



SAI LEELA



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1978

SHRI SAI LEELA

MARCH 1978

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SHRI SAI LEELA

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Gnana and Rites

Ritualism is not *gnana*. Rites and ceremonies are not necessary. Compassion is necessary. *Gnana* is blended with love. And perhaps, they who would grow in *gnana* must refrain from animal slaughter and meat diet.

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EDITORIAL

The Efficacious Udi

The great Maharashtrian Saint, Tukaram Maharaj, always spoke in very clear terms. His advice was always very practical. He was outspoken and seldom worried whether his advice would affect his popularity. In one of his Abhangas he says : जव सरती भोग सारे तै गुण येती अगारें. The meaning of this line is "When all your sufferings come to an end, you get relief by means of Angara (Sacred Ashes)". In all Hindu temples Angara and Prasad are the two things that are commonly distributed. Whenever anybody visits any temple, he also takes care to collect these two things from there and after coming to his house, he distributes them freely to all the people visiting him. The people also, who pay a visit to a person, who has returned from some holy place, expect the person to give them these two things. At Shirdi this Angara is known as Udi and it is used by the devotees very commonly and effectively for various purposes.

In the Sai Satcharita, two full chapters have been devoted for describing the greatness of Udi (chapter 33 and 34). After describing that the ash from Shri Baba's Dhuni is called Udi, Shri Baba's intention in giving Udi to the devotees and the philosophy behind it, are described as follows :-

"It is well-known that Baba took Dakshina from all and out of the amount thus collected, He spent a lot on charity and purchased fuel with the balance left with Him. This fuel He threw in the Dhuni- the sacred fire, which He kept ever burning. The ash from this fire was called Udi and was freely distributed to the devotees at the time of their departure from Shirdi.

"What did Baba teach or hint by this Udi? Baba taught by His Udi that all the visible phenomena in the universe are as

transient as the ash. Our bodies composed of wood or matter of the five elements will fall down, after all their enjoyments are over, and be reduced to ashes. In order to remind the devotees of the fact that their bodies will be reduced to ashes, Baba distributed Udi to them. Baba also taught by the Udi that the Brahman is the only reality and the universe is ephemeral and that no one in this world, be he a son, father or wife, is really ours. We come here (In this world) alone and we have to go out alone. It was found out and is even now found out, that Udi cured many physical and mental maladies, but Baba wanted to din into the devotees' ears the principles of discrimination between the Unreal and the real, non-attachment for the Unreal, by His Udi and Dakshina. The former (Udi) taught us discrimination and the latter (Dakshina) taught us non-attachment. Unless we have these two things, it is not possible for us to cross over the sea of the mundane existence. So Baba asked for and took Dakshina, and while the devotees took leave, He gave Udi as prasad, besmeared some of it on the Bhaktas' foreheads and placed His boon-conferring hand on their heads.

“So much about the spiritual implication of Udi. It had also its material significance. It conferred health, prosperity, freedom from anxiety, and many other worldly gains. So the Udi has helped us to gain both our ends—material as well as spiritual.” (Pages 180-181 Sai Satcharita, Seventh edition 1974).

After explaining the theory and the philosophy of Udi as above, Hemadpant has given several examples of how the people got cure by the use of Udi. If we go through these various cases we are really wonderstruck how efficacious Udi has proved in various cases of different nature. As in the case of medicines given by Shri Baba, here also we see that the faith of the persons making use of Udi, must have played an important part in getting the desired effect of Udi. Shraddha was a very essential factor in all the cases cited in the two chapters, describing the good results achieved by the use of Udi.

In addition to Shraddha, consecration also helps Udi to be effective. The name and wish of Shri Baba, adds to the power of Udi. In this connection, we have to note that every place has its own importance. Though the river Ganga travels for over two thousand miles in Northern India, still all the samples of water from that river are not considered as 'Teerth'. The water collected from the river at Haradwar is considered as real Ganga water and is kept in sealed pots for years together and is worshipped as river Ganga. It is said that the water collected at Haradwar never gets polluted and it remains in good condition for a number of years. Similarly though outwardly all ashes appear to us alike, still the one collected from Shirdi, is different because it is consecrated by Baba, as that place has become holy by His stay there for over sixty years.

Two instances quoted in Chapter 33 further illustrate the greatness of the name of Baba and His power to mould things according to the wishes of the devotees. On page 181, the case of the friend of Shri Narayan Motiram Jani has been narrated at length. There we find that when Mr. Jani's friend was stung by a scorpion, he searched for Udi; but could not find it. Hence he picked up a pinch of the ashes of the joss-stick burning in front of Baba's picture and applied it on the portion of the body, which was paining. Shri Baba came to know the intention of the devotee and He at once turned that ashes into His sacred Udi and thus gave relief to the person concerned.

Similar is the case described on page 182. In this case a devotee from Bandra wanted Udi for his daughter, who was suffering from Bubonic plague. As he had no Udi at hand, he requested Shri Nanasaheb Chandorkar to send it. As Shri Chandorkar was on his way to Kalyan, he picked up some earth from the road and invoking the aid of Shri Baba, he requested Him to cure the lady. In this case too, Shri Baba immediately came to know the intention of His devotee and at once arranged to change the earth from the the road, into His Udi and hence the

use of that earth also gave the desired result. During the life time of Shri Baba, all the devotees were using Udi for all ailments and from the experience of the Sai devotees, that are being published in this magazine from time to time, it will be seen that Udi from Shirdi is very efficacious even now. All Sai devotees should therefore realize the importance of Udi and should continue to use this efficacious Udi for their welfare by invoking the help of Shri Baba, who is always ready to help His ardent devotees as per his promise, when He was living. ★



Baba is My Benefactor

“There is no want in the house of my Devotees.” This saying and charter plan of Sai is cent per cent correct.

Since December 1957, I am ardent lover of Sai. I am keeping fast since then on every Thursday. Hope against hope I got an obedient and loving son by His Grace in 1962.

In 1973 all of a sudden, I suffered from Glycoma. All my hopes of yearning for life were dashed away. I was one day sitting in great agony and despair when all of a sudden the Divine hand of Baba was tapping on my forehead, “Do not worry you will be healed”. Till then I am discharging my duties normally. Luckily my husband also joins me while going to Sai's Mandir situated at 17, Institutional Area, Lodi Road, New Delhi.

We have had a lasting opportunity to visit Shirdi in June 1976 and are hoping early to have Sai's Darshan again at Shirdi. ★

Mrs. Prem Kohli

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THE SCIENCE OF RELIGION

By · Swami Chinmayananda

Meet Chapter VIII

No science can be without its technical language. Words express ideas and for every new idea discovered a new word is to be found. Thus as science extends its vision fresh terms are to be invented. We have a specific technical language for every science; Vedanta as the 'science-of-life' also has its own special scientific terms having definite meaning-content.

Unless we know for certain what these terms stand for, we will not be able to follow what the teachers want to communicate. At the close of the last chapter, Krishna suddenly introduced a series of strange-sounding philosophical terms. A sharp student is never shy to express his doubts, and Arjuna at the very opening of this chapter strings together all such special terms and demands that his teacher defined them clearly for him.

The sages, when through meditation they withdrew their Consciousness deliberately from the body, mind and intellect, they reached the Blissful State of the Self, the Divine Substratum for the universe.

This transcendental experience is the theme of all scriptures and all sages, saints and masters try to communicate this Experience Divine to their generations, through the scriptures. Naturally, they are compelled to use a contemplative language, a mystic style, which is often a riddle to students who have not developed their powers of contemplation. The confused student, panting to follow the teacher's sacred words, cries out for more explanation, more elaborate descriptions, for a greater elucidation.

In all other sciences, we may say, tuition of a student is comparatively easier. The scientist has to raise the intellect of

the student to see the theoretical possibilities of a new scientific conclusion. But the Rishis, the Scientists-of-Life, have a subtler job to accomplish. The student is to be trained to rise above his fully convinced and fully developed intellect into a steady contemplative mood. Then alone can the Rishi attempt at communicating to his student, the Vision-beyond. Therefore, scriptures always use statements which will excite and sustain the students' contemplative mood.

These verbal explanations of Vedantic terms lift the sincere student into a state of contemplative inner equipoise. On the Wings of his contemplation he soars higher. When he gets lifted above his usual world of experiences, he comes to intuitively realise the significance and sanctity of the immeasurable, the Immutable, the Imperishable.

