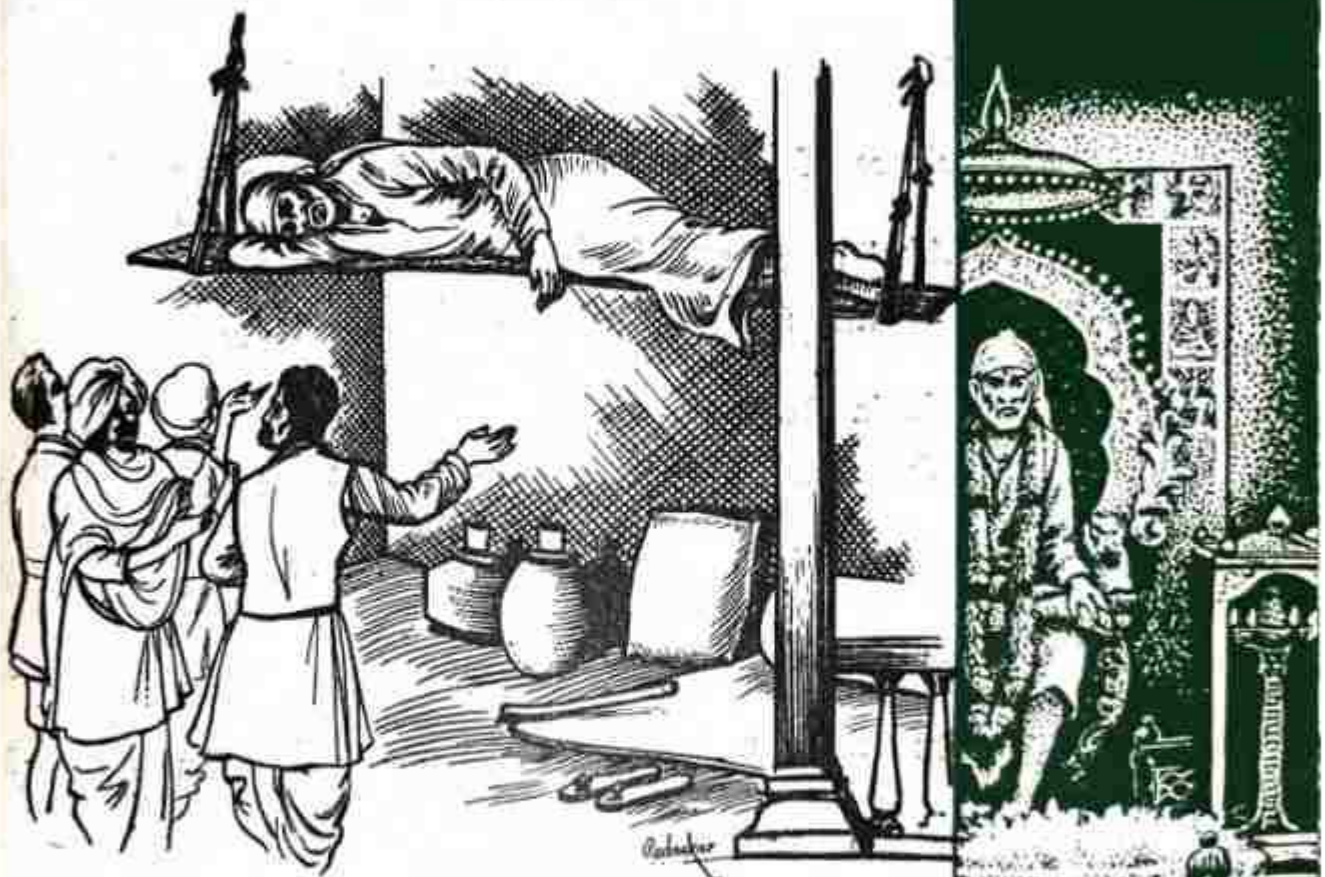


SHRI

# SAI LEELA



Baba's Repose in Dwarkamai



July

60 Paise

1976

# SHRI SAI LEELA

( Official Organ of Shirdi Sansthan )



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## Life's Richest Treasure

I believe that true spiritual life is not the monopoly of any one nation or race but is common to the world - faiths and the wisdom of all prophets of humanity. So I rejoice in the teaching of John and Paul, as I do in the thought of the *Upanishads*, that life's richest treasure is in the synthesis of *Sat*, *Chit* and *Ananda*.

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## EDITORIAL

### Guru Pournima

On the 11th of this month, Guru Pournima will be celebrated all over India. As usual there will be a festival for three days at Shirdi. Those who are lucky will be able to participate in the festival at Shirdi; but others also could pay their homage to their great guru, Shri Sai Baba at their own houses.

Guru Pournima is celebrated every year on the full moon day in the month of Ashadha. This Pournima is also known as Vyas Pournima, because this is the day on which we have to remember the obligations done by Bhagwan Vyas on the mankind and thank him for these obligations.

Bhagwan Vyas was a great thinker, organizer and a voluminous writer. The Mahabharat, Bhagwat and 18 Puranas are his main contributions that have come to us through all these ages, but apart from this, his very important work relates to Vedas, which has helped to retain them in their original form. The Vedas were composed long before the birth of Vyas. The Vedic hymns were scattered all over. They were committed to memory by different people and were being passed on to their disciples, but there was no regular arrangement by which the Vedas could be perpetuated. Bhagwan Vyas therefore selected his four illustrious disciples, and rearranging the Vedas into four parts, he assigned them to those disciples as follows. He assigned Rigveda ( ऋग्वेद ) to his disciple Pail ( पैल ). His illustrious disciple Vaisampayan got the Yajurveda ( यजुर्वेद ) from Bhagwan Vyas. The third Veda viz. Sama Veda ( सामवेद ) was acquired from Vyas by his favourite disciple Jaimini ( जैमिनी ). Sumantu ( सुमंतु ) was also a disciple on whom the favours of Shri Vyas were showered. He was pleased to assign to him the fourth of the

them one after another. Even after composing seventeen Puranas in this fashion, he could not get peace of mind. Hence Narada advised him to compose a Purana on the life of Lord Krishna. Bhagwan Vyas therefore composed Bhagwat Purana and taught it to his disciple Soota (सूत.) This composition ultimately helped him to achieve lasting peace of mind.

One incident that is related from the life of Vyas brings out the importance of god Ganapati. After preparing the four Branches of Veda and demarketing them, Bhagwan Vyas got a little elated because of his unique work and while undertaking the work of composing the Puranas, he forgot to bow down to Ganapati in the usual fashion. This lapse on his part disturbed his balance of mind and he could not think or write coherently. Shri Vyas therefore approached god Brahma for advice, who gave him a Mantra and the Ganesh Puran, which describes the greatness of god Ganapati. He also advised him to perform penance. After doing this the work of composing the Puranas took momentum and it concluded quickly.

Once Shri Vyas thought of matrimony. He was therefore married to the daughter of the sage Jabali. Vatika, the wife of Vyas got a son, who was named as Shuka (शुक.) When this son went to heaven, Vyas with all his learning could not control himself. When he started lamenting, Rudra himself came to Vyas and pacified him. The system of "Niyog" was in vogue in the days of Mahabharata and hence according to the order of his mother, Shri Vyas was responsible for the birth of Dhritarashtra, Pandu and Vidoor.

Looking to the many works recorded in the name of Shri Vyas, a number of research scholars have thought that the person who composed all these works must not be a single individual. It must be the work of many persons going under the same name, which might be degree or a post or a designation. This might be true because of the belief that in every "Dwapar" yug a Vyas



is born. According to this belief, there have elapsed twentyeight "Dwapar" yugas in the Vaiwaswata Manvantar and so far there have accordingly been twentyeight Vyasas. Their names have been listed out in the Vishnu Purana.

Whether the above belief is true or not, we know that Mahabharata was composed by Vyas in order to explain and bring out in brief all the philosophy that has been strewn over in the Vedas. Because of this nature of Mahabharat, it occupies a very important position in the philosophical and religious books of the Hindus. Its importance can be very well judged because of the fact that it is called the fifth Veda.

In our society the guru or the preceptor occupies an enviable position. The student was always being told आचार्यं देवो भव (Be one to whom the guru is like a god) after he was told गुरुं देवो भव and मातृ-देवो भव. The Rishis of ancient days also behaved in such a manner that they commanded much respect in the society. They preserved all the knowledge that they acquired from their preceptor or guru and they gave it liberally to their disciples. The urge of the ancient gurus to give their knowledge to their disciples was so much and they imparted their knowledge so whole-heartedly that their expectation was शिष्यादिच्छेत्पराजयम् (The preceptor should expect a defeat from his disciple). The gurus of old days imparted their knowledge to their disciples without any reservation and expected their disciples to be so proficient, that their real test of the student was this that he would be able to defeat even the guru in argument and in advancement of knowledge. Under such circumstances, it was but natural that all the disciples had unlimited reverence for their guru and they paid unreserved homage to him. The guru-pournima is the day on which this homage is being publicly paid to the guru by the disciples. Since the time of the Ex-President of India, Dr. Radhakrishnan a day which is known as teachers' day, is being celebrated at Government level all over India. The State Governments are also felicitating every year the best teachers of the year.

Shri Sai Baba is the guru of all gurus as far as the Sai devotees are concerned. Though He never delivered long sermons, He showed by His actions and His symbolic talk the best way to behave in this life and to obtain "Moksha". Since 1909, the devotees going to Shirdi could get an opportunity to worship Baba in person in the Dwarkamai. Really those people, who got that opportunity were extra lucky; but this should not discourage others. As per the words of Shri Sai Baba himself, though he has cast away his human body, still he would be at the beck and call of his devotees in their nick of time and hence it is our duty to always remember Him and to pray to Him. Shri Baba had also crossed all the limitations of place. Though He was supposed to be only at Shirdi, by the common people, He moved out of Shirdi and appeared at several places far away from Shirdi in many forms. He is therefore present everywhere and the Sai devotees may worship Him at their own houses on the Guru Pournima day according to their own wish. Let us then pay our homage to Shri Sai Baba, the guru of gurus, on the Guru Pournima day along with Bhagwan Vyas and other revered gurus.

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## SHRI GURU POURNIMA FESTIVAL AT SHIRDI

The Guru Pournima Festival of this year will be celebrated as usual at Shirdi from Saturday, the 10th July 1976 to Monday, the 12th July 1976. All Sai devotees are requested to attend the festival at Shirdi and pay their respects to Shri Sai Baba.



# THE SCIENCE OF RELIGION

By : **Swami Chinmayananda**

## Who Gains This Vision

In the modern psychological terms of our own times, Vyasa enumerates the conditions under which the human heart gets jerked into the divine beam, and comes to gain a clear vision of the Lord-of-the-Universe in an immediate experience. Declares the Geeta Acharya, (V-17) **"Those who have their intellects absorbed in That, whose minds are soaked with That, — who are steadfast in the pursuit of That, — — — whose consumption is That — — — they, their impurities cleansed by knowledge, do attain to the "Never Return" (liberation).**

Four conditions are here clearly enumerated, as the most conducive adjustments within us, when we become turned up to the Higher Consciousness. **"Those whose intellect is absorbed in That" (tadbuddhayah) — — — through study and sincere discussions with the learned we come to intellectually appreciate the glorious theory of the spiritual life and gain a vivid concept of the goal to be attained. Your all-out participation in your studies is necessary in order to gather such a clarity of understanding of the profound vision of the spiritual life.**

A mere intellectual appreciation of an ideal by itself, is not sufficient to make us live that ideal. Through independent reflection, the ideal understood, must come down to water our mind. **"Whose mind is soaked with That" (tadaatmaanah). The ideal we respect with our reason, must become the altar of our adoration and love. Deep devotion felt for the ideal, soaks the mind. Such a creative devotion is gained only when we hold, long and deep reflections upon our ideal. Here begins our involvement with the ideal.**

Next comes the stage indicated here, by "those who are steadfast in their pursuit of That", (tannishttaah), which represents the "period of practice". Hence at his third stage, the one, who has been already convinced of an ideal, and has become devoted to it now makes honest attempts to live it. In the initial period of practice the young man is found to live this new life of his discovered ideal, only when he is not called upon to vigorously deny and to tally contradict his own old ways-of-living. Whenever convenient --- whenever the temptation is not strong enough to challenge his intellect, --- whenever he is not called upon to make any extraordinary sacrifice --- at all such intervals he lives his own convictions.

The more he lives, what he knows to be true, and what he is devoted to, the more he experiences in them an ampler joy -- a greater satisfaction --- a fuller sense of fulfillment. Naturally, he is won over by the tremendous charm of the true way-of-life.

Thus comes the fourth and the last stage, "whose consummation is That" (tatparaayanaah). Hereafter such a man finds it impossible to go back to his old ways-of-life, and continuously lives the life of his deeper convictions and his nobler values --- the higher ways of the cultural living. He no longer compromises --- he becomes now **committed** to the ideals he has first intellectually appreciated, ideals to which then he mentally grew devoted to, and the ideals which he tried to practice in life with shy hesitations. Now he cannot but live his new life --- he can no longer brook any compromises. Just as a river flows down, gushing over the obstacles, swirling along mountains --- yet ever, lashing and roaring down its march to the sea, so too a man of character, at this stage, can no longer be halted along his irresistible march in step with his own convictions.

Such mighty men of determination and faith, ardour and convictions alone had reached heights of splendour in their success and they alone guided the later generations to walk the path of



culture. Young men preparing themselves to be leaders of men and matter --- in Science and politics, in social work or spiritual life --- cannot overlook this essential technique in self-cultivation.

Such persons, who have accomplished these four-disciplines in themselves, really move into a greater life of permanent glory --- to a state of beauty and perfection, which is a "point of no-return" (gacchantyapunaraavrittim), when their old **Vasanas**, and the consequent attitudes (sins) get cleansed by knowledge (jnaana-nirdhootakalmashaah).

Once the old **Vasanas** are blistered in the fire-of-knowledge, they shall no more rise up to shackle our personalities. The experience beyond the **Vasanas** is a permanent state of higher evolution --- there is no chance of us returning back again into our older ways of living, and feeling and thinking.

Once this experience of the Self is realised, the individual's entire vision-of-life changes : (V-18) "**With an equal vision they consider a learned and humble Brahmin, a cow, an elephant, a dog and a dog-eater.**"

Men, who peeped over their ego-centric personality, come to re-evaluate the world-of-beings around them with a new understanding. He listens to and hears a divine note of harmony singing through all --- whether in the best of men (vidyaavinayasampanne brahmane ) or in intelligent animals (gavihastini) or in the dullest of men ( swapaake ), the **awakened** ones recognise the play of the same Divine Spark-of-Existence. Hence, "equal vision" comes to all those who are wise (panditaah samadersinah).

This power to recognise the underlying oneness is the core of all culture. Even civilized life is not possible without this power of equal vision in the people. Communal quarrels, party squables, inter-racial disturbances, even international wars breed from unreasonable anger arising out of partial vision, and the

disturbing recognition of distinctions and differences. Caste prejudices, creedal fights, inter-religious animosities — — — why even unhappy bickering between, man and wife, between father and son — — — are all due to seeing distinctions and not able to recognise the subtle points of harmony.

The recognition in another man, some aspect or the other of yourself, is the basis of all friendship and love. The animosity felt against a stranger leaves us the moment we, in our conversations, recognise him as a man from our own country, or district or town. Even if the other is a foreigner, — — — yet, if he is recognised as one who had studied in your own college, he becomes a friend. May be a stranger, — — — but when he is recognised as one pursuing your own profession or art, he becomes at once a pal to you. These are some instances, wherein the recognition of at least a part of yourself in the other, builds an immediate bridge between you and the other person.

To realise the play of the One-Self in all, is to throw at once bridges from the individual to all others in the cosmos. Indeed, sages and saints of Self-realisation, experiencing the One Self everywhere, are ever men of "equal-vision" (panditaah samadarshinah ).

( Courtesy : Geeta Office, Powai )

## Where is God ?

Ba Yazid of Bistam was a Muslim seer. When asked :—  
"Where is God?" he said :—

"The temple and the mosque, alas! are both empty. Both are built of beautiful stones : but God is not there ! Far and wide I wandered in Arab countries and other lands. Alas ! I found Thee not, in any of them. I found Thee in the temple of loving service. I found Thee in the temple of the Heart !"



## Shri Akkalkot Swami Maharaj and Shri Sai Baba

( On his seventieth birth-day Gurudev Rabindranath Tagore remarked, "The same sun is reborn in many lands in a ring of endless dawns". In a sense this would seem to be true of many seers. Was the renowned spiritual guide Shri Akkalkot Swami Maharaj one such incarnation of the spirit? Was Shri Sai Baba so similar to Akkalkot Maharaj as to be almost the same spirit, resurfacing in the stream of life for the benefit of mankind? In this article Shri V. B. Kher examines this appearance or reality in the light of evidence that has come his way.—Editor )

To those interested in the spirit and the things of the spirit, Shri Akkalkot Swami Maharaj needs no introduction whatsoever. Even so, it is worth recording here that the followers of the Datta **Sampradaya** regard him as an incarnation of Lord Dattatreya. They believe that Shri Narsimha Saraswati, the third incarnation in the **Sampradaya**, who vanished from Ganagapur after leaving his **padukas** behind, over five hundred years ago, resurfaced as Akkalkot Maharaj. In view of all this, it should be of some interest to the followers of Akkalkot Swami Maharaj and Sai Baba, that Sai Baba himself regarded the Maharaj as a kindred spirit—so much akin that they were almost one.

"Is there any one now-a-days of the type of Akkalkot Maharaj?" This query was put to Shri Nanasaheb Chandorkar, an ardent devotee of Sai Baba by Shri Ramarao Pradhan sometime in 1909 or 1910. [1] Nanasaheb Chandorkar replied that Sai Baba of Shirdi, was Akkalkot Swami's peer and asked Shri Pradhan to go to Shirdi. The aforesaid discussion is indicative of the spiritual stature of Akkalkot Maharaj and the tremendous impact of his personality in his time. In fact, his fame had spread so far and wide that devotees from all quarters thronged in Akkalkot to pay homage to him.

Akkalkot Swami first became well-known at Mangalvedhe where he came in about 1838. From thence, he went to Sholapur and soon made his way to Akkalkot at the beginning of 1857. [2] Akkalkot was then a small princely state under the rule of Malojiraje. He derived his name of Akkalkot Swami Maharaj from his long stay in Akkalkot. Nothing is known about the place of birth of Akkalkot Maharaj, his early life the family in which he was born and who were his parents. No reliable information is also available as to when he took to orders or by whom he was initiated and when. In fact, there is a veil of mystery enshrouding his life until his appearance in Mangalvedhe [3]

From his pictures which are available, It appears that he was of medium height. He had a fair and bright complexion and his arms reached upto his knees. He had such power in his eyes that none could continue to look at him for long without lowering his gaze [4]. These characteristics of Akkalkot Maharaj were also marked in Sai Baba.

It is said that there is a great deal of parallelism between Akkalkot Maharaj and Sai Baba [5]. To say that there are many things in common between these two men of spirit is a truism. It would, however, be nearer the truth to say that they were bound by strong ties of affinity and that there was perfect unity of spirit between them. Before noting their common traits or qualities and points of similarity between them, it will be rewarding to examine closely their mutual relationship.

Shri Ramachandra Keshav Naik had written an interesting and informative letter dated 25th July, 1925 to the Editor of Shri Sai Leela which throws light on how they cherished each other. As a child R. K. Naik often accompanied his father Shri Keshav Naik on his visits to Akkalkot Maharaj. In 1878, when Keshav Naik received a telegram from Shri Balappa Maharaj that the end of Akkalkot Maharaj was near, he along with his son reached Akkalkot, and appearing before Akkalkot Swami asked,



what they were to do after Swami Maharaj was no more. Swami Maharaj hurled his leather sandals at Naiks for being worshipped. He also directed them to go to Sai Baba and serve him with heart and soul. So Keshav Naik with his son came to Shirdi. Sai Baba recognized them at once and showed his spiritual identity with Akkalkot Maharaj by bestowing many marks of favour on them. As Swami Maharaj had years ago turned the bitter leaves of half of the Neem Tree at Akkalkot into sweet, Sai Baba did the same with the famous Neem tree at Shirdi and both Naiks had their fill of these sweet leaves. After his father's death R. K. Naik occasionally visited Shirdi. Once he met Anandnath Maharaj. In his discourse, Anandnath Maharaj referring to Sai Baba said those who regarded Sai Baba as a mad **fakir** were deluded and did not know his true worth. Sai Baba was none other than Akkalkot Swami [6].

Anandnath Maharaj was a Kudaldeshkar Brahmin by birth and belonged to Walawal, a village near Sawantwadi. His surname was Walawalkar and he traded in **harda**. Once when he visited Bombay, hearing the fame of Akkalkot Swami Maharaj, he immediately proceeded to Akkalkot where he was blessed by Swami Maharaj. He took **sannyasa** and was thereafter known as Anandnath Maharaj. Anandnath Maharaj lived in Akkalkot for six years and received benediction from Swami Maharaj in the form of mini silver **padukas**. He established three **mutts** one at Yevale in the Nasik District, another at Hodawade near Sawantwadi and third at Vengurla. He has written extensively on Swami Maharaj but most of his works remain unpublished. Anandnath Maharaj lived in grandeur and had a large paraphernalia. Through the grace of Akkalkot Swami, he had acquired **siddhis** ( occult powers ) which he used for curing the sick and the diseased. He took **samadhi** in 1904 at Vengurla where his **padukas** are installed. [7]

Shri G. R. Dabholkar, the author of Shri Saisatcharita, records that Anandnath Maharaj, a disciple of Akkalkot Maharaj

and a person of highly ascetic disposition, had no hesitation in declaring after a visit to Sai Baba at Shirdi that ordinary as the young **Fakir** appeared to the outward eye, his real worth was far greater. He was like a diamond lying undiscovered on a dung heap [8]. The incident referred to in Shri Saisatcharita took place in 1885 when Anandnath Maharaj was camping at his mutt at Savargaon, 6 miles from Yevale. Shri Madhavrao Deshpande along with Nandram Marwadi and others called on him. At the close of their meeting, Anandnath accompanied them to Shirdi to see Sai Baba and made the observations referred to above [9]. Twelve years earlier, when Sai Baba had just made his permanent abode in Shirdi, Bidkar Maharaj, another well-known disciple of Akkalkot Maharaj is said to have met Sai Baba [10].

A visitor to Shirdi cannot fail to notice the **padukas** under the famous Neem tree around which a small shrine has been erected. The story of these **padukas** is interesting. There are two versions about these **padukas**: one, of the author of Shri Saisatcharita and the other, of Shri B. V. Deo. It would be worthwhile to examine these two versions.

The author of Shri Saisatcharita states that there was a devotee of Akkalkot Swami Maharaj by the name of Bhai [11] who installed the **padukas** of Swami Maharaj. Bhai once thought of going to Akkalkot for the darshan of Swami's **padukas** and made all preparations for the journey. But Akkalkot Swami appeared to him in his dream the night before, and instructed him to go to Shirdi where, he said, he was then abiding. Accordingly Bhai went to Shirdi where he resided for six months. To commemorate his vision, he installed **padukas** of Akkalkot Swami on the full moon day in the month of Shravan (August) 1912 under the foot of the neem tree. The **padukas** were duly installed by Dada Kelkar and Upasani Maharaj officiated at the ceremony. The daily worship of the **padukas** was entrusted to a Brahmin by the name of Dixit and the general supervision was carried out by Sagun [12].



Shri B. V. Deo gives a somewhat different version according to which the **padukas** are not of Akkalkot Swami but of Sai Baba. The story goes that sometime in 1912, Doctor Ramrao Kothare of Bombay visited Shirdi for Sai Baba's **darshan**. He was accompanied by his compounder and friend, Bhai Krishnaji Alibagkar. After taking counsel with Sagun Meru Naik and G. K. Dixit two devotees of Baba, Bhai thought of commemorating the event of Sai Baba's first coming to Shirdi and it was decided that the best way of doing this was to install his **padukas** under the Neem tree. When informed, Dr. Kothare liked the idea. He drew up a plan of the **padukas** and showed it to Upasani Maharaj who was then staying at Khandoba temple in Shirdi. Upasani Maharaj incorporated therein motifs of lotus, conch, disc etc. and composed a Sanskrit verse in praise of Sai Baba and the holy Neem tree which is as follows :

सदा निवृक्षस्य मूलाधिवासात् ।  
 सुधास्त्राविणं तिक्तमप्यप्रियं तम् ।  
 तदं कल्पवृक्षाधिकं साधयन्तम् ।  
 नमामीश्वरं सद्गुरुं साईनाथम् ।

A free rendering of this is : I bow. to Sadguru Sai Nath who by his constant abode at the foot of the Neem tree made the tree, which is bitter and unpleasant, into a nectar-giving one and better than the **Kalpa-Vriksha** ( the boon-giving tree )".

On the advice of Baba, the **padukas** were installed under the Neem tree on the full moon day in the month of **Shravan** in 1912. On that day, at 11 00 a. m., Shri G. K. Dixit carried the **padukas** on his head from Khandoba temple to Dwarkamai where Baba blessed them before their installation. A day before, Baba also gave for this purpose a sum of Rs. 25/- which he had received a day earlier from a Parsi devotee named Pastashet. Bhai was present at the installation of the **padukas** and he wanted to go to Akkalkot, thereafter, but Baba dissuaded him saying that he and Akkalkot Swami Maharaj were one. So Bhai then dropped the idea of going to Akkalkot on that occasion [13].

Sagun Meru Naik in his statement also confirms that the marble stone padukas installed in 1912 were of Sai Baba but his account varies from Shri Deo's as regards some details. According to Sagun Meru Naik, Bhai Alibagkar was a vendor of **agarbattis**. Though Bhai conceived the idea of installation of Baba's **padukas**, he being poor, the whole of the expenses were practically borne by Dr. Ramrao Kothare. Baba gave Rs. 25/- as his contribution. Four Brahmins, representing the four Vedas, were brought from Kopargaon for performing the ceremony and they were assisted by Balasaheb Bhate, Bapusaheb Jog, Dada Kelkar and Upasani Maharaj [14].

The **padukas** that one sees today are not those installed in 1912. For, sometime later, one Martand, a mad Brahmin living on bounties from Baba broke the **padukas** with a huge stone. He also destroyed the idols in Mahadeo-Parvati temple. Baba was asked whether new **padukas** should be installed in place of the broken once. Baba did not approve of the idea and advised that *anna-shanti* ( अन्नशान्ति ) would suffice. So about two to three hundred people were fed as a part of the **Shanti** ceremony [15].

It makes no difference whether the **padukas** are of Akkal-kot Swami or of Sai Baba. As Sai Baba avers, the two are one and indivisible. The worship of one is the worship also of the other. Their oneness and unity of spirit has been proclaimed by both these sages and it will be well to bow to them both in reverence. Some tales are also told which show the nexus or the close connection between these spiritual giants and are worth noting.

### 1. STORY OF G. N. AMBDEKAR

Gopal Narayan Ambdekar of Pune was a devotee of Sai Baba. He was in Government service in the Excise Department from which he had to retire after ten years' service. He tried to get other suitable employment but without success. Gradually, his fortunes declined and he fell on evil days. Seven years thus



elapsd. He visited Shirdi every year and importuned Baba to improve his condition. Finally, he become desperate and being unable to bear his suffering any longer, the thought of committing suicide took hold of his imagination. He came to Shirdi with his family and stayed there for two months. One night, while sitting on a bullock cart outside Dixitwada, he was so much overcome with melancholia that he proposed ending his life by throwing himself in a well; but Sai Baba, the omniscient, had a plan to prevent his watery grave. A few paces away from where Ambdekar sat was a kiosk of Sagun Meru Naik, a Sai devotee. Sagun came out at the appropriate moment with a biography of Akkalkot Maharaj and asked Ambdekar whether he had read it. Ambdekar took the book in his hand and while turning over its pages, his attention was riveted on a tale of Vamanbuwa Badodekar which mirrored his own condition. [16]

Vamanbuwa Badodekar was a staunch devotee of Akkalkot Swami. He hailed from Wambori, a village seven miles off Ahmednagar. He had, in turn, worked as a school-master, a clerk in the Collector's Office at Dhulia and later in a printing press at Ahmednagar. Being inclined towards religious and scholastic pursuits, he found no pleasure in these jobs and was restless at heart. He often mixed with fakirs, sannyasins and religious mendicants. Once at Poona he was directed by a Brahmin to seek guidance from Akkalkot Maharaj. Vamanbuwa accordingly went to Akkalkot and took refuge in Swami Maharaj. In 1876, Vamanbuwa was suffering from a multitude of ailments and was disgusted with life. Cough, rheumatism, eye-trouble, piles, diarrhoea and a number of other disorders assailed his body and he could get no sleep. At that time he was staying with his family at Baroda. He lost all hopes of survival; but all the same continued with his devotional worship of Akkalkot Swami. He sent letters to Swami, telling him of his condition and praying for relief, but received no reassurance. So in a fit of depression he decided to end his life. Stealthily, one night, he approached the lake Sursagar, entered the waters and was about to drown himself

when Akkalkot Swami appeared to him in person, pulled him out of jaws of death by his hand and slapping him hard, scolded him thus : "Why do you want to end your precious life ? Unless you work out your **karma**, you have no release. Why do you fret ? Your aim should be **Sahaj Samadhi** ( i. e. merging effortlessly with Brahman ) and not cowardly suicide.". He brought him home and blessing him advised him to have patience and hope steadily. Vamanbuwa's condition improved and after a visit to Akkalkot, he was completely cured. [17]

On reading this story of Vamanbuwa Badodekar, Ambdekar recovered his poise and silently praised Sai Baba for His timely help and guidance. Ambdekar's father had been a devotee of Akkalkot Maharaj. Ambdekar resolved henceforth to continue with this devotion. The wheel of fortune slowly turned in Ambdekar's favour; he prospered and his faith in Sai Baba was strengthened. [18]

## 2 STORY OF HARISCHANDRA PITALE

Shri Harischandra Pitale's son was epileptic. Hearing the fame of Sai Baba through Das Ganu's **kirtans** in 1910, Pitale with his family went to Shirdi. Through the grace of Baba, his son's condition improved. Before departing, Pitale came to take leave of Baba, who took out three rupees from his pocket and placing them in Pitale's hand said, "I have given you rupees two before. Place these three along with those two in your shrine of worship and you will be blessed". Pitale accepted the holy gift with reverence but could not understand the import and significance of the blessing until on his return home his aged mother clarified that his deceased father had visited Akkalkot Swami along with him years ago when that Swami had given his father rupees two as a gift. [19]

## 3. THE STORY OF AGNIHOTRI MULE SHASTRI

The following story, as confirmed by Agnihotri Mule Shastri himself, appeared in Shri Sai Leela [20]. Sometime in 1915 Muleshastri



of Nasik once came to Shirdi to see Bapusaheb Buti to request him to allow the use of his property in Panchavati at Nasik for his School of Vedic Studies. After his work was over, Muleshastri made preparations to return to Nasik, but Buti suggested that he should not leave Shirdi without taking leave of Sai Baba. Muleshastri was an orthodox Brahmin and did not desire to be polluted by any contact with the Musjid! Buti assured him that he would ensure that Muleshastri would not be contaminated by anybody's touch in the Musjid. He also agreed to ask for Baba's leave on behalf of Muleshastri. Muleshastri could not object to these arrangements and it was decided to approach Baba next morning. Next day at about 9.00 a. m., Baba, when out on his daily round to Lendi, asked his attendants for "geru" or ochre-coloured robes. Not understanding the meaning of his remark, it was ignored. When the devotees had assembled at the Masjid for arati at noon, Muleshastri stood in a distant corner near the Musjid. As the arati commenced, to Muleshastri's vision, the figure of Sai was transfigured into that of his deceased, guru Gholapshastri. Overpowered with emotion and as if possessed, Muleshastri ran up the steps of the Musjid, caught hold of the feet of Sai Baba and cleansed them with his tears! All those gathered were astonished at the impulsive act of Muleshastri. After the completion of arati when the crowd was dispersing, Muleshastri explained to Solicitor H. S. Dixit the truth of his experience and then the attendants realised the significance of Baba's reference to geru in the morning.

Ramachandra Dhondo Gholap or Baba Gholap, as he was known, was the guru of Muleshastri, (1825-1877) and was a Yajurvedi Deshastha Brahmin by birth. He was a Vedic scholar. His family belonged to Sangamner. His grand father shifted to Nasik. Baba Gholap had his traditional learning under Nathappa Bhanuvanshi, a Vedic Pandit. Baba Gholap's father Dhondobhatt who had abandoned samsar was his son's spiritual guide. In course of time Baba Gholap took sannyasa and assumed the name

of Adwaitendra Saraswati. His place of residence in Panchavati at Nasik was near Kapaleshwar temple [21]. It is said that when Baba Gholap was doing **tapas** on the banks of Godavari, he was favoured with **darshan** by Akkalkot Swami. Subsequently he visited Akkalkot and spent some time serving Swami Maharaj. He brought Swami's **padukas** to Nasik and worshipped them for years until he took **sannyasa** [22].

The foregoing stories clearly establish the existence of enduring spiritual ties that welded Swami Maharaj and Baba into a spiritual union of souls. It is now appropriate to notice a few of their common traits and qualities.

1. Both Swami and Baba were unorthodox in their ways and mingled freely with people of all castes and religions without any discrimination and looked upon them with an equal eye.

2. Neither of them would accept disciples or give formal initiation. Swami once remarked to a Sadhu who sought initiation, "हमकू कायकू सताता है, हम पंतोजीपण नहीं करता । गाँठ के गुरु, चाउके चेले हम करते नहीं । [23] Baba also refused to give **gurumantra** and exclaimed, "गुरुनें न फुंकले माझेंच कान । तुझे मी कैसेन फुंकलं ।" [24] "मी कानाला इसणारा गुरु नव्हे" [25].

3. Asking for **dakshina** was not uncommon for both but Sai Baba was more often asking for **dakshina** in the spiritual interest of the devotees.

4. Both Swami and Baba are known to have taken on themselves the **karmic** suffering of their devotees. Similarly the remedies prescribed by both of them were very unconventional and strange and the wonder of it was they worked !

5. Though they were adepts in **yoga** and possessed the eight major **siddhis**, they performed miracles only sparingly and referred disparagingly to the exhibition of **siddhis** and did not store by them.



6. It is their promise to their earnest devotees that they will ever be with them and help and succour them.

This is not a complete catalogue of their qualities and powers. Only as a matter of observation, some similarities noticeable between these two saints have been stated. Their existence did not end with extinction of their mortal frames, for their power continues to work even after their passing away and they bring solace and reassurance to innumerable lacerated hearts.

Akkalkot Swami passed away on 30th April, 1878. His devotees recently celebrated the 98th anniversary of the event. Akkalkot Swami and Sai Baba, like Dnyaneshwar and Tukaram, are eternal and time cannot obliterate their memory. May their presence continue to guide their devotees.

V. B. Kher

Alka, 14th Road, Khar, Bombay-52

#### NOTES :

1. B. V. Narasimhaswami, Devotees' Experiences of Sri Sai Baba, Part II, All India Sai Samaj, Madras, 3rd Edn, 1965, p. 1.

2. Ganesh Ballal Mulekar, Shri Akkalkot Niwasi Swami Maharaj Yanche Charitra (Marathi), 1956, 3rd Edn. p. 1.

3. Ibid, p. 2.

4. Ibid, pp. 2-3

5. B. V. Narasimhaswami, Devotees' Experiences of Shri Sai Baba, Part I, p.87 at p. 90

6. Shri Sai Leela, 1925, Issue No. 5. p. 363

7. Ganesh Ballal Mulekar, Shri Akkalkot Niwasi Swami Maharaj Yanche Charitra (Marathi), Appendix A, pp. 281-83.

8. Shri Sai Satcharita ( Marathi ), Shri Sai Baba Sansthan, Shirdi, 8th Edn, 1972, Chap V, 40-44.

9. B. V. Narasimhaswami, Devotees' Experiences of Sai Baba, Part II. p. 137 at p. 139.

10. Ibid, p. 15
11. The full name of this devotee was Bhai Krishnaji Alibagkar and he resided in Bombay.
12. G. R. Dabholkar, **Shri Sai Satcharita** (Marathi), Chap. V, 52-61.
13. Shri Sai Leela. Vol. II, Issue No. 1, p. 25  
A translation of the narrative also appears in the English translation of Shri Sai Satcharita by Shri N. V. Gunaji.
14. B. V. Narasimhaswami, Devotees' Experiences of Shri Sai Baba Part III p. 127 at p. 129
15. Ibid, p. 127 at pp. 129-30
16. G. R. Dabholkar, **Shri Sai Satcharita** (Marathi), Chap. XXVI, 114-33.
17. Ganesh Ballal Mulekar, **Shri Akkalkot Niwasi Swami Maharaj Yanche Charitra** (Marathi) pp. 139-40 & 177-78.
18. G. R. Dabholkar, **Shri Sai Satcharita** (Marathi), Chap. XXVI, 134-50
19. Ibid, Chap. XXVI, 57-112
20. Shri Sai Leela, Vol. VIII, Shravan Issue, p. 26 An account of this incident also figures in **Shri Sai Satcharita**, Chap. XII, 20-23 & 85-150.
21. Gopalbuwa Kelkar alias Printinand Swamikumar, **Shri Swami Samarth** (Marathi), Azmol Prakashan, Poona 2, 1st Ed. 1975, pp. 235-36 & 303-04.
22. Ibid pp. 235-36.
23. Ganesh Balal Mulekar, (**Shri Akkalkot Niwasi Swami Maharaj Yanche Charitra** (Marathi), p. 13.
24. G. R. Dabholkar, **Shri Sai Satcharita** (Marathi), Chap. XIX, 69.
25. B. V. Narasimhaswami, Devotees' Experiences of Sri Sai Baba, Part I, p. 18 at p. 28.



## Leukoplakia Reproduced and Cured

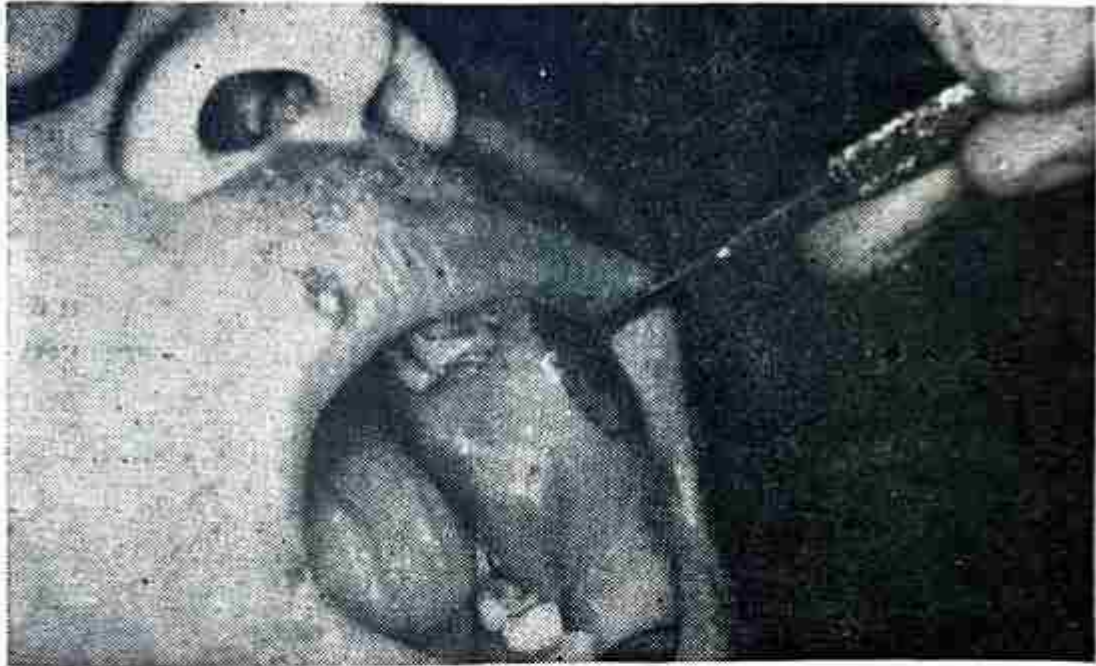
( We have to request our readers to refer to the article by Shri Prabhudas Mehta captioned "Naturopathy etc." published in the issue of this magazine for the month of August 1975 at pages 23 to 32. In that article, while explaining the 'Magnet Theory' Shri Mehta has stated his case as follows:—

"Now let me narrate my own experience. Sometime back, I had lot of toothache and gums trouble. I have removed these pains by applying magnets. Magnet is very good to remove any kind of pain. In case of burns it works like magic, to the extent that burning is immediately removed the moment the magnet is applied and then the healing is quite natural. Magnet also works on wounds and sprains, fresh and old. There are so many uses where magnet can be utilised successfully, but I cannot do so for lack of space.

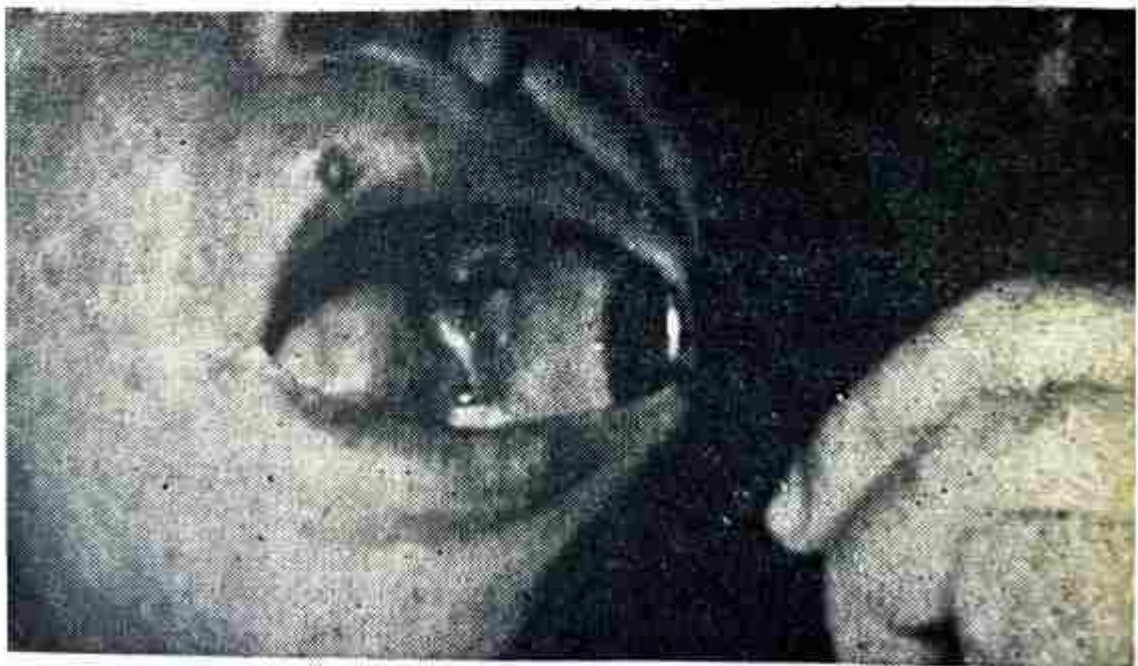
"However, I would like to narrate a very interesting incident that happened to me. About two months back, I happened to go to my dentist. He said that I have Leukoplakia in the mouth. I saw him again after a fortnight, he was surprised that the Leukoplakia had disappeared. He said he should have taken the photograph. I replied that if you wish to have the photograph I can bring it back and then again cure myself of it. Accordingly I started smoking which I had given up for a number of months to bring in Leukoplakia again, and then I went to my dentist who photographed these spots and then I started my cure, to be photographed. This cure was brought about after a fortnight or so. As the pictures are not ready yet, they may be published in the next issue "

As stated in the last paragraph, the photographs of Shri Mehta, showing the ailment and the disappearance thereof are now ready and hence the following article of Shri Mehta is published here.—Editor )

Below is the picture of my left inside cheek being affected by Leukoplakia. This was reprocded for taking a picture.



