

SHRI SAI LEELA



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FEBRUARY 1977

60 PAISE

SHRI SAI LEELA

FEBRUARY 1977

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SHRI SAI LEELA

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No. 11

The Meaning of Silence

When the *jignasu*, in that beautiful story of the *Upanishad*, asks the Rishi :— “Master! tell me what is God!” the Rishi sits in reverent silence.

The *jignasu* repeats the question. The Rishi is silent again. And yet a third time the question is put by the young seeker. And the third time, too, the Rishi, the seer, is silent!

Then the truth dawns upon the *jignasu* that the noblest name for Him,—the Nameless One,—perhaps, is Silence.

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EDITORIAL

Progress and Self - Help

Every human being in this world is all the time wishing to make progress. Everyone wishes to elevate oneself. This progress or elevation may be in various directions. Some persons interested in worldly pleasures, are hankering all the time after them. They are not satisfied with the achievement of a few pleasures. They want to progress further and achieve more pleasures. Some persons, who are in the business line, are similarly trying for progress of their trade or business. If they have started with a paltry capital of a few lakhs of rupees, they are longing to see that it multiplies into crores. The students also want to progress every year and to rise higher and higher day by day.

We have talked so far about persons, who are interested in achieving worldly objects and in elevating their position and status in the eyes of others; but what is the position of the spiritual-minded people? They are also after progress. They start with the counting of beads. Slowly they start meditating. Yoga also is a part of their study. Their ultimate aim, of course, is Moksha. In the spiritual field also we thus find certain stages of promotion and progress is expected there also at every stage.

The human beings, in all walks of life, have thus to achieve progress. They have to elevate themselves from their present position. The question then arises as to how this can be achieved. We can find a proper reply to this question in the sixth canto of Bhagawadgeeta. In that canto Lord Krishna is explaining to Arjuna आत्मसंयमयोग (The practice of controlling oneself). During the course of the explanation, we come across the following shloka:-

उधरेदात्मनात्मानं नात्मानमवसादयेत् ।

आत्मैव ह्यात्मनो बंधुरात्मैव रिपुरात्मनः ॥ ६।९ ॥

The meaning of the above shloka is, "One should try to elevate oneself by one's own effort. One should never allow oneself to deteriorate. One himself is one's friend and one himself is one's enemy". This advice of Lord Krishna is very clear. He says that the help for one's improvement, progress or elevation is not going to come from any outside agency. You must try to seek it within you and you must try your best for self-improvement.

The above advice of Lord Krishna appears to be the proper basis of the human life. If we start to examine the life of any person from his birth till death, we will find that the person himself has to strive hard throughout his life. Let us start from the childhood. Sucking the milk from the mother's breast is the first important thing for a child. God has provided a natural instinct in every human being for that purpose and when helped by the mother, the child helps itself to suck the milk. Here too we find that the mother only helps the child; but the effort has to be made by the child itself. Next consider the functions of standing and walking. The parents and other elderly people are helping the child and even guiding it to accomplish these operations; but how does the child learn to stand and walk? The child learns these arts by constant practice and thus achieves its progress by self-help.

After his preliminary achievements of standing and walking, the child has also to acquire speech. The organs, which produce sound, are provided in the human mouth by god; but that is not enough. The human beings must make use of those organs and pronounce words. Every child is taught by the parents to speak. We often see that when a child is all alone, he is babbling. We feel that the child is articulating some useless words; but that is not so. The child is practising talking by making use of the organs provided in his mouth and thus by self-help the child makes progress in his speech.

Next we may consider the learning. Education is supposed to be necessary for every person and therefore all parents are

very eager to educate their children. For this purpose the children are sent to schools. Sometimes even tutors are engaged to train the children; but what do these tutors do? Do they bring out an enlightened child? Yes. If you want to give the credit to the great sires, you may say so; but with due respect to them, we may say that really the work of these masters is only to guide the children. If the children do not study or do not make an effort by themselves to elevate themselves, have they got the remotest chance of coming up? The guidance of the masters is no doubt valuable. It cannot be underrated; but at the same time it is required to be coupled with the effort from the side of the students. It is because of this that the Lord has said, "We should try to elevate ourselves by our own effort".

Let us now look at the spiritual field. In this field too, the importance of the guru has been recognised. Some have gone to the extent of saying that there is no real knowledge without the blessing of the guru. We find that most of the saints, who are known to history, have had a guru, who initiated them in the spiritual field. Saints like Dnyaneshwar and Ramdas got their initiation from their elder brothers, who blessed them as their guru. The question therefore naturally crops up, what is the contribution of the guru to the greatness of these saints and of other saints? How far have the gurus helped these saints in progressing in the religious field? The example of "Gawaba" can be cited in this connection. He was a nonentity in the beginning and nothing much was expected from him in his childhood; but when Eknath knew that his end was near, and that he would not be able to complete his book "Bhavarthramayan", he thought of initiating Gawaba and adopting him as his disciple. When this was done, Gawaba got all the knowledge and enlightenment so that he could complete the work of Eknath, which he had left incomplete. Perhaps only with this exception, we find that the part of the guru in the spiritual field as, in the academical line also, is only that of a guide. The real achievement in the spiritual line also, is acquired by the people by their own toil and effort.

It will thus be seen that from the beginning of his life to the end, the success does not crown a person without his serious effort for that. Nothing showers on a person without his own effort. A very apt shloka in Sanskrit points out this fact with a very good example. The Shloka is as follows:-

उद्यमेन हि सिद्ध्यन्ति कार्याणि न मनोरथैः ।
न हि सुप्तस्य सिंहस्य प्रविशन्ति मुखे मृगाः ॥

The meaning of the above shloka is, "All things are accomplished not by mere wish, but by labour. The animals do not enter into the mouth of a sleeping lion". A lion is no doubt a very brave animal. He is known as the king of the forest; but he always gets his prey by his own valour. If on the other hand, he sleeps without doing anything and doing only some wishful thinking, then there is no possibility of any animal entering into his mouth of its own accord. This shloka also supports the advice of Lord Krishna, which he has given in the Bhagawadgeeta, quoted earlier in this article

Apart from the initial advice of achieving the progress by self-help, the Lord has further stated that do not allow yourself to deteriorate. This means that if you remain idle and if you do not try to elevate yourself, then the natural outcome will be that you will start rusting and you will deteriorate. In view of these circumstances the lord concludes that you are yourself your enemy and that you are yourself your friend. It is for you to choose the good or bad way. If you choose to be vicious, to be an addict of drinking, racing, prostituting etc. then who will come to your help and save you? None can save you when you choose to abide by vices. Lord Krishna therefore says in the shloka from Bhagawadgeeta, quoted before, that in order to have control over yourself (आत्मसंयम) you must know that you must have the will to keep control over yourself and you must obtain that with self-help.

Shri Sai Baba knew this principle expounded in the Bhagavadgeeta very well, as he had a thorough mastery over it. He told people to keep faith in Him and wait; but He never told people to idle away their time. He was himself busy in doing something or the other. We know that in His earlier days, He got the trees planted in the Lendi Baug and used to water the trees personally. For the well-being of the village, He did even grind the corn and when He was not to be seen by the people, He was busy in yoga practices. Thus by His own example Shri Sai Baba showed the people that the key to progress is self-help. Everyone of us wants to rise higher and elevate our position. We have therefore to follow Shri Sai Baba and help ourselves for being successful in this life. Self-help is perhaps the real key note to progress. ★



Bisrampur Colliery

13-12-76

To
The Editor,
Shri Sai Leela
Dear Sir,

I get "Shri Sai Leela" regularly. In this issue (December 1976) I read your "Sai is our Saviour" and narrated it to all the assembled devotees. It is very good of you to have brought to the notice of all devotees, this nice incident of how our beloved Sai helps us in our difficulties.