This chapter is thus rightly entitled, "The Yoga of the Imperishable Brahman" (अक्षरब्रह्मयोग). Unable to follow the discourse fully, due to the strange phraseology employed in the close of the last chapter, Arjuna demands of Krishna a clearer definition of the terms the Lord had used.

Arjuna asks; VIII - 1 "What is that Brahman? What is Karma, O best among men? What is Adhibhoota? What is Adhidaiva?"

I am sure my listeners are wondering if what I said just now is a translation at all. I am deliberately using the same terms as in the text so that my listeners may also taste in part at least, the confusion felt by Arjuna. These terms will be clearly explained by the Lord, in this chapter.

In the same breath, as it were, the impatient student in Arjuna asks Krishna, VIII - 2 "Who, and in what way, is Adhiyagna in this body, O Madhusudana? And how does a self controlled seeker at the time of death come to know Thee?" In these two verses Arjuna asks for a clarification of the terms

used by Krishna. The scripture is trying to indicate that self-realisation is not merely a transcendental experience, but it is a transcendental experience inclusive of the terrestrial. It is not only awareness of "That" but also of "this" : me my world, and my actions.

Out of mud when a pot is made, not only is the mud not different from the pot, but the entire shape of the pot is established in the mud. So too, out of the Infinite, the universe has arisen. Therefore, on realising the Supreme Self, we must also realise that the entire world of names and forms and their play were only the Consciousness in different forms of grossness. In this chapter, the phenomenal world, the sense-organs and the mind and their functions are all explained as nothing but Consciousness the Spirit Supreme.

When we awake from dream, the dreamer, the dream-world and the dream-actions are all realised as nothing but the waking-mind and its play. So too, on waking up to God-Consciousness, we realise that the ego, the world, and the entire play between them were all Consciousness playing in Consciousness with Consciousness. This fuller awakening is the State of Wisdom, of perfect Bliss. This Great Grand State is the theme of this chapter entitled, "The Way to the Imperishable Brahman".

The Grand Promise

Arjuna demanded of Krishna a full explanation of the seven terms used by Him in His previous discourse. Without clearly knowing the exact meaning-content of the special terms used by a science, no student can follow his teacher.

So explaining the terms, Krishna says, VIII-3 "The Imperishable is the Supreme Brahman. Its presence in each individual is called 'Adhyatma'. The creative force that causes things to spring forth into existence is called 'karma". Of the seven terms, three are defined here. "What is Brahman" was the question.

The answer is, "The Imperishable is the Supreme Brahman" (अक्षरं ब्रह्म परमं). All phenomenal beings and things, since conditioned by time, must necessarily change or modify. Thus, everything in the universe must go through certain definite modifications such as birth, growth, decay, disease and death. The Imperishable is that which has none of these changes. That Imperishable, which is beyond time, which is the very Consciousness that illumines the time-space concept, is the Supreme Brahman.

This Infinite Consciousness when apparently functioning through a given individual is called "**Adhyatma**" (स्वभावोऽध्यात्ममुच्यते). The Light of Consciousness in which we recognise and become aware of our thoughts within and our perceptions without, is the Self, the Atman. This is meant by the term **Adhyatma**.

When a dynamic man lives in a world of beings and objects he not only becomes conscious of his world and aware of his thoughts but he cannot but react and respond to the stimuli reaching him. The creative force that causes things to spring into existence is called **karma**, work (भूतभावोद्भवकरो विसर्गः कर्ममञ्जितः). This definition is very pertinent. The majority of our efforts put forth do not constitute "work", as they do not end in creating new things or a fresh arrangement of things, for the benefit of man and his community. Destructive work is an abortion, a caricature, an insult to man. Productive activities constitute "work" (कर्म).

Defining another three terms, the Lord says, VIII-4 "O best among the embodied! The perishable equipment is 'Adhibhoota' and the Indweller is the 'Adhidaivata'. I alone am the 'Adhiyagna' here in this body". If the Imperishable Self is the divine Consciousness in us, then the Lord indicates, the perishable equipments as the body, mind, intellect etc. All constitute **Adhibhoota** (अधिभूतं क्षरो भावः). The mighty faculties of the sense-organs, mind and intellect are the expressions of the

Indweller in us expressing through the vehicles. The Indweller is called the ego, or the individuality (*jiva*). The Supreme Self and the *jiva* are one but with a difference - - just as the electricity and the current in the live-wire are one and the same, but with a difference.

The transactions between the world and its beings is figuratively considered as a **Yagna** in traditional Vedic thought. The sense stimuli are gathered by the sense-organs and poured into the body, the trough, wherein the sacred-fire of the Infinite Consciousness blazes away into dancing flames fed by the firewood of the *vasanas*. Accepting this famous and oft-used metaphor, Krishna says, "I alone am the **Adhiyagna** in this body" (अधियज्ञाऽहमेवात्र देहे). If this Life is not in us, when the body is bereft of it, it is incapable of continuing this **Yagna**. A dead body cannot receive or respond to any stimuli from the outer world.

The audacity of the student in asking for a definition of these terms echoes his sincerity and spirit of seeking. This the Teacher welcomes so he addresses Arjuna as "the best among the embodied" (देहभृतां वर).

Thus having explained six of the terms, Krishna takes up the last one for discussion -- "How does a self-controlled seeker at the time of death come to know Thee". The Lord answers, VIII-5 "And he, who at the time of death, meditating upon Me alone, goes forth, leaving the body, surely he attains to My being - - there is no doubt about this." At the time of death we all must leave the body here for cremation, and our mind - intellect - equipment, directed by our most powerful *vasanas*, is shot out to seek for itself an environment where we can fulfil our immediate and urgent *vasana*-promptings.

In short, there is a perfect continuity between life now and life hereafter. Death is but an incident in life. Just as you go to bed and wake up to live the continuation of what you had

been before sleep, so too, death is nothing more than a significant change of the venue of activity. Life is continuous, with or without the present body.

To say that the mind cannot independently function without the body is not tenable. Look at your own dream experiences. You are totally unconscious of the body, yet the mind-intellect continues to function, creating and experiencing the entire gamut of emotions and sorrows, frustrations and despairs, joys and pains, riches and poverty.

Thus the mind-intellect individuality "when it leaves the body and goes forth meditating upon Me alone" (अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरं), he attains to My being" (यः प्रयाति स मग्धावं याति). Because, in order to have thoughts of the Self at the dire moment of death, the seeker must have developed divine **vasanas** earlier by long years of practice. As a result, the good-**vasanas** are more powerful in him than the old-**vasanas**. Naturally, such an individual directed by his own powerful **vasanas** "goes forth to attain My being". "There is no doubt about it" (नास्त्यत्र संशयः).

Here is a discussion about a state of experience which neither the teacher can explain nor the student understand for certain --- it is a state to be realised. Hence the teacher encourages the student and says (नास्त्यत्र संशयः). This is the great grand promise -- "He attains to My being; there is no doubt about it."

(Courtesy : Geeta Office, Powai)



SHRI GAJANAN MAHARAJ

By :- Shri S. N. Huddar

(Continued from February 1978 issue)

CHAPTER 13

GOVERNMENT LAND ACQUIRED FOR MATH PUNDALIK'S PLAGUE AVERTED

Bankatlal, Hari Patil, Laxman, Vithu Jagdeo etc. started to collect funds for the construction of the Math. Devotees contributed but the suspicious people said, "Why does your saint require donation? He can make impossible things possible. Kuber is his treasurer. Then why should you go from door to door for donations?"

Jagdeo smiled and said, "Donation is required for your benefit. Shri Gajanan Maharaj does not require any math. Trilok is his Math, forests are his gardens and earth is his bed. Eight siddhis are ready to serve him all the time. His affluence is of different kind. Who can give light to the Sun? Physical glory is needed by human beings. By doing this virtuous deed, they will achieve what they aspire for. Medicine is required for curing disease and not for soul. Birth and death are related with the body and not with the soul. To keep up your affluence, medicine of virtue is required. Do not have evil thoughts. Sow the seed of virtue in a holy land. If you throw seed on a rock it will not grow. Bad conduct and evil desires are like rocks. The seeds on these rocks are eaten by worms and birds. There is no virtue other than service of a saint. At present Shri Gajanan Maharaj is the best among the saints. If you sow a grain it will bear ear of corn giving several grains." On this the evil thinkers had no reply.