**LEUKOPLAKIA VISIBLE INSIDE LEFT CHEEK**



**LEUKOPLAKIA CURED**



The second picture is of Leukoplakia cured. I must confess that it has taken me much longer time to cure this time. for the following reasons :

1. My first cure made me over-confident, as a result I continued to smoke, expecting the treatment to prevail over the cause. The cure was very, very slow. Ultimately, I had to give up smoking to bring about speedy cure.

2. For the same reason, I was not regular to take the treatment. Finally, I had to start the regular treatment to bring about speedy cure. And this is the result.

I had employed all the three Therapies but I lay more stress on Magnet Therapy. The Magnet Therapy has wonderful cures to its credit.

3. Sometime back I had to remove infected Mollars. It is quite possible that the infection had remained behind affecting the gums and spreading it to the ears also. Therefore I had to treat the ears and gums before bringing about the cure of Leukoplakia.

The credit of all successes is due to the Mercy of SHRI SAI. I bow to Thee !

**Prabhudas Mehta**

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# SAINT RAMDAS

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

(Continued from June 1976 issue)

We have so far seen the life story of Saint Ramdas in brief. We can now find out in what his greatness lay. In Maharashtra there are a number sects, who have Hinduism as their common religion. Among them, the Warkari sect has got the largest following. This sect has god Vitthal as their principal god of worship. They have no animosity against other Hindu gods, but they consider Pandurang or Vitthal as the supreme god. Saint Ramdas did not advocate and preach the devotion to god Vitthal. He advocated the devotion to his family god Ram. Of course, like the followers of the Warkari sect, he also did not have any hatred or ill-feeling against the other Hindu gods, but he considered Ram to be the supreme god instead of Vitthal. A very good story is told regarding this devotion of Saint Ramdas towards Ram. In his young age, according to the custom of those days, Saint Ramdas was travelling throughout the country in order to pay visits to all the holy places of pilgrimage. On his way he happened to go to Pandharpur. All gods were taken to be alike by Saint Ramdas. He could see nowhere any other god than Ram. So when he saw Vithoba at Pandharpur, he thought that his god Ram had changed to a very great extent and he composed an Abhanga on that occasion. In that abhanga he says, "Oh Ram, why are you standing all alone here? Where is Sita? Where is Hanumant? Where is the Sharayu river?" and so on. Saint Ramdas missed all the paraphernalia that he used to see along with Ram. The devotion to god Ram had so much filled his mind that he used to see Ram everywhere. The story goes that on that occasion, God Vitthal gave darshan to Ramdas in the form of God Ram and suggested



Saint Ramdas that all gods are alike. The different outward forms are artificially created by the human beings.

Though this story is told to record the ardent devotion of Saint Ramdas to god Ram, still we find that he has composed a number of poems and songs in praise of so many other gods. God Vitthal, who has been particularly referred to in the above story, is not an exception. We find that there are a number of compositions of Saint Ramdas dedicated to god Vitthal. Though Saint Ramdas had thus expressed his devotion and honour to God Vitthal, still the followers of God Vitthal, in the Warkari sect do not recognise Saint Ramdas as a Saint. Bhajan is a favourite way of expressing their devotion in the Warkari sect and in one of the bhajans the Warkaries praise their saints as follows :-

निवृत्ति ज्ञानदेव सोपान मुक्ताबाई एकनाथ नामदेव तुकाराम ।

It will be seen that this bhajan includes the names of the staunch supporters of the Warkari sect from Saint Dnyaneshwar upto Tukaram; but it has no reference to Saint Ramdas. The persons, who are advocates and followers of the Warkari sect, often perform Keertans in which they refer to the compositions of Dnyaneshwar, Namdeo, Eknath and Tukaram; but though Saint Ramdas has written so much about devotion to god in general and to other philosophical topics, they all take special care not to refer to any of them during their discourse. Thus though we feel that the persons devoted to god are above envy and hatred, still it is not so. The devotees of particular gods often times despise the devotees of other gods and thus the very purpose of devotion to god is defeated; but this is not understood by many followers of the Warkari sect and hence this differential treatment is given by them to Saint Ramdas.

The next point about the greatness of Saint Ramdas is his patriotism. Visit to holy places of pilgrimage was a custom of the time. Thousands of people therefore used to visit the holy

places all over India and for that purpose they had to travel far and wide. As we have seen in the early life of Ramdas, he travelled for nearly twelve years throughout the length and breadth of India with open eyes. This his travel led him to certain fixed convictions about the social and political conditions in India and he decided to move in a particular direction in order to improve them. The bond of marriage was thought by him to be an obstacle in his way of achieving his goal of a Hindu kingdom and for that purpose he did not get married; but though Saint Ramdas was not fettered by a family life, still was he a lazy fellow? Did he spend his days in smoking 'Ganja' like many other so called Sadhus or Mahants of his time? In order to find out replies to these and such like questions we have to look to the activities of Saint Ramdas. Though he did not accept the responsibility of a family and children, he took on his shoulders the responsibility of the whole nation. He was worried about the bad predicament of the people in this country. He was constantly thinking about the uplift of the Hindu religion. Like Adya Shankaracharya, who turned the tide against the Bauddha religion, Saint Ramdas fought tooth and nail against the spread of Islam in this country. He tried his best to do away with the religious oppression on the Hindus. Dasopant and Krishnadayarnava have tried to teach people how to behave properly in this world and how to become good citizens. Saint Ramdas no doubt tried to create ideal citizens, who would be useful for the uplift of the country; but unlike many other Saints, he was overconscious about the condition of his country and after knowing the low state to which his country was reduced, he took active part in lifting it up and improving it. This active interest in the politics of the country, is a special feature of the life of Saint Ramdas and it was because of this that some people have thought of calling him a political saint.

Though Military or Naval or Air force service is known in modern days as a national duty, still there are special recruitment offices for recruiting people to these services. The



governments of all countries are also canvassing among the people for joining these services. Big posters are displayed at prominent places in every country for inducing people to take up this occupation; but in good old days these things were not known. Some brave and ambitious people no doubt used to become soldiers by occupation and they used to fight for anyone who would give them a salary ! But such mercenary soldiers would not have been able to establish a separate independent Maratha state. Chhatrapati Shiwaji Maharaj, who achieved this great task had also not enough money to give fat salary, swords and horses to his army. Under such circumstances only the persons inspired by patriotism would be ready to sacrifice their life for freeing their motherland from the bondage of Muslims. Saint Ramdas and his disciples through their preaching at the time of Keertans and through the gymnasiums, established at the Maths and Maruti temples, used to inspire people for this noble cause. It was because of their canvassing that Chhatrapati Shiwaji Maharaj never felt a shortage of recruits for his army. From historical records we know that Chhatrapati Shiwaji Maharaj, was a great disciplinarian. His army had to behave with great restraint. Even slight breach of discipline was not tolerated and the person concerned was brought to book. Under such circumstances, it should have been difficult for him to procure recruits for his army; but inspiration given by Saint Ramdas and his disciples must have worked very well on the minds of the young generation and they must be volunteered for war services. It may be recalled that Bahirji Naik, who was the head of the spies of Chhatrapati Shiwaji Maharaj, was originally a disciple of Saint Ramdas. Due to the traditional training that Bahirji Naik got as a disciple of Saint Ramdas, he was prompted to join the rank and file, working under Chhatrapati Shiwaji Maharaj for unfettering the motherland and he slowly rose to the position of the chief of the spy deptt. of Shiwaji Maharaj. This instance shows very clearly the nature of training that Saint Ramdas gave to his disciples.

Though normally the disciples of Saint Ramdas used to move

about the country begging alms and preaching the devotion to god Ram in terms of the poems and other literature of their guru, still at times they cast away their non-violent attitude and they took active part in the happenings around them. We have seen before, that the Kubdi which was used by Saint Ramdas had in it, completely concealed, a dagger, which was meant for use at the time of emergency. Every disciple of Saint Ramdas, had that type of Kubdi with him and there are many instances when the disciples of Saint Ramdas used that dagger either to save a cow from the butcher's knife or to protect a woman from a 'gunda'. This sort of training that was being given to the disciples of Saint Ramdas will clearly indicate his greatness. He was therefore perhaps the only saint in recent years in Maharashtra, who was very much alive to the situation around him and who made an honest effort to face it as well as to mend it as far as possible. Of course this credit goes to Saint Ramdas because we are considering, only the the Saints of Maharashtra. If we look to the gurus of the Sikhs, we will see that they were not only militant but they were themselves warriors and led their followers and made them a martial race.

