

SHRI SAI LEELA



JULY 1977

60 PAISE

SHRI SAI LEELA

JULY 1977

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SHRI SAI LEELA

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Scientists and God

There are college students, today, who speak lightly of "atheism" in the name of "science". Yet to Einstein and Eddington, Sir James Jeans and Sir Oliver Lodge, science was not anti-religious. Nature was to them a witness to the Presence of a "Mathematical Thinker" of the Universe.

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EDITORIAL

Cow

Since the advent of the Mohamedans in India, cow-slaughter started here on a mass scale. As the Mohamedans came to know that the cow was revered and even worshipped by the Hindus as a goddess, they started slaughtering the cow even in the public. Though in some states like Bijapore, the cow-slaughter was not prohibited, still it was not allowed to be done in the public and a story is told about young Shiwaji that once when he was going round in the city of Bijapore, he came across a butcher, who was killing a cow in the public. As according to the rules in force, this act was illegal, young Shiwaji is said to have chopped off the hand of the butcher with his sword. Due to the reverence for the cow, agitation for the banning of the cow-slaughter is being done in this country by the Hindus for a long time. Recently, however, even leaders like Acharya Vinoba Bhave advocated prohibition of the Cow-slaughter and the government passed a bill in this behalf. The place of the cow in the human society and her economic value etc. was recently discussed in a new context and it will not therefore be out of place to examine the use of the cow for the human society at large and for the people of this country.

When the primitive man left his nomadic habits and settled at one place and started agriculture, he must have first realised the importance of the cow in his life. Ploughing of the fields was essentially the most important part in the agriculture and the bullocks were being yoked to the plough for that purpose. Apart from the bullocks that were obtained from the cow, the milk that she gave, built up the health of the children and her dung was found to provide the best possible manure for the fields. The dung also solved the problem of firewood to a certain extent.

The urine of the cow has certain medicinal properties and even the cow dung possesses certain properties that prevent the spread of a particular infectious disease. In Africa it was proved by experience that the thatched huts, which were besmeared with cow-dung paste, were not affected by certain infectious disease, while those that did not use it were found to have been affected by that disease.

The aforesaid usages of the cow are derived by the society during her lifetime; but even after her death, the cow serves the human society. The flesh of the cow serves as manure, the fat is used for commercial purpose. Her bones, hoofs and horns are put to various uses and the hide is used for manufacturing various types of leather goods from bags to footwear. It will thus be seen that there are innumerable uses of the cow and it is perhaps because of this that the cow is called a "kamadhenu" (a cow who fulfills all desires.)

The Hindu religion has a peculiar way of including various practices of social, economic and sanitary importance, in the rules of everyday behaviour. The sages of old realised the extreme importance of the cow in the life of the human society of those days. In order therefore to give complete protection to the cow, they gave her a place among the gods. She was also called "gomata" (mother cow); because her milk was found to be very healthy and nourishing to the children. Gods like Lord Krishna and Shri Datta are closely connected with the cow. Because of the importance of the cow in the field of agriculture, she was once upon a time counted as wealth. During the time of the Mahabharat, the kings used to have as many as ten thousand cows. Thefts of the cows also used to take place on mass scale. In the Mahabharat, the episode of the stealing of the cows of king Virat, has been described at length. The merit due to "godan" (donation of the cow) was also thought to be of a high order. Under such circumstances, it was no wonder that the cow came to have a place of high honour in the minds of the Hindus, because of their high regard for the religion.

Though throughout the world and especially in Australia, America and Europe, the cow-slaughter is very common and the beef is very commonly used as food, still the utility of the cow is fully realised by the people of those countries. In India, we only called her a goddess and worshipped her; but we never thought of rearing her in the proper manner and improving the quality and quantity of milk obtainable from her. In all countries referred to above the buffalo's milk is unknown. The only milk available, is of the cow and it is available in plenty. Thirty and forty litres of milk of a cow, is thought to be an impossibility in this country; because here the cows hardly give two or three litres of milk. Proper care is therefore required to be taken to rear the cows in this country and to bring them up in such a manner that they will fulfill the needs of the society. Because the cow is thus considered to be only an animal of human utility by the people of the above countries they do not have any emotional feeling about her. They are therefore least worried to slaughter her when her utility ends. The people in India, who speak in favour of cow-slaughter often argue from the utility point of view; but here also we have to consider the treatment that we give to other domestic pets like the horse, dog or cat. When they become old, we never kill them on grounds of utility. The cow, which has more utility than the aforesaid pets, naturally needs to be treated with more sympathy than them and given a protection even when her utility ends. If the question of utility alone is to be considered, then it can be stretched to any length and a number of human beings also will be found to be a burden on the society, they having no utility and will perhaps have to be executed.

Some people are arguing in favour of cow-slaughter from the point of view of supply of fodder and grass to the cattle and supply of food to the human race. The argument of these people is that if the cow-slaughter is banned, the cattle will go on multiplying without limit and then it will be difficult to supply grass and fodder to these cattle. Similarly they argue that the

human race is multiplying without limit and the capacity of the world to produce food-grains is not increasing in that proportion. Hence if the consumption of beef is not allowed by prohibiting cow-slaughter, the human beings will feel acute shortage of food and therefore cow-slaughter should not be banned. Both the aforesaid arguments are not quite sound. Recently the loop has been successfully used in the case of cows and hence in future it will be possible to check their unlimited growth. Secondly there are yet vast tracts of land lying unused on this earth. If the human beings therefore make adequate efforts to bring the unused land under cultivation, there will be enough food and grass for the human beings and the cattle respectively. There is a general feeling in the public mind that when God produces a mouth, He also makes adequate arrangement to feed it.

It is quite a well-known fact that the cow is more active than the buffalo. The calf of a cow stands up at its birth, while the calf of a buffalo takes about two or three days to act in that way. The cow is also cleaner than the buffalo. The milk of an animal generates the same qualities, that it has, in the human beings who consume it. The milk of the buffalo therefore tends to generate sluggishness in the human beings, while the milk of the cow makes people alert and intelligent. The consumption of the cow's milk is therefore required to be encouraged from this point of view.

It will thus be seen that the conditions in this country and in other countries are different. The outlook of the people of this country towards the cow is quite emotional. Banning of the cow-slaughter in India is therefore quite essential under the conditions prevailing in this country. The government has therefore done a right thing in passing a bill prohibiting the cow-slaughter. However it should be seen that the law is enforced properly. Otherwise it will remain only in the book. The people at large will go on flouting it and the cow will never get the advantage of the protection given to her. ★

THE SCIENCE OF RELIGION

By : Swami Chinmayananda

Fall in Yoga - - A Tragedy ?

In spite of all the elaborate explanations, here comes another legitimate question from the sceptic Arjuna, who will not accept a scheme that is not entirely fool-proof. With no mental reservations and with no inhibitions, Arjuna expresses his doubt to Lord Krishna, (VI-37) "Even though full of **sraddha**, a seeker, in his inability to control himself, with his mind straying away from Yoga, O Krishna, to what end does he come when he fails to gain the final goal of meditation?"

Sraddha is a word that cannot be truly translated into English. It is not merely "faith" or "belief", but it is "faith built upon understanding", a "belief rooted in a full intellectual appreciation". Intellectually it is a trusting assent to doctrines not substantiated by immediately available direct factual evidence. Faith implies a resolute and courageous act of will.

Thus, even though a seeker has understood the logic of meditation and has full unswerving "faith" in the path, he may "fall" from his meditative equipoise due to the mind's wild and riotous nature, (योगाच्चलित मानसः). And this will wash away the entire efforts he has put forth through long years.

As meditation intensifies, subtler **Vasanas** express themselves, and if the meditator is not extremely careful, he may be dragged down by the inordinate force of surging passions and lusts. If this happens, what will be his destiny? Fallen from the Yoga-of-meditation (अप्राप्त्य योग संसिद्धिम्), will he not perish?

Feeling that he has not quite well expressed his doubt, Arjuna again asks, (VI-38) "Does he not, fallen from both,

perish, without any support, like a rent cloud, deluded in the path of Truth (Brahman)?" By this falling from the summit of meditative poise into anxieties and agitations of the mind, will he not lose all that he has gained so far, through his patient and laborious efforts?

A summer cloud, wafted about by the whims of the passing winds, disintegrates and disappears in the sky without fulfilling itself in rain. Similarly, like a rent cloud, (छिन्नायमिष), will he not be completely spent, unable to persist in his spiritual efforts?

Such a meditator's life then becomes a suicidal existence in strife, producing no results at all. Fallen from meditation (Yoga), his life must become a tearful tragedy. He must "fall from both" (उभयविभ्रष्ट) - - - meaning his life becomes a desert : neither does he know the simple joys of the sense-world, nor does he gain the Bliss of Perfection. His life becomes a waste. He becomes a mere wash-out.

Into such a risky, speculative field of endeavour an intelligent man must necessarily hesitate to enter. Hence Arjuna's question.

Are not the efforts at meditation a sheer waste of energy, spent on a very speculative field of human endeavour? When the results are so very doubtful who can, with all enthusiasm, enter this vocation in life? Yoga seems too risky; extremely improbable.

Arjuna concludes, (VI-39) "This is my doubt. O Krishna and you must dispell it completely. For there is none who can do it save you." A sincere seeker when he is initiated into the glories of spiritual life cannot but reset his entire thinking equipment. His vision starts expanding and he discovers new dimensions to life's possibilities. So he sets out to find ways and means to conquer these new dimensions of consciousness in himself. He questions, argues, enquires, probes - - - in order to gather more and more informations which may throw a greater light upon the Path-of-Realisation.

When such eager questions gush out, he is impatient with his own ignorance and implores his teacher for guidance. The student in Arjuna has, by now, discovered his faith in the teacher, Krishna. So he insists, "there is none who can dispel my doubt save you" (त्वदन्यः संशयस्यास्य छेना न ह्युपयते).

One thing : for the first time Arjuna must have heard from Krishna a fresh voice of reason and logic in religion, a vibrant clarity of expression in speaking of spiritual ideas. This makes him fully convinced that Krishna alone can really explain things to his utter satisfaction.

Secondly, Lord Krishna is always expressing himself as the Self in all, as the very Consciousness in the universe. Consciousness is the one light behind all intellects everywhere. As such, It is the only factor that illumines all doubts and all wisdom everywhere. There cannot be any doubts that He does not know; no wisdom of which He is not aware. Therefore, "O Lord! There is none who can clear my doubts as you can".

"This doubt of mine, you must, O Krishna, completely dispel" (एतन्मे संशयं कृष्ण छेत्तुमर्हस्यशेषतः). The silent pang of having a deep spiritual doubt in a seeker is clearly echoed in the utter sense of urgency in Arjuna's words.

Lord Krishna, satisfied with the genuineness of Arjuna's eagerness, in the few closing verses of this chapter elaborately expounds a theory, with a wealth of facts, and Arjuna feels relieved and sustained. This is one of the most rich and elaborate discourses in the Bhagawat Geeta.

Paths of Seekers After Death

Krishna, before launching into exhaustive explanations consoles the bewildered mind of the seeker, and says, (VI-40) "Surely, O Partha, there is no destruction for him either here or hereafter for the doer of good, O my son, never comes to grief."

One who is pursuing the path of righteousness by living a path of self-control, evenly expressing the noble sentiments of love and charity cannot ever be destroyed, either here in this world, or in the hereafter, meaning, after death. By living the nobler values of life, the texture of his emotions and thoughts changes. This evolution may not provide any immediate reward, here and now, but it is never lost. Good actions are like seeds that await favourable conditions for germination. These new **vasanas** will express to reward, at the right moment, in an appropriate environment.

The Lord here asserts a universal truth: "The doer of good, O my son, never comes to grief" (न हि कल्याणकृत्काश्चद्दुर्गतिं तात गच्छति). This is one of the most powerful and optimistic statements in the Bhagawat Geeta. It has the force of a commandment. It forgives our entire past if we choose to live a life of goodness. Whatever kind of dire sinners we might have been, once we decide to live a nobler life, we start climbing up from our bottomless fall.

The theory behind this assertion is scientific and logical. Our past expresses truly and irrevocably in our present. At present, we are the products of our past. The future is not merely the past extended. It is the past **modified** in the present. Thus, even if we have an accumulation of wrong tendencies (**vasanas**), due to wrong thoughts and actions of the past, we can turn their course, change their texture, modify them, rebuild them.

The present is an inevitable product of the total past. Therefore, if a Yogi dies before reaching the Highest, what will happen to him? He can only be a product of his past. The good he has done cannot run to waste. The texture and quality of his future will be determined by the nature of the residual **vasanas** in him at that time.

So Krishna declares, (VI-41) "Having attained the "worlds" of the good and dwelling there for long years, one who has fallen from Yoga is reborn in the home of the pure and the

prosperous." The meditator (Yogi) was not able to reach the perfect hush of the mind because his mind had run into sense-objects, driven by the force of sensuous **vasanas**. Naturally, therefore, after his death, at this critical juncture, his subtle body (mind-intellect), cannot move except to fields where it can experience such sensuous contacts. "World" means "fields-of-experiences". Just as in dreams, the mind, driven by the force of the suppressions in us, takes us to experiences good or bad, so too, the mind-intellect equipment of a fallen Yogi (योग भ्रष्टः), moves to worlds of supreme pleasures (heavens) (पुण्यकृतां लोकान्) and having experienced (उदित्वा), his pleasures for long years (शाश्वतीः समः), he is reborn (अभिजायते), in the home of pure and prosperous parents (शुचीनां श्रीमतां गेहे). Meaning, when he returns to take up a body, he will do so in an eminently appropriate environment where he can continue his Yoga from the point where he was disturbed by death.

This is one type. Here the newborn has yet some sensuous **vasanas** in his mental composition which he can exhaust in the house of the prosperous (श्रीमतां गेहे). Now supposing in the long days of his sojourn in "worlds of pleasures" he had exhausted all his **vasanas** for sense-pleasures, then what happens to such a personality?

Lord Krishna declares the alternative, and expounds (VI-42) **"Or else he gets born in the family of a wise-Yogi; such a birth is indeed, very rarely observed in this world."** The "fallen" - Yogi could not have fallen but for the **vasanas** urging the mind to run amuck among the sense-objects. Therefore the subtle-body moves to the worlds of pleasures and returns. If the individual mind has no sense-**vasanas** at all, but is full of spiritual thirsts, then prompted by them, it has to find the most conducive environment for it to express itself fully. Thus, "he is born into the family of a wise-Yogi" (योगिनामेव कुले भवति धीमतां). As the brilliant son of an erudite scholar, who is practising regular

meditation, the boy, from his early childhood starts his spiritual pursuits with spectacular progress, and within a very short time attains Perfection. "But", adds Krishna thoughtfully, "such births are very rare in this world" (एतत् हि दुर्लभतरं लोके जन्म यदीदृशम्). Such born-Yogis are few -- a Christ, a Buddha, a Suka-Brahma, a Sankara -- these are indeed rare.

In short, efforts put forth on the spiritual path, and in meditation, are never lost. A sincere seeker, striving honestly can never come to harm (न हि कल्याणकृत्कश्चिद्दुर्गतिं तात गच्छति). Immediate rewards may not be apparent; spectacular progress may not be clearly registered. Yet, regular and sincere meditation, slowly and surely, revolutionises the depths in us. Its subtle effects are permanent and rewards sure to follow. Some receive them quickly, others slowly. But none is lost "like a rent cloud" (काञ्चनोभय विभ्रष्टश्चिन्ना भ्रमिव नश्यति), as Arjuna doubted and feared.

To the Hindu, death is another incident in life. Just as childhood dies and youth is born, or just as youth dies and old age is born, there is a continuity in the logic of existence even after death.

This idea of reincarnation is veiled in some scriptures, sometimes only suggestive in the words. In Hinduism, it has been exhaustively discussed, and certain definite conclusions have been arrived at. Without this law of reincarnation the different types of people in the world are not explicable. Life is a continuous flow from the past into the present, and it marches out to live and grow in the future. In this flood-of-time, when future becomes present, and dashes over us to merge with the past, in this continuous sense of time, death of the body is but an insignificant happening. The subtle-body continues its story of experiences faithfully following the inexorable Law of Continuity. No seeker need worry about rewards for his good actions. ★

(Courtesy : Geeta Office, Powai)

SHRI GAJANAN MAHARAJ

By:- Shri S. N. Huddar

(Continued from June 1977 issue)

CHAPTER 5

Shri Gajanan Maharaj Visits Pimpalgaon

When Shri Maharaj was staying in Shegaon, several people came from distant places to see him and to get their problems solved. In order to avoid this botheration he roamed in the forest. He went and stayed anywhere outside Shegaon for months.

Once he went to Pimpalgaon and sat in Padmasan, in meditation, in a Shiva mandir. The cowherds while returning with cattle, saw Maharaj in meditation and were astonished. They sat before him; but neither he opened his eyes nor he spoke a word.

Some thought that he was tired, others felt that he might be hungry and so they offered him bread. One doubted that he was dead, but he was sitting and his body was warm. Some suspected him to be a ghost. But it is believed that ghost does not come to a Shiva mandir. Some expressed that he might be a Yogi and Sadhu and that it was their fortune that they could see him. They therefore worshipped him with flowers and leaves after washing his feet. They offered him bread and onion for dinner and sat before him singing religious songs. At sunset, they returned to their houses and informed the people about the Sadhu sitting in meditation in the temple.

Next day the villagers came with the cowherds and saw the Saint still sitting in the Shiva mandir in meditation and the bread offered to him was untouched. They then realised that he was

a Yogi and thought of taking him to their village. They said "When he awakes from meditation, he will speak. Jallunder was in meditation for 12 years".

They brought a palakhi (palanquin), seated the Yogi in it and brought him in procession with musical instruments. Tulsi leaves, flowers and pink powder (Gulal) were showered on him. He was placed in the Hanuman mandir and people sat there singing religious songs. Even that day he did not come to senses. On the third day the people decided to observe fast and to sing religious songs before the Yogi. After this, the Yogi opened his eyes and the people were delighted. They offered him plates of delicious food articles and sweets. The Yogi took a little from the articles offered to him. The news spread and the people from distant places came to see the Yogi.

The people of Pimpalgaon came to Shegaon on Tuesday, the bazar day. They said "They had a Yogi saint in their village. They will not let him go anywhere from Pimpalgaon".

When Bankatlal heard this, he hastened to Pimpalgaon in his bullock cart with his wife. He was delighted to see Shri Gajanan Maharaj. He bowed to him and said "Maharaj you left my house saying that you are returning soon. A fortnight has passed since then. My home is lonely and gloomy without your holiness and the people of Shegaon are eager to see you. Those who came to see you daily are observing fast. Please come with me. Do not snatch away a child from its mother. If you do not come, I shall prefer death. Will you not fulfil my desire"?

Bankatlal told the people of Pimpalgaon, "Shri Maharaj is not going far away from this place, you can come there whenever you wish to see him. Let this precious treasure be at one place in Shegaon". As Bankatlal was the money lender of the people of Pimpalgaon, nobody could dare to oppose him. Shri Maharaj was seated in the bullock cart and was brought to Shegaon.

Shri Maharaj said to Bankatlal "This is not good for a money-lender to take away anyone's property. I am afraid to come to you, as you have locked up mother Lakshmi, Goddess of wealth and the wife of Mahavishnu. How will you care for me an ordinary human being? So I ran away". Bankatlal smiled and said "Goddess Lakshmi is not afraid of my locks. She stayed at mine because of you. I do not care for wealth in your presence. You are whole and sole to me. My house is not mine, but it is yours. How can a servant prevent the master to enter his home? You may live in Shegaon anywhere you like and guide the people. Kindly do not forget us".

Bhaskar Patil Becomes a Devotee

After some days Shri Maharaj started for Adgaon. It was the month of Vaishakh (May) and the sun was shining very hot, water had become scarce. At midday Maharaj reached the border of Akoli, where Bhaskar was working in his field. He had brought bread and an earthen jug of water on his head from home two miles away. Shri Maharaj was perspiring and his mouth had become dry due to thirst. He came to Bhaskar and asked for water to drink. He said "It is virtuous to give water to the thirsty. That is why rich men raise huts by the side of roads to offer drinking water to the passers by".

Bhaskar said "You are a naked dullard. It is not virtuous to give water to persons like you. It is fair to speak of virtue in case of orphans, lame, blind persons and social workers. It is not virtuous to give water to a dullard like you. One does not fondle a serpent in kindness or does not allow a thief to enter into one's house. You are strong and stout. You should not expect me to give you the water which I have brought from a place two miles distant with so much trouble. Idlers like you are spread all over the country and so we are unfortunate. You should go away. I shall not give you water for nothing".

Shri Maharaj smiled, went to a well nearby and sat there. Bhaskar said to him, "Oh! Mad chap, the well is dry for so many years, and you will not get water within two miles". Shri Maharaj said "What you say is true. Still I shall try for it, as clever persons like you are harrassed for want of water. How should I sit quiet? If one tries for the good of the society, God helps him".

Shri Maharaj peeped into the well. There was not a drop of water in it. He shut his eyes and prayed "Oh God, this Akoli is harrassed due to want of water. Human efforts have been futile. Hence I pray the Goddess, Mother of Universe, to fill this well with water. You have been kind to protect the kitten in the potter's oven, you appeared in a pillar to keep the word of your devotee Pralhad. O God of fire, you devoured 12 villages in Gokul. O Murari, You became a harijan for Damajipant, you protected the cattle of Chokha and birds of Mali. You offered an ocean of milk to Upamanyu. You created water for Namdeo in the desert of Marwar. So kindly give water to this well also". A spring of water immediately sprouted in the well and it was in no time filled by clear water to its brim. Shri Maharaj took out water by his own hands and satisfied his thirst.

Bhaskar was seeing all this from a distance. He was wonderstruck. He ran to the well and lay prostrate before Shri Maharaj and said "I abused you like anything. You are God in human form. Kindly forgive me for my silliness. Though the milkwomen abused Chakrapani Shrikrishna, he was not enraged. I was deceived by your outward appearance. Showing this miracle, you have opened my eyes and proved your godliness. Now I shall not leave your feet, as the child does not leave its mother. Family life is an illusion. Do not keep me away from you now".

Shri Maharaj said to Bhaskar, "Do not be sad. You need not bring earthen jug of water hereafter on head from 2 miles

distance. This well is filled with water for you people. You will have no scarcity of water now. Do not leave your family. You can now have a good garden also”.

Bhaskar said ‘Kindly do not allure me with presents! My resolution well was dry, your miracle fire has broken the rock and spring of devotion has been created. I shall now nourish the garden of devotion fearlessly by motherly favour of your goodself. I shall plant trees having fruits of morality and flowers of virtue. Let there be no love for the perishable things as bullocks, houses, farms etc.’

What a great change was seen in Bhaskar’s outlook due to the company of a saint even for a short time. Darshan of a true saint is most valuable as compared to all other means.

The news that the dry well of Akoli was filled with water by a saint, spread like air and flocks of people came to see the saint and the well. Where there is honey, the bees gather there, where there is sugar, ants run to that place. People humbly bowed to him and drank the sweet water of the well and cheered Shri Maharaj.

Instead of going to Adgaon, Maharaj then returned to Shegaon with Bhaskar.

(to be continued)



Is/Was Shirdi Sai Baba An Avathar?

The answer is YES. Being not sure as to the use of the word IS or WAS in the above "TITLE", I have used both.

It is a matter of great loss to non Gujarati and Marathi knowing Bhaktas to have been deprived of reading/knowing verses 139 to 142 of Chapter 43 of Marathi Sai Sat Charita (page 600), as the same have been missed in Hindi, English and all South Indian Languages' translations.

Some 10/12 years ago, I read in a book written by Non-Marathi knowing Bhakta that Shirdi Sai Baba had told His late Bhakta Haribhau S. Dixit that HE will be born after eight years. He added that this was mis-understood by Shri Dixit as "I will appear as a lad of eight". I accepted this version, having read Sai Sat Charita in English only. Then, in June 1976 Marathi issue of Sai Leela, Bhakta Ganpat Govind Samant, regular reader of Marathi Sai Sat Charita, gave the same view in his article titled "Trimurti Shri Sai".

As Shri Sai would wish, in English Issue of June 1976, a question from Shri Bhakta Amar Nath of Pathankot, was published asking and seeking where in Marathi Sai Sat Charita, the above point is mentioned. In reply Shri M. M. Amingad of Gulunche replied that it is clearly mentioned in the Preface (page 2) to Marathi Sai Sat Charita, written by Shri Dixit himself.

With a view to seek full details, this humble devotee was helped by Bhakta Shri V. B. Kher of Bombay, who kindly gave the aforesaid verses in Marathi and Gujarati. Original Marathi Verses 139-142 (Chapter-43) are as under:-

आठां वव्रांन्ना बाळ जनीं । प्रकट होईन मी मागुनेनी । ऐंम महाराज भक्तां
लागुनी । आहेति सांगुनी राहिले ॥ १३९ ॥ आहे ही मताचा वाणी । वृथा मानूं

नये कोणी । कृष्णावतारी चक्रपाणी । केली करणी ऐसीच ॥ १४० ॥ आठ वर्षांची
सुंदर कांति । चतुर्भुज आयुधें हातीं । देवकी पुढें वंदीशाळेप्रति । कृष्णमूर्ति
प्रकटली ॥ १४१ ॥ तेथें कारण भूभारहरण । येथें दीनभक्तोद्धारण । तरी किमर्थ
शंकाजनन । अतर्क्य विंदान संतांचें ॥ १४२ ॥

English Translation, so ably done by Shri V. B. Kher is as under:-

“139- It is the promise of the Maharaj to HIS devotees that HE will appear as a lad of eight, in time to come.

140- This is the word of a saint and hence it will not be regarded as futile by anybody; for in Krishna Avtar, Chakrapani performed this very deed.

141- Bright complexioned four armed, eight year old Krishna, weilding the weapons, appeared before Devki in prison.

142- For lightening the burden of earth, for uplift of the devotees, who had taken refuge in HIM; then where is the room for doubt? Inscrutable are the ways of saints.”

All through HIS earthly life, Baba never claimed avtarhood or even saintship. He used to say always and often “Faquir (Allah) does not agree”; “I will try to speak and persuade the Faquir”; “Allah Malik Hai” “Allah Achha Karega” and many other things in the same vein. But in the Verses, under discussion, HE gave HIMSELF away during about the end of HIS earthly life.

HIS giving simile of Chakrapani is in itself enough to prove my “YES” reply above. To allay fears of Devki about her newly born son Krishna being killed by Kansa, HE took the form of short lived Avtar of Chakrapani and gave assurance (as later HE told Arjuna), as in Verse 142 above.

Baba never spoke untruth. Many Bhaktas correctly refer to HIM as Kaliyuga Avtar. HE used to say often “Here everything is in Cash i. e. Truth”. As such, there cannot be any doubt

about HIS being an Avtar, in view of what HE told Shri Dixit. Such clear words can be uttered ONLY BY AN AVTAR.

Some Bhaktas may rightly say why Baba mentioned about Krishna and not Rama. Today's mankind's condition is like at the time of Mahabharata. Man has created Incendiary Bombs, Hydrogen Bombs, Atom Bombs, Unmanned missiles, reached Moon, is able to create artificial rain, aeroplanes that can carry hundreds of persons, Test Tube babies, means to know sex of un-born children, Televisions, Tape recorders, submarines, photographing from distances of thousands of miles, insemination without human intercourse, preservation of human white fluid (Bindu), etc etc and is still progressing further.

All these scientific devices were there at the time of Mahabharata but were only known by different names like "Baans". Armies had come from Chandralok and "Patal" (presumably America, where still there are people known as Red Indians). Therefore an Avtar like Lord Krishna is required in such an age. Lord Krishna was known as 18 "Kala Sampuran" (Master of 18 Arts) and Lord Rama was said to be 16 "Kala Sampuran". Krishna used Politics, like when HE said during the Mahabharata War "Ashwathama is killed". Ashwathama was the name of a famous elephant as well as that of the son of Kouravas' Commander. In fact the elephant of that name was killed but the soldiers took it to be the death of the Commander and fled. The day was saved for the Pandavas. Lord Rama never adopted any such "Kala".

I feel, I have dealt with the subject fully and clearly according to my limited and shallow knowledge. I humbly request the Editors and Bhaktas to comment on the subject for the benefit of all.

Bow to Shri Sai Baba! Peace be to all!



V. B. Nandwani

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SAINT GADGEMAHARAJ

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

(Continued from June '77 issue)

Though the fairs at places like Rinamochan, Pincher Mahor and other adjacent villages became an annual affair for Shri Gadgemaharaj, still it was after all a seasonal work. For nearly eight to nine months of the year, Maharaj had still no definite place of activity. He therefore continued his rounds in the villages in order to acquaint himself with the condition of the people and their needs in order to find out and decide his line of action, by which he would help the people to improve their condition.

While roaming about, he would come across a group of people sitting together and taking lunch. Maharaj would then approach the group, go near them and stand near them as much as possible. It is the custom of the village people to offer food to anyone who would happen to be near when they are taking food. Thinking Maharaj to be a beggar, some one from the group would offer to him half a bread, Shri Maharaj used to say thereafter that he was very hungry and that half a bread would not be enough for him. He would then request for one bread. The mendicants in this country are supposed to go away after taking what was given to them and not to ask for any more. The group would therefore get upset and would start abusing Maharaj. At this stage Maharaj used to walk away from the place even without collecting the half bread, which was offered to him.

Sometimes while walking on the road, he would see a bullockcart going by the road. He would then follow the cart very closely. The cartman would naturally ask Maharaj as to his destination. He would say, "I am going to the same village, where you are going. Will you please allow me to ride in the

cart along with you". The cartman would then take pity and think to himself that if Maharaj is taken into the cart he would get protection from the blazing sun and hence would permit him to accompany him. Shri Maharaj would then tell the cartman, "If I come there along with you, the bullocks, will have to shoulder very heavy load. If however you would come down, then I would go up so that the poor bullocks will not be overloaded". Such talk would naturally upset the cartman and being enraged he would start abusing Maharaj at the top of his voice. Seeing the wrath of the cartman, Shri Maharaj would then go back and start walking in the opposite direction.

Sometimes during the monsoon season, a farmer would be seen ploughing his field. It is a general practice among these farmers that the wife of the farmer goes to the field along with the lunch of the farmer, working in the field. Shri Maharaj would naturally expect the wife of the farmer to come to the field with the lunch. When he would meet such a lady going to the field, with the basket containing the food on her head, he would accost her, "O lady! where are you going?" The lady would naturally say that she was going to the field with the food for her husband. Shri Maharaj would then tell the lady that he had no food for the last two days and would then request the lady to give him the food which was in her basket. On listening to this request the lady would naturally say, "If I give this food to you, what will my husband eat? He will have to work in the field the whole day without food". To these words of the lady, Shri Maharaj would reply, "What of that? The same bread cannot be eaten by two persons. If you would give me the bread your husband may remain without food". This reply would naturally annoy the lady and she would start abusing Maharaj, who would then recede from the scene and go further on his way.

Once he met a person, who was going to the town with a bundle of firewood on his head. On meeting him, Shri Maharaj said, "Will you please give me a little firewood?" The person

looked at Maharaj with surprise and said, "For what do you need the firewood? What will you do with it?" On getting a reply that the firewood was needed for cooking the food, the vendor asked as to where the food was to be cooked. The reply from Shri Maharaj was, "in my dhoti". The firewood vendor got enraged at this answer and started abusing Shri Maharaj, who then started going away from the scene.

Once he went to a house at noon time and asked for bread. When some pieces of stale bread were offered, he asked for two loaves of bread. The lady in the house replied that so much bread was not available. On hearing this reply, Shri Maharaj would say, "If no bread is now remaining, you may give me Sevai. I like them very much. If that also is not there then you must be having "Gur" in your house. You can give me a seer or two of "Gur" to eat. I will satisfy my hunger with that "Gur". The result of such begging was as usual the shower of abuses and hot words. Maharaj however would very soon retreat from the site and start for the next village, without taking anything to eat from the house.

By today much water has flown down the Ganga and other rivers of India. The Government of India has become aware that untouchability is a stigma on the human race and laws enforcing the removal of untouchability have been passed. The so-called untouchables are no more in that class as far as law is concerned. They have also been given special facilities in Government and semi-government services; but in spite of all these measures on the Government level, we often times read in the newspapers that the harijans have been burnt alive or are killed or thrashed. There are still separate wells in many villages for the touchables and the untouchables. If any harijan goes and tries to get water from the well, meant for the so called upper classes, he will be thrashed and would not be allowed to draw water from it. If such conditions still exist today in some Indian villages, what to talk about the days nearly round about seventy-

five years before (i. e. 1900 A. D. or so)? The Harijans were completely down-trodden people in those days and they were forced to live at the mercy of the so-called upper classes. Shri Maharaj wanted to uproot this ill-treatment to the Harijans and hence when he would come across a well by the roadside, he would first of all get into the well, have a good drink of water from that well and then ask the people round about "Where is the well for Mahars in this village?" This question suggested that he was a Mahar and naturally the people filling the water on the well and the owner of the well thought that one Mahar has come and touched the water of the well, where he should not go. According to their customs in those days, they would shout and say that the water of their well has been polluted by the touch of a Mahar. They then would abuse Shri Maharaj and sometimes even come to blows; but Shri Maharaj would say that he has not polluted the water, he has only drunk a little water out of the well. This would enrage the onlookers further. When the things would reach to such a climax, Shri Maharaj knew that it was the time for him to recede from the scene and he would then proceed further to the next village.

Once Shri Maharaj went to a village, where the Puranik was expounding Puran in a temple. The usual time for the Puran was round about 5-30 P. M. in the evening. The Puranik (i. e. the person who gives a talk on some portion of a Puran) was very eloquent and he was fully engrossed in his work. The audience were also listening to the talk quite attentively. There was perfect harmony between the two. At this juncture, Shri Maharaj appeared on the scene and requested the Puranik to give him bread. The Puranik did not pay attention to the requests and continued his talk; but Shri Maharaj also continued his solicitations. This disturbed the Puran and the attention of the listeners was also distracted. The Puranikbuwa then asked Shri Maharaj, "Who are you and what do you want?"

Shri Maharaj replied, "I am a man and I want bread to eat, as I am very hungry".

The Puranik then said, "Yes, you appear to be like a human being; but you really are not one. You are a beast. Don't you see that the Puran is in progress and it is a sin to disturb the chanting of the name of god?"

"Is it written anywhere in the Puranas that bread should not be given to a hungry person if he comes and asks for it, when the Puran is in progress? Will you be able to show me such an order of the Puranas?" asked Shri Maharaj. On this question the Puranikbuwa would say that Shri Maharaj, who was asking for bread at the time of the Puran, was really a foolish person and would say catagorically that there was no bread in the temple and that Shri Maharaj should go away immediately. Maharaj would then request the Puranikbuwa, "If you have no bread, then you may send somebody to get it for me, I am very hungry and need bread very urgently".

This upset the Puranikbuwa further and he asked, "Are you so big a sage, who is asking me to stop this religious act of Puran for giving you a piece of bread?"

The usual reply of Maharaj was then that he was none else than man. The Puranikbuwa then would say again, "You appear to be like a human being but what is your caste?" On knowing that Shri Maharaj belonged to the Parit (Washerman) caste, the Puranikbuwa laughed aloud and said, "Why are you, who come from the low caste of Parit, trying to become a sage? Are there no other persons from higher castes alive who could aspire to become sages?"

This was the climax to which the situation reached. The Puranikbuwa was enraged and annoyed at the silly replies and arguments of a person from such a low caste as the Parit. He could no longer tolerate the disturbance in his Puran. The audience, who was also listening to the questions and answers, that were going on between the Puranikbuwa and Shri Maharaj, was also annoyed and they were simply waiting for the orders from the

Buwa. The annoyance of the Puranikbuwa reached its zenith and he told the people, "This man appears to be mad. He is disturbing us in the midst of a very religious matter, which we are accomplishing very attentively; but as the swines have no value for the pearls, similarly this man does not know its value. So I would request you to give him thrashing and to drive him away so that we may continue our Puran peacefully".

When the matter reached this stage, Shri Maharaj withdrew from the scene and avoided any ugly incident that might have taken place.

Apparently we feel that the aforesaid deeds of Shri Maharaj are madness; but it was not so. We the common people get upset very soon and things like ridicule, dishonour or trouble disturb our mental peace and tranquility. When this happens, our attention is distracted from our normal work and it does not proceed briskly. Hence we must develop a steady and cool mind, which will not get upset or disturb easily. This acquisition of the steadiness of the mind has been laid great stress in the Bhagawadgita and when a person reaches that stage, his peace of mind is never disturbed. Shri Maharaj wanted to acquire that state of mind and for that purpose he was behaving in this manner, so that none of the aforesaid things like ridicule etc. would have any effect on him and from the future life of Shri Maharaj we see that he really acquired that state of mind very soon.

(to be continued)



जगत जननी उद्धार करो !

जगत जननी उद्धार करो, साई मां उद्धार करो ।
 उद्धार करो भागत का, दुख दद हरो भारत का ।
 कभी कांई ना दुखी रहे, भाई भाई से प्रेम करे ।
 राग द्वेष न हो किसी से, तेरा नाम हरदम याद रहे ॥

किशन ह. भूराणी

१२, कंकू विल्ला, अशोक नगर, मुलुंड (पश्चिम) बम्बई ८०

Extracts From Shri H. S Dixit's Diary

Two or three days after Baba's Samadhi, He appeared at Santacruz to the sister-in-law of Shri M. W. Pradhan, in her sleep and told her "You have a Pitambar (Yellow cloth) in your bag. Send it to Shirdi for being used as a cover over my tomb". She had kept that Pitambar aside for several years and had clean forgotten all about it. After waking up in the morning, she informed Shri M. W. Pradhan of her dream. The Pitambar was taken out of the bag and was sent to Shirdi. It was thereafter being frequently used (1923) to cover the Samadhi.

BABA IS DATTA

Shri M. W. Pradhan's elder son was once ill. Their priest, a Telangi Sastry, was a Datta Upasaka and did not like the Sai Bhajana. He told Shri Pradhan "Give up Baba and seek refuge with Datta. Then your son will recover". Shri Pradhan replied to him "Baba is Datta". Then the Sastry challenged him and said, "If the boy drinks milk within five minutes, I will agree that Sai and Datta are one and the same, and if he improves in health from the next day, then I shall go to Shirdi for Darshan and pay a Dakshina of Rs. 125-00". In five minutes the boy drank milk and from the next day he felt all right in health. As promised, the Sastri then went to Shirdi and paid Rs. 125-00 as Dakshina. Later on at 3 P. M., he went again to Baba who asked him to pay Rs. 5/- as Dakshina. Shama, who was there, said, "The Sastry paid Rs. 125-00 in the morning. Why then should he pay Rs. 5-00 now?" Shri Baba replied, "Rs. 125 he paid, was to his own Datta. Has he given it to me?" Then the Sastry paid to Shri Baba Rs. five.

SHRI BABA KNOWS THE FUTURE

A gentleman, residing at Thana, was missing his son for some years. He came to Shri Sai Baba and prayed to him

regarding the boy. Baba said -"Indeed very soon you will meet your son". Two days later, that gentleman got leave of Baba to go home. When he came by the train from Manmad side towards Bombay and got down at Thana, the train that came from Bombay side also halted there and from that train his son got down on the platform and both the father and son met there just as Shri Baba said.

Once Shama (Madhavrao Deshpande) had a dream. In that dream Shri Baba came and asked, "Have you been to Goverdhandas? His mother died. So you must go to see him". Accordingly at 3 P. M. Shama went to Goverdhandas and there he learnt that Goverdhan's mother died just a day before.

Dwarkanath Pradhan came to Shirdi for Shri Baba's Darshan. He brought a letter with him from his father-in-law addressed to Shri Baba, in which the illness of Mrs. Pradhan was mentioned. He handed over the letter to Shri Baba who held that letter upside down and just murmured "Is she going" I (H. S. Dixit) heard those words; but the others could not hear clearly. The letter was read out. The sickness of Mrs. Pradhan was mentioned therein. After reading out the letter Dwarkanath asked Shri Baba "When shall I bring my wife?" Baba replied, "In four days she will come". Exactly after four days that lady expired and the devotees wondered.

On a Gurupurnima day, Shri Govind Raghunath Dabholkar alias Annasaheb Dabholkar, went to Shirdi with his family. Very soon the money he brought, was exhausted. Two days later Hari Sitaram Dixit and Moreshwar Pradhan arrived at Shirdi. Somehow Shri Pradhan also spent the money he brought. Next day Shri Baba asked Pradhan to give Dakshina. He said -"Baba, I don't have money". "Go and ask Annasaheb for money" Baba said.

Shri Pradhan was knowing that Annasaheb had no money; but only because of Baba's order he had to go to Annasaheb and to ask for money. When Shri Pradhan asked for the money,

Shri Annasaheb was surprised, because nobody was knowing that a few minutes before a gentleman came from his house at Bandra and gave him money.

Annasaheb asked, "How do you know that I got money now?" Shri Pradhan replied "I don't know. Baba ordered me and I have to obey his order".

*At Sahada, a Brahmin was convicted and sentenced to death. He had a muslim friend, who had a great faith in Shri Sai Baba. The muslim friend came to Shirdi and told Baba all about his friend and prayed. Shri Baba said "In four days God will bless him". Just four days after, he got the message that his brahmin friend was released on appeal.

*This event is of 1911. Shri Chidambarrao Gadgil was a worshipper of Ganesh and used to consider Shri Baba to be Ganesh. When he worshipped Shri Baba, he pictured Baba as Ganesh and performed the puja accordingly. One day when he came to Shirdi and was doing the worship of Baba, He said to the people surrounding there, "This old man is very cunning. He spies a rat under me!" This referred to Shri Ganesh having a mooshak vahana.

*One day when H. S. Dixit was at Shirdi, at 2 P. M. Baba asked him, "Has Pradhan come?" Shri Dixit said, "No" further he added "Baba, shall I send for him?"

"Yes!" Baba replied.

The day when Shri Baba remembered M. W. Pradhan, he was in the High Court of Bombay and while sitting with some people, all of a sudden, he fell down unconscious. At the time of falling he remembered Baba. Seeing M. W. Pradhan in unconscious condition his friends ran up to assist him and to restore him to consciousness; but after a while he himself got up without any one's help and went home to Santacruz by train. The next day Bala Shimpi of Shirdi came to Pradhan at Bombay with Baba's Udi and a letter from H. S. Dixit mentioning that Baba was remembering him on the previous day.

This is an excellent instance showing how Baba runs to the help of his devotees in trouble.

*At Bandra there was a broker named Adam Dalali. When working for somebody in some business, a police charge was launched against him and against some other brokers too; and it appeared that the case would be committed to the Sessions. Adam was terrified and confused. On the day on which he had to go to the Magistrate, that very morning he went to Tendulkar's house and in the presence of Shri Baba's portrait he said, "Baba, you are looking and laughing at me. Even if I go to jail for some period, I will not leave you. I think that I may be put in the prison, but you know I am fully innocent and that is why you must get me released". Then he fell at the feet of Shri Tendulkar and of Mrs. Savitribai and cried. After some time he again met Mrs. Savitribai on the street. There he held her feet and said, "You please say the words 'Baba will release you' and he did not leave her feet.

The lady said, "Yes, Baba will get you released".

Later on he went to the court. Baba saved his honour. The rest of the accused, were held guilty by the committing Magistrate.

Adam was released. He was extremely happy. He went, stood before Shri Baba's portrait and held the feet of all.

In the evening, a strange Fakir met him on the street. Adam said to him "Come with me, you will have a cup of tea in the shop".

The Fakir agreed saying 'yes' and followed him. On the way Adam turned back to see whether that Fakir was coming, but the Fakir was not to be seen anywhere. He searched everywhere but he could not find any trace of the Fakir.

On the next day Adam went to Shirdi for Shri Baba's darshan.

Shri S. M. Garje

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ILLUSION

There was a king. He was able to understand the languages of almost all the creatures. Once upon a time the king and the queen both were enjoying the dishes of sweets. A particle of sweet was transferred from the queen's plate to that of the king by an ant. Gazing at this activity, another ant interfered and scolded to first: -"This is a sinful performance. It is indiscretional and irrational for the male partner to share the foodstuffs of his wife's plate."

The king smiled on hearing this conversation going on between the two ants. The queen enquired enthusiastically the cause of his smile. But the king replied in evasion.

The Mahatma, who had taught the king this art of understanding the languages of creatures, had warned him that if he would disclose the secrecy of any conversation of creatures or his ability to understand the same, the death would grasp the king all of a sudden.

The king left no stone unturned for reconciliation of his beloved queen. But the fanatic queen was eager to know the cause of that particular smile.

The king was extremely under the influence of his beautiful beloved queen and hence he could not lie any longer. He warned and made her fully aware about the danger to his life on disclosing the truth. But the dogmatism of the queen persisted the king to disclose the secrecy even at the cost of his own life.

But before disclosing the secret, the king wished her to accompany him to Kashi as Mukti (to avoid further re-birth as per ancient Indian faith), is bestowed upon a person there after his death. Accordingly they started to visit Kashi.

On the way during their journey, the king heard the conversation going on in between a he-Goat and a she-Goat. She goat was asking the he-goat to bring the fresh green delicate grass for the satisfaction of her hunger from the vicinity of a well. He-goat frowned and replied with rage:- "I am not mad like that

king, who is merely a slave of his own wife and who is going to die only for the satisfaction of his beautiful beloved young queen."

The learned king thought to himself:- "How mad I am! That for mere satisfaction of my wife, I am going to ruin this precious human life. The human body has been rewarded to me by the almighty as a result of certain good and pious deeds of the previous birth. This is the precious opportunity bestowed upon me by Omniscient, Omnipotent, Omnipresent GOD SRI SAI to flourish and to obtain SADGATI. How fool I am! That instead of putting this body in the service of the Almighty, in remembrance of SRI SAI BABA, in chanting His Holy name all the while e. g. "SAI NAM..." SAI KRISHNA... SHIV SAI....." with intense devotion and patience, I am wasting and destroying it for this mortal worldly pleasures. The he-goat even being the animal seems to be superior to me. She-goat is also clever; but she is strictly under the control of the he-goat. Condemnation to my too innocent living....!!

The learned king denied and discontinued the journey thereafter.

Lesson:- The person, having family life, should neither be too rigid nor too innocent and timid. Never get entangled in illusion (MOHA) and LOVE. It is always disastrous to be slave and that too of a wife. Never incline to any of the comforts that attract us (VISHAYASAKTI). Renounce lust for this sort of delicate but dangerous tendency. Always control the six enemies of human race i. e. sexual impulse, anger, infatuation, greed for addiction to worldly things, hypocrisy and envy etc. Never dare to cross and go beyond the maximum limitations thereof. Be the slave of SRI SAI BABA instead of that of a wife and other worldly luxurious comforts. Surrender to Sri Sai with intense devotion and patience. Try to sacrifice all the worldly attachment. Demand nothing in return except love from Sri Sai. Results will positively be favourable for improvement of the soul (ATMONNATI)..

Dr. Anil Jaiswal, M. B. B. S., M. R. S. H. (London)
Shri Sai Clinic, Chitar-Oal Nagpur-2

FAITH

Faith opens the doors

When **despair** closes them!

Faith lights a candle

Instead of cursing the **darkness!**

Faith regards problems,

Small or big, as **opportunities!**

Faith looks for the **goodness** in men,

Overlooking the small vices!

Faith does the job, without grumbling,

About the **impossible!**

Faith pushes ahead

When it would be **easy to quit!**

Faith spurs temporary difficulties

Into lasting **triumphs!**

Faith converts stumbling - blocks

Into **stepping - stones!**

Faith transforms a defeat into a **victory**

By sheer doggedness!

Faith finds a **beam of joy**

In a room of darkness!

Faith looks for the **flower in thorns,**

Not thorns in a flower!

Faith must always win,

For faithlessness is defeat!

In this world, if you have trouble,

Be brave and have faith!!!

Driver Babaji

Sai Cottage, Srinagar, P. O. KASHMIR

साईनाम सुखदाई है

साई ! तेरो नाम बड़ा ही सुखदायी है
नामस्मरण ही जग में सब्ची कमाई है ॥ टेक ॥

नाम को भजने अति सुख लागे
भव पीड़ा सब क्षण में भागे
प्राची में यों उदित हुई अब ये अरुणाई है ॥ १ ॥

संतजनों की अमृतवाणी
प्रातः स्मरण करते प्राणी
सुन्दर पद में नाम की महिमा जग में गाई है ॥ २ ॥

नाम मधुर है प्यारे साई
अनुभव ऐसा सुन लो भाई
नाम मुरली से गुंजित मन की यं अमराई है ॥ ३ ॥

नाम है आदि, नाम ही अंतिम
साईमय हो जीवन अंतिम
संकटमोचन 'साईनाम' ही अति वरदाई है ॥ ४ ॥

रघुपति राघव राजाराम
पतित पावन साईराम
अंतर्यामी मेरे स्वामी शिरडी साई है ॥ ५ ॥

राधाकृष्ण गुप्ता 'चेतन'

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

साँईविन मुर्झा गये गुलाब

अनाथों के नाथ
 श्री सच्चिदानंद मद्गुरु
 साँईनाथ ! ओ साँईबाबा
 विश्वशांति के उद्गाता
 मानवता के मुक्तीदूत
 तुम कहां गये !
 दहल उठी धरती शिंड़ी की
 अब तक थी जो अकम्पित !
 हिल उठा गुरुपादुका स्थान
 और वह द्वारकावती भी
 लंडीबाग, चावडी ही क्या
 समस्त धरती के कण-कण
 जहाँ जहाँ पडे थे
 तुम्हारे पावन कमल-चरण
 इस चरण-धुली की आंस लगाये
 सिर्फ स्पर्श मात्रको लालायित
 अब ना पा सकेंगे कभी
 अमृत-तुल्य स्पर्श तुम्हारा !
 मानवता के महापुजारी,
 द्वारकामाई के प्यारे लाल ।
 किस भुलका दण्ड दिया ?
 क्यों अचानक मुंह फेर लिया ?
 युग युग का नाता तोड़ दिया !
 याद अब आता है
 कुछ चंद रोज पहलेही
 क्यों तुमने आगाह किया ?
 क्यों तुमने यों जतलाया ?

क्यों ऐसा विश्वास दिलाया ?
 "ये ईट क्या फूटी
 मेरा भाग्यही
 छिन्न-भिन्न हो गया"
 कहो बाबा,
 कौन आयेगा अब
 फूलेसी मुस्कान लिये
 स्वयंके सुकोमल हाथोंसे
 पिडीतों के मस्तकपर
 उदी लगाने
 वरद-हस्त रखने
 रोतों को हंसाने,
 उदासों को लुभाने,
 भूखोंको खूद-पकाया भोजन कराने,
 संकट-मोचन हाथों से परोसने,
 स्वाद्युक्त सुमधुर अम्बिल पिलवाने,
 कद्रुवीसा अपने बच्चोंके प्रति प्रेम जतलाने,
 भविष्यके वर्तमान क्षणोंमें ?
 ओ सत्य के अनुगामी,
 श्रद्धा, सबुरी के अनुयायी
 कहो, कौन आयेगा अब ?
 उदीयाँ की गोनियां मंगवाने
 रमते रामको बुलवाने
 पिडा मिटाने
 हमें लुभाने
 दर्दों को भुलवाने
 कौन आयेगा, तुमसम ?

युगोत्पाद तो तुफान रोककर
 तुमने अपनी सबल भुजासे
 आजान बाहुके सहारे
 सम्हाली थी दिन-दुखियोंकी पतवार
 भवसागरसे नैया पार लगवाने
 शांत कर दिखाया आखिर
 क्रुद्ध लहरोंको, बहके पवनको
 बढ़ते फिसादको, धर्म के मतभेदोंको
 छूत-अछूत और जाँति-पौति के
 मिटाया भ्रमको
 साँई समर्थ तुमने आखिर
 किस दैविक-शक्ती व्दारा ?
 नाज था जिसपर जननीको,
 कौन होगा तुमसम साँई !

ओ विश्वशांति के दूत,
 सिर्फ भारत के ही 'साँई' नहीं तुम
 इस्लाम, ईसाई और समस्त मानवधर्म के
 थे तुम दिपक
 तुम कहां गये,
 तुमबिन गुलाब मुझाँ गये !
 भलेही फेक दिया नश्वर चोला तुमने
 फिर भी अमर हो
 किसी दुखिया की करुण पुकार को
 सुनते हो तुम जरूर
 तत्क्षण ही किसी न किसी रूप में
 सहायता करते हो जरूर
 फिर भी ! अंतरात्मा से उठती है आवाज
 'साँई बिना मुझाँ गये गुलाब'

डॉ. अनिल जयस्वाल

श्री साई क्लिनिक चितारओली नागपुर २

हे साई

हे साई ।
 तेरी संसार रूपी शिर्डी में
 ज्ञान रूपी प्रकाश की
 माया रूपी अन्धकार ने
 बादल, जैसे चाँद-सूरज को
 ढँक दे, कुछ ऐसा ढँक रखा है ।
 निवासी इसके
 आत्मा से निस्पृह हो,
 माया को ही सब कुछ मान,
 उसकी चकाचौंध में
 आत्मा में परमात्मा के

अस्तित्व की भूल
 संसार रूपी रंग-मंच
 को ही - सत्य मान बैठे हैं ।
 जानते हुए भी
 कि हर अभिनय
 पदाक्षेप के साथ ही
 समाप्त हो जाता है,
 अभिनेता मंच से अलग ही
 अपनी वास्तविकता में
 आ जाता है, फिर भी,
 इस चरम सत्य का

नजर अन्दाज करना
 चाहते हैं,
 अभिनय ही में लिप्त
 रहना चाहते हैं,
 पदाक्षेप होगा ही नहीं
 एसा मान बैठे हैं ।
 मानव देह पाकर
 प्रारब्ध को धोकर
 भविष्य को उज्ज्वल
 न बना, जन्म-जन्मान्तर तक
 जीवन मरण के बन्धन
 में जकड़े रहना चाहते हैं ।
 आत्मा अमर है,
 परमेश्वर का ही अंश है,
 जितनी प्रखरता पाएगी,
 चमकेगी, दमकेगी,
 माया की चकाचौंध
 से कहीं बहुत अधिक ।
 माया से लिप्त,
 उसकी चमक, से
 चौंधया जावेंगे ।
 पर इनको समझाये कौन ?
 आत्मा का प्रसार,
 बिसराव,
 शक्ति के सृजन का
 एक मात्र उपाय ।

किन्तु, इनकी निद्रा से
 उन्मीलित आँखों की देख
 लगता है
 तेरी संसार रूपी शिर्डी में
 माया रूपी विषूचिका
 का महा प्रकोप है ।

हे साई !
 अब समय आ गया है
 जब तुम्हें,
 हम कर्महीनों के
 पाप और दुर्भाग्य रूपी गेहूं
 लेकर
 भक्ति और कर्म रूपी
 चक्की के दो पाटों
 के बीच,
 ज्ञान रूपी डाँड़ से
 पीसना होगा,
 और इस प्रकार
 एक बार फिर
 शिर्डी रूगी भव-सागर
 से
 माया रूपी विषूचिका को
 भगाना होगा ।
 हमारा उद्धार करना होगा ।
 हे साई ।

श्री बी. पी. श्रीवास्तव

रेल्वे क्वार्टर नं. २७७/२, रेल्वे स्टेशनके सामने
 जबलपुर (म. प्र.)

Shri Sai Baba's Miraculous Power

I am working as a medical Officer with Himachal Pradesh Government. Although married in Dec. 1969, we could not get any issue till 2nd April, 1976. In the mean time my wife Shrimati Baljit Kaur had aborted six times and never crossed the 4th month of pregnancy. We had tried all sorts of treatment. She was taken to Wellington Hospital, New Delhi for investigation and treatment. The investigations did not reveal any abnormality and she was diagnosed to be a case of 'Incompetent Os' for which 'tightening of Os' was done by operation and she had remained admitted in the Hospital for about two months; but even that was not successful. We had tried treatment of many 'Chelas' as well, because it is the usual belief here that repeated abortions occur due to influence of bad spirit also; but that was also of no use. We had even consulted the famous 'Bhrigu Shastri' of Railway Mandi, Hoshiarpur (Punjab), who took out her 'Janam Patra' said to have been written by sage Bhrigu. We were told that as per that 'Patra' seven abortions were to take place; but these could be avoided if the treatment given in that Patra was done. My wife had aborted five times till then. We started the treatment with great hope but our hope was again dashed for the sixth time, when the 4th month started. Nothing more was left to be tried and we had become very dejected.

In the mean time we were told by one of my colleagues Dr. Suman Sharma about his holiness Dr. Babaji. We had Babaji's darshans regarding our problem and he advised us to go to 'Shirdi' and pray at the Samadhi of Shirdi Sai Baba for the well-being of my wife and fulfilment of our aim. We had never heard about this holy place Shirdi and Sai Baba of Shirdi before. We were also given some holy books about 'Sai Baba' besides 'Shri Sai Sat Charita' by Dr. Babaji and sacred Udi for use by both of us as advised by him.

We went to Shirdi during the second month of pregnancy and prayed to 'Sai Baba' accordingly. There my wife developed slight trouble but that was controlled by applying sacred 'Udi' from 'Dhuni' of Sai Baba on her abdomen and by giving her some 'Udi' mixed with water. It enhanced our hope. This time my wife crossed the usual critical period on the 4th month without any trouble and we had become very happy and hopeful. I was again advised to go to 'Shirdi' alone by Dr. Babaji during the 6th month, which I did accordingly and again prayed to 'Sai Baba' earnestly for fulfilling our aim. My wife progressed well and without any fear, because the critical period had already been crossed. Absolutely no medicine was taken by my wife this time and wonder of wonders, she delivered a healthy female baby at 2-30 P. M. on 2nd April, 76. The delivery did not take more than 2 hours and took place before the Lady Doctor could reach for help. Thus even the 'Patra' said to have been written by 'Bhriguji' as told by Bhrigu Shastriji of Hoshiarpur was proved to be wrong. We are very happy on this outcome. We had read about many miracles of Sai Baba of Shirdi, but saw this one in our own case. i. e. my wife delivered normally and at full term without any treatment and by having only faith, when the best treatment possible had failed. It has made our faith in Sai Baba of Shirdi firm now. He still listens to the earnest prayers of his devotees and removes their calamities and fulfills their desires.

Once it so happened that I had continuous acute cough, lasting for a few hours. I developed pain and swelling in the abdomen on my right side. I consulted the Chief Medical Officer at Hamirpur, who diagnosed it to be strangulated incomplete inguinal hernia, which required emergency operation. (Although I had no hernia before). I was very much worried and consulted Dr. Babaji. Without having any look at the swelling, he told me that it was due to bleeding in the muscle due to cough, and would disappear after use of Udi as advised by him. Since my

(Continued on Page 40)

“Spiritual Experiences in My Life”

I admit I had no vision nor direct evidence of God's grace nor favour. I am not so spiritually developed, neither like all others, I have led a simple family life and have enjoyed all worldly gains and comforts. I am fortunate enough to have good parents, good wife, good family and nice children, four daughters and one son, who are all married. My education was fairly good and professional practice satisfactory. From health point of view however, I was handicapped physically, by arthrities, diabetes and high blood pressure.

But my temporal life always appears to be favoured by God, as I never had any occasion to complain of. Lately during the last two years, since I am devoted to the spiritual thinking and contemplation, I had glimpses of God's grace in the form of intuition, inspiring me exactly at the nick of the time of need.

During the last four months, in the month of October 76 to be very specific, we two, myself and wife aged 80 and 72 respectively frail physically, travelled to Khatmandu in Nