have been taken place at 12 midnight and hence this keertan is traditionally concluded at 12 midnight. The usual Shejarati was sung thereafter and the programme for that day got over after teerth and prasad was distributed to all who were present. The next day (6th September) Gopalkala Keertan and Dahi Handi programme took place and in the night Palakhi (Palanquin) was taken in procession in the Shirdi Village. All these programmes were attended by large number of people, who had come from neighbouring villages.

### Visits of V. I. Ps.

1. Shri Narendra Tidake, President; Maharashtra Pradesh Congress Committee.
2. Shri B. K. Chougule, I.A.S., Secretary, Chief Minister's Office Bombay.
3. Shri R. D. Daithankar, I.A.S., Collector, Dhulia Dist.
4. Shri Shiwajirao Patil, R.D.C. Ahmednagar,
5. Shri Lulla, I.A.S.
6. Shri Sule, District Majistrate, Ahmednagar.

**Climate:** The climate of Shirdi was good throughout the month. Though there was hardly any rainfall during the month, the climate was cool.



## Publications of Shri Sai Baba Sansthan Shirdi

The prices of the publications are as follows:-

1.	Shri Sai Satcharita (Marathi)	Rs. 15 .00
2.	Shri Sai Satcharita (English)	Rs. 6.25
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22.	Sai Keertanmala (Marathi)	Rs. 2.25
23.	Sai The Superman by Sai Sharan Anand	Rs. 3.25

Available at :- 1. Receiver, Shri Sai Baba Sansthan,  
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2. Sai Niketan, 804-B, Dr. Ambedkar Rd,  
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