Another important point noteworthy about Saint Ramdas is his attitude towards ladies. At the time of his marriage he readily responded to the caution (सावधान) given to him by the priest, through benedictory songs, that are usually sung at the time of a marriage, and he ran away from the marriage pendal; but that was only as far as his marital status was concerned. He thought that the marriage would become a stumbling block in the way of his life's mission and this led him to take this action regarding his marriage; but he had great respect for ladies. We know how much he was devoted to his mother and an anecdote in this respect as to how he quickly ran towards his home on knowing the precarious condition of his mother, has already been narrated at length. He had equal respect for the wife of his elder brother. When he was observing penance at Takli, near Nasik, we know



how he took pity on the plight of the young lady who lost her husband and brought him back to life. After settling down at Chafal, Saint Ramdas had an opportunity to observe closely the social life of the families in Maharashtra. He observed that time that the plight of ladies in general and the widows in particular was very bad. Of course, as the political problem of the days viz. the bondage of the motherland, was of greater importance to Saint Ramdas, he concentrated more on that and hence like modern social reformers like Raja Ram Mohan Roy or Dhondo Keshav Karve, who dedicated their life for the emancipation of women, Saint Ramdas did not start a movement for removing injustice to the women; but he applied his mind to individual cases and tried to solve them.

In those days, the women had almost no independent existence. The unmarried women were under the protection of their parents. The married women considered their husband as god and they had to be explicitly obedient to their husbands. They had even no independence of thought. Their thoughts also had to be guided by those of their husbands. In the old age the women were being looked after by their sons. Of course, under such social conditions also we see ladies like Chandbibi and Jijabai showing their ability and leading an outstanding life and keeping their lasting impression on the history of this country; but they were exceptions. As a rule the ladies of those days were meek and not capable of independent thought and action. The married ladies had at least some status in the society. Because of their husband, they could at least assert on certain occasions; but the condition of the widows was simply pitiable. First of all it was thought that because of her bad stars (astrologically) her husband has passed away. Her bad luck was supposed to be the reason of her husband's death. Because of this supposition she was despised by all her near relatives. In some cases some 'goondas' in the village used to seduce them or even rape them. While getting rid of the illegitimate child in the womb, the lady herself used to succumb to the crude medicines that were administered

in such cases. Because Saint Ramdas had observed all these things in the society around him, he decided to accept as his disciples those ladies, who would come to him for shelter and advice. Among the female disciples of Saint Ramdas, we read the names of the following principal disciples viz. Satibai, Akkabai, Venabai, Ambika, Dwarkabai, Manabai, Gangabai, Godabai, Krishnabai, Sakhabai. All these ladies were staunch devotees of Saint Ramdas and god Ram. Some of them were full of initiative and occupied important places at the Chafal Math and Sajjangad. We have already seen how Akkabai used to work and how she managed the work at Sajjangad and Chafal Math for a long period, when utter unrest prevailed in the country. Venabai, another disciple of Saint Ramdas, was also a very learned woman. She was the only female disciple of Saint Ramdas who was granted the permission to perform Keertans. It was the wish of Saint Ramdas that she should take charge of one Math and should run it independently. Though she did not accept this proposal of her guru, still it shows very clearly how much confidence Saint Ramdas had in her capability. She composed books and had her disciples, spread all over India. The other female disciples of Saint Ramdas were also competent and they had their own place in the disciples of this great Saint of Maharashtra. Because Saint Ramdas was unmarried, many of his opponents tried to splash mud on him on account of this acceptance of female disciples. But Saint Ramdas was bent upon carrying out this social reform and hence he did not worry about the criticism of his opponents as his conscience was very clear on this point.

The Samadhi of this great Saint of Maharashtra, who stands by himself and who created a separate sect known as the "Samartha Sect", is on Sajjangad. Those devotees, who have faith in his teachings and his supernatural powers, go to Sajjangad for taking darshan of his Samadhi and it is their experience that even to date, Saint Ramdas comes to their rescue in their nick of time and fulfills all their desires. ★



## Shri Sai Devotees ! Please pay attention here

### Compilation of Directory of Sai Devotees

The devotees of Shri Sai Baba are spread all over the world. It is proposed by the Shirdi Sansthan to compile a Directory of the names and addresses of the devotees, so that it will be easy for all of them to contact each other. As this gigantic work would be completed only with your co-operation, it is requested that all devotees may kindly furnish very early the following information on the address noted below. The information may preferably be typed on a post card. The age of the devotee should not be less than twenty years. One devotee should send only one post card. If there are a number of persons in a family, the name of only the head of the family may be given in the post card and the names of others may be mentioned in the column provided for that purpose. The post card may be addressed to : The Editor, Shri Sai Leela, ( Shri Sai Nath Directory ), Sai Niketan, Dr. Ambedkar Rd. Dadar Bombay-400 014." The information may please be furnished in the following form :-

Name in full ( Surname first ) —

Complete address —

Age —

Telephone No. —

Educational qualifications —

Present service / Occupation —

Other Sai devotees in the family

Date or year of the first visit to Shirdi —

N. B. : The above information may kindly be furnished before 30-7-1976.

# SHRI GURUCHARITRA

By:- Shri S. N. Huddar

(Continued from June 1976 issue)

## CHAPTER 37

### Code of Brahmin's Daily Rites (contd.)

The home should be swept daily and kept clean. The earthen floor should be smeared with cowdung and water. Rangoli (stonepowder) designs should be drawn in the courtyard and before the shrines of worship. A Grihastha should keep a cow, a shaligram (soft black round stone as Vishnu), Gauya and Grihyagni at home.

A Brahmin should perform Sandhya daily and should also worship gods daily. One who does not worship gods is like a beast. In the morning the worship should be done with 16 upchara and in the night, light of ghee (Arati) should be waved before the shrines. Yama punishes those who do not worship gods. The eight places or objects of worship are as follows—The shrine of gods, the Sthandil (earthen elevated construction for fire of sacrifice), the Agni (Fire), the Sun, the water, the heart, the Brahmin and the Sadguru. The Brahmin males should worship gods with Veda mantras, while the females and Shudras should worship with Purana mantras.

Flowers brought from trees in the forest are of medium value. Those purchased are worst. The flowers grown by one self in one's house garden are the best. Flowers eaten by worms and having holes should not be used. Shri Durga should not be offered 'durva' (a kind grass), Kevada should not be offered to Shri Shiva, Tulsi should not be offered to Shri Ganesh and flowers of Dhotra and Rui should not be offered to Shri Vishnu.

Keep the pot of water at the left hand and all the articles of worship at the right hand.



16 upchars of worship should be observed devotedly with panchamrit (mixture of milk, curds, ghee, honey and sugar). Shankh (Conch) should be kept on the left and Ghanta (bell) on the right hand. After bowing to gods, do achman and the Sankalpa (pronunciation of desire of worship mentioning the time, year, ayan, ritu, month, paksh (fortnight, dark or bright,) tithi (particular day of a month), Nakshatra (star), places of various planets on the day and purpose or desire of worship. Then start worshipping Shri Ganesh. Then worship other shrines, after ordinary bath with water, panchamrit, abhishek (pouring water) chanting Purush Sukta, Vishnu Sukta, Shri Sukta, Lakshmi Sukta, Rudra Sukta, Pavaman Sukta, etc. (as per devotion all or particular Sukta or Suktas may be selected for Abhishek.)

After Abhishek, dry the shrines with a piece of cloth and place them at their places and offer clothes, ornaments, Gandha, Halad, Kunkum, flowers or wreaths, tulsi, bel leaves saying, 'give me shelter, protect me.' Withered flowers taken out of the shrines should be touched, to one's head and nose and kept aside to be immersed in the river or rivulet. The bhasma scented sticks be applied to forehead and the tirth (holy water of bath of gods) should be drunk.

For purification of food and wiping off 5 great sins, one should do waishwadeo in the morning and in the evening before meals. Homa in the morning is a sacrifice for god. Bali is given for the ghosts, and Tarpan is the sacrifice for forefathers. At the time of dinner, one should wait for a guest. If a guest comes, give him food. If he is a yati, give him food and water also.

Before taking meals wash your feet, hands and the mouth. If an unknown person dines with you, offer him food at a distance. There should not be distinction of food for persons dining at a time. After four Chitrahutis take five Pranahutis. Observe 'moun' during meals or at least upto Pranahutis. Do not leave things in plate except little for your wife. There should be no noise while taking water or liquid articles. If while dining the lamp goes off,

then stop taking food till the lamp is replaced. While dining do not see and hear the words of females in monthly course. Do not touch each other when dining

If gases pass, if the food contains worms or if there is vomiting, then stop dining. If hair is found, it should be put off and the food should be sprinkled with tirth. If onion and garlic are taken one is deprived of Brahminism. 'Satwic' food increases knowledge, while 'Tamas' food increases ignorance.

While dining, first take liquid articles and then take others. Last 'aposhan' should be half taken and half should be poured down. Wash your mouth with the forefinger. For purification of mouth and fingers, two achmans should be taken.

After dinner, take pan and hear Purana. Evening sandhya -tc. and meals should be taken as in the mid-day. It would be better if articles prepared with milk are taken in the night.

Do the professional work during the day. " Sour Path " should not be chanted after sunset. Before going to bed bow to the God and dedicate all the Karma ( acts ) of the day to him.

Going outside at the fertilisation period of the wife is sinful. During this time of the first four days Parvakal, Mul, Magha and Revati stars should be avoided for sex-act. There should be no sex-act on the Shraddha day and during day time. If these rules are followed, even a Grihastha is a Brahmachari ( i. e. follower of Veda Shashtras in sex-act. ) One should not enjoy with an older female. There should be no feeling of despise, or grief at the time of the sex-act.

The Brahmins who behaved as instructed by Shri Guru attained good "parlok."

## CHAPTER 38

### Four Thousand Fed with Food of 3 Seers only

Some one did Samaradhna (feeding of Brahmins) on every day and Shri Guru was invited with his disciples. Once a poor



Brahmin named Bhaskar, of Kashyap Gotra came there. He also wished to do Samaradhna and offer alms to Shri Guru; but due to poverty he was anxious as to how this could be achieved. He had gathered some flour and rice which he kept in the math. Other Brahmins ridiculed him saying, 'How can you do Samaradhna? Out of whatever rice you have, you cannot give even one particle to each Brahmin,.

Seeing his devotion, Shri Guru asked Bhaskar one day to do Samaradhna. He was glad and even encouraged by Shri Guru's words. He brought ghee and vegetables and prepared the food after bath. All Brahmins thought that they would have to dine at their homes and have ordinary meals that day.

Shri guru asked Bhaskar to invite all the Brahmins for Samaradhna. Bhaskar said that the Brahmins played joke with him. So it would be better if a disciple was sent. As instructed the disciple invited Brahmins to come to Math for Samaradhna.

Shri Guru asked Bhasker to bring the food prepared by him and cover it with Shri Guru's cloth. When this was done, Shri Guru sprinkled holy water from his bowl on the food and said, 'without removing the covering cloth, take out the articles in other pots and serve them to the Brahmins.'

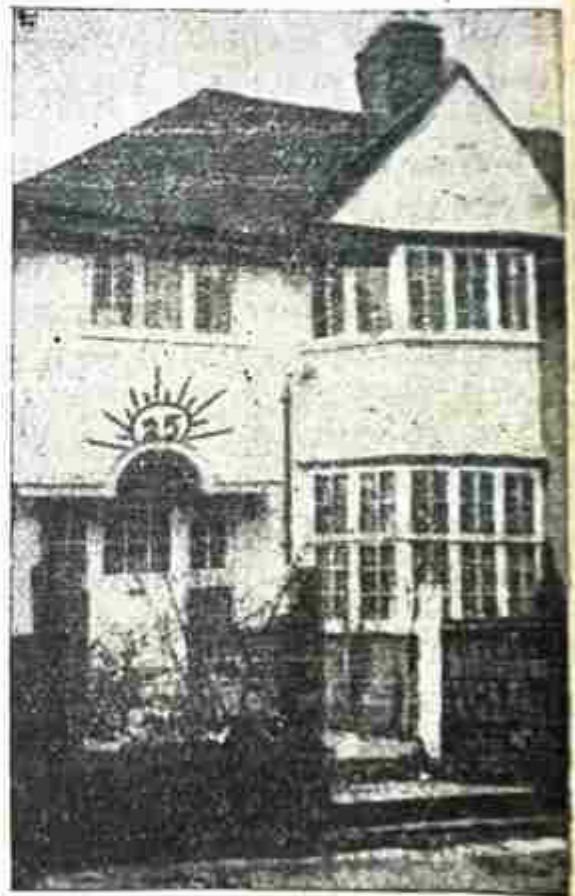
The Brahmins sat for dinner. Food was served to thousands and yet much food was in balance. After the Brahmins, had taken food they were requested to send their wives and children for dinner. After them, all others in Ganagapur were invited for dinner with families. Then Shri guru asked Bhaskar to dine. After his dinner, it was found that all the food originally prepared was still in balance. Shri Guru asked Bhasker to throw the food in the river so that the creatures in the water would also be satisfied.

This was a great miracle. The food sufficient only for three persons was provided to over 4000 persons. Several such incidents have occurred in the life of Shri Guru." (to be continued)

## SHRI SAI HINDU CENTRE, LONDON

[Originally published in Shri Sai Leela (Marathi) for  
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Shri Saibaba is not confined only to our country. He has gone abroad also. Shri Saibaba is perhaps the only Indian Saint who is widely worshipped in advanced countries like England and America. Sai Mandirs have also been erected in these countries. In Great Britain, Saibaba's temple has been erected in the capital itself viz. London. It is located in the Hupe Lane in the Golders Green Area of London. This beautiful temple is known as 'Shri Sai Hindu Centre'. It is known as the first spiritual centre in the continent of Europe. This centre has got its branches at Sidney, Vienna, Brussels, Vancouver, Prague, Hamburg, Honolulu, Paris, Finland, Hongkong, Norway, Singapore, Zurich, Chicago, Los Angeles, New York, San Francisco and some other big cities. This Centre is running their high schools at Bombay, Monghir in the Bihar State, Holland and Tokyo.



Liberal donations have been given to the Sai Hindu Centre by most of the Indians staying in England. But the greater part of the money is donated by the Marathi and Gujarati speaking



people, who are residents of Great Britain. Shri Appasaheb Pant, when he was in London, as the Ambassador of India, used to remain present for most of the cultural programmes that used to be held at the Centre.

Shri Sai Hindu Centre was founded in London on the 29th of July, 1965. 'Service to humanity is the service of God' was the principle of Shri Sai Baba and this Centre also is started with the same aim. The branches of the Centre are also run with the same aim in view. Smt. Ajibai (Grand mother) Vanarase is the founder of the Centre and she is also the President thereof.

Smt. Ajibai Vanarase came to London in 1950. She noticed that the Indians in England do not get Indian style food. The Indians who go there are not all accustomed to European style food and therefore suffer great inconvenience. The people who go there along with their families, are able to make some arrangements for cooking Indian dishes, but the students are hard hit in this respect and in order to tarry over this handicap of the Indian students in London, Smt. Ajibai started an Indian style hotel in London with the cooperation of her husband. Smt. Ajibai really behaves with the new Indian students coming to London like a grandmother. Because of this homely food and treatment given by Smt. Ajibai, it has helped many homesick Indian student to settle in England



**Shri Sai Baba's Statue,  
Sai Hindu Centre, London**

easily. After three years from the starting of the Centre, Smt. Aji bai got a big setback because of the death of her husband, but she did not get disheartened. She has complete devotion and implicit faith in Shri Sai Baba and because of that she continued her work in London and started the aforesaid centre.

Shri Sai Hindu Centre is located in a two storied building. In the hall of the centre, it is possible to accommodate about one thousand people. In one of the halls of the Centre a stately statue of Shri Sai Baba has been installed. It is always decorated with garlands of different fragrant flowers, which have all the rainbow colours. One Sai devotee Shri Abasaheb Panshikar took this statue to London from Bombay. Shri Baba's Silver "Padukas" and imposing portraits can also be seen in this Mandir. There are more than five hundred members of the Centre, only in the city of London. Though the majority of the members are Hindus, still quite a good number of them are Muslims and Christians. Ganapati Festival, Navratra, Vijayadashmi, Dattajayanti, Makar Sankranta, Ramnavmi, Gurupournima, Shri Krishnajayanti, Diwali and such other festivals, which form an integral part of the life of the people in India, are celebrated by the Centre on a grand scale. The Indians in England attend these functions in great numbers and because of that they almost forget their homesickness. The very feeling of remaining in a foreign country is also removed from the minds of the Indians attending these functions.

The worship in the Mandir is conducted on a large scale on every Thursday. The Aarti itself goes on for more than an hour. About 500 to 700 devotees attend this Aarti on every Thursday. Cultural programmes like vocal music and Bhajan are conducted in the Mandir from time to time. Shri Saibaba's sacred "Udhi" is also given to all the devotees in the Mandir. This Mandir has a good reputation in Great Britain. In Wembley, there was a boy who got an attack of Polio due to which it was not possible for him to stand or walk. The treatment given by various experts



was found to be of no avail. Ultimately Shri Dadasaheb Bhagwat gave spiritual treatment to the boy and he was able to walk in a few days. Shri Dadasaheb Bhagwat is a staunch devotee of Shri Sai Baba and he has attained high spiritual level. Because of his accomplishments in the spiritual line, a number of persons always gather together to seek the advice of Shri Bhagwat.

There is a proposal to erect a stately marble temple and a hall in North London. The Indians in Great Britain are working on it. The estimated cost of this proposed Mandir, which is to be erected at Station Road, Henden, is about one lakh dollars. There are more than five thousand Indians in England and if they accept the challenge, it is not difficult for them to amass the required amount for erecting the temple. Shri Sai Baba's blessings are always being showered on the devotees and we may come to know very soon that the Mandir is nearing completion.

Smt. Ajibai is now nearing seventy. Still she is attending the work of the Center with zeal. She spares no pains in order to carry out the work and the functions at the Centre. Shri Pratap Mehta, the son-in-law of Smt. Ajibai, is the present Secretary of the Centre and he toils whole day and night for the upkeep and the uplift of the Centre. Recently the idols of Ram, Laxman and Seeta have been installed in the Centre. Many Sai devotees might be frequently visiting London for business tours. It is hoped that they would visit this Centre on their next round to London. ★

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