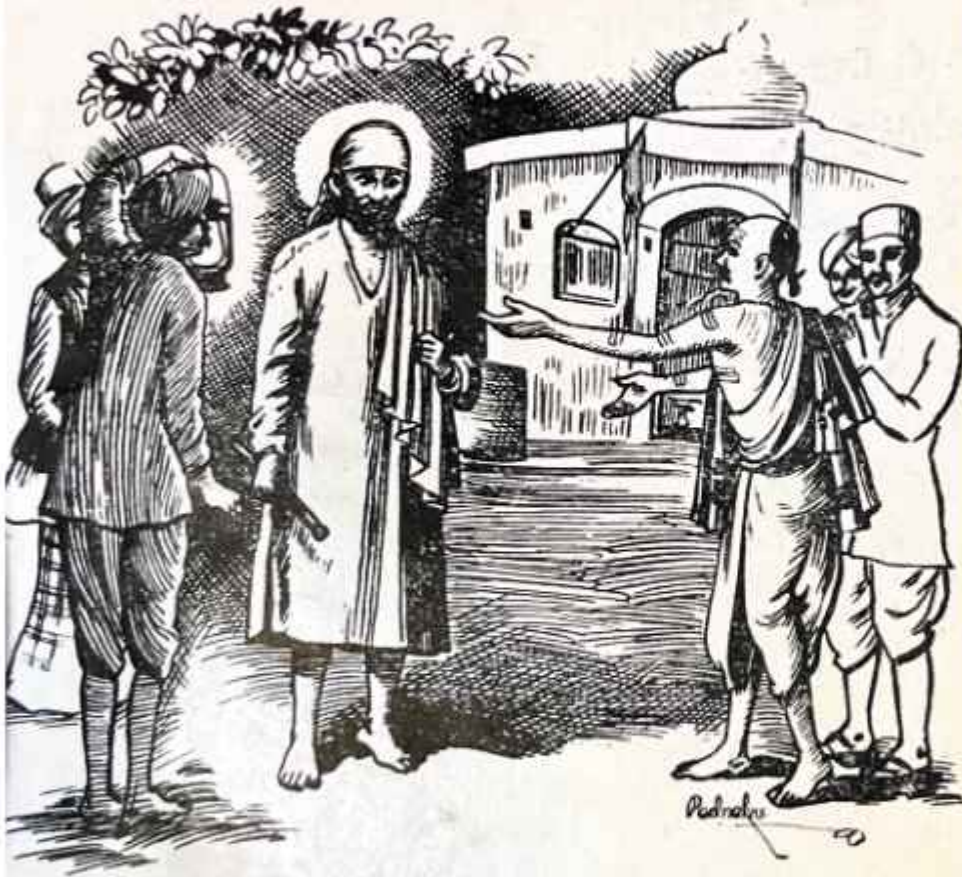


SHRI

SAI LEELA



“Welcome, ye Sai Baba”



NERDY



May

60 Paise

1973

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SHRI SAI LEELA

(Official Organ of Shirdi Sansthan)



VOLUME 52

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No. 2

To put men on The Right Path

I bow to the Lord Sai Baba, the guide and friend of the entire Universe. This ocean of Mercy and Love is seated in Dwarakamayee, absorbed in His Love for those who love the Supreme Brahman. With His face wreathed in smiles, Baba greets delightfully all guileless devotees.

Salutations to Sai Baba, the Father of the Universe, who draws gently and slowly to His very Presence many fortunate souls, though they are far away and are attached to their bodies and bodily comforts. Sai Baba draws them only to shower on them the indescribable sweet Bliss of Divine Love.

Shri K. S. Pathak,

Editor,

Receiver, Shirdi Sansthan of Shri Sai Baba.

Prof. D. D. Parchure.

Karyakari Sampadak

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UNIVERSAL PRAYER

O adorable Lord of mercy and love,
Salutations and prostrations unto Thee.

Thou art Satchidananda.

Thou art omnipotent, omnipresent, omniscient,
Thou art the Indweller of all beings.

Grant us an understanding heart,

Equal vision, balanced mind,

Faith, devotion and wisdom.

Grant us inner spiritual strength

To resist temptations and to control the mind.

Free us from egoism, lust, greed and hatred,

Fill our hearts with divine virtues.

Let us behold thee in all these names and forms,

Let us serve thee in all these names and forms,

Let us ever remember Thee,

Let us ever sing Thy glories,

Let Thy name be ever on our lips,

Let us abide in Thee for ever and ever.

— Sri Swami Sivananda.



EDITORIAL

The Sai Cult

Now that "Shri Sai Leela" is published separately in English, we wish to place before our readers (especially those who have newly joined us) the whole basis of the Sai Cult, on which the devotion to the Baba is based.

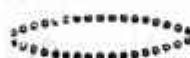
When Baba lived, the devotees at His feet could be counted, at most, in hundreds. Now, more than fifty years after His Samadhi, thousands visit His shrine at Shirdi every month, and, at the three principal festivals—Ramnavami, Gurupoornima and Dassera (Maha Samadhi Day) — the number goes to a lakh. Is this due to any advertisement or any other form of publicity ? No, there is none of it. There are quite a few fortunate ones who had seen and talked with Baba, They vouch for His enthralling Divinity. To them Baba was not a mortal being, but 'Parabrahma' incarnate descended on earth. Now, instead of Baba, there is His marble figure just above His actual samadhi vault. The devotees who have gone to Shirdi during the last 54 years have gone merely to have a Darshan of that marble statue. And yet that marble has proved to be a marvel. Yes. It's not a marble statue: it is a marvel statue, as true as Baba in flesh. Its serene look, showering compassion and blessings on every devotee, irrespective of worldly caste, creed or religion, fills even the casual visitor with a deep sense of faith and devotion, an unbounded joy, Bliss, Ananda. This is not merely a naive feeling; it is the actual experience of highly educated, sophisticated, critical and discerning persons. There is not a single instance of a visitor who, having entered the Samadhi Mandir and stayed there a few precious moments, has not come out a more contented and happy soul.

Dear readers, don't you think that there must be some Power there which influences the visitors ? As you can see for yourself,

this is not witchcraft or sorcery. You go there yourself; you stand in the presence of Baba without anybody talking to or interfering with you; without knowing, you fold your hands and close your eyes. You forget your mundane self and become absorbed in Heavenly Bliss. And Lo ! you open your eyes and regain your former self, only to find that you have really been transformed, in small or great measure, depending on how much you have tuned yourself to the Power being transmitted from the Shrine. All this is worth investigating into. It cannot be dismissed away as simple belief or psychic aberration.

Man wants happiness — positive happiness. Mere banishment of his woes and worries is not enough. But both these are states of mind—the inner states of one's Being. You become unhappy because you are not satisfied with your surroundings—be they poor or affluent. Most of the time, you desire more than you deserve. Then you find fault with others with your relatives, with leaders, with society, and lastly with the world itself. But since the world will not adapt itself to you, it is you who must adapt yourself to the world. Otherwise there are maladjustments, which are at the root of all unhappiness. There are people in the world who will advise you this way or the other. But their advice is tainted by their own personal selfishness. So we seek a Mahatma who has no needs of his own and who lives only for doing good to others. The sceptic asks, 'Are there any such Mahatmas ?' He thinks there are none, because he can't see beyond his tiny self. But if you search, you will find the Mahatmas—the Great Souls. You must go and surrender yourself at their feet—i.e. leave your wealth, position and ego behind. Such a Mahatma—a God on earth,—was Sai Bab!a of Shirdi. He didn't have even the three primary wants—food, clothing, and shelter, around which the present-day world is revolving. Beyond these, the Sastras say, there are four great Desires—the desire for wealth; desire for woman; desire for progeny; and desire for fame. The

last is the most predominant and yet most subtle, most difficult to conquer. It is secretly lurking in many great men under the garb of public Service. But Baba had not even a tint of these desires. His complete unselfishness and his whole-hearted sympathy for his Bhaktas at once touched the visitor and made him Baba's for ever. How Baba did this in His life-time and how His shrine does this even today, we shall see in the next issue.



DUTY AND DEVOTION

By discharging one's duties and giving up aimless actions, one's mind spontaneously becomes free and one-pointed. For when there are no actions on the mind, there is nothing left for it but to dwell on the Divine. Right actions lead to Yoga. Right action is that which is performed with an eye on the goal, and which is performed so efficiently that the action would seem to await the Karta (doer) instead of the Karta awaiting the action, which is generally the case. Wrong action, otherwise performed, can never lead to Yoga.