On the land, a fencing wall was built. At this time Shri Maharaj was staying in the previous Math. He thought "Unless I go and stay at the new land the work will not be hastened". Shri Maharaj therefore sat on a cart of sand. The cartman who was a mahar came down and walked by the side of the cart. Shri Maharaj said to him, "Why did you get down? Paramhansa like me, does not observe untouchability". The mahar said, "Maharaj, how can I sit with you in the cart? Hanuman was one with Ram but he stood before him with folded hands". Maharaj said, "As you please". He then asked the bullocks to go straight. The bullocks drove the cart to the desired place. Coming down the cart, Shri Maharaj sat in the centre of the land. Grand Math and Samadhi were constructed on plots No. 43 and 45 of Survey No. 700 of Shegaon. One acre land was granted; but to attain the centre of the samadhi, 11 gunthas of land was utilised more. Some evil thinkers reported to the Government in this respect and some fine was imposed for that. Hari Patil said to Shri Maharaj, "Some officer, Joshi has come for inspection of the land". Shri Maharaj smiled and said, "The order regarding the fine will be cancelled". Shri Joshi reported "Shri Gajanan Sansthan is fined unnecessarily. The amount of the fine should be returned". Hari Patil received the revised order and he was relieved of the anxiety.

LEPROSY CURED

Ganga Bharati Gosavi lived at Sawdad near Mehkar. He suffered from Leprosy. Both his feet were affected. Body was red and the rear side of the ears was swollen. There was itching all over the body. He was very much worried due to that. Hearing the good name of Shri Maharaj, he came to Shegaon. People did not allow him to go before Shri Maharaj. One day he took a chance to approach Shri Maharaj and placed his head on his feet. Shri Maharaj gave slaps on his head and cheeks, kicked him and spat on his body. He took the phlegm as prasad and applied it to the affected parts as an ointment. A cynic said,

"Are you a mad person to apply the dirty phlegm to your body, which is rotten? Wash it with soap. Will ever leprosy be cured by applying phlegm?" The Gosavi said "There is nothing inauspicious with a saint. How Kasturi would give bad smell? To you it is phlegm; but for me it is a Kasturi-Ointment. If you do not believe, just smell this. Also go to the place of bath of Shri Gajanan Maharaj. The earth there gives the smell of Kasturi". They both went there. The Gosavi took the earth on his hand and asked the person to smell it. It gave Kasturi scent; but the earth in the hand of the cynic gave bad smell.

Ganga Bharati had good sweet voice. He sat in a corner and sang religious songs. This pleased Maharaj and the people also. Within 15 days, the colour of his body changed and showed signs of improvement. In a few days he was free from leprosy.

Ansuya wife of Ganga Bharati and his son came to Shegaon and they were glad to see that Ganga Bharati was improved. Both requested him to return home. Ganga Bharati said, "I am now not yours. Shri Gajanan Maharaj has awakened me by giving slaps and suggested that I did not respect the prestige of saffron clothes, (Worn by Sannyasis) and the bhasma applied to the body, by living in family life. I do not now wish to have any connection with family ties". Then he asked his son to serve his mother well and not to leave her alone. He should remember that Pundalik pleased Vithoba by serving his parents devotedly "If I came to Sawdad, I shall have leprosy again. You better return to Sawdad soon". I now wish to devote myself to attain the highest bliss in life. Do not mix earth in my sweet soup of Paramarth" Saying this, he sent his wife and son back and he remained in the Math.

In the evening he would sing, with Ektari, songs of God in sweet voice. After some days he went to Malkapur as per Shri Maharaja's advice,

In the month of Poush, Zamsingh came to Shegaon and requested Maharaj to come to Mundgaon. Many people and

Bhajan parties had come to see him there. Zamsing arranged for Bhandara i. e. programme of feeding hundreds of people. Half the food was ready. Maharaj said "Today is 14th day and a rikta tithi (unauspicious day). So let people be fed tomorrow on Poornima the full moon day". Zamsing said "Half the food is cooked already and several persons are waiting to get prasada".

Shri Maharaj said "What you say is right from practical view point, but God does not approve of this. The food would be of no use. You practical men wish to do as you desire". Rows of persons sat for dinner. All of a sudden, the sky was full of heavy clouds and there were stormy rain showers. All the food was wasted. Zamsing requested "Maharaj, let there be no obstacle tomorrow. All the people who have gathered, have become disappointed. Though this is not rainy season, why should there be rain today? This will do great harm to crops of grains also. People will say Zamsing did virtuous thing by giving Bhandara; but it has affected us very badly".

Shri Maharaj said, "You need not worry. This rain will not trouble you tomorrow. I shall tell him now". Shri Maharaj looked at the sky and soon it was cleared of clouds and there was clear sunlight.

Next day there was a great Bhandara. Every year on Poush Poornima day Bhandara is arranged here. Zamsing surrendered all his estate in Mundgaon at the feet of Shri Maharaj. There were many devotees of Shri Maharaj at this place Pundalik Bhokre was one of them. He was the son of Ukirdya Kunbi. He used to go to Shegaon every month on Vadya Ekadashi. There was plague epidemic all over Berar. People left their homes and went outside the town to live in temporary huts. Pundalik's day of going to Shegaon was approaching. He had slight fever, still he started with his father for Shegaon. After going 10 miles, his temperature increased and he had a gland in his armpit. His

(Continued on page 27)

Extracts From Shri H. S. Dixit's Diary

MISFORTUNE FOR DARSHAN

Mr. (Lakshman Ganesh Kaka) Mahajani's experience is as follows :

My (Mahajani's) friend is Shridhar Krishna. He had often heard of Baba from me and wanted to have darshan of Baba and resolved to go to Shirdi with me. He asked me to inform him when I would start next for Shirdi. After that I went to Shirdi 5 or 6 times. On each of those occasions, I asked him if he was coming, and as he was employed in a Bank, he could not get leave at the time when I got leave. For that reason or due to some other reason he could not go with me. In the end, an occasion arose when we got leave simultaneously. I was then living at Bandra. He said that I should buy a ticket for him also and reserve his seat. I said I would go to the station at the proper time and then went home. Next morning his man came to me said that Shridhar Pant slipped from the staircase. His leg was paining and that he cannot walk. So he cannot go to Shirdi. So I went all alone. Some accusation or charge came against him and he was punished. So till the end of Baba's life he could not visit Shirdi.

BITCH IS BABA (SARVABHUTATMA)

Every night Lakshmibai Shinde, wife of Patil, was bringing to Baba a barley bread. The way in which that practice began was as follows. One evening Baba was leaning on the wall. Tatyapa Patil stood near. Meanwhile Lakshmibai came and bowed to Baba who said, "Lakshmi I am hungry". She asked him "Shall I bring food?" "Yes, bring it" said Baba. She went home and brought Bhakri and ghee and dall i. e. side dishes. Baba placed the entire food before a bitch. Lakshmi said, "You

were hungry. Were you not? Then without taking anything, you have given the whole of it to the bitch." Baba said, "Is she not a creature? She is hungry. She and I are one and the same. Whether she eats or I eat it is the same". This upadesha deeply impressed Lakshmibai. Everyday she used to give to Baba bread soaked in milk. Soon it became the practice with Baba's life. She was with Baba, five minutes before he expired. He took out once Rs. 4 and again Rs. 5 from his pocket and gave them to Lakshmibai. (These incidents are reported in Sai Satcharita at page 233 in seventh edition 1974).

At night, she would leave Baba after his meal was over. She was the only woman allowed into the Masjid at night. She would leave the Masjid along with the last person who left. Even if she was late to bring food Baba would allow her to prepare a Vermicelli dish as her seva and then after eating two or three morsels hand over the food vessels to her to be delivered or returned to Radhakhishna Mai through the window. This went on for a long time. Baba often cooked the food himself. Then Lakshmi and some others would be with him. Baba would not allow any one to take part in the cooking. Rarely he would use a pali i. e. (ladle). He would often prepare Masala Bhat, Varan and stir the Varan with his own hand i. e. without using a ladle.

FUTURE

Narayan Motiram Jani, a Brahmin cook, lived at Nasik. He came to Shirdi twice while Baba was in flesh, and took darshan of Baba. For three years after 1918, he could not visit Shirdi again. So he had not seen at that time the Samadhi built over Baba's remains. A year after Baba passed away, Jani fell ill seriously. After some days of illness, Jani was feeling miserable, and Baba appeared to him in a dream. Baba came out of a cave and approached Narayan and said "Have no anxiety. From tomorrow onwards, your health will go on improving and in 8 days, you will fully recover". Exactly what Baba said happened.