Kindly accept my thanks and also thanks from our Samithi members for your nice article on Baba's kripa.

Your well-wisher

P. Gopala Krishnan Iyer

Coal India Ltd. (Secretary Sai Samithy) P. O. Bisrampur Colliery
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THE SCIENCE OF RELIGION

By : Swami Chinmayananda

Fulfilled Meditation

With all the instructions given so far, anyone can certainly try meditation. Yet, it being an entirely subjective act, how is one to know that one's meditation is progressing well, and when can one say that one has scaled its peaks? How are we to know that the meditation has fulfilled itself in the meditator? What are the signs enroute and what exactly is the final destination in meditation?

Such reasonable and natural doubts in a meditator are answered here exhaustively in the following few verses. Lord Krishna carefully indicates, (VI-18) **"When a fully controlled mind rests serenely in the Self alone, free from longing after desires, then is the meditator considered as firmly established in meditation."** A true meditator is really in meditation only when his mind is no longer wandering into sense fields goaded by his desires. When such a person turns inward, totally absorbed in contemplation upon the Pure Consciousness in himself, the Self, he is considered as "well established" (युक्तः) in meditation.

To make clear how the mind is to totally enter into steady contemplation of the Self, Lord uses a very effective simile and says, (VI-19) **"Just as, in a windless sheltered spot the flame of a lamp does not flicker" - - - this is the simile used to indicate the subdued mind of a Yogi, practising concentration upon the Self".** The tip of a candle - flame is constantly flickering but its dance is so quick that it looks apparently steady! This is a fact known to modern physics.

The Rishis of our Upanishads used this as a simile to indicate the condition of a Yogi's subdued mind. A mind at meditation

steadily leaps to meet in contemplation the nature of the Self. While it strives thus to reach the State of Divine Awareness (शिवोऽहं शिवोऽहं शिवोऽहं) it is fully sheltered from the storms of material passions and winds of worldly fancies, just as the un-flickering flame of a lamp kept in a place sheltered from gusts of wind.

When we in meditation experience such a steady self-application upon the contemplation of the Self, we can consider ourselves as well established in meditation.

Our rational intellect should question deeply our plans of actions, and the more intelligent a young man is the more rigorous and strict become his intellectual enquiries. No mind can steadily apply itself without its plans being fully accepted by the intellect behind it. To have intellectual reservation is to compromise meditation. And an inhibited mind can never heave itself freely towards its goal.

The intellect can ask many questions --- but its main enquiries are always based upon time and place. Indicating "time," it asks "when" is true meditation. This question has already been answered by the Lord. Now the question regarding "place" --- expressed as "where" is the goal of meditation --- Krishna tries to answer this also.

In fact, these two enquiries, "when" is meditation and "where" is its goal, are questions raised by the limited egocentric intellect. Deep meditation lifts the meditator above the shackles of his intellect, into the realm of the Self, the world of pure Consciousness, Infinite, Eternal, Blissful. As a world Teacher (लोक गुरु), Krishna has to come down to our level to give us intellectual satisfaction and encourage us to lift ourselves beyond our present limitations into the ampler freedom and beauty of the state of Self-hood, of God-head.

The Lord explains, (VI - 20) "There where the mind, fully restrained by the practice of concentration gains quietude, and where seeing the Self by the Self, one feels utterly satisfied in one's own Self....." Through the various practices so far explained the mind stops its frantic running after sense objects and discovers in itself a great Peace. The more peaceful the mind is, the higher is its flight in meditation. When it gains height its perceptions become keener and thus the quiet mind gets drowned in the plenitude of the experience of the Divine Self.

On awakening to the Self, and experiencing it as one's own essential nature, the confusion of the mind ends. On awakening from a dream, the dreamer who suffered the sorrows of the dream, ends. The dreamer himself realises that he is the waker. On waking, the dreamer ends along with his dream.

Similarly, on waking up to the realisation of the Self, the mind ends, and along with the mind all its projections, imaginations, fancies, passions, desires - - in short the world of pluralistic phenomena and all its hungers roll away!

Naturally therein, the experience is of an immeasurable contentment, a sense of fulfilment, a total satisfaction. The Bliss Infinite is the Self Divine --- the final destination. Here meditation stands fulfilled. ★

(Courtesy : Geeta Office, Powa)



SHRI GURUCHARITRA

By :- Shri S. N. Huddar

(Continued from January 1977 issue)

CHAPTER 50

The Muslim King Comes to See Shri Guru

We have seen a reference of a Rajak in the 9th chapter. By the blessing of Shripad Shri Vallabha, he was born in a Muslim Royal family and he became king of Bidar. Due to devotion of previous birth he was kind and pious. He treated all religions and sects equally. There were several temples for which he had due sympathy. He also had respect for Brahmins. Muslim priests despised Brahmins and Vedic religion. But the king said to them, "God is one. Only the names are different. All are created from 5 great elements (Panch - - - Mahabhoot). The earth is the mother of all. Cows are of different colours, but their milk is white. Ornaments may be many, but the gold is the same. Similarly Parmatma (God) is everywhere. So make no difference between the religions and castes."

Thus the king was ruling impartially. Once he had a tumour on his thigh. Vaidyas and Hakims treated him but to no effect. The king had great pain due to it. He called some Brahmins and requested them to suggest a remedy.

The Brahmins said, "Sins of the previous birth harass one in the form of some disease. For this, visit holy places and give something in charity. Live in the company of saints. You go to the Papvinashi Tirth and bathe there. The tumour will subside."

The king went to the Papvinashi Tirth. He met a Sanyas there. He bowed to him and showed him his tumour. The Sanyas

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The king went to the Papvinashi Tirth. He met a Sanyasi there. He bowed to him and showed him his tumour. The Sanyasi

said, - "When you see a saint, you will be relieved of the disease. I shall tell you a tale in this connection."

"A Brahmin lived in Awanti i.e. Ujjain. He gave up bath and the Brahmin's rites i. e. sandhya, puja etc. and lived with a prostitute named Pingla. Once Rishabha Muni came to them. They greeted him well. They worshipped him and took the tirth of his feet. When the Muni was asleep, both served him keepig awake the whole night. Next morning the Muni went away. Later on in their old age, both the Brahmin and Pingla died.

The Brahmin became the son of king Vajrabahu in the next birth. When he was in Sumati's (eldest queen) womb, the younger queen became jealous and she gave poison to the eldest queen, who got eruptions all over the body. She delivered a male child, who was also affected by eruptions all over the body. The king got them treated by physicians but they could not be cured. The king suspected that the infection would spread in the whole family and he therefore asked a fisherman to take the queen and her son to the forest and leave them there. People were sorry to know about this evil act of the king.

Sumati was roaming in the forest with her son in dispair. Due to exertion, she was thirsty and was searching for water. She came to a mandir and met some females, who told her, "Padmakar is the king of this country. He is kind and pious. He will protect you." In the mean-time some maid servants of the king came there. Sumati narrated to them her sad account. They took Sumati to the palace and reported to the king about her. The king was very kind and he arranged for her stay.

Here too the eruptions on the body of the mother and son harassed them. One day due to unbearable pain, the child expired. Sumati began to weep bitterly. The ladies of the neighbourhood tried to console her, but she continued mourning.

In the meanwhile Rishabha Muni came there, King Padmakar

received him warmly. As he heard a mourning sound he inquired. Padmakar narrated to him the sad account of Sumati. Rishabha Muni came to her and began to console her, saying, "It is futile to mourn for the bygone. All lives are like bubbles in water, This body is made of five elements and when these elements separate, nothing remains behind. So do not mourn for the perishable body. One has to suffer as per one's previous actions. For self-emancipation, adore Shri Shankar".

Sumati said, "I had to come here leaving the kingdom and here too I met this fate. Now I do not wish to live any longer". Saying so she fell on the feet of the Muni.

The Muni was moved to see her state. He remembered the service that her son had given him in his last birth. He applied a little bhasma to his forehead and put a little in his mouth. Suddenly the child got life and began to move. The eruptions on his body and on his mother's body also vanished by the powerful sight of the Muni. Both looked as bright as gold. Sumati and the child bowed to the Muni devotedly. The Muni blessed them and went away. The greatness of the blessings of a saint is like this. If you serve a saint you will be relieved from the tumour".

The muslim king asked with folded hands, "kindly tell me where there is a saint. I shall go there". The Sanyasi said "Shri Guru lives at Ganagapur on the bank of Bhima. You go to him".

The king immediately went to Ganagapur and inquired about Shri Guru. The people were afraid when they saw that the Muslim king had come to Ganagapur. They did not speak due to fear. When the king asked again he was told that Shri Guru had gone to the Sangam and he would return soon. Hearing this, the Muslim king started to go to the Sangam. On the way he saw Shri Guru coming. He came down from the palanquin and bowed to Shri Guru respectfully.

Shri Guru said, "O, Rajak, where have you been so far? I am seeing you after a long period".

Hearing this, the Muslim king recollected his life of last birth. He lay prostrate before Shri Guru and began to shed tears of love and joy. With choked voice he asked "Gurudeo, why did you keep me away so long? Being entangled in the royal pleasures, I forgot you. Now I have come to your shelter. Liberate me. I am much harassed due to this tumour on my thigh."

Shri Guru smiled and said, "Show me, where is the tumour?". The king began to look his thigh. But lo! The tumour had vanished! He said, "By your blessings, I could enjoy the royal pleasures and glory. All my desires are fulfilled. I now wish that your holyself should come to my palace and bless my family members".

Shri Guru said, "We are Sanyasis. We should not live in cities. You being Muslim, cows are slaughtered daily in your city. This is a great sin. Prohibit killing of cows in your kingdom."

The king said, "I am not a king now. I am your devotee, a Rajak. Give me a place at your feet".

Shri Guru began thinking. Now in this Kaliyug, cruelty will be increasing. It would be better if I disappear from here. He therefore thought of going to Gautami (Godavary).

While returning to the math, the king seated Shri Guru in his palakhi and he took his padukas (sandals) in his hands and walked on foot behind the palakhi.

Shri Guru said, "You should ride on a horse as you are a king. Your persons will blame you for serving a Brahmin and a Sanyasi".

The king said, "I may be a king for the people, but for you I am your devotee, a Rajak. My body of iron is transformed into gold by your sight. All my desires are now fulfilled".

By this time all the elephants, horses and soldiers of the king had reached the place. Shri Guru said, "Listen to me. Ride a horse".

The king first seated all the disciples of Shri Guru on the horses and then he rode a horse and the procession started ceremoniously.

Shri Guru then said to the king, "If we come with you, we cannot observe our rituals punctually. Therefore I will go ahead. You come to Papvinashi to see me".

Saying this, Shri Guru disappeared instantly with all his disciples and reached Bidar. Nagnath, the son of Sayamdeo met Shri Guru there. He worshipped Shri Guru and did a samaradhana. Then Shri Guru went to the Papvinashi tirth.

The Muslim king was very sorry to see the disappearance of Shri Guru from the procession suddenly. But he remembered that he was asked by Shri Guru to see him at Papvinashi. He rode a swift horse and started for Papvinashi. He covered the distance of 88 miles in a day. He saw Shri Guru and again requested Him to grace his city by his holy presence.

The king decorated his city with flags, buntings and arches. He seated Shri Guru in a Palakhi. Nine kinds of gems were waved on him. The citizens waved aarati at various places. The Muslims censured the king for serving the Brahmins; but the Hindu citizens and Brahmins praised him for being liberal, learned and pious.

The procession was going with musical instruments. Coins and clothes were being distributed to the poor. When the procession reached the main gate of the palace, Shri Guru walked on the costly carpet spread on the path. Shri Guru was seated on the decorated throne and all the queens and children of the king bowed to Him respectfully. Shri Guru blessed the king and his family members and asked, "Are all your desires fulfilled by now?"

(Continued on Page 17)

SAI EXPERIENCES!

I am a Keralan Brahmin ushered into this world on 20/21.4.1952 midnight. I feel that I am no doubt blessed by my Sadguru Sai Baba in that He granted me my visa and I set my feet on the most sacred soil of Shirdi and cast my eager eyes at the Lotus Feet of Sai Baba between 15th and 19th August 1976. My first Sai-miracle took place at **SAKURI** on 16th August '76 at 15.30 hours, when I paid my visit there. After paying my obeisance to the deities at Sakuri temple, I moved to the Samadhi Mandir of **Upasani Maharaj**. When I was paying my deep respect to the Maharaj, an attendant called on me and escorted me to **GODAVARI MATHAJI**. He revealed to me that she directed the attendant to take me to her. I bowed to her without touching her Feet, for no male devotees were allowed to do so and she blessed me! I saw in her **Saradamani Devi**, the wife of **Ramkrishna Paramahansa**.

I later had to leave for Bombay on Thursday the 19th August by 9 p. m. bus against my wish, for I wished to "kiss" the "Paduka" and "Danda" of Sai Baba. I prayed intensely to Sai Baba and my wish was granted on 18th August Wednesday, the "Gokulashtami" night!

During my stay in Bombay between 20th & 28th August, I wished to pay a visit to "Dharmakshetra" at Andheri to take a close glimpse of that famous artistic, three-dimensional cave built and consecrated by **SATYA SAI BABA**. Accompanied by a relative as a guide, we both alighted the bus at Andheri at 19.00 sharp on 20th August '76. When we both were crossing the main narrow hilly road to enter into Dharmakshetra, we were in a flash caught unawares between a speeding truck and a Fiat, each from opposite sides. Both of them failed to blow their horns in good time. By His Grace, my relative had the

Sai - sense of mind and pushed me hard forward and he dived fast backward thus letting the hissing speeding truck on the left and the Fiat on the right side pass. His violent push to save me from the jaws of death resulted in my rolling down the sloping road and a palm - size wound on my left buttock. My terrycot pant was torn into pieces; but the "**Sai Pendant**" I bought at Shirii and consecrated on His Samadhi and "**Paduka**" neither snapped nor suffered a scratch. The wound healed only after full 3 weeks of medical aid given to it. This brings to my mind a real incident recorded by **PARAMAHAMSA YOGANANDA** on page 317 of his famous 12 - Language book, "**AUTOBIOGRAPHY OF A YOGI**":-

"Two amazing incidents of **BABAJI's** life are known to me." **Kebalananda** went on. "His disciples were sitting one night around a huge fire that was blazing for a sacred vedic ceremony. The Guru suddenly seized a burning brand "and lightly struck the bare shoulder of a chela who was close to the fire.

"Sir, how cruel!" **LAHIRI MAHASAYA**, who was present, made this remonstrance.