The jiva (the individual) is free to make the best use of what has been allotted to him through Jnana (Viveka) or knowledge. But for this, the jiva is wholly dependent; for no one is free to select the circumstances and environments in which one is born and which are Nature's dispensation. Therefore he who makes his happiness dependent on others—persons, objects or circumstances—remains dependent on them and never realizes freedom. All actions which he performs with a view to obtaining any desired objects lead to an endless chase of Maya (mirage or illusion). But once he turns his face and detaches himself from the

changing world of manifestations in the light of knowledge, he is free in the fulness of Life and Love. So long as we are attached to the limited, our freedom is illusory.

No Bhakta worships the idol; he only worships his Deity in or through the idol. When a person reads a book or a letter, he does not worship the paper on which, or the ink with which, it is written, but reads what is intended to be conveyed through the same. The paper, the ink, and the letters drawn are only signs of expression. When Tulsidas or Thiagaraja repeated the name of 'Ra and 'Ma' composing the word 'Rama,' it was not the two short syllables of Ra' and 'Ma' composing the word 'Rama' which filled their minds. The name to them was a symbol of the Lord of the Universe (the Almighty) with all His power, Love, Beauty, and Glory.

That in which there is no sense of doership or what is not done but takes place spontaneously or automatically—even as the leaves of a tree move impelled by the force of the wind—is an act, (kriya); but what a man does propelled by attachment or aversion is karma. The actions of a man who believes God to be the real doer and regards himself as mere instrument are of the former class or category and they shall not bind him; for they are, so to say, done through him rather than by him. But only those who are not attached to the body and its changing phases are able to realise this mystery. If this is well understood and realized one becomes free from any sort of attachment to the world and its objects. He will be the true person who lives and moves in in freedom beyond the pairs of opposites. His being will be always in God Truth personified with Prembhav.

Prem or Love is that which has reference to the Eternal (ever permanent and imperishable.) But attachment has reference to that which is fleeting. Attachment to the fleeting is but a yearning for the everlasting, the Eternal.

The spiritual person on the path should realize that nothing can be retained for ever by force of attachment. It is just not possible to perpetuate the fleeting thoughts or desires, which are otherwise called 'Moha.' No doubt, service rendered to the fleeting can help to detach the person or sadhaka from the same through his experience or experiences. Hence one on the path should, therefore, once for all, determine his goal. The determination of the goal awakens true aspiration, which is the highway or the Royal path to the goal. In order to awaken sincere and earnest aspiration towards the goal, one should begin by performing all one's actions from where one is (the place allotted to one through his Poorva Karma) in the spirit of sadhana, making his life nothing but sadhana till achievement.

The Ultimate and Supreme success of human life and endeavour consists in perceiving the Eternal Unity, through all its diversity and in realizing the 'One without a second,' the 'Atman' and root of all differences by following the course of discipline with full faith in sadhana.

— Saipadananda Radhakrishnaswamiji.



THE SCIENCE OF RELIGION

— Swami Chinmayanandaji.

6. We need you, Mahatmas ! Help us ! !

In almost every religion of the world its sacred book is given out by one known historical figure who claimed himself to be the Son of the Lord. Such a divine messenger or a Messiah, Saviour or a Master leaves behind him a team of enthusiasts and inspired followers, who in their turn try to propagate the contents of the sacred book given by Him, among the later generations.

But Hinduism is not a creed delivered by a single historical figure. It is not a religion given out by a single prophet or seer. It is the contribution made by a hierarchy of Teacher-Disciples and, therefore, we cannot pin down the entire Sanatana Dharma to the authorship of any single Master.

No doubt, whether it is in religion or science, in art or literature, there are moments of inspiration when the Master Mind forgets itself in the divine realms of its own creative thinking, and experiences, as it were, sudden flashes of illumination, knowledge and wisdom. The Rishis and Prophets were the inspired scholars in the religious field who have unveiled for us the meaning and purpose of life, and who had unearthed for us the science and technique of right living.

When a great speaker, painter or musician receives a great applause at the end of an inspired evening's performance, he sincerely admits that he did not consciously deliver the speech, or consciously sung the song, or deliberately planned and worked the painting. Moments of inspiration are moments of self-forgetfulness and they come only when the individual is completely tuned up with the theme of his art. And, thereafter, the art takes charge of him and expresses itself through the given medium of expression chosen by the particular artist. In spiritual life too

when the teacher is galloping along to the highest peaks of inspired living in those sacred moments of thrilled meditation, he individually ceases to function, and he explodes to express his mighty realisation in the joyous language of the Gods. These declarations become the scriptures of the world, and these have an endless potency to widen their embrace to accommodate the entire mankind.

Naturally, the Upanishads, containing the mystic roars of the perfect masters of Hinduism—the very Bible and Koran of the Hindus—have not been signed by the teachers themselves to claim their authorship. Therefore, there is a school of thinkers who believe that the Hindu Scriptures are directly God-given.

The practical necessity of the work-a-day world demands of us an intelligent effort to redeem our culture—to re-interpret it in the context of our modern times—to distribute in an easy digestible form the Immortal Truths of our scriptures for the growing generations of our independent country.

We need a sane and intelligent revolution, a restatement of it in the context of our modern times. The renaissance of our culture can be brought about only when its wild out-growths are weeded out and the grounds retilled for cultivation of the nobler ideals through our own re-study of the scriptures. This re-orientation and readjustment of the ancient song to the modern accompaniment is possible only when the priest class and the Mahatmas come first of all to see the urgency and importance of such a revival movement in our culture.

The foreign rule has ended. Freedom has been gained. But, like the birds that have been long caged, even though the doors are open, we too do not want to come out of them. ! We still seem to feel that the iron-bars around us are assurances of our own security! To live in the cage is to ensure free fruit and milk which the owner thrusts in at us at regular intervals ! We must now teach the birds to fly and flutter about and make them realise that they belong to the vast skies.

Today we need teachers. We need masters. We need preachers who can interpret to us our own forgotten spiritual heritage and thus inspire us constantly to live a perfect life. We need loving guidance of kindly hearts to guide us. We need motherly attention—because we are so badly ailing. We need forgiveness and tolerance, cheerfulness and love.

We look up to you, Oh Mahatmas !, to guide us rightly. We cannot understand any language of yours except your love and affection. We know not your ponderous philosophy. We have neither the intellect to follow your subtle logic, nor have we the patience to strive, or the time to reflect, or the equanimity to meditate upon your discourses. The only language we can understand is your zeal and passion for our culture. You have been endeavouring to explain it all to us. But your application of the divine ideals in your life, your industry and steadfastness in serving the community—in short, your gentle smile alone brings us comfort in our tears.

We need thundering missionaries; we want the silent saintly type also. This is not an age for the retired saints. This is the time for the missionaries. We want you to come to the marketplace, where we are drowned in our problems, and save us. Incantations of Mantras cannot bring us to the sunny heights from the dark chambers of despair into which we have fallen—physically, morally, ethically and spiritually. We cannot understand the silent Rishis, the dumb Prophets, the quiet saints or the secretive pundits.

Mahatmas ! We implore you—do come on to the stage, work for the upliftment of the backward, serve the middle class, guide the upper classes. Be missionaries and lead us on to the glorious India that was, where our fore-fathers once lived—the memory of which alone is now our dignity and pride.

We need you. Come to our help, Oh Mahatmas !

Courtesy : GEETA OFFICE- Powai.

ANTAHKARAN AND THE FIVE ENEMIES

By Dr. Julian Johnson.

(Dr. Julian Johnson, a typical Kentuckyan, a distinguished artist, a devout theologian, an ardent flier, an outstanding surgeon and above all a keen seeker after Truth, came to India to answer the call of the East and to learn her ancient wisdom. After years of devotion at the feet of the Master, he found that, in an otherwise divided and strife-torn world, there was complete unity and utter calm at the base. In his book "The Path of the Masters" he has given a lucid exposition of Eastern Philosophy. The following extract from his book will speak for itself. — Editor.)

Mind is divided into four parts, called by the Masters, Antahkarans. This means inner modes of action. We may say it has four primary attributes, faculties or qualities. These four divisions of mind are named : Manas, Chitta, Buddhi, and Ahankar.

Manas is mind stuff, per se. It is that which receives and registers impressions through the senses of smell, taste, hearing and feeling. Its chief function is taste. It tastes, relishes, enjoys, or rejects what it doesn't like. Feeling and taste are practically the same thing. All of its reactions are automatic. The manas enjoys what it has been trained to like, and its reactions are instantaneous. It either likes a taste or rejects it automatically. It then passes on its findings to the Buddhi, for final judgement.