From the next day, the improvement in his health began and on the eighth day, he was quite alright. Then after two years he came to see the Samadhi (at Buty wada at Shirdi). When he went to the Samadhi, then he remembered the dream and was overcome with emotion. He came to the wada and told me (H. S. D.) all that happened to him. He was full of tears even when he narrated the above to me. Shri Narayan was formerly serving under Ramchandra Vaman Modak. Shri Modak was a Sai devotee and from him Narayan got his Sai Bhakti. Once Narayan's friend was stung by a scorpion. Then Shri Narayan had no Udi with him but next to Baba's picture, there was a scented joss stick burning and the ashes of it were there. He took those ashes and applied them to the stung spot and at once the pain was relieved. Then Narayan's mother had come to Baba for darshan, that is, before Mahasamadhi. When she was in a group along with others Baba said, "Now there is no need to go on serving others. We must ourselves do the business". Hearing this advice Narayan himself started a hotel business called Anandashram, and that is still running successfully (1924). (This incident is reported on page 181 in Sai Satcharita, 7th Edition 1974)

VIGIL AND STUDY

One night Baba told Dada Kelkar, "This man Vaze is reading (only) one chapter a day; but I told him to spend the whole night in reading the pothi of Eknathi Bhagwat". This was heard by Vaze and he asked Baba, "Shall I go on reading pothi for the entire night?" Baba said "Yes". From that day onward Vaze began the practice of reading the pothi all the night, that is, from 10 p. m. to 4 a. m. So he had to keep awake all the night. But he felt no fatigue by that reading. This is Baba's grace.

UDI FOR ALL DISEASES

Dr. D. N. Gune, State surgeon of the Pana State, was suffering from some disease and finding that his patients got no relief from any treatment, he gave Baba's Udi with successful

results. He sent this news to us (H. S. D.). (1) A sixteen year old girl began to vomit blood since 10 or 12 days. Various treatments were tried but they were all in vain. The civil Surgeon examined her and then gave medicines. Still no benefit was derived. In the end, this doctor (Gune) gave her Udi, and that girl took it with great faith. It was also applied to her forehead and a bit of it was taken by her in the mouth. From next day onward, her health improved. In two or three days, she fully recovered. (2) A Mohamedan contractor had four children in his house, who were all suffering from diarrhoea. If they were given food or medicine, they vomited it out. Vaidyas and doctors treated them, but there was no benefit. Dr. (Gune) gave that Muslim information about Sai Baba, and gave him also Udi. That Muslim with great faith took the Udi and applied it to the children's forehead and gave them a bit to eat. Then the diarrhoea was completely stopped and the children recovered. (3) A fourteen year old boy had pleurisy and was suffering greatly. The members of his family felt desperate. Doctor's treatment was there. But the pain was not reduced and would not subside. That boy's father with great faith took Udi from Dr. Gune and went home with it and applied it to his boy. The next day onwards the boy began to improve and in a week, with the help of Udi only, the boy got alright. Neither Dr. Gune nor anyone from his family had been to Shirdi. At Nasik there was a saint called Gopaldas Maharaj (now dead-1924) whom he considered to be his Guru. Dr. Gune learnt about Sai Baba from his own father-in-law. He got faith in Sai Baba. He had Baba's picture in his house. 'That great saints communicated with each other secretly', they learnt in the following manner. This came to Dr. Gune's father-in-law's notice. That father-in-law while on his way to Shirdi alighted at Nasik for some business. Dr. Gune gave him Rs. 5 with instructions to give them to Gopaldas Maharaj. Reaching Nasik, the father-in-law took the money to the temple of Panchavati Ramachandra at 5 p. m. in order to meet Gopaldas Maharaj. He had planned to leave for Shirdi at

6 p. m. When he went into the temple, he found Maharaj seated in the middle of the verandah with Gosavees and Bairagis on either side for dinner. There was a hearth in front of him with an oil pan on it. Shri Maharaj got some dish prepared on it and served it to the guests. There was also a crowd of people, who was eager to see the whole show. The doctor's father-in-law at that sight, lost all hopes of communicating the message to Shri Maharaj and handing over Rs. 5 to him. He had to leave for Shirdi at 6 p. m. Thinking that there was no sense in waiting further, he considered the question of returning without giving the money. At once Gopaldas Maharaj, from a great distance lifted his hand, beckoned with it and called this father-in-law to him. When Gopaldas Maharaj himself was beckoning to him, the crowd gave room at once, and he went to Gopaldas. Then Gopaldas spread out his palm and said, "Give". So Rs. 5 were placed on that hand. 1, 2, 3, 4, 5, so saying Gopaldas said 'Received'. Taking from the Babali (kadai) in front of him a handful of Sira, he gave it as prasad to the father-in-law and said. 'Run quickly. Else you will miss your train'. All this was finished in five minutes. The doctor's father-in-law came out and according to his plan reached Shirdi. At Shirdi Baba showed to him that he knew all that happened at Nasik ★

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

Happy Marriage

The marriage ceremony of Ashok M.E. (Son of Dr. S. D. Parchure, Executive Editor of Shri Sai Leela) with Mamata, M. Sc. (Daughter of Dr. Dayanand Balkrishna Lele) took place at Brahman Sahayyak Sangh Hall, Shivaji Park on Sunday the 12th February 1978. Shri K. S. Pathak, the Court Receiver, Shirdi Sansthan, attended the function and blessed the wedding couple. We wish the wedding couple, a happy and prosperous married life—Editor.

SAINT GADGEMAHARAJ

(Continued from February 1978 issue)

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

As Gadgemaharaj always used to say, there was no shortage of funds for a good cause. Hence the amount required for building the Maratha Dharmashala was collected in no time. Shri Maharaj immediately started looking up for a suitable plot for constructing the building. He very soon approved of a plot on the right hand side of the road coming from the station, just at the entrance of the town. Really speaking it was a field; but the bullock-carts used to camp there at the time of the pilgrimage.

Shri Maharaj never liked any delay in any work. So no sooner the plot was approved, than he started collecting the building materials required for the construction of the Dharmashala.

Shri Maharaj has had no education in a school. He was therefore not literate; but he was clever and he possessed good power of observation. Hence he learned a lot about the technique of construction of a building. Though Swami Samarth Ramdas was not directly concerned with construction of buildings, still he also appears to have acquired much knowledge in this respect. In his Dasbodh, we find detailed information regarding the size of the bricks, the burning of the bricks, the masons, the labourers the chunam and its quality and such other things that were useful for construction work. As Shri Gadgemaharaj was illiterate, it is not possible that he might have gathered this information from Dasbodh, but he came into contact with the building construction work from the time he undertook the work of building the Ghat at Rinamochan, where he worked with the labourers, mistries, masons etc. and gathered all practical information in this line. He therefore knew the quantity of materials required for the construction of a building and accordingly ordered the same.

Though all money required for the construction of a building was coming easily by way of donation, still Shri Maharaj was never squandering money. Though it was somebody else's money, still Shri Maharaj was quite economical in using it. He would always find out where the material was available at the cheapest rate and would order it from there. Wood was required for construction of the Maratha Dharmashala. So Maharaj started enquiring about the source from which the wood, locally available, was being brought and the rates thereof. On thorough enquiries he came to know that there was a wholesale market of wood at Dandeli near Dharwad, where wood was available at cheap rates. Putting off a thing was not known to Shri Maharaj. Similarly "getting tired" were the words absent from his dictionary. Hence on getting the information of the wholesale timber market, Shri Maharaj started immediately for Dandeli. He took with him a disciple. The way in which he used to carry the cash with him was also very strange. He would make his disciple take a small bag of cloth and depositing the currency notes in it, he would direct the disciple to tie it round his neck.

For his tour to Dandeli, Shri Maharaj thus started in his usual way. He took ten notes of a thousand rupees each with him and putting them in a cloth bag, gave it to the disciple for tying it round his neck. Then he started with his disciple by train in the usual way, without a ticket. In course of time he reached Hubli by train. From there he went to Dandeli. When he saw the storage of timber in the depot, he was really wonder-struck. Seasoned teak wood was found stored in the depot and the logs of wood stored there, were so heavy that elephants were engaged there for carrying the logs.