"Would you rather have seen him burnt to ashes before your eyes, according to the decree of his past karma?" "With these words Babaji placed his healing hand on the chela's disfigured shoulder. 'I have freed you tonight from painful death. The karmic law has been satisfied through your slight suffering from fire!'"

Yes, dear Sai Brothers, Sai Baba satisfied the karmic law and freed me that night from painful death so as to serve Him in greater glory and fortune!

I left Bombay on 28th August and reached Calcutta on the morning of 30th only to learn of another miracle of Sai Baba. **Mrs. SUBBA RAO**, residing at 78, Shyama Prasad Mookerjee Road (Calcutta - 700) is a famed Sai Devotee, **blessed with visions of Sai Baba**, whenever she stays in meditation. When I called on

her, the same day to pay my respects to her, she enquired if a **leper - patient** was standing by my side, when I was praying to Sai Baba at His Samadhi Mandir at Shirdi and a **Crown** placed on His Head ? I was stupefied and wondered! She gave me many more clinical details and said that she had this vision of mine at Shirdi Sai Samadhi for half an hour. Believe me, the details furnished to me tallied in toto and she has never been to Shirdi yet. Even television cameras would not have captured the details she had furnished me. Materialism can never be a match to Saism. **I am indeed Sai Baba's child and He is my Father.**

In relating my Sai -miracles, I believe I have not been taking too much time of yours.

T. R. Anand, B. Com.
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CALCUTTA - 700 026

(Continued from Page 14)

The king said, "I have fully enjoyed the royal glory I now wish to serve at your feet".

Shri Guru asked him to come to Shri Shailya and went to Gautami at Nasik. He bathed there and returned to Ganagapur. All the citizens were pleased to see that Shri Guru had come back safe.

Shri Guru called all the disciples and said, "Now I wish to live secretly. Therefore I intend to go to Shri Shailya. Still I shall be staying at Ganagapur. If I live here openly, the Muslims will come here daily and trouble me for fulfilment of their desires as the king himself had been here".

(to be continued)

Shri Sainath Mandir, Narpad - Dahanu

[Originally published in Shri Sai Leela, (Marathi) for the month of Oct. '75]

In the fortyth Canto of Shri Sai Satcharita, the account of Shri Balasaheb Dev, the then Mamlatdar of Dahanu is narrated at length. Shri Dev had requested Shri Sai Baba to attend the concluding feast of a Vrat (vow) and Shri Baba had promised to remain present on the occasion. One unknown Sanyasi attended the function and went away. Shri Dev was rather upset, because he thought that Shri Baba had not fulfilled his promise and so he wrote to Shri Sai Baba in rather an angry tone regarding the incident. Shri Baba wrote back calmly that he did attend in the form of a Sanyasi and took part in the feast, when Shri Dev felt very sorry that he did not recognise Shri Baba. The Sai devotees are thus interested in Dahanu, because it is a place which has been purified by Shri Sai Baba's lotus feet. Dahanu is loved by the Sai devotees for one more reason and it is this, that there exists one Sai temple there, which is built by the Prasad of Shri Sai Baba.

Dahanu is a Taluka place in the Thana District and is situated on the Western Railway. The Mail or Express train takes about two and a half hours to reach Dahanu. There are five or six trains daily halting at Dahanu and hence there are more than five hundred Railway pass holders, who come to Bombay almost daily. Narpad is a village on the seashore, at a distance of about four miles from Dahanu. This village has got a very long seashore, which is full of tall cocoanut trees and the sparsely populated area enjoys a very good climate. The account of how Shri Sainath Maharaj, inspired his devotee to construct a temple at the above site, is very interesting and this leela of Shri Sai Baba should be known to every Sai devotee.

When a passenger, going from Bombay, gets out of the Dahanu Road station, he comes across a small shop known as "Ambassador Coldrink House". This shop is run by a Parsi gentleman named Shri Adi Sodawala. Though this is the name of the gentleman, still he calls himself "Bholaram Pagal" and always introduces himself with that name. The interesting anecdote about this name is told by Shri Sodawala himself that, once in his dream, Shri Sai Baba addressed him as "Bholaram" and since that time Shri Sodawala started calling himself as "Bholaram Pagal". The present age of Shri Sodawala is fiftyfour years. He is a good poet and has composed a number of poems in Hindi and Gujrati. He started composing poems at the age of eighteen and all his poems are quite emotional. The subject matter of his poems is nothing but devotion to God.

Since 1950, that means for about last twenty six years, Shri Sodawala is residing at Dahanu. In 1956, one Harijan came to the shop of Shri Sodawala and told him about a Sai temple at Narpad. Shri Sodawala had not heard about Narpad till that time; but when the above information was communicated to him, he started having a longing to go to Narpad and very soon he went to that village. There he saw a small hut and a photo-frame of Shri Sai Baba hung in it. This was the temple referred to by the informant. Shri Sodawala felt sorry at the sight and he decided in his mind at the very moment to build an imposing temple at the site. It was alright to take a decision; but it was very difficult to carry it out, as there were not enough funds with Shri Sodawala for the purpose. He therefore decided to collect donations from Sai devotees for the purpose and at the same time he took a decision not to shave so long as he would not complete the temple building. Shri Sai Baba always runs to the help of his sincere devotees and it was really a wonder how donations showered on him from all quarters. As sufficient money was thus collected within a short time, the work of the temple was commenced at a brisk speed. Whenever shortage of funds was felt, monetary help was coming from some unknown source and the work would not therefore

hamper. The walls of the temple were thus put up and the work of the dome of the temple was only remaining.



Shri Sodawala was in a fix. His funds had got exhausted and he was worrying about the construction of the dome. One Shri Mohamed Painter came to Shri Sodawala at the very time and offered to complete the work of the dome. When the work of the dome was nearing completion, a miracle happened. In the hut near the above temple, where Shri Mohomedbhai used

to sleep by night, he heard a noise "Sai Baba has come" "Sai Baba has come". No sooner Shri Mohomedbhai heard this noise, than he got up and went to the temple and lo! He saw Shri Sai Baba seated at the site, where there is at present the statue of Shri Sai Baba. Shri Mohomedbhai hurried up to the hut and returned to the site with his family members for Sai Baba's darshan, but what a wonder Shri Sai Baba had disappeared from there! The work of the dome is quite artistic and it has got that beauty only because of Shri Sai Baba's favour.

Shri Soli Hormusji Mubarak is a famous merchant of Dahanu and is a cousin of Shri Sodawala. When he saw that the temple was nearing completion, he ordered from Jaipur a marble statue of Shri Sai Baba, in a sitting posture and installed it in the temple, when it was complete. This statue also is as imposing and lovely as the statue of Shri Sai Baba in the Samadhi Mandir at Shirdi. Anybody is allowed to approach the statue and garland it at his sweet will.

After completion of the temple Shri Sodawala went to Shirdi. There he offered his heart-felt prayers to Shri Sai Baba and got

complete mental satisfaction that he has achieved his goal. From Shirdi he went to Pune for the darshan of Shri Meherbaba. When Shri Sodawala met Shri Meherbaba, the latter was observing silence and therefore by making suitable signs, he told Shri Sodawala that as he has achieved his object, he may now shave his beard off. Shri Sodawala immediately complied with Shri Meherbaba's orders.



The daily worship etc in the temple is entrusted to the Pujari, Shri Govind Anant Bhat. Suitable arrangements, for his stay near the temple, have been made and therefore it is possible for him to attend to his duties in time. The temple has big compound where adequate arrangements of rooms for halting have been made

(Continued on Page 26)

TULSIDAS

Poet-Devotee who Created the Epic of Ramayana

Indians and particularly Hindus owe a deep debt of gratitude to the memory of Goswami Tulsidas. Younger generation in Northern India and Madhya Pradesh is always nursed on the melody of Tulsidas. His was a great mind, which produced and is even producing today extraordinary effects upon the world of readers.

He is honoured in our country for his spiritual poetry, which is full of universal sympathy and moral purity. His expression, in simple couplet form, captivates our heart and we seem to fly on ethereal wings and float over the heavenly glades in rapture and wonder as we go on reading his imperishable Chowpaees and Dohas. There is not a single house, in the areas mentioned above, which is not echoing the famous lines of his Ramayana. Although he wrote for himself, he didn't realise then, that in doing so he was writing for an eternal public. His words are like rain to a parched land. Today we need badly his life-sustaining poetry, for our surroundings have been polluted with obnoxious thoughts of various 'isms' making our life dull and cheerless.

HONOURED BY EMPERORS

Tulsidas lived during the palmy days of Indian literature. The sixteenth century was a period of Mughal ascendancy, for Akbar the Great ruled at Delhi. Hence our poet was contemporary of the then greatest monarch of Asia, who was a patron of arts and letters. It is told that the Emperor Akbar invited him at his court and felicitated him with due reverence. It was a golden age of literature all over the world and it is impossible for a monarch so keen for learned assemblies to have forgotten saint Tulsidas. At times, it is reported, that the Emperor used to submerge

himself in mysterious and divine intimation. And it is without any doubt that the divine glow of Tulsidas's poetry might have attracted the attention of the Emperor.

I cannot resist the temptation of repeating the most familiar story about poet Tulsidas. To some, the story might appear as a legend, for lip-tales have always been woven in our land round about the great personalities, and so legends naturally grew up, rather temperamentally we are lovers of such stories, but the tale told here is historically true.

Once upon a time Tulsidas went all alone wandering on the streets, of Banaras (Kashi) begging for funds to build a temple for Shri Ramchandra. It was amazing, slowly and swiftly the money flowed like a stream in his bag till at last there was enough money to build the temple.

Here in this temple Tulsidas always sat singing enchanting songs about the Great Lord. He sang so beautifully that the men and women and children came to listen to him of their own accord like the flute of Lord Murlidhar. They honoured him and offered silver and gold ornaments for the deity of the temple. This temple, then became an institution where the cultural arts flourished. It was a holy worshipping centre for the surrounding classes and masses.

A MIRACLE

One night what happened, two men broke into the temple to steal the vessels and were on the point of carrying them. The thieves saw two men standing at the door by which they had come in and they wished to get out through it. So from door to door they tried to get out; but they saw at each door the two forms of men quite alike, who resembled Rama and Laxman with bows in hand. Trembling with fear, the thieves left the vessels and tried to go without the spoil. Still outside every door they went, they found the two men guarding the passage. Consequently they had to pass the whole night in the temple. At dawn the next morning, Tulsidas passed through the temple on his way to the river Ganga and saw these two men hiding from him. He called out to them.

They came and fell at his feet. They told him what had happened and who they were

TEMPLE THROWN OPEN

“You have been greatly blessed,” Tulsidas said, “for your eyes have seen the Great Ones. Go and place some flowers at the feet of the Lord. Go from here and live in peace. Who am I to punish you, when the Great God has blessed you? Since that time the thieves began to serve the temple and from that day the doors of the temple were thrown open to all, day and night. But no one dared to come into the temple to steal.

Marvellous truth this story contains, which is difficult for an enlightened mind, with western education to appreciate. Oriental beauty of thought it is!

Tulsidas was a Brahmin-Sharuaupari. His mother's name was Hulsī. He was born at Rajapur in Utter Pradesh. Blessed is that Pradesh. According to the general tradition of Indian poets, a big web of lip-tales has been woven around the name of the poet-writer and controversies have ranged over his birth date and his death date too.

There are many legends and miracles associated with his life which go to throw a flood of light on the career of this great poet.

MONUMENTAL WORK

His masterpiece is Ramcharit Manas or Ramayan, a monumental and immortal work of art and religion. He retells the story of Rama and Sita in a verse form and in a most fascinating language known as Avadhi. This language is just like French, more suited for poetical works. It has sweet intonation, a delightful melody, pleasing to the ear and easy to chant without any musical instrument.

Ramayan of Tulsidas is a sacred book. It is the Bible of the masses in the Hindi speaking area. It is the one and only

book which inspires the millions in all their sorrows and joys in India.

Tulsidas was a mystic poet. His Poetry has got a divine urge. His philosophy is sublime like that of the most eastern poets. It is intensely religious and belongs to Bhakti cult. It is a dedication of one's own self at the feet of the Supreme Being. His words have got the power to show the way out of the gloom. All his writings are incessant endeavour to unlock God's mysteries and wonders.

EXAGGERATED LOVER

He was a model lover. His life was full of thrill and romance. Later on it assumed exaggerated aspect. He was head over heels to love with his third wife Buddhimati. She did not like this passionate love on the part of her husband and severely reprimanded him. It is always so in the love affairs of most poets, else their life would be unpoetic and dull without any inner conflicts.

To Tulsidas everything is illusion or Maya. We are on this interesting planet for a short time, everything is only for a time - life itself is only for a time. He lived a life of a true poet like the lotus of a rainy season which lies submerged in water.

MASTER POET

Tulsidas, it will be admitted on all hands is a master poet measured by all the standards of form, time, quantity, intellectual energy, imaginative flight; secondly if measured by the standard of spiritual vision, he reveals life more abundantly. Forsaking all worldly things at last, the soul becomes free and finds its real strength in itself.

The whole life of Tulsidas presents a fine field for research study. Our Universities, I regret, have not taken notice of such a great poet and an erudite scholar like Tulsidas. Here is a unique

field to a student of Hindi literature with its unexplored avenues through which one may walk with hope and pride. As with Kalidas ends the glory of Ancient India, so it can be said, that with Tulsidas ends the glory of Mediaeval India. After him no worthier poet has come forward uptill now save Ramdas and Tukaram.

FOR THE SINNER

It can be said most appropriately about Tulsidas that the temple does not exist for the pleasure of the saint but for the elevation of the sinner. He wrote not for the learned but to give joy to the most common and ordinary men and women. He wrote for the unhappy and sorry. His words are like sunshine for a man groping in the dark.

Alas! adown the ever drifting swift current of Time, Tulsidas unburdens his load and his eternal melody soars up in rhyme and in song to the infinite. As long as the sun and the moon shine, so long will live the unbuilt mausoleum of Tulsidas along the banks of the sweet mother Ganga for ever. Dedicate, thus we the most humble words at the feet of the greatest master-poet the world has seen. It is not for me, so humble a quill-driver, to measure out the beauty of his undying words. ★

Prof. Vaman H. Pandit
13, Khatipura Road, Indore City (M. P.)

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(Continued from Page 21)

for visitors, who happen to come to visit the temple from far off places. During the time of festivals like Ramnavmi and Dasara, lot of people gather at the temple for celebrating the festivals. S. T. Buses are available from Dahanu station for Narpad. Similarly, tangas and auto-rikshas also can be had for the purpose. All Sai devotees, who are likely to visit Dahanu, should make it a point to visit this temple in the beautiful setting. ★

## SAINT GADGEMAHARAJ

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

(Continued from January 1977 issue)

The successful culmination of this struggle of Dhebuji with the Sawkar elevated his position in the eyes of all the people of his village, as well as in the eyes of the people of the neighbouring villages. He was already having a hold over the young generation of the village, because of his close association with them. This success of Dhebuji over the Sawkar also delighted the boys of the village. The ultimate result of this struggle was that Dhebuji got a status in the minds of the people and they started consulting him and taking his advice in their troubles and difficulties. Though Dhebuji was not educated in a school, still he was by nature, a clever and inquisitive person and as he was fatherless from his childhood, he had to undergo many hardships. Hence he had a lot of experience to his credit and he learnt a lot by his experience. This experience helped him in giving advice to the people in solving their difficulties.

A few months after the aforesaid incident, Kuntabai, Dhebuji's wife, gave birth to a daughter, who was named Alokabai. As per the custom of the Parit caste in those days, the birth of the new child was required to be celebrated by granting a feast to the villagers in which liquor and mutton was required to be served. Due to the sad plight of his father, Dhebuji was away from liquor from his childhood and was preaching against it on every possible occasion. He therefore thought that this was a very good opportunity to set an example to the people. "Charity begins at home" so says a well-known saying in English. So Dhebuji also decided to start a social reform from his own house. He therefore did not serve these usual things at the feast; but instead of that he served "Bundi Ladu". The elderly people in the village created

a big row over breaking the tradition; but Dhebuji was firm on the point and his determination won the day. His example was thereafter followed in many other houses and thus he was able to carry out some social reform in his village.

Though Dhebuji thus acquired a status in the village, still he never stopped doing the household duties and the work in the field. He never became a prey of false dignity. He still continued to work at the plough. As before he continued to take the cattle for grazing early in the morning. He was also seen cleaning the cowshed and removing the cowdung with his own hands.

In addition to the aforesaid duties involving labourious work, Dhebuji was paying attention to the poor people and he was always running for their help. He would also spend money and time for religious duties and functions. He felt special pity for the blind and the maimed and always tried to help them to the best of his ability. If some Sadhus, Sanyasis etc. visited his village, he would enquire about their whereabouts and would arrange for their lunch as well as for their accomodation. He would also further arrange for their departure to the next village. As stated before he used to take prominent part in the "Nam-sapath" that would be observed in the village every year and on the last day he would take particular care to feed the blind, maimed and the untouchables.

Alokabai, the first daughter, of Dhebuji, was followed by another daughter, who was named Kalawati. This second daughter followed Alokabai after a lapse of two years. These two sisters wanted a brother and hence after two years from the birth of Kalawati, Dhebuji's wife Kuntabai, gave birth to a son. The birth of this son was celebrated by the couple with enthusiasm. He was named Mudgal by them; but the child unfortunately happened to have a very short life and it left this world after only seven months from its birth. This loss no doubt temporarily cast a shadow of dejection on the family; but Dhebuji soon recovered from the shock and again plunged into his normal social activities.

The welfare of the public at large was always the aim of Dhebuji. The river Poorna, which was passing by the Dapure village, used to overflow during the rainy season. Due to this flooding of the river the roads in the vicinity of the river used to be damaged every year in the monsoon and this condition of the roads would then obstruct the bullock-carts moving on them; but the villagers used not to take interest in repairing the roads and would continue to labour under those disadvantages. Dhebuji could not tolerate this inconvenience to the public and used to repair and level all these roads near the village every year, after the monsoon. Similarly thorny bushes etc. would come and accumulate in the river bed from where drinking water was being taken by the villagers. Dhebuji therefore cleared all that place by removing the thorny bushes. The cattle of the village also had their place demarketed in the bed of the river. Due to mud and refuse this place also used to become useless for use and the cattle used to have lot of hardships in getting drinking water. Dhebuji would therefore clear the site of the mud and rubbish and would thus provide an easy access for the cattle. In the marriage ceremonies that he would attend, Dhebuji would preach against the feast of mutton, accompanied by drink. The old generation did not usually like this preaching of Dhebuji against the traditional customs; but the young generation always appreciated the new view point of Dhebuji and upheld it.

In the Daryapur Taluka, there is a village named Amale, which is at a distance of about two miles from Dapure. Once Dhebuji went to that village to his aunt's house, for some work. On the bank of the Poorna river, there is a holy place known as Rinamochan, which is situated at a distance of about half a mile from Amale village. Monday is a sacred day for the worship of Shiv and as the day on which Dhebuji had gone to Amale happened to be a Monday he decided to go for the darshan of Shiv, on the bank of the Poorna river, who was known as Mudgaleshwar. Before going for the darshan of a god, there is usually a custom of taking bath in the river which is nearby. Dhebuji therefore took a bath in the river



and dipped his dhoti in the river for washing. A rupee which was tied in the Dhoti dropped down in the river through oversight and very soon it disappeared in the deep water of the river. There was thick mud in the bed of the river and therefore there was no possibility of recovering the rupee from the bed of the river! Dhebuji therefore did not try to recover the rupee and proceeded to the temple for taking darshan of god Mudgaleshwar.

Though after taking darshan of the god, Dhebuji came to his aunt's house and returned to Dapure after finishing his work, still the loss of the rupee in the Poorna river, set the ball rolling in his mind. He thought to himself that like that rupee, he had also earned his life and he was spending it listlessly for his family. His life also will be lost one day like the rupee. Though Dhepuji was not literate, still he had heard the Abhangas of Tukaram in the Bhajan, in his village. He had learnt by heart a number of them and had started pondering over them. Keertan was a very common entertainment in those days. People, who performed Keertans as their occupation, used to move from village to village. In the festivals of certain temples in every village, Keertans were performed every year. After listening to these keertans, in which the life of Saint Tukaram was being referred to very often and in which the purport and philosophy of the Abhangas of Tukaram was prominently expounded, Dhebuji started losing his interest in the wordly affairs and particularly the attachment to his family life.

Sakhubai, the mother of Dhebuji, had to face a very hard life since her youth. Due to the vices of her husband, she had to leave every thing in her village. She felt that her son has now come up and hence she could now go to her village and after recovering all the lost property of her husband, could stay there along with her son, daughter-in-law and grand-daughters. Though at Dapure she had no wants, and everybody gave her due respect, still after all that was the house of her father and brother. She felt that she had no right over that house and fields. Hence she was very

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## QUESTIONS & ANSWERS

(This is an article referring to Questions and Answers published in the issue of Shri Sai Leela for the month of June 1975-Editor).

I am provoked to write like this, "Incarnation, Re-incarnation, Re-Re-incarnation are not the words in Indian languages or Sanskrit but they are only intellectual development on English diction".

Entire universe is one vishwaroopa Prakriti and Purusha or Ishwar and Maya or Father and Mother or Dual and Nondual. Every being in this universe is identical to these two equal to one as per Adwaita Philosophy.

To my understanding all living beings are the Avataras of Lord Siva, Rama, Sai, Datta etc and His power Uma, Sita, Lakshmi, Gayatri, gyana, tapa, etc.

The names and forms are only Vyavaharika but not real. The real name of all beings is, OM (ॐ), or Pranava, which is represented by Sai, Ram, Soham etc.

Thereby every OM is taking charge, which we term as death, to make it understand only by the ignorant to some extent regarding this change.

Moreover in the Vibhooti Yoga, the Lord stated that innumerable or Anantha are his Vibhooties or identification or Avataras and it was not possible to tell all but he would tell a few of the lot which were important viz. Narada, Vasuki, Prahlada, Chitraratha, Devendra, Omkar, Shree, etc. etc. i. e, all these are his Avataras.

In Gita, 7th chapter verse 3rd, the Lord stated that out of a great number of men trying for the lord, one only will become

steady in trial and out of a number of these steady seekers of Lord, one only could know the real existence of Lord. Those only are being called Satchidananda Swaropa or incarnation or Avathara. This state of self is not attained by any man momentarily, but in course of thousands and thousands years' trial, during which period the self would be changing the form numberless times and the lower generation would be seeing these stages of forms and the maximum, final, last, or last but one or last but two, would also be with superhuman form, with superhuman powers.

So to say; to my understanding we are all, including dog and donkey, ass and elephant, ant and egg his Avataras. The origin in the heart of each individual is witnessing the actions and is guiding him as his guru.

It is only the world that calls it as incarnation and the Lord accepts the term to console and please his Bhaktas; but actually no birth at all exists to self and only the change is being expressed as birth or incarnation in respect of ordinary and great souls. ★

**A. S. Murty**

Senior Signaller, S. E. Railway, Qr. 591/4, Jail Road,  
VISAKHAPATNAM-4

To  
The Editor, Shri Sai Leela

Sir,

With handfold pranams to Shri Sai Baba and a very big handicap "To know a Saint, one must be a Saint", I venture, as under to answer questions of Sai Bhakta Brothers Sarvashri Dr. L. S. R. Sastry and L. Suryanarayan, as published in August 1976 English Issue (P39)

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1. Shri Sai Baba always evaded to divulge HIS parentage. None knew for sure whether HE was born as Hindu or Muslim or in any other man-made religion. HE lived in a mosque, had ever burning Dhuni, 'Fatiah' was said there. Quran was read, pooja in Hindu way with symbal and bells, flowers, sandal etc was allowed Vishnu Sahsrnama, Shri Ram Vijay and other Hindu literature was read, even Tazia was allowed to be kept, at the end of the Sandal Procession, sandal and other Muslim articles of worship were thrown in western wall niche; HE dressed as a Muslim Fakir; always said "Allah Malik" and also "Hari" etc etc. This all HE did with a purpose to say that all religions are one. Still before taking Mahasamadhi, HE perhaps wanted to clear doubts of some (who had charged Him with practising Black Magic etc), rather all. HE showed HIMSELF naked by throwing all HIS clothes in the fire and said "now look what I am". As I have indicated above my very big handicap, we have to strive hard to comprehend HIS deeper meaning. Perhaps, HE wanted to show that all are born similar and religion is dependent on parents only. Naked we came, naked we go. There is a saying "under the clothes, all are naked". Throwing clothes in the fire meant that we all will go back to mother earth.

Soon after, Bhagoji Shinde was able to persuade Baba to put on Langoti. IT MUST BE NOTED THAT NO LADIES WERE PRESENT. A couplet of Saint Kabir, whom Baba loved very much, may throw some good light. Translated in English, it would mean:

Brahmin and Muslim are Brahmin and Muslim, as they were born from the wombs of Brahmin and Muslim ladies. If God wanted them to be different, HE would have given birth to Brahmin with some peculiar Brahminical sign and Muslim would have been born with incision (Khatna) done inside the womb.

2. Baba got angry often but on Bhaktas' sins, mis - deeds, troubles difficulties, misfortunes etc and never on Bhaktas. An example to the point is when Shama went to the Masjid after a snake bite.

Baba said "Go. Get away. Come down". These words were meant for the snake poison. For brevity sake, I request Bhaktas to refer to Note - 3 page (XXVI), page 37, Chapter VI, Chapter XI, page 65 of Shri Sai Charita English. It is made clear in Sai Sat Charita at many other places also. These pages are referred to at random. **REQUEST:** Will the above named Bhakta brothers (the questioners) guide me and enlighten me further AND all other Bhaktas may kindly improve upon my above humble reply and oblige  
Thanking you very much,

Yours in Sai Service

**V. B. Nandwani**

Above Central Bank Building, 55 L. J. Road, Bombay 16

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(Continued from Page 30)

eager to go to her own village and settle in the ancestral house of her husband; but due to the change, that had come over the mind of Dhebuji, he showed no interest in the worldly affairs and did not hence pay much heed to the requests of his mother to go to the ancestral village and day by day he was getting inclined more and more towards leaving the family life.

(to be continued)





## श्री दत्तगुरु

हाथ जोड़कर करते वन्दन चरणों में गुरुराया  
बीज भक्ति का है उपजाया ॥ टेक ॥

कल तक हम सब कुछ भूले थे  
झूठी माया में फूले थे  
कितने रूपों में आ करके हमको सदा जगाया ॥ १ ॥

मंद मंद ये जलते दीपक  
तव भक्ति के है ये याचक  
साधक के मन मंदिर में प्राणों का दीप जलाया ॥ २ ॥

निसदिन जलती रहे ये ज्योति  
मन मंदिर का तम वह हरती  
'दत्तमंत्र' के सदैव जप से निर्मल हो यह काया ॥ ३ ॥

तुम ही हमारे माता पिता हो  
तुम ही हमारे बंधु सखा हो  
पार लगाओ नाव हमारी भवसागर प्रभुराया ॥ ४ ॥

जो करते हैं निसदिन चिंतन  
गुरुचरणों में आत्मसमर्पण  
भक्तजनों के दुःखनिवारण करते ह गुरुराया ॥ ५ ॥

राधाकृष्ण गुप्ता 'चेतन'  
पाटकर वाडा, भगतसिंग पथ, डोंबिवली (पूर्व)

## नव विधा भक्ति

( गतांक से आगे । पूर्व में नव विधा भक्ति की सार्थकता दर्शाते हुए प्रथम चार भक्तियों पर प्रकाश डाला गया था । इस अंक में शेष पाँच भक्तियों पर प्रकाश डाला गया है । )

### पाँचवीं भक्ति - अर्चना :-

अर्चना का अर्थ हम पूजा से लेते हैं । शास्त्रों में वा अन्य धर्मों में भिन्न भिन्न प्रकार की विधियाँ दी गई हैं । पूजा करने का उद्देश्य क्या होना चाहिये यह भाव ही प्रधान है । पूजा की विधि गौड़ बात है । अब हम देखें कि पूजा का भाव व ध्येय क्या हो । भाव वही ईश्वर का चिन्तन है । ध्येय ईश्वर में लीन होना, होना चाहिये । जब भक्त ईश्वर को साकार रूप में पूजता है तो वह खुद संसारिक नियमों के अनुसार खुद की शुद्धि करता है जैसे स्नानादि, जगह लोप पोत कर साफ़ करना आदि । फिर वह शुद्ध जगह में ईश्वर की स्थापना करता है । निर्गुण रूप पूजनेवाला भी खुद की शुद्धि करता है, पूजा स्थान की शुद्धि रीतिनुसार करता है व अपने प्रभु का आवाहन करता है । अब भक्त पूजन पर बैठकर अपने अपने ज्ञान के अनुसार भगवान की पूजा करता है । यह तो हुई रीति । हम देखते हैं कि हर घर में पूजा अवश्य ही होती है पर सिर्फ एक रोजमरों के काम के रूप में । इसका आत्मज्ञान की वृद्धि में कोई खास सहयोग नहीं हो पाता । जब भक्त भगवान को अपनी सभी इन्द्रियों से याद कर उनकी पूजा में बैठता है तो भगवान के पास होने का जहसास करता है वा सुखानुभूति भी पाता है । यही पूजा जब निष्काम मन से की जाती है तो ब्रह्मानन्द मिलता है । इसी आनन्द की पुनरावृत्ति के लिये साधक को रोज पूजा करनी पड़ती है । ध्येय यह होता है कि पूजा में जो ब्रह्मानन्द मिला वह स्थायी बने याने साधक क्षणिक रूप से न होकर हमेशा ब्रह्म में लीन रहे । यही ब्रह्मज्ञान है, मोक्ष है । इस तरह पूर्ण समर्पण कर भक्त पूजा से भी ब्रह्म को पा सकता है । यह गृहस्थ के लिये आसान विधि है ।

### छठवीं भक्ति :- वन्दना

संसार के हर धर्म में ईश्वरोपासना के लिये वन्दना का सबसे सरल उपाय वर्णित है । ईश्वर गुण गान करके हम ईश्वर का चिन्तन कर सकते हैं ऐसा इस



पद्धति से मालूम होता है। वैसे यह सरल पद्धति नहीं है। वन्दना कर सकने वाले की बुद्धि बहुत प्रखर होती है जो सर्वसाधारण में नहीं होती। भक्त सूरदास, तुलसीदास, मीरा, चैतन्य महाप्रभु आदि इस भक्ति के पूर्ण अधिकारी हुए हैं। वन्दना का भाव स्वरचित ईश्वर का गुणानुवाद है। जब हम सूरदास के पद, मीरा के भजन व तुलसी की रामायण पढ़ते हैं तो यह हरिकीर्तन की श्रेणी में आ जाता है। इसलिये ऊपर से सरल दिखनेवाली यह भक्ति कितनी जटिल है यह हमने देखा। वन्दना द्वारा 'आत्म-चिन्तन' कर "ॐ" में लीन महान आत्माएं ही हो सकती हैं। यह भक्ति भक्त की तल्लीनता में ही सम्भव है याने इसे प्रथम चरण में आने वाली भक्ति नहीं कह सकते ऐसा हमारा मत है। ईश्वरसाक्षात्कार के बाद ही प्रायः यह भक्ति उत्पन्न होता है। इसे यदि हम भक्ति की चरम सीमा कहें तो अनुचित न होगा।

### सातवीं भक्ति :- दास्य

सातवीं भक्ति दास्य भाव रखकर 'भगवत सेवा' करना है। इसमें न केवल मंदिर, मस्जिद, गुरुद्वार, चर्च आदि में ईश्वर की सेवा करने का भाव है बल्कि सभी सन्त, साई, मौलाओं, साधुओं, पूज्य गुरुजनों आदि की भक्तिभाव से सेवा करना है। इस भक्ति में मजा यह है कि भक्त अनजान में ही भगवत्प्राप्ति का लेता है। वह तो सिर्फ इतना जानता है कि मुझे अनुक काम मंदिर का करना है या सन्त का करना है, वह 'न' करना नहीं जानता, इन्कार सोच भी नहीं पाता। उसे भगवान या भगवानस्वरूप सन्त की अपेक्षा उनका काम करने की ही चिन्ता रहता है। वह तन्मयता से अपना काम करता है। इस-तरह वह अनजाने ही भगवान की कृपा का पात्र बनता जाता है। धीरे-धीरे एक समय ऐसा आता है कि उसे बिना भगवत काम किये चैन ही नहीं पड़ता। यही से वह ईश्वर के करीब होना आरम्भ करता है वा अन्त में वह खुद ईश्वर को पा जाता है। इस भक्ति के द्वारा भी इसीलिये हरिमिलन सम्भव है।

### आठवीं भक्ति :- सख्य - सखा

सख्य-सखा भाव भक्ति का एक उत्कृष्ट नमूना है। अपने नातेदार या मित्र से साधारणतः इन्सान को सबकी अपेक्षा अधिक ही प्रीति होती है। इसमें मेरापन (अपनापन) आ जाने से भक्त को भगवान से रिश्ता जोड़ने में सहायता

मिलती है। तो भक्त ईश्वर को अपना निजी मित्र या नातेदार जैसे मीरा ने भगवान को पति माना, सुदामा ने सखा मानकर ईश्वरोपासना की थी। भाव यह है कि भक्त भगवान से नाता अनजाने नहीं, जानते हुए जोड़ता है। उपासनी बाबा का सूर्य से अपने को कन्या मानकर विवाह करना भी इसी भक्ति के भाव के अन्तर्गत है। मतलब यह है कि सख्य-सखा भाव भक्ति की बहुत आगे की सीढ़ी है जिसमें भक्त स्वयं भगवान को अपने प्रिय नातेदार या मित्र के सदृश्य हमेशा अपने नजदीक पाता है। वह हमेशा उनका सान्निध्य महसूस करता है। इसी कारण कभी कभी वह नृत्य तक करने लगता है। वह तो अपने आराध्य को देख रहा होता है पर संभार उसे दीवाना कहने से नहीं चूकता। इस भक्ति में एक बुराई यह है कि हम या मैं सर्वव्यापी नहीं हो पाता इसलिए पूर्ण ब्रह्म में लीन होने के लिये दूसरा मार्ग स्वयं ही भक्त क पैरों के नीचे आ जाता है वा भक्त ब्रह्म की ओर चल पड़ता है। इस तरह यह भक्ति 'ऊँ' में लीन होने में सहायक होती है। अकसर यह भक्ति अकेले नहीं होती। इस भक्ति में रँगो भक्त अर्चना, वन्दना, हरि-कीर्तन आदि भक्तियों का भी एक साथ पालन करता है।

### नवमीं भक्ति :- आत्म-निवेदन

नवमीं भक्ति आत्म-निवेदन है। इसका नाम जैसे आखिरी भक्ति में लिखा है वैसे ही यह भक्ति सब भक्तियों के बाद आखिर में ही आती है। मतलब यह है कि यह भक्ति भक्तियों का उपसंहार है। जब जीव परमात्मा से मिलने के लिये आतुर होकर भक्ति शुरू करता है तो वह उक्त आठ भक्तियों में से किसी भी प्रकारकी भक्ति करने लगता है और उसमें जब वह पारंगत हो जाता है तो ब्रह्म क्या है यह सोचने लगता है। यहीं से यह नवमी प्रकार की भक्ति शुरू होती है। तल्लीनता में डूबा हुआ भक्त धीरे धीरे स्वयं में ब्रह्म देखने लगता है। तब वह सोचने लगता है, कि मैं कौन, तू कौन, वह कौन। यहीं से एक प्रकार का समर्पण का भाव भी आ जाता है कि मैं कुछ नहीं, तू ही मैं हूँ, वह सब भी मैं हूँ वा मैं तू है, वह है। इसकी जब भक्त अनुभूति करने लगता है तो वह हर प्राणी का दुख, सुख, आनन्द सभी अनुभूतियों स्वयं में करता है। यही आत्म-निवेदन है। जब भक्त इस स्थिति को पा जाय तो

“वह स्वयं ब्रह्म है” ऐसा कहने का भधिकारी हो जाता है । याने अपने मूल को प्राप्त हो जाता है, जो ही सद्गति या मोक्ष है । ऐसा भक्त ही जन-कल्याण हेतु अपने में ईश्वर प्रतिष्ठित कर संसार को ईश्वर - दर्शन कराता है ।

बागेश्वरी प्रताप श्रीवास्तव

रेल्वे क्वार्टर नं. २७५/२, जी. आर. पी. थाने के पास रेल्वे स्टेशन के सामने  
जबलपूर ४८२००१ (म. प्र.)



## SUGGESTIONS

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



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