Chitta is that faculty which takes cognizance of form, beauty, colour, rhythm, harmony and perspective. It enjoys those things, and what it doesn't like it rejects. It receives its impressions mostly through the eyes as its instruments of perception. It then passes on its findings to the Buddhi. In all of these reactions, its processes are as regular and automatic as are the reactions of chemistry.

Buddhi is the intellect proper, that power the soul uses as its chief instrument of thought. It discriminates and decides. It

then passes judgment upon all the findings of the other two faculties. Its decisions are then passed on to the final court of execution—Ahankar.

Ahankar accepts the decisions of the other faculties handed on to it by Buddhi and executes its mandates. It is the executive faculty of mind. It is also the I-ness of the individual. It is the faculty by which the individual differentiates himself from all else, and it is the faculty which enables the individual to distinguish between his own interests and that of others. It is the faculty, which, when exaggerated, becomes vanity or egotism.

To sum up the above ;—

Manas receives and tastes.

Chitta takes notice of form and beauty.

Buddhi discriminates and decides.

Ahankar executes orders.

This leads us to one of the most important and most practical of all the facts and operations of the mind. The mind has not only four fundamental faculties or attributes but it has five destructive modes of action which manifest themselves when the above mentioned faculties become disarranged, abnormal or perverted. These five faculties are due to the downward impulses of Maya, the world of matter and senses. That is to say, those very faculties which were designed by the Creator for man's use, may become destructive, instead of constructive, bad instead of good. We call them the five destructive passions. It is extremely important that we understand them. We may think of them as diseased conditions of the mind. When the mind is working normally in its legitimate spheres of action it is carrying on the work it was intended to do. But when the least perversion of its normal faculties takes place, these five destructive modes take possession of one or more or all of them, and control the mind. So long as spirit controls the mind, the four faculties perform their proper

functions and these passions cannot manifest themselves. But when the mind runs wild, out of control, under the impulse of one or more of the five passions, it generally heads for destruction.

These five destructive passions are Kam, Krodh, Lobh, Moh, Ahankar. In English they are sex passion (which has become lust), anger, greed, attachment to material things, and vanity. These five passions really include all other evil moods of mind which can be thought of. These passions take possession when mind is allowed to run wild, out of the control of the spirit.

Fire is a good servant. But the moment it is out of control, it may become very destructive. It is the same with the mind. Generally the more useful and powerful an instrument is when properly controlled the more destructive it may become when out of control. It is so with mind. It is the most powerful instrument available to spirit, but it must be controlled.

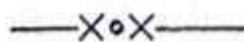
Let us not condemn Nature, but try to understand and obey her. She is our best friend if we first learn to obey. Understanding her, we may work in close co-operation with her to our very great advantage. It may be assumed that all pain and all suffering, mental or physical, which men are ever called upon to endure, have as their chief function to drive us toward a more perfect cooperation with Nature. If only we could learn that lesson, it would save us many a ruined life, many a heart ache, and many a wretched body. But so long as we do not obey Nature, we must go on suffering endless ills.

We marvel at the powers of electricity. We stand in awe before the gigantic energy let loose at the explosion of a ton of T.N.T. We find ourselves helpless before the onward sweep of a mighty cyclone or an avalanche. But all these forces are feeble when compared with the fully awakened powers of mind. The chief difficulty is that but few people know how to awaken or

invoke the powers of mind. And it is a good thing that they don't, in their present state of moral and spiritual evolution. But when men become morally responsible, their powers will automatically increase.

There is practically no limit to what mind can do when properly awakened and trained, and vitalized by spirit. A trained yogi, knowing how to awaken and control the powers of his own mind, can stop a train at any place he may wish it to stop. He can start a downpour of rain in five minutes out of a clear sky, or he can dry up a flood of water. He can do almost anything he likes. But this is only playing with natural forces. All miracles are but the play of the Mind. They are not the operations of any divine power as most people believe. But to do these things he must learn two things—he must become morally responsible, and then he must learn how to control his own mind. After that he can do what he wishes. Of course, he will not wish to break any moral law. If he were to do so, he would lose his powers at once. It stands to reason, and it is substantiated by our daily experiences, that if such gigantic powers were let loose out of control, or if they could be invoked by an evil mind, it might bring disaster of the most terrible sort. It is, therefore, a most gracious provision of the Creator that no man is able to invoke such powers until he has first learned to control his own passions and to check all evil tendencies and all selfish impulses. Otherwise such a man might wreck the whole world. But the Masters can do these things. Not only the Master but many of his advanced disciples.

(Dr. Johnson's dissertation on Viveka and Vairagya will be given in subsequent issues.)



THE SAINT OF SHIRDI PEETH

— By J. N. Bose.

“ Say ‘Sai Sai’ and I am with You ”

Tow prominently distinguished features in the life of Lord Sai Baba The Saint of Saints

When the Lord Sri Sai Baba came in the year 1872 to a small village Shirdi (abutting on the Agra Trunk Road, in the Kopargaon Taluka in Ahmednagar District) along with a marriage procession, He was welcomed at the outskirts of the village by a devotee of the Khandava temple, Sri Mhalsapati who first saw Baba, the former addressed Him as “Welcome Sai Baba and this is the name i. e. “Sai Baba,” by which thereafter the Saint of Saints became known to the world. Like many other Avatars His ancestry was unknown. But when He came to Shirdi He was perfect Brahma Gnani and had attained Brahma. As such he used to foresee the past, present and future of His devotees who included big govt. officers, millionaires and eminent politicians of the country. Sri Baba at times used to please himself by uttering “Yade Haqq” (i. e. I always remember God) and avoided the expression “Anal Haqq” (i.e. I am God); still innumerable cases have been recorded where baba’s thousands of devotees have realised the omnipotence, omniscience and omnipresence of Shri Sai Baba.

This is the background in which the distinguishing features as indicated below have most appropriately been realised by His devotees. First, synthesis of religion which is considered to be the most essential factor in our national life in the present days. In His Dwarkamai (the Holy Masjid) where Sri Baba used to sit, synthesis of religion was demonstrated to the world as in same floor of the same Dwarkamai Hindus are worshiping freely with bells, symbols, on the other side Muslims are offering their prayers,

Parsis are offering prayers before the Holy Shirdi Dhuni. This is a unique example in India-nay in the whole world of today—how the synthesis of all religions could be achieved in the same floor simultaneously.

This is one of the personal experiences of the writer in 1943 who visited Shirdi after his adverse experience gained in the Bengal at that time.

Synthesis of religion was also achieved in the Dakshineswar by Sri Ramakrishna Paramashamsa Dev after His actual practical realisation of the God as a Hindu, as a Muslim and as a Christian. This idea of synthesis of religion was preached to the world by His disciple Swami Vivekananda. Similarly Sri Bijoy Krishna Goswami of Ganderia Ashram of Dacca, Bangla Desh effected the synthesis of all religions. Mr. Campbell, an European Fakir and other Hindus joined him in his Kirtan songs. This is a wonderful achievement which is considered admittedly as an absolute necessity for advancement of our national activities of our country. As such this Dwarkamai which is considered to be holiest of the holy pilgrimage, like Brindaban, Puri, Dakshineswar and Gandaria Ashram where synthesis of all religions is achieved.

Secondly, the other distinguished aspect is that God after most sincere and utmost prayers appears before His devotees and speaks to them. Sri Ramakrishna Paramshamsa Dev stressed very strongly before His devotees that “God can be seen and spoken to as I speak to you all” God Sri Bejoy Krishna Goswami asserted the identical things. The humble writer believes that Baba still lives today as He told His disciples “Jog thinks I am dead. I am alive. Go and perform my morning arti. He used to assert that “I left my mortal body but my tomb will speak.” One practical experience of the humble writer is Lord Sai conveyed His direction to the writer through one of His favourite devotees (Sri Saipadananda Radha Krishna Swamiji of Madras) “Tell Mr. Bose—he

should take things easy, I shall take care of them." There are hundred other examples in the writer's life in which Sri Baba appeared and gave instructions in all troubles of the writer and his family and also to other devotees which have been incorporated in the Bengalee book "Kalpataru Sai Baba" (The Giver of Wishes).

Courtesy, "SAI BLISS," June-July 1972.



FURTHER EXPERIENCES ABOUT BABA

(I doubt Baba)

By :- A Devotee, Bombay.

One of my friends get into difficulties arising out of differences with his business partner and a close relative. Partnership was decided to be dissolved. He had jenuine fears that parting will not be smooth and the matter may go into the court which would be equally embarrassing for all the relatives and a big loss to the running business. In such a hopeless situation he invoked Baba's blessings without any mention to me—Quite unexpectedly, the matter was decided within a few minutes to the satisfaction of both the parties and all the relatives. This gentleman later visited Shirdi a number of times in the company of his relatives. He often sends offerings to Baba by M.O.

Another Mahomedan friend also had such a difficulty. With Baba's blessings, this matter was also decided without any bad name on the family, contrary to expectation. This friend since then has come to Shirdi with me quite a number of times and, when he cannot come, sends some Dakshina with me.

I often go to Shirdi and attend all the Aratis, but do not utter a word of those Arati Bhajans. Once attending the mid-day

Arati, doubts came into my mind. There was quite a crowd of devotees, men and women, devoutly singing Arati Mantras. Looking at them, I told myself "You are a man of experience and common sense. What can you expect this marble statue of Baba to do for you or any body else ? All these people here are like goats and sheep. But why are you behaving like one of them, sheep following sheep?" All this time, I had been staring at Baba's statue.

Then, I answered myself. "How can I be behaving like sheep ? Can I forget the cases of those two friends to whom Baba had been kind and took them out of very difficult situation Can I forget the case of my bank-manager friend who initiated me to Baba's feet ? Can I also forget my own cases where Baba helped me when I had no hope ?" All this brought me to senses and back to full faith in Baba. During the time all this was going on in my mind, I saw Baba nodding with His Head, blinking His eyes and even opening his mouth in a smile showing his teeth. The doubts vanished and the Arati was over. I was told by many people that I was lucky to have such a vision.

One sunday morning, I left Bombay alone for Shirdi by car, having decided to reach there by evening, contrary to my usual programme of stopping overnight at Nasik and enjoying drinks with lunch as well as dinner at night there. Some ten miles before Nasik, the car developed a funny rattle which made me afraid that the car may break down. I decided to get it looked into at Nasik as beyond that place there was no facility of car repairs. Then, remembering that it was Sunday and no workshops would be open, I was happy to get this chance of staying overnight at Nasik and having my usual fun of drinks. Suddenly 2/3 miles before Nasik, the rattle stopped and to be true to myself, I had to keep going my way after lunch at Nasik.

The rattle developed again when I was about 15 miles away from Nasik. Had I been anywhere within 5 miles from stay and

my drinks. I had a careful look at the car and found that the rattle was due to loose fitting of the Carrier on top of the car. I still wonder why it stopped and how it started again. My feeling is that Baba wanted me to keep away from drinks that day and night. I well know my weakness for drinks. Normally, I would have stopped at Nasik even though the rattle had stopped arguing with myself that it may recur. But Baba put different things in my mind and made me proceed and reach Him the same evening. Baba tried me for my weakness and also saved me.

Talking of car troubles reminds me of a few other instances. All Baba's devotees have faith that when we are in trouble, Baba comes to our help quite unexpectedly. Some five years ago I was going by car to Delhi, with all my family, when some 25 miles away from Indore, in a jungle and dacoit-infested area, the carburettor started throwing out petrol like a spring. Remembering Baba, I opened the hood and wondered what to do. My knowledge of car mechanism was and is almost nil. Within a couple of minutes, I hailed a passing taxi, having a Poona Number. The fellow, on getting out of the taxi and knowing my predicament said, "You have really chosen to stop the right person, since I am myself a machanic." Within minutes, he cleaned the carburettor and assured me that till Delhi, I would not have any trouble. And, indeed I did not have any till Delhi and even till reaching back to Bombay. But for Bab's help, we would have been in great danger in that area as the family consisted of three daughters, my wife and the only son who was about 3 years old then. It was thus not possible for anyone of us to go to the next town and bring help. This had made me all the more panicky.

Then, again, similarly going to Delhi via Gujrat in October 1970, the car suddenly stopped just 20 miles after leaving Bombay and I could not know why. Then, again within a few minutes, I hailed a passing fiat in which there were two persons. I had been fearing that instead of proceeding to Delhi, we shall have to turn

back to Bombay. This would have been too bad as we were going to attend a marriage at Delhi just a few days ahead. Being holiday season, it was nearly impossible to get rail booking. The gentlemen in the Fiat said just the same thing which that taxiwala had said two years ago, viz. that I stopped the right car for help. They were mechanics running a workshop at Bassien. They located and removed the defect in a few minutes and we were again on our way, thankful to them as well as to Baba.

The same day, about 40 miles before Vapi, a big stone hit against the oil tank below the engine, making a big hole through which all the oil drained off. I stopped the car, remembered Baba and felt that now there can be no way to help us as it required a soldering job which could be had nearest at Vapi only. The road was so bad that no one would have agreed to tow us. Again within minutes I stopped a Consul Car coming from behind. They had seen the oil leaking. We were all surprised when the car driver said that he would plug the hole with a piece of cloth and apply soap over it. He did it and also gave us engine oil, which along with our own little stock, just filled upto half of the minimum required. He assured me that there was no harm to run it like that and that after 15 miles there was a petrol pump where we can fill the oil to the maximum required. Reaching at the petrol pump, he would not hear of taking his oil back. Till Vapi, he followed us to help in case of need and, reaching there, he put me on to a good soldering shop and only then left for Surat. Thus we were able to reach Baroda, our first sheduled stop of the journey although a little late. Indeed was it not Baba who had helped us?

I often go out on tour by car and have never been held up for help, in case of need, more than a few minutes. I have His enamelled picture fixed on the dash board of my car. I keep praying to Him all the time while travelling. I know of many people having been held up for hours even on busy roads for similar types of car breakdowns.

May Baba be with all of us always.

MY VISION

By Z. M. Rao, Jabalpur.

I am at the fag end of my life. Before I leave this mortal body I want to release my experience for the benefit of the true devotees of Sri Sai Nath, though I have kept it as a sacred secret for many long years.

It was the end of the year 1947. I casually came to know that there was a Saint in SHIRDI. Haphazardly I made arrangements to go to Shirdi. Neither I knew the way to Shirdi, nor have I seen Baba previously. At that time, I was staying at Dehu Road, near Poona. The quarters in which I lived had two rooms. The night before starting for Shirdi, I slept in one room and in the other room my father and brother slept. Unexpectedly my sleep was broken early in the morning and I was rooling in the cot in the darkness. Suddenly I waw this vision :—

I was in front of a big ' KUTI '. It had one matted door, a thatched roof and broad verandah, with two steps in front. I was standing at the steps. All of a sudden the door was opened and from the door black person came naked and wearing a garland of human skulls and he stood holding the top corner of the door with his right hand. At his mere presence, I shook and shivered with great terror and a flick of thought crossed my mind as to who was this devil who came here to finish and eat me up when I came here for the Darshan of Babaji. Simultaneously at this moment I saw Babaji coming through the door and at his very presence my mind became calm and I was happy that He had come to save me from that devil.

Immediately I ran up the stairs, bowed before Him and asked Him, " Babaji ! The wordly people say there is no God. Is there God or not ? " Babaji bent forward, put his right hand plam on my head and said, " Yes. " And at the same time both of them vanished.

As sheduled, I started for Shirdi next morning and reached in time and the first thing I saw as a surprise was a clay model of Babaji which was exactly like the one whom I saw in the vision. Immediately I puchased the clay model and brought it home and ever since that time I have preserved it carefully. It has become my real Baba in the House.

I am still unable to make out who was this black person, naked and having a garland of human skulls. In due course of time when I read a description of Lord Sankara in Tulasi-Ramayana, it has exactly tallied with Him. Hence I understood that He is none other than the great Deity Bhagwan Shankara.

Both of them were so immensely merciful towards me and I am ever and ever greatly eager for their darshan.

So one can imagine when Lord Shankara attended in Sai Baba as a humble servant, how great should be our devotion and service to Sri Sai Baba who is none other than the great LORD ALMIGHTY Sri MAHA VISHNU.

I hope this my vision will clear the doubts about the existence of God and about Sri Sai Nath as the incarnation of God.

YOGIRAJ VASUDEVANAND SARASWATI
(BIOGRAPHY)

By S. N. Huddar.

Learned Spirit at Anavakar

Alwani, a physician of Sawantwadi, was a friend of Vasudeo Bhat. At times Vasudeo Bhat went to him. Vashnupant Anavakar also lived at Sawantwadi. One of his learned ancestors had become a spirit and the spirit would often appear and tell the past, the present and the future, accurately. He once told that he had been a Vedic Brahmin. He had pelted a stone at a cow at the back door of his house, and unfortunately the cow had died. Due to this sin, Yamaraj asked him if he would prefer to be a tiger or a spirit. He told that he preferred to be a spirit. Many worried persons came to Anavakar and sought advice from the spirit. The spirit would give right advice and many got relief in their distress.

Vasudeo Bhat once went to Anavakar with Alwani. The spirit looking at Vasudeo Bhat said that he wished to be a Sanyasi, but there was yet much time to pass and he had to carry out many duties before that. Vasudeo Bhat wondered how the spirit could know his desire. Since then, he showed much regard for the spirit.

Deo Mamledar of Nasik

Vasudeo Bhat once went to Nasik with his mother, there he went to visit the renowned saint Deo Mamledar. Shri Deo asked him what he had learnt. Vasudeo Bhat replied that he had not learnt anything. Looking at his face. Deo averred that he (Vasudeo Bhat) knew everything and that he would be a great person. Deo offered him some dakshina, but he did not accept it.

The son of Shri Sudnis of Sawantwadi was ill. Vasudeo Bhat told Shri Sabnis to give a cow with dakshina in charity. With-

out the knowledge of Vasudeo Bhat, Sabnis called Sitaram Bhat, younger brother of Vasudeo Bhat, and gave him the cow and the dakshina. Sitaram returned and had high fever. When Vasudeo knew that Sitaram received the cow, he was very angry and gave away that cow with double dakshina. Then only Sitaram's fever came down.

Tiger on Path

Once during night Vasudeo Bhat was going to come to town. He saw a huge tiger lying on the path by which he was going. Being afraid Vasudeo Bhat climbed a tree and shouted loudly. Hearing the voice, Sitaram Jadiye, a courageous person came there and drove away the tiger, and led Vasudeo Bhat to his home. Later Shri Datta told Vasudeo Bhat that as he often goes through dense forest during odd hours, He himself appeared in the form of a tiger to terrify him.

NARSOBA WADI

At times Vasudeo Bhat wished to go to Narsoba Wadi, a holy place and abode of Shri Datta. But he feared that his mother would not permit him to do so. Once in a dream a Brahmin said, "You decide and mother will permit you to go to Wadi. And you will have money and company also." Next day Vasudeo Bhat narrated the dream to his mother. She said, "If you wish, you may go. I have no objection."

Knowing that Vasudeo Bhat was thinking of going to Wadi, a neighbour volunteered to accompany him. Both started and reached Sawant Wadi. Rambhau Sabnis gave Vasudeo Bhat Rs. 2-8-0. for the horoscope of his son, which Vasudeo Bhat had prepared some time before. Vasudeo Bhat further proceeded to Brogaon, where he was told to see Shri Govind Swami, a saint of Narsoba Wadi.

Govind—Swami

After reaching Wadi, he went to the Mandir and bowed to Shri Datta Paduka (Symbol of the feet.). No sooner he inquired of Shri Govind Swami, The Swami himself came down from Brahmanand Math and just like a close acquaintance inquired, "Vasudeo Shastri, when did you come ? Come with me. Have your bath." Vasudeo Bhat was surprised to get such a warm reception.

Vasudeo Shastri was not acquainted with anybody at Wadi. He was wearing a soiled coarse cloth and had another on his body. The priest, doubting whether he was a brahmin, did not allow him to pour water on the padukas. Shri Govind Swami was told by Dutta, "Stop reading pothy (Holy Book) and see what is going on in the Mandir. The poor Brahmin coming from far away is not allowed to pour water on Padukas." Govind Swami came down and saw that Vasudeo Shastri was worried. Govind Swami took him to the Padukas and asked him to pour water on them. Vasudeo Shastri realised the great value of Shri Guru's blessings. He lived in Wadi for about a month. He took bath in river Krishna, worshipped the holy padukas and took rounds (Pradakshina) about them.

Shri Guru Charitra Parayana

Vasudeo Shastri was told in a dream to bring Shri Guru Charitra Pothi from Shankar Bhat of Miraj and observe 'Guru Charitra Saptah' (to read the whole volume in a week). Vasudeo Shastri went to the person, but the latter refused to give the volume, Vasudeo Shastri was again told in a dream to go to the person once more, and on doing so, he got the holy book. Then he completed Shri Guru Charitra Parayana without taking food during the week.

Darshan of Narasinha Saraswati

It is a practice in Wadi that no one would go to the Krishna Ghat in the night after the Arati and prayer. Vasudeo Shastri

once went to Krishna to wash his hands and feet and then came to the Mandir. The gate was closed and a huge bright-looking Sanyasi appeared before him and said loudly, "Don't you know that none should go to the river after night prayer?" Shastri bowed to him and begged pardon and said that he being a stranger he did not know the custom. Shri Govind Swami later told that the Sanyasi was Shri Narasinha Saraswati himself.

Vasudeo Shastri was worshipping the Panchayatan so far. Govind Swami told him to worship the padukas also. Shastri replied that if God bid him, he would do so. He was accordingly ordered in a dream and he began worshipping Padukas. He was also asked to worship Parthiva (Shivalinga made of earth). He said that he did not know the procedure. He was told that he can know this from Kaishwar Bua. Shastri started worshipping Parthiva and stopped the same when he was asked to do so.

By the time Vasudeo Shastri returned to Managaon, repairs of the house were completed. A day was fixed for Vastu Shanti (ritual for entering and using the newly built house). His wife did not return till the auspicious hour, Vasudeo Shastri was dejected and told his mother, "No one will-live here happily. This will be a boarding house." The ceremony was performed by his younger brother Sitaram Shastri.

Chandrayan Vrat

Vasudeo Shastri observed Chandrayan Vrat (vow) to have peace of mind. In this vow one morsel is to be taken on the first day of the bright fortnight, increase one morsel daily and take 15 morsels on the Poornima (Full Moon Day); then reduce one morsel daily during the dark fortnight and take only one morsel on the Amavasya (No Moon Day). Another way of observing Chandrayan is to start with 15 morsels on first day of the bright fortnight, reduce one morsel daily and to have only one morsel on

Full Moon day. Similarly in dark fortnight to start with 15 morsels on the first day and have only one morsel on No Moon day. This is called 'Pipilika Chandrayan.'

During this Vrat, he bathed thrice daily, wore only one colth slept on the floor and observed **moun** (non-speaking). He told his mother that even if he became senseless or lost his life, no extra food should be given to him. He completed the vrat successfully, but became extremely weak. He began to pass blood in the motion and he had fever. Even in such condition he started for Narsoba Wadi with his mother. He was so resolute that he would complete the work undertaken even at the cost of his life.

This time Vasudeo Shastri stayed there for 3 or 4 months. Once Sri Govind Swami asked him to start worshipping Shri Datta. Shastri said, "Being a Brahmin, I am worshiping the sun and the Agni (fire). What is the necessity of worshiping other Gods?" The same night Shri Datta gave him 'Mantropadesh'. Govind Swami realised this and asked from his bed, "Did you get Mantra? Very good. Now all the technique will be explained to you to-morrow."

Vasudeo Shastri now realised the greatness of Govind Swami and respected him more. He regarded the Swami as his Guru (Spiritual Master). Next day Govind Swami gave him a booklet and told him to learn the technique from it and start reciting the Mantra, and also told him to read Upnishad Bhashya.

Vasudeo Shastri wished to be a Sanyasi at Wadi. But Shri Mouni Swami told him, "You have to live at Managaon for some period yet. Don't think of Sayas at present."

Mouni Swami

Mauni Swami hailed from Sholapur. In childhood he visited all the holy places. He took only neem leaves and juice. He

went to Kashi and Rameshwar on foot. He took Sanyas at the age of 25 and was named Pradyumnananda Saraswati. He observed 'Moun' for a long period and hence he was called 'Mouni Swami'. He was fond of mixing and playing with children. Whatever he spoke proved to be true. He conducted the sacrifice of renowned Rambhou Kavishwar at Narsoba Wadi. Mouni Swami loved Vasudeo Shastri very much.