On reaching the place, Shri Maharaj started looking up for good and seasoned wood. He started enquiring with the owners about the cost of different qualities of wood. His disciple, however, being curious was attracted by the elephants and he went to have a look at them. He was however not entertained by the

“Mahuts” and returned rather disappointed. Shri Maharaj was however engrossed in his work so much that he quite forgot about his disciple. By the time he came back, the work of selecting the wood was coming to an end and Shri Maharaj asked the owner to prepare the bill and started looking up for his disciple. No sooner the bill was ready, than Shri Maharaj paid it in cash! Immediately arrangements were made to load the wood in the railway wagons at Hubli and within a few days, it reached Pandharpur quite safely. This was the way and speed of the work of Shri Maharaj and hence he was able to carry out building works worth lacks of rupees within a very few years.

When all the material necessary for construction of the building was thus collected, Shri Maharaj started digging the foundation. Some skilled labourers like masons, carpenters etc. were engaged on the work on the basis of daily wages; but many of the other persons, working as assistants to these persons, were the followers of Shri Gadgemaharaj and were doing honorary work. In addition to that some casual labour was also being employed. Shri Maharaj was working as overall supervisor and watching the progress of the work very closely. Among the followers of Shri Maharaj there were people of various castes and creeds and there were not only men but there were some women also among them. The wonder of all wonders was that this non-homogenous group of people used to work with greatest co-operation, because they had undertaken this work quite spontaneously.

The land at Pandharpur consisted of black soil. It was very soft. Hence the foundation was required to be taken very deep. The work was done in chunam and mortar and hence the chuman was required to be prepared propely. Shri Maharaj himself supervised this work, so that it should not be defective in any manner.

After the foundation was thus laid, the walls started coming up very soon. The upper stories followed suit and within a very

short time two buildings of the Dharamashala were ready for occupation. A well was sunk in the rear of the buildings and a wind mill was installed thereon for pumping the water. In the front building, which faced the road, a few shops were given on rent and thus a source of a small income on permanent basis was created for the maintenance of the Dharamashala.

The experience of constructing the Chokhamela and Parit Dharmashalas was at the credit of Shri Maharaj. He therefore had the complete idea of the requirements of the pilgrims coming to Pandharpur for the pilgrimage. Alongwith the accommodation, the pilgrims needed utensils for cooking purposes. So Shri Maharaj arranged to purchase utensils worth thousands of rupees and placed them there in each of the rooms in the Dharmashala. These utensils, useful for cooking, were being given to all the pilgrims for their use. The only condition that was being imposed on the pilgrims was to return the utensils back after cleaning them properly. No rent also was being charged to the pilgrims. The only charges they had to bear were those of the electricity consumed by them during the period of their stay in the room in the Dharmashala. It was really considered as a boon by the pilgrims in those days, that they were getting a room only on payment of a very nominal rent.

As mentioned before, donations were freely given by philanthropic persons, for building this Dharmashala at Pandharpur. Smt. Mathurabai Kantik from Pune, Smt. Gangubai Shinde from Jalgaon, Smt. Gujabai Chavan from Nagpur, Smt. Sakhubai Padalkar from Nagar and Shri Gopal Gundewar can be mentioned as a few of the donors, who helped the erection of this Dharmashala building.

The building thus became ready. The question that cropped up thereafter was about its upkeep and maintenance. Shri Gadge-maharaj had decided long ago to be out of involvement in all worldly matters. In order therefore to solve such problems he

always created trusts and handed over the building to the board of trustees. He decided in this case also to do the same thing. Shri Balasaheb Kher, the then Chief Minister of the Bombay State, had great regard for the selfless service rendered to the society by Shri Gadgemaharaj and he drafted the Trust deed in respect of the Maratha Dharmashala at Pandharpur, with great care and applying all his legal brain to the subject. The first trustees that were appointed under this deed were as follows -

Shri Ganpatrao Gangan, Shri Nanchand Ameerchand Gandhi, Pandharpur, Shri Keshavrao W. Chiplunkar, Pune, Shri Vitthalrao L. Thube, Pune, Shri Laxmanrao N. Nerurkar, Vile Parle, Bombay, Shri Keshavrao Lalji Patil, Manchanpur, Dist-Akola.

Shri Gadgemaharaj was appointed as the Chief Trustee under the Trust deed. We find a special endorsement at the end of the deed as follows-

"My descendents, relatives, those who call themselves as my disciples (I did not have any disciple) or anyone else, will have no claim whatsoever on this property". At the end of the Trust deed we find the left hand thumb impression of Shri Maharaj, below the above endorsement in the capacity of the Chief Trustee, as he did not know even to sign!

(to be continued)



My First Introduction to Shirdi Sai Baba

I am working as a Persian Language Monitor of Monitoring Service, All India Radio, Simla. It was October 1964. The Olympic games were going on in Tokyo (Japan). India was not doing well in Hockey and it was feared whether she would even reach the final, let alone bag the gold medal. Meanwhile my friend Shri G. N. Raina, M. A. who was working as an English Monitor of All India Radio Monitoring Service, Simla invited me to attend SHIRDI SAI BABA'S KIRTAN at the house of Sardar Amrik Singh M. A. Punjabi Monitor of All India Radio Monitoring Service where Dr. Babaji was staying since March 1963. With some hesitation I went there with my child. I saw Dr. Babaji watching how "PRASAD" was being prepared for the occasion. Later, the KIRTAN started and I also joined it.

If I remember it well, there was a small statue of SHIRDI SAI BABA there, apart from His photographs. All the time I looked at the statue and found that something was attracting me towards it. What it was I could not realise it then, but to test SAI BABA as it were, I pledged there and then that if India won the gold medal in hockey, I would send Rs. 5/- to Shirdi. It was very funny on my part; but it is a fact. India did win the gold medal and I kept my promise by sending a money order of Rs. 5/- to Shirdi.

It was 1966. I had some stomach trouble for some time. I was advised by doctors that I should never keep my stomach empty. So whenever I felt pain in the stomach, I would eat a biscuit or two or have a cup of milk. This would give me some relief, but pain would again be there after some time. I consulted my family doctor and he warned me that if I was not regular in my diet I would develop stomach ulcer. He gave me some medicine, which of course did give me some relief. One day I took that medicine when Doctor Babaji was with me. He asked

me what it was. I told him everything. He told me that he had a medicine to cure me provided I stop taking my medicine. I readily agreed. He gave me some Udi and asked me to take it daily in the morning with a little water. I did accordingly and soon got rid of the trouble. Since then I have been taking Udi with water regularly and I never have any stomach pain now.

What I want from SAI BABA is His Blessings. One day an old lady living in Natha, told me that she had seen SAI BABA in a dream extending His hand like an umbrella over me i. e. B. N. Kaul, and members of my family. I invoke SAI BABA's Grace and pray to Him to continue to extend His protective hand over me and the members of my family. ★

B. N Kaul

Praire Lodge, Upper Kaithu, SIMLA-3



(Continued from page 15)

father asked him if he would arrange for some conveyance, Pundalik said, "I would not break my rule of going to Shegaon on foot. Let us proceed further". He prayed God to keep his vow of going to Shegaon. His father felt very much. He also prayed, "I have only one son. Do not harm him in any way". With great trouble, they both reached the Math of Shri Maharaj. Pundalik lay prostrate before Shri Maharaj, who pressed one of his armpits, smiled and said "Pundalik, your danger is averted. You need not worry now".

Pundalik found that the gland in his armpit had disappeared instantly. Gradually his fever also subsided. Pundalik's mother offered to Shri Maharaj a plate of food articles. Maharaj took two morsels and the shivering of Pundalik also diminished. In a few days he regained strength and returned to Mundgaon. If you read this chapter regularly for many days with devotion, your danger will also be averted. (to be continued)

श्री स्वामी समर्थ गीतायन

गीत - ३

‘दत्तनगर’, ‘मूलपुरुष’, ‘वटवृक्ष’, ‘मूल’, ‘मूल’

स्वामी समर्थ के मुख से ये उद्गार सदैव निकलते थे । ये उद्गार उनके दत्तावतार होने का प्रबल प्रमाण है । परंतु इस उद्गार का जो प्रगट अर्थ है, उसकी अपेक्षा जो अव्यक्त अर्थ है, वह अधिक महत्वपूर्ण तथा रहस्यपूर्ण है । उस रहस्य को इस गीत में प्रकट करनेका प्रयास किया है ।

‘दत्तनगर’ की रचना प्यारी
‘मूलपुरुष’ की लीला न्यारी
बिना बीज के ‘वट’ विस्तार
यही सृष्टि का मूलाधार ॥ टेक ॥

‘मूलशक्ति’ से जीव अवतरित
व्यष्टि समष्टि में ब्रम्ह आचरित
एक, अनेक में यों है विकसित
परम सत्य का आविष्कार ॥ १ ॥

‘त्रिगुणात्मक’ ये पवित्र संगम
माया का है लेपन उत्तम
‘मूल’ ही सबका पावन उद्गम
निर्गुण लेवें सगुणाकार ॥ २ ॥

पंचतत्त्व की सुन्दर काया
‘दत्तनगर’ ये सबको भाया
रहस्य की है अद्भुत माया
ज्ञान, भक्तिमय प्रेमाचार ॥ ३ ॥

कवि : राधाकृष्ण गुप्ता ‘चेतन’
पाटकर वाडा, भगतसिंग पथ, डोंबिवली (पूर्व) जिल्हा थाने

कृष्णप्रेमदीवानी मीराबाई

(गतांकसे आगे)

बचपन में ही मीरा माता की मृत्यु के कारण मातृप्रेम से वंचित हो गई । पिता के युद्धरत होने के कारण उनके भी प्यार से उन्हें वंचित रहना पड़ा । इस कमी को उनके दादा रावदूदाजी ने कुछ हदतक पूरी की । विवाह के पश्चात् ससुराल आनेपर पीहर से भी उनका संबंध शिथिल हो गया । कृष्ण प्रेम की साधना के कारण पति भी उनसे दृष्ट होकर विरोधी हो गये । राणा भोजराज के अतिरिक्त राजा विक्रमाजीतसिंह, उनकी ननद उदाबाई और दीवान महाजन बीनावर्गी उनके प्रमुख विरोधी थे । मीरा की मनः स्थिति अत्यंत उच्च भावभूमि पर पहुँच चुकी थी । इसलिये वे राजकुल की संकीर्ण मर्यादाओं का पालन करने में असमर्थ थी । उनका कृष्ण मूर्ति के आगे भजन, कौर्तन व नृत्य राजकुल को कलंक लगाने जैसा माना जाने लगा । उन्होंने मीरा को कुछ कष्ट दिये और समझाने का भी प्रयत्न किया परन्तु वे सफल नहीं हुये । धीरे धीरे उनके सामाजिक बंधन आप ही आप टूटते जा रहे थे । पति के स्वर्गवास होने के पश्चात् उनका रहा सहा बंधन भी टूट गया । अब उनका गिरिघर नागर के अतिरिक्त कोई संबंधी नहीं रहा । उनकी प्रेमभक्ति दिन प्रतिदिन बढ़ती गई । वे प्रायः मंदिर में जाकर उपास्थित भक्तों और संतों के बीच श्रीकृष्ण भगवान की मूर्ति के सामने आनन्द मग्न होकर नाचती और गाती थी । उनके राजकुल विरुद्ध आचरण से इनकी ससुरालवाले लोक निंदा के भयसे दृष्ट रहा करते थे ।

उन्होंने राजकुल की मर्यादा बनाये रखने और लोकनिंदा से मुक्ति पाने के लिये मीरा के जीवन का अंत करने का निश्चय किया । लोकोक्ति है कि मीरा को डँसने के लिये काला विषधर भेजा गया । मीरा को उस भयंकर विषधर में अपने प्रियतम कृष्ण के ही दर्शन हुये और वे आनन्द मग्न हो गाने व नृत्य करने लगी । विषधर के डँसने पर भी विषका उनपर कोई प्रभाव नहीं पड़ा । कहा भी तो है —

जाकौ राखै साईया, मार न सके कोय ।

बाल न बाँका करि सकै, जो जग बैरी होय ॥

मीरा को जीवित देखकर उनके स्वजनों का क्रोध और बढ़ गया। उनकी मृत्यु के लिये दूसरे उपाय किये जाने लगे। मीरा के पास हलाहल से भरा स्वर्णपात्र भेजा गया। मीरा को उस विष पात्र में श्री प्रियतम कृष्ण के ही दर्शन हुये और उन्होंने आनन्द मग्न हो उस प्राणघातक विष को पी लिया। विषपान के पश्चात् मीरा अलौकिक आनन्द में नृत्य करने लगी। उनके मुँह से सहसा उद्गार फूट निकले —

“विषका प्याला राणाजी भेज्यो, पिबत मीरा हासी रे”

इस प्रकार कई बार विष द्वारा उनके प्राण हरण की चेष्टा की गई, परन्तु भगवत्कृपा से उनपर विष का तनिक भी प्रभाव नहीं पडा। भगवान श्रीकृष्ण कहते हैं कि जो भक्त मुझे प्रेम से भजते हैं, वे मेरे में और मैं भी उनमें प्रत्यक्ष प्रकट हूँ।

समोऽहं सर्वभूतेषु न मे व्देषोऽस्ति न प्रियः ।

ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥ गी. ९/२९ ॥

जहाँ स्वयं विश्व के रचयिता उपस्थित हो, वहाँ विषधर व हलाहल क्या कर सकते हैं?

ऐसा जगप्रसिद्ध है कि घरवालों से तंग आकर इन्होंने गोस्वामी तुलसीदासजी को यह पद लिखकर भेजा था —

स्वस्ति श्री तुलसी कुलभूषण दूधन-हरन गोसाईं ।

बारहिं बार प्रनाम करदु, अब हरदु सोक-समुदाई ॥

घर के स्वजन हमारे जेते सबन्ह उपाधि बढ़ाई ।

साधु-संग अरु भजन करत मोहिं देत क्लेश महाई ॥

मेरे माता-पिता के सम हौं, हरिभक्तन्ह सुखदाई ।

हमको कहा उचित करिबो है, सो लिखिए समझाई ॥

गोस्वामीजीने विनय पत्रिका का यह पद लिखकर भेजा —

जाके प्रिय न राम बैदेही ।

सो नर तजिय कोटि बैरी सम जधपि परम सनेही ॥

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नाते सबै राम के मनियत सुहृद सुत्येक जहाँ लौ ।
अंजन कहा आँखि जौ फूटे, बहुतक कहाँ कहाँ लौ ॥

मीरा को दी जानेवाली यातनाओं की चर्चा फैलती हुई उनके पीहर मेड़ते भी जा पहुँची । वहाँ से उनके लिये बुलावा आया । वे मेड़ते जाकर कुछ दिनोंतक वहाँ रही । उनका मन कृष्ण विरह में दिन रात व्याकुल रहा करता था । सोते जागते, चलते फिरते व उठते बैठते वे कृष्ण के चिंतन में लीन और कृष्ण प्रेम में दीवानी रहती थी । वे अधिक दिनोंतक मेड़ते में न रह सकीं । उन्होंने तीर्थ यात्राएँ आरंभ कर दी । सर्वप्रथम वे पुष्करं पहुँची । तदनन्तर वे कृष्ण की लीला भूमी वृन्दावन गई । मीरा वृन्दावन के मंदिरों में घूम घूमकर भजन सुनाया करती थी । वे जहाँ भी जाती उनका वहाँ देवी के समान संमान होता । जब लोग उन्हें खुले मैदान मंदिरों में पुरुषों के सामने जानेसे मना करते तब वे कहती कि “कृष्ण के अतिरिक्त और पुरुष हैं कौन जिसके सामने लज्जा करूँ?” दिन रात मीरा कृष्ण के प्रेम भक्ति में लवलीन रहती और आनन्दमग्न हो कृष्ण मंदिरोंमें भजन कीर्तन व नृत्य किया करती । वृन्दावन से वे व्दारिका जा पहुँची । वहाँ वे स्वरचित नूतन पदों के भजन कीर्तन तथा नृत्य व्दारा अपने परम प्रियतम कृष्ण को रिझाया करती ।

[अपूर्ण]

दीनानाथ टी. गुप्ता

रेल्वे क्वार्टर्स, नं. आर. बी. २/२५७/५ रेल्वे स्टेशनके सामने जबलपुर (म. प्र.)



HE EVER IS

The writer presents here an extract from one of the issues of "YOUNG INDIA" edited by Mahatma Gandhi. It follows the original article only to the extent of keeping the main thought line in his frank admission that to describe God "is to attempt impossible".

Once a correspondent invited Mahatma Gandhi to answer some of the questions, posed by him in his "Young India" about God. The correspondent desired a clarification from Gandhiji. He wrote:—

I read your 'Young India' of 12th May, 1927 where you write. "I think it is wrong to expect certainties in this world where all else but God, that is Truth, is an uncertainty."

The following were the questions in brief asked by the correspondent:- "God is not a certainty. Why does He allow the world to be populated by bad people of all shades?"

"Should not God kill wickedness by His power and then nip all rascality in the bud and not allow wicked people to flourish?"

"Why should God be long suffering and be patient? If God allows a tyrant to dig his own grave, why should he not weed out a tyrant before his tyranny oppresses the poor?"

"Why have faith in that God, who does not use His powers to change the world and make it a world of good and righteous men?"

"Why should not vicious men die early as a result of their vices?"

The correspondent begged of Mahatma Gandhi to enlighten him through "Young India" and to change his disbelief into belief.

The following was the answer to the above questions given by Mahatma Gandhi. It offers an overwhelming proof of his full faith in God. It also proves the greatness of Mahatma Gandhi as an outstanding philosopher. Here are the memorable words which would strike the ages to come. It would be worthwhile to recollect the interesting dialogue once again.

Long before it seems to the writer that Mahatmaji built by his own pen a monument for himself not in marble but in words immortal. His convincing arguments, the writer, hopes, for the existence of God would go a long way to alleviate some of the cares that at present bring torment to the world.

He wrote that the argument was as old as Adam. But he permitted himself to state why he believed. He was prompted to do so because of the knowledge that there were young men who were interested in his views and doings.

He went on and on citing his reasons about the existence of God to the said correspondent thus :-

“There is an indefinable mysterious power that pervades everything. I feel it, though I do not see it. It is this Unseen Power which makes itself felt and yet defies all proof because it is so unlike all that I perceive through my senses. It transcends the senses.

But it is possible to reason out the existence of God to a limited extent. Even in ordinary affairs, we know that people do not know, who rules or why and how he rules. And yet they know that there is a power that certainly rules.

That there is orderliness in the Universe, there is an unalterable Law governing everything and every being that exists or lives. It is not a blind law; for no blind law can govern the conduct of living beings. That Law, then, which governs all life is God. Law and the Law-giver are one. I may not deny Law

or the Law-giver because I know so little about It or Him. Even as my denial or ignorance of the existence of an earthly power will avail me nothing, so will not my denial of God and His Law liberate me from the operation, whereas humble and mute acceptance of divine authority make life's journey easier, even as the acceptance of earthly rule makes life under it easier."

He did dimly perceive that whilst everything around him was ever changing ever dying, there was underlying all that change a living power that was changeless, that held all together, that created, dissolved and recreated. That informing power or spirit was God. And nothing else he saw merely through the senses could or would persist. He alone is.

BENEVOLENT

And that power was whether benevolent or malevolent. He saw it purely as benevolent. For he could see that in the midst of death, life persisted, in the midst of untruth, truth persisted, in the midst of darkness light persisted. Hence he gathered that God is Life, Truth, Light. He is Love. He is the supreme God. He ever is.

"But He is no God, who merely satisfies the intellect, if he never does, God to be God, must rule the heart and transform it. He must express himself in even the smallest act of His votary. This can only be done through the definite realisation more real than the five senses can ever produce. Sense perceptions can be, often are, false and deceptive, however, real they may appear to us. Where there is realisation outside the senses, it is infallible. It is proved not by extraneous evidence but in the transformed conduct and character of those who have felt the real presence of God within.

Such testimony is to be found in the experiences of an unbroken line of sages and prophets in all countries and climes. To reject this evidence is to deny oneself."

LIVING FAITH

Mahatmaji further expounded his belief in God that realisation was preceded by an immovable faith. He who would in his own person test the fact of God's presence could do so by a living faith. And since faith itself could not be proved by extraneous evidence, the safest course was to believe in the moral Government of the world and therefore in the supremacy of the moral law, the Law of Truth and Love. Exercise of faith would be the safest where there was a clear determination summarily, to reject all that was contrary to Truth and Love.

Gandhiji wrote that he had no exact answer to the correspondent's argument to convince him through reason. Faith transcended reason. All he could advise him to do was not to attempt the impossible. He could not account for the existence of evil by any rational method. To want to do so was to be co-equal with God. He was, therefore, unable enough to recognise evil as such. And he called God long-suffering and patient precisely because he permitted evil in the world. He knew that He (God) was the author of it and yet untouched by it.

Bapuji said that he knew that he should never know God if he did not wrestle with and against evil, even at the cost of life itself. He was fortified in the belief by his own humble and limited experience. The purer he tried to become, the nearer he felt to be to God.

Ultimately concluding his arguments, Gandhiji said that to him God was Truth and Love. God was the source of Light and Life and yet He (God) was above and beyond all those.

And added, "God is conscience. He is even the atheism of the atheist. For in his boundless love, God permits the atheist to live. He is the searcher of hearts. He transcends speech and reason. He knows us and our hearts better than we do ourselves. He does not take us at our word for He knows that we often do not mean it, some unknowingly and others knowingly. He is a personal God to those who need His personal presence. He

is embodied to those, who need His touch. He is the purest essence. He simply is to those who have faith. He is all things to all men. He is in us and yet above and beyond us. One may banish the word 'god' from the Congress but one has no power to banish the Thing itself. What is a solemn affirmation, if it is not the same thing as in the name of God.

And surely conscience is but a poor and laborious paraphrase to the simple combination of three letters called G O D. He cannot cease to be because hideous immoralities or inhuman brutalities are committed in His name. He is long suffering. He is patient but he is also terrible. He is the most exacting personage in the world and the world to come. He metes out the same measure to us that we mete out to our neighbours, men and brutes. With Him ignorance is no excuse.

And withal, He is ever forgiving for He always gives us the chance to repent. He is the greatest democat the world knows for he leaves us 'unfettered' to make our own choice between evil and good. He is the greatest tyrant ever known for He often dashes the cup from our lips and under cover of free will leaves us a margin so wholly inadequate as to provide only mirth for himself at our expense Let us have faith in Him- "He Ever Is."

Meanwhile he invited the correspondent to pray with Newman, who sang from experience :

Lead, kindly Light, amid the encircling gloom,

Lead Thou me on :

The night is dark, and I am far from home,

Lead Thou me on;

Keep Thou my feet, I do not ask to see

The distant scene; one step enough for me.

Believe in Him, Sir, 'He Ever is'. This was the favourite song of Bapuji. It was always recited in his prayer-meetings. ★

Prof. Vaman H. Pandit

13, Khatipura Rd., Indore City (M. P.)

LONELINESS

Vanished charm springs in mind,
Happy college-life of mine,
Sore and sweet as grapes and honey,
Full of pleasure and highly funny.

Those conciliators—my 'good friends'
Now quite difficult to guess;
Where are they hardly to trace,
Still I know them only by face.

'I had better go ahead
I had rather go than stay".
Was the thought that time,
And here it pricks to my conscience,
The present loneliness of mine.

But that with remembrance of **SAI**
And **Shirdi Sai** alone,
That with chanting His Holy Pious Name
Time to time; day and night.

The same Loneliness of mine
Turns into everlasting happiness, pleasure and peace
That can only be experienced and felt
But what to say of these 'mere words'.

It goes beyond their capacity and power
Actually to explain to the point,
Hardly to describe my experiences
'Vocabulary' falls short to tell, what I felt.

No words can describe your Highness
No words can praise your Holiness
No words can explain your Grace
No words can tell about your Affection.

To the fullest extent
 And upto pinpointed Level
 Of the feelings in sinful heart
 Of innocent, ignorant, creature

And Lay Lad Lying on the Lap
 Of Mother 'Dwarkamayee'
 And Father 'Baba - Shirdi - Sai'
 I find my soul fully drowned

In the Ocean of that
 Real Happiness of Soul
 And Soul of Souls
 That Shri Sai. ★

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

ANNUAL GATHERING AT SHIRDI

As announced before, it has now been decided to hold the Annual Gathering of the contributors to Shri Sai Leela Magazine, at Shirdi on Sunday the 12th March 1978 and Monday 13th March 1978. Those contributors, who intend to attend the gathering, may inform the Court Receiver's office at Shirdi immediately on receipt of this issue, so that arrangements would be made for reserving their accommodation. In order to avoid inconvenience, the delegates are requested to reach Shirdi by 9 p. m. on 4th March 1978. The arrangements for tea, lunch etc. of the delegates will, as usual, be made by the Shirdi Sansthan. ★

K. S. PATHAK
 Convenor

S. D. Parchure
Sadanand Chendwankar
 Secretaries

Shirdi Pilgrimage, Sai Miracles

It is my experience that my Shirdi pilgrimages are beset with Sai-miracles!

I diseled off Howrah Station on 18-10-1977 at 21.00 Hrs. by 2 UP Bombay Mail and boarded the 12.00 Shirdi Bus at Bombay Central the following Thursday on 20-10-1977. It was all quiet until the bus sped off Nasik. Unexpectedly two unknown passengers viz., **Sri Dinesh J. Patel** and **Sri Bipin Nandji Shethia**, former, an employee of Income tax Office on New Marine Lines Rd., and the latter of a Solicitor's Firm on Veer Nariman Road, Flora Fountain, picked up conversation and struck friendship with me on their realisation of my intense devotion to Sai Baba. They exceeded their brief, for they paid all my bills, including my return bus-fare to Bombay from that point of time, despite my polite protests to them. Baba has thus added to my list of Sai friends two more Sai devotees.

After a short distance, from Nasik, the bus developed engine trouble and chugged into the Shirdi Bus Stand as late as 22.30 Hours. Strangely enough, the Palki Programme was also somehow delayed that night. Thus we were lucky to touch Sai Baba's "Satka" and "Padukas" at the Samadhi Mandir in the milling crowd of devotees and keep company with the Palki procession. Our joy new no bounds!

Among the many Sai items, I bought for us and other Calcutta devotees of Baba, I forgetfully left two large-size colour portraits of Sai Baba while, consecrating them on His Samadhi and went away to my room with the handful of lockets, pendants etc. When I unloaded them from my palms, I realized my great mistake and rushed post-haste to contact the Priest at the Samadhi Mandir only to find to my surprise and pleasure, those Sai Portraits at the Lotus Feet of Baba. Wasn't it His unique way of

blessing me? I offered one of the Sai Portraits to my Chembur relation and kept the other one with me for worshipping at my Sai Shrine. In my luggage, there were also two bottles of Holy "Abhisheka" Water of Baba collected from the Sai Mandir. On my unpacking the luggage at my residence, I discovered the Sai Portrait, bathed with the Holy "Abhisheka" Water of Baba. He claimed only half the bottle of Holy Water. We all felt thrilled at this.

My newly-acquired two Sai friends and myself wept literally before we took temporary leave of SAI BABA at 21 00 Hours on the **22nd** October '77.

I steamed off Bombay V. T. on **24th October '77** by 29 Down, Calcutta Express at 22.10 Hrs. and broke my journey at **Nagpur** at 15.15 Hrs on 25-10-77 just to pay my humble respect to the simple and humble Oracle of Sai Baba **Pratap Raneji** staying opposite "Anand Talkies". It was through his person, Sai Baba had predicted my visit to Shirdi this month a few months ago and that message was conveyed to me by his South Indian Honorary Assistant Sri **R. N. Swamy** residing at 159, Shankar Nagar, Nagpur-10. Mr. Swamy had revealed to me that Raneji had materialised many items and handed over to the Sai devotees to worship them. But Raneji was not aware of such materialisations and had to be told him after he had come down to his level of consciousness. That letter is filed for posterity. I had then not at all dreamt of this pilgrimage to Shirdi! Baba's ways are inscrutable indeed. Shirdi is Sai Baba! ★

T. R. Anand

C/o. Ram Basak, First Floor, 34-A, S. R. Das Road,
CALCUTTA - 700 026



News from Shirdi

JANUARY 1978

In this month the devotees visited Shirdi in large numbers.

The following programmes took place during the month :-

Keertan : Shri G. V. Joshishastri, the singer of the Sansthan, performed Keertan on Ekadashi days and other days of religious importance. Shri Gangadhar Narahar Vyasbuva from Talegaon also performed Keertan at the time of his visit to Shirdi.

Pravachan : 1. Shri Laxmanbuva Waghchoure 2. Shri Jagannathbuva Waghchoure both from Shirdi and 3. Janardan D. Kulkarni from Sangamner delivered lectures on religious topics.

Bhajan, Vocal Music, Instrumental Music etc. :-

1. Shri Bholanath Samel, Bombay 2. Balyogi Shri Sadanand Maharaj, Thane 3. Shri Shankarrao Sulakhe, Pune 4. Shri Dasharath Palkhe, Parbhani 5. Shri Bhaskarrao Bodas, Akola 6. Shri Arun B. Bodas, Akola 7. Shri Balasaheb Malwadkar, Pune 8. Shri Harishchandra M. Satarkar, Colaba 9. Shri Sunil N. Wagh, Yeola 10. Shri Shamu P. Wagh, Yeola 11. Smt. Kamalabai Jalgaonkar, Jalgaon 12. Kumari Anagha J. Kulkarni, Sangamner 13. Shri Baburao V. Bandiwadkar, Bombay 14. Shri Tukaram R. Gawde (Liberty Band) Bombay 15. Shri Mahadev V. Khavnekar, Bombay 16. Shri Sadguru Bhajani Mandal, Anandashram, Bombay 17. Kumari Vaishali P. Joshi, Bombay 18. Shri Gunanath P. Khanolkar, Bombay 19. Shri Barindar Palsing, Bombay 20. Mrs. Suchita R. Pilankar, Bombay 21. Kumari Jayashree Shejwadkar, Bombay 22. Shri Jadhavguruji, Shirdi 23. Shri Shivram S. Rege Kurla, Bombay. 24. Shri Jaywant Kulkarni and Party, Bombay.

Republic Day : On the 26th of January the Republic day celebrations took place. The programmes started early in the morning at 7-30 A. M., when the national flag was hoisted by the Court Receiver Shri K. S. Pathaksaheb on the terrace of the Samadhi Mandir. The staff of Shirdi Sansthan, prominent persons from

the village, Sai devotees who had come to visit Shirdi, the teachers, students and the band of the Sainath Secondary School, Homeguards and the Police attended the function and made it a complete success.

There is a Home-guard unit at Shirdi. Because of the good work done by the unit during 1972 and in order to appreciate the vigilance shown by the unit during the Railway strike, the Maharashtra Government awarded medals to certain members of the Unit. These medals were awarded to the following persons at the auspicious hands of Court Receiver Shri Pathaksaheb after the flag salutation function was over :-

1. Shri A. R. Shinde, Quarter Master
2. Shri P. G. Shelke, Sergeant,
3. Shri R. D. Sarangdhar, Section Leader
4. Shri A. S. Gondkar, Home-guard
5. Shri A. K. Jagtap, Home-guard

Shri S. S. Kotasthane, incharge of the Home-guard office at Shirdi delivered a speech enlightening the Home-guards and the public about the duties and functions of the Home-guards and their place vis-a-vis the administration. After tea, was served to all, who were present, the function got over.

V. I. P.'s visits.

1. Hon'ble Shri N. K. Parekh, Judge, City Civil Court, Bombay
2. Shri Baburao Madavi, Rajyamantri M.S.
3. Shri Jitkar, Dist. Collector, Ahmednagar
4. Shri R. J. Deotale, Forest Minister, M.S.
5. Shri Eknathrao Nimbalkar, Rajyamantri M. S.
6. Shrimat Paridnyashram Swamiji. Bombay

Weather : The weather was quite cool and healthy.

★

Declaration :-

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I, Kashinath Sitaram Pathak, hereby declare that the particulars given above are true to the best of my knowledge and belief.

K. S. PATHAK
(Signature of the Publisher)
Receiver,
Shri Sai Baba Sansthan,
SHIRDI.

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
3.	Shri Sai Satcharita (Gujrati)	Rs. 6.50
4.	Shri Sai Satcharita (Hindi)	Rs. 7.50
5.	Shri Sai Satcharita (Kanarese)	Rs. 4.25
6.	Shri Sai Baba Jeevitacharitam (Telugu)	Rs. 10.00
7.	do do (Sindhi)	Rs. 10.00
8.	Gujarati Pothi (Sharananand)	Rs. 5.50
9.	Shri Sainath Stawanmanjiri & Sumananjali	Rs. 0.30
10.	do do (Gujarati)	Rs. 0.30
11.	Four Adhyayas by Dasganu (Marathi)	Rs. 0.80
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15.	do (Hindi)	Rs. 4.50
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21.	do do (English)	Rs. 1.25
22.	do do (Telugu)	Rs. 1.50
23.	Sai Keertanmala (Marathi)	Rs. 1.25
24.	Sai The Superman by Sai Sharananand	Rs. 3.25
25.	Shri Sai Rudradhyaya (Marathi)	Rs. 0.05
26.	Shri Sai Geetanjali (Marathi)	P.s. 0.05
27.	'Shri Sai Leela' Monthly (Marathi or English)	
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