Shri Datta at Managaon

Shri Datta expressed to Vasudeo Shastri that He would stay at Managaon for 7 years. Vasudeo Shastri stated for Managaon He wished to see Goddess Mahalaxmi at Kolhapur and take a Dattamurti from there to Managaon. But he had no money. At Kagal when he was passing by the Bazar, a sculptor came to him and asked him what kind of Murti he wanted. The sculptor also told him that he need not worry about its cost. He prepared a Datta Mutri as desired by Shastri Bua. and gave it to him. Shastribua gave him Re. 1/- which he had. Other sympathisers subscribed and paid about Rs. 25/- to the sculptor who was asked in a dream to prepare a Datta Mutri for Vasudeo Shastri.

There was a farm near Mangaon. After the death of the owner, his wofe was told in a dream to give some land to a Brahmin in charity. She offered the land to Vasudeo Shastri for Datta Mandir. Immediately the construction was started and was completed in a week. A well was also dug in front of the Mandir.

Shri Datta Murti was installed in the Mandir on Vaishakh Shuddha 5, Shak 1805 (1883 A. D.) with due ceremony. Vesudeo-Shastrri performed the rituals with devotion and observed all techniques very strictly. He began to stay in the Mandir all the time

He used to collect alms (Cereals and Flour), cook himself in the Mandir, and after offering to Shri Datta, Fire, Cow and

guests, he would dine. If there be any guests staying in the Mandir, Shastriji would give some alms to the guest and then cook for himself. While coming he would collect and bring some fuel for cooking. His motto was

(The ascetics are self reliant in all matters.)

Arati, Palakhi

Every Saturday after Dhoop (burning incense) many Aratis, Stotras and songs were chanted. The Murti was placed in a Palakhi (Palanquin) and the same was taken around the Mandir three times. Thousands of people gathered for this programme. Visitors would offer coconuts, palms, fruits, sweets, cereals, etc. Except the cereals, other eatables were distributed to the people as Prasad. This was managed by Rambhau Sabnis of Sawantwadi. Vasudeo Shastri engrossed in rituals and worship. Once Sabnis offered a dhoti to Shastri. But the Shastri made four pieces of it and used them as loin-cloths. So simple was his living.

Rambhau Sabnis

Rambhau Sabnis was a Government Officer at Sawantwadi. Vasudeo Shastri relieved him from the harassment of an evil spirit. Since then Sabnis became his devotee. Once he was charged with some offence and was removed from service. Vasudeo Shastri advised him to recite 'Yogini' mantra and told him that he will be reinstated after 82 days. Sabnis did as advised with devotion and he was called on duty exactly after 82 days.

Managaon — Resort for Relief from Miseries

Thus Managaon became a living abode of Shri Datta, and the worried and the distressed persons were relieved of their worries, provided they prayed devotedly and acted as per advice of Shastriji, who instructed them of the instance of Shri Datta. The

Ganas (confidants) of Shri Datta also lived there and any offence could be readily discovered by them.

Festivals

Guru Dawadashi (Ashwin Shudha 12 — sudden disappearance of Shripad Shrivallabha), Datta Jayanti (Margashirsh Poonima — Birthday of Shri Datta), Guru Pratipada (Magh Vadya 1 — disappearance of Shri Narasinha Saraswati), — these festivals were celebrated at Mangaon on a large scale. 8 to 10 thousand persons were fed and many came for darshna.

Murti for Procession and travel

The Datta Murti brought from Kagal was installed in the Mandir. One more Murti was brought from Savantwadi and this was pleased in Palakhi for procession. Shastri Bua took the Murti with him for daily worship whenever he would go out of Managaon. The other Murti was brought to Managaon in procession with musical instruments it was to be installed and a date was fixed. But Anavkar's spirit told that the new Murti should be touched to the one already installed and worshipped with devotion in the Mandir. There was no need of installation ceremony again.

Shastri Bua was satisfied. He satisfied the other Bramhin also and only Mahapuja was performed. One more small Murti was prepared at Managoan by a gold-smith for worship while in travel for Shastribua. This was done at the suggestion of Shri Datta.

Puja in Travel

Shastribua told Shri Datta that it would not be possible for him to worship the Murti with all the 16 **upchars** (formalities while in travel. Shri Datta replied, " Give me bath and appl

Bhasma. This would suffice. I would not care if there are no other **upchars**." Thus there were three Murties at Managaon. Besides, two pairs of Padukas (one for Mandir and the other for procession) were also prepared. Every Saturday at the time of procession, the Mahapuja of the festival Murti was performed. When Shastribua would go out of Mahagaon, his younger brother Hari Bhat did the worshipping rites

Whatever major cash was received at the Managaon Mandir, it was sent to Narsoba Wadi, and local expences wer managed with the petty offerings below one rupee and the cereals offered by devotees in the Mandir



SECRET OF SELF — PERFECTION

Dr. G. Kothi .

Man is the crown of all sentient life. Man is the focal centre of the universe. The creation of man is not purposeless. God did not create man for sport or for trying various instruments of torture on Him. God made man in His own image. He put His own divine spark in man, which is called the Soul. God and individual soul are in essence the same. It is like the ocean and the drop, the sun and the ray, the fire and the spark. When you search within, you find that the individual self is similar to the search within, you find that the individual self is similar to the Universal Self. This is the mystery of the universe and the Secret of Realizing your indentity with God.

Guru Nanak in ' Japji ' says, "All things are under His control. Nothing is outside His dominion. If His Laws are rightly under-

stood, none would indulge in Self-Conceit." It is a duty of every one of us to study the law of Nature. We can realize the greatness and glory of the Supreme Being by understanding the Divine Law. If Laws of Nature are rightly understood we shall cease to be so presumptuous as to give our own suggestion to the Almighty to do this or do that.

God is perfect. He made man perfect in His likeness and gave him freedom to enjoy this perfection. God's commandment is "Be Ye Perfect." Human beings could not maintain perfection. In this failure, there is a deep sense of guilt in all people. Imperfection of this world has caused multifarious problems. Human beings are not independent. If man was independent he would be able to keep his physical body going. Without perfection there is no solution to man's problems.

Perfection lies in complete obedience to the God's will. Perfection is the expression of truth. Truth is a part of God's nature. Jesus said, "Ye shall know the truth, and the truth shall make you free."

Make God's will your own. Defend His purpose as if it were your purpose. Be free from public opinion and society of the world. You are under no obligation to satisfy the hydraheaded-mob. Please the LORD, your own inner God. Feel yourself above the body and the environments. Thus will all causes of complaints and maladies disappear.

FREEDOM is the goal of Humanity. The whole universe bows down before a man who is free. All Nature pays homage to Freedom. If you enjoy Freedom (Truth) you will no longer be able to enjoy slavery (worldly pleasures). Enjoy worldly pleasures and freedom will get ahead of you. Worldly temptations and entertainments are procrastinating your victory. Have all attachments severed from every object and concentrate yourself

on one thing, the one fact, the one truth, viz., your Divinity. Work is no good if you are not immersed in it. No slow process. Realize Him now, in this birth. Earnestly cultivate deep hankering after the Lord. Immediately on the spot you will gain Realization.

Truth and Justice is the Plan of Nature. There is equality in the Divine Justice. God distributes His gifts without discrimination. He gives rewards even to those who deserve them the least, because, He bears no ill-will to any one. Bounties of Nature are equal for all Nations and countries.

All things are rushing towards their goal. Mighty rivers are running towards the ocean. It is only a question of time when you and I, and plants, and animals, and every particle of life that exists must reach the infinite Ocean of Perfection and must attain to FREEDOM.

Bishop Martin Cecil in "BE THOU PERFECT" has beautifully said, "Most people are trying to know God, over there, somewhere, or up in Heaven, somewhere else. They have some bright imagination, but they cannot know God that way. It is impossible The only way to know God is to let God come and express Himself through you You may recognize God in expression through someone else but you do not know God that way, you know that which finds expression through you, so you cannot know God vicariously because we find expression through someone else."

Buddha, Christ, Krishna and Mohammed may convince you that they possessed revelation of the Deity. This does not mean that you should sell your liberty to them. Be Christ, to be true Christian; be Mohammed if you are a true Muslim; be Krishna to show your devotion to Him., Be Buddha to go into his sharanam.

You are your own redeemer. Nobody else can redeem you. You are your own saviour. You are the master of your own fate when you are to meet somebody, just as when you go to the

river to bathe you prepare yourself. Similarly to realize God you must strip yours of false ego and negative qualities.

Build up your way. Make firm resolutions. Make strong determinations. Take solemn vows. Let people differ from you. Let them subject you to all sorts of difficulties. Let them revile you; but despite their favours and frowns, their threats and promises from the lake of your mind there should flow nothing but divine, infinitely pure and fresh love.

Be confident, always. Truth only triumphs. Following Truth is the only good.

BHIVPURI SAI BABA TEMPLE

Bhivpuri is a station on Central Railway, about five miles on the Bombay side of Karjat, on the Bombay Poona Railway Line. The station is built mainly to facilitate the industrial concern of Tatas situated on a hill nearby, but it has assumed importance on quite a different count.

More than fifty years back, one shri Keshavrao Pradhan had a house with a small piece of cultivated land at Ukrool, a village on the east side of Bhivpuri station. Shri Pradhan had to be on tour in his service, Nasik-Manmad, Dhond and such other places being in the itinerary. Naturally he used to hear much about saint Shri Sai Baba of Shirdi, But he was a non-believer.

Sceptic became a devotee :

On one occasion, however, one of his friends nearly compelled him, out of love, to accompany him to shirdi. Both of them went there and stayed for a couple of days. When Mr. Pradhan saw

Sai Baba and witnessed his greatness, it made such an impact on his mind that his scepticism was replaced by complete devotion and faith. Thenceforward, Shri Pradhan made it a point to go often to Shirdi for having 'Darshan' of the great saint. Every time he used to get an interview with the saint, he entreated him to come to Ukrool. After listening to his oft-repeated requests, Shri Saibaba one day picked up one of his replicas given to him by a devotee, and handed it over to Shri Pradhan, and said : "Go to your own place, erect a temple on this and don't return here again. Be gone !" This happened in the year 1916. After that event Shri Pradhan revisited Shirdi once, but the venerable Sai Baba remembered him and asked him to quit forthwith. "When I have come to your house, why are you here ? Your own place is Shirdi for you now !" were his words of advice.

It was quite alright that the replica was with him but Shri Pradhan was not able to testify for himself the promise "I have come to your house." He was somewhat sad. After some days, he erected a temple near his house at Ukrool and ceremoniously established the replica there after due consecration. The daily worship and offerings began to be observed and some functions performed occasionally at the new temple. The temple is surrounded by beautiful natural scenery and there are many big trees around. It was a very quiet place - suitable for the saintly Sai Baba. Nobody disturbed the peace and silence by the night. It so happened that after the temple was built, even though there was nobody around, the noise of the temple door being opened used to be heard after midnight and Sai Baba used to be seen going about in the precincts of the temple, some-times taking rest under a tree. At about 3-00 in the night, Sai Baba would return to the temple and close the door behind him. The noise of closing ing was also audible.

This was seen and heard, not only by Shri Pradhan and his family members, but even by the guests at his house. This was a

sufficient proof for Shri Pradhan to make him a devotee of Shri Sai Baba, and thence-forward, he spent his time, energy and money in Baba's service. Verily, this was Brahma embodied visiting Shri Pradhan's house, and there was no other desire left in his mind except to be united with his beloved Baba.

Whole-hearted devotion

Shri Pradhan spent thousands of rupees and built the beautiful shrine-room, the spacious meeting hall, a wide verandah and the guest house. Sai Baba at Shirdi went into Maha Samadhi in 1918, but this did not mean a break in the happiness of having his company for Shri Pradhan, because Sai Baba's immortal spirit was always present with him .

In 1924, Shri Pradhan's daughter was given in marriage to one Shri V. A. Gupte of Dadar, Bombay. Shri Gupte was a pious gentleman. The new relationship deepened his faith and he developed a keen interest in the maintenance of the temple at Bhivpuri, (Ukrool), and took part very zealously in the various religious functions. Shri Gupte's influence infused devotion towards Sai Baba among the minds of many of his friends also and the number of devotees visiting Bhivpuri Sai Temple began to increase.

Shri Gupte's request heard by Sai Baba

Shri Gupte had an opportunity to visit Shirdi in 1936. The grandeur of the Samadhi Mandir, the magnificence of the daily worship, prayers, and the great congregation of devotees from all parts of the country coming daily and on the special occasions sent a thrill through the heart of Shri. Gupte. With folded hands and in all humility, he prayed to Sai Baba – O ! Baba ! When can such a grand temple come up at your Bhivpuri ? After all, it wholly depends upon your wish !”

The call of the devotee was heard by Sai Baba, because Bhivpuri Sai Temple became more and more famous from that day.

In 1939, Shri Pradhan expired, leaving the responsibility of the temple to his sons and son-in-law. With the help of friends, in the same year, they formed an institution by the name Shri Sadguru Sainath Seva Samstha, with seven trustees. Besides, Shri G. K. Deshmukh and Shri A. K. Wani, officers of the Hindustan Construction Co., also take great interest in its activities.

The Dhuni is added

As more and more persons got experiences about Sai Baba's benevolent existence there, the pilgrims increased in number and the old temple become inadequate to accommodate them. Renovation was therefore undertaken. But though the brick work was complete, the construction of the roof was not possible, for want of funds and material. So, late Shri Narayan Purohit started a parayan (continuous recitation) of Sai Sat Charit as a prayer to Sai Baba to complete the work. After 3-4 days he saw Sai Baba in a dream, wandering about and asking persistently – "Where is my Dhuni? If there is no Dhuni, how can this be Shirdi? How will the temple be complete?" Sai Baba was angry and was throwing stones everywhere. He thus appeared on two consecutive nights during that period. Shri Purohit was taken aghast. He went to Dadar and related to Shri Gpte the whole story of the dream. Shri Gupte came to Bhivpuri with other committee members and, by the system of lots, ascertained the wish of Sai Baba, who gave a positive indication to start the Dhuni. A place was then fixed for the Dhuni and it was duly constructed, in a size of 8' x 4'. Shri A. R. Walawalkar, grand-son of Shri Dabholkar, the author of Sai Sat Charit, lit the Dhuni for the first time, on 7-4-1949, the day of Ramnavami, at about 10 A. M. Shri. Walawalkar also stayed at Bhivpuri under the directions of Sai Baba received by him at Shirdi in a dream.

A living spiritual centre

Shri Kumarsen Samarth, who met the committee members on one occasion, kindly bore all the expenses for the roof and

other structures around the Dnuni. This Dhuni is continuously lit. The expenses were first borne by Shri Chavan from Dombivli but are now made out of the donations received.

The institution is run very satisfactorily. Various important functions are held and there are special functions of Ramnavami and Samadhi Day. Prof. D. D. Paruchure offers his services in the form of Keertans on these two occasions.

many great personalities have visited this temple and helped it financially and made good suggestions for its improvements, and made good suggestions for its improvements. The interest and enthusiasm of all these persons deserve sincere appreciation from the trustees.

Such is the wonderful story of Bhivpuri Sai Temple—the story of how Sai Baba kept his promise and came to stay at Bhivpuri also. This place is now a living centre of the spiritual influence of Sai Baba, and, no wonder, persons who visit it once come to have the Darshan of Sai Baba more and more frequently with renewed devotion.

NOTE:- Bhivpuri comes under Post Chinchavali, Tal. Karjat, Dist. Kolaba. It takes about two hours to reach from Bombay to Bhivpuri Station. The Sai Mandir can be clearly seen on the east of the Bhivpuri Station. It takes about eight minutes to reach it by walking across the intervening paddy fields. At present there is no motorable road, though one is under construction. The Pujari of the Mandir provides simple food for a small family. But bigger parties must carry their own provision, since there are no shops or hotels. Bhivpuri is a quiet place with completely rural atmosphere, ideally suited for contemplation and solitude in Baba's blissful presence.

TRIBUTES TO SAI BABA

Collected from the Souvenir-1968-of All India Sai Samaj, Madras.

For fifty years the Great Master Shri Sai Baba of Shirdi, disseminated by precept and example the religion of faith, truth and love to humanity, when He was in the mortal coil, and in the fifty years after His Maha Samadhi in 1918, His message has progressively rung louder throughout the length and breadth of Bharat and even beyond.

As a humble child of the Master I am proud of His glory and Grace. Sri Sai Baba was "Parabrahma," but save on very rare occasions He was humility incarnate. He would say, "I am a Servant of God." Many instances of His Supreme mystic power and His leelas could be cited. But He never paraded them and attributed everything to Allah and the Guru. There was no distinction with Him of caste, class or creed and the Hindu would do his worship in the masjid along with muslim and Parsi devotees and others who offered prayers in their own way. He never gave up **bhiksha** although after 1911 there were large offerings of fruits and sweets of which He sometimes took only little bits. He used to distribute fairly large amounts of money every day but spent nothing on Himself. Just before His last breath He took nine rupees and six annas from the pocket of His **kafni** and gave nine rupees to Shrimati Laxmibai Patil and the remainder to a poor beggar-woman.

He was an ocean of "Premamrita," but people looked up to Him more for worldly benefits than spiritual. He once said that thousands had come to Him, but those who came for purely spiritual benefit could be counted on the fingers of His hand.

M. B. Rege.

Ex-Judge, High Court
of Indore.

Stressing the need of institutions which seek to provide a spiritual back-ground for modern Indian Life, Shri K. Santhanam writes :-

The late Gopalkrishna Gokhale had declared that India politics should be spiritualised. Mahatma Gandhi went one step further and demonstrated by his multifarious activities how all aspects of Indian life including politics, economics and social life should be spiritualised.

As a matter of fact, the spiritual renaissance of India preceded the nationalist upsurge. The Brahma Samaj, Arya Samaj and the movement set afoot by Ramakrishna Paramahansa and Swami Vivekananda provided the stimulus on which the great national leaders, Dhadabhai Naoroji, Gopal krishna Gokhale, Lokamanya Tilak and Mahatma Gandhi, built up the edifice of Indian nationalism. Sri Sai Baba and Sri Narasimha Swami have made valuable contributions to ensure that this spiritual basis is not engulfed by the tide of materialism.

It is a matter of great pity that Indian politics, after independence, should have over-emphasised secularism and materialism. To the extent that secularism involved the acceptance of equality of all Indian citizens and their inherent right to have equal opportunity for playing their part in national life, this was an essential requisite for any kind of Indian unity and development. The religious movements I have already mentioned above accepted this as a basis of their own spiritual movement. But Indian secularism has unconsciously tended towards agnosticism and atheism and the material interpretation of history of Karl Marx. This has not affected the masses who continue to be very religious. In certain respects, religion plays an even greater part in the life of the common people of India today than it did half a century ago. But the political leaders and particularly the Ministers in the Centre and in the States have been over-anxious to demonstrate their freedom from religious urges and they have considered that

the best way to do so was to over-emphasise science and economic development. In the process, they have lowered public morality and thereby undermined the roots of their own political organisations. The lack of cohesion, the tendency towards factionalism and mutual distrust among the leaders of all political parties is merely the result of the erosion of their spiritual basis.

Sri D. Bhima Rao, President, A. I.S.S., writes :—

The Keynote of Lord Sai's life is sacrifice on account of his inexhaustible love for his devotees about whose welfare He is ever contemplating. "I have to suffer for your sake to remove your sufferings," says He. He is compassion incarnate, His criterions in choosing men for the conferment of His Grace is whether there is any one else to shoulder the responsibility of carrying the devotee across the samsaric ocean of the earthly existence. If there is none to do so, He intervenes at once and helps the devotee. In such cases, He queries, "Whom has he got except Me ? "

Not having anyone else to help him, is not the only criterion. In fact, Sai has shown us that there is another factor which is of great importance. This truth that "unless there is some relationship or connection, no one goes anywhere." If human beings or even creatures come to you, do not discourteously drive them away, but receive them with due consideration. If anybody wants any money and you are not inclined to give, "Do not give, but do not bark at them like dog." Even if a begger comes to you, he does so not by accident by any means. Lord Sai takes the matter to its logical conclusion by saying that one comes in contact with or thinks of Sai only on account of **rinanubandatva** or of former relationship in previous births. When two of us come together, let us love one another and be happy.

Let us think of Baba whenever we are in danger for that would be our prayer for "**Guru Kripa anjana payo.**" Then He is sure to save us. We must have firm faith in Baba. Swamiji says : Once

Parvathi and Siva came to the bank of the Ganges in disguise to demonstrate how very few people had real faith in the efficacy of the Ganga's water in removing the sins of people. Parvathi went on moaning for the loss of her husband and asked all those who were passing by to come and pour the Ganges water on her husband in order to revive him, provided that the person who brought the water was free from any sin whatever. Everyone, though the sin-removing Ganges was nearby, could not get the conviction that he would become sinless by a dip in the Ganges and then come in a fit condition to pour the water on the dead person. So everyone walked away. But one person with full faith in the efficacy of the Ganges water dipped into the Ganges and then took some water and poured it on the dead person; who, miraculously as it were, came back to life. The person who poured the water was Siva Himself who came in disguise as a man. After teaching the world about the efficacy of the Ganges water, Siva and Parvathi disappeared in the skies and it was only then that people understood that they were Siva and Parvathi. Just as the person who had the firm faith in the efficacy of the Ganges water in removing anybody's sins wholly, we all must have supreme and abiding faith in Lord Sai Who is none other than an incarnation of Siva Himself.

Let us bow to Lord Sai who said that no one need go far or anywhere in search of Him and that barring one's name and fame there exists in all beings a sense of consciousness of Existence, that is Himself. Let us invoke in all humility and with deep love His blessings.

THE SAINT OF SHIRDI

He was the harbinger of Love and Peace,
The perfect rhapsody (Of thoughts) that really is
The music divine, in enchanting melodies,
Manifesting the aspect twain in one perfect synthesis.

The vortex of healing power in His mortal frame,
The epitome of desire to protect the weak
In motherly love rose to Eternal fame,
A Saint, a God and the Master to seek.

Open your hearts to seek that One Vision
That takes you beyond birth, life and death;
Go to Him in utter humility and faith,
Thence you are with Him in cosmic fusion.

Let us rise to His immortal heights,
Aspire towards perfection in our human traits,
Go beyond relative existence to silently here
His eacho, "WHY FEAR WHEN I AM HERE."

— S. Jagannathan.

HYMN TO SHRI SAI BABA

The beloved of the
U N I V E R S E.

I bow to the Lord Sai Baba, the guide and friend of the entire Universe. This ocean of Mercy and love is seated in Dwarakamai, absorbed in His Love for those who love the Supreme Brahman, With his face wreathed in smiles, Baba greets delightfully all guileless devotees.

Salutations to Sai Baba, the Father of the Universe, who draws gently and slowly to His very Presence many fortunate souls, though they are far away and are attached to their bodies and bodily comforts. Sai Baba draws them only to shower on them the indescribable sweet Bliss of Divine Love.

I kiss the feet of our Beloved Sai Baba, the Mother of the Universe, who dwells in the hearts of all the living beings with the sole intention of saving their souls. Through His Presence close to their hearts and through His unfailing utmost love for them, He succeeds in getting their minds soaked in True Happiness.

Countless **Pranams** at the lotus feet of our Lord Sri Sai Baba, the vital root of the Universe, who bestows on all creatures all worldly enjoyments, who gives plentifully and unreservedly, who reveals to all their immaculate souls, who feeds the world with Supreme unadulterated Prema, who enables all aspirants to reach their purest highest goal (Sadgati), and who confers on His devotees all healthy gifts.



Shirdi Case Judgment

The judgment in the High Court appeal Matter in the Shirdi Sansthan mis-appropriation case, was delivered on 16-3-73, by the Division Bench of Hon. Justice Shri Deshmukh and Hon. Justice Shri Kamat.

The following convictions were confirmed:

1. Bajirao Tatyā Kote Patil	1 year R.I
2. Shaligram Dagadu Nagre	" "
3. Rajaram Tatyā Kote	2. weeks
4. Raosaheb Tatyā Gondkar	" "
5. Uttam (Ganpat) Tatyā Kote	" "
6. Vinayak Balvant Ghate	" "
7. Balabhau Pilaji Gurav	" "

According to the Judgment, the imprisonment undergone by accused Nos. 3 to 7 prior to the subject appeal, was sufficient and hence further imprisonment was not necessary.



Publications of Shri Sai Baba Sansthan, Shirdi

1. Shri Sai Sat Charita (Marathi)	Rs. 11.00
2. Shri Sai Sat Charita (English)	Rs. 7.00
3. Shri Sai Sat Charita (Gujrati)	Rs. 6.50
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13. Sheeladhi	Rs. 0.75
14. Shri Sai Baba Awatarkarya (A. Y. Dhond)	Rs. 2.50
15. Shirdi Darshan (Album of 66 photos)	Rs. 3.00
16. 'Shri Sai Leela' Monthly (Marathi or English)	
Annual Subscription	Rs. 6.00
Per copy-	Rs. 0.60

Forthcoming Publication :-

Childrens' Sai Baba-by D. D. Parchure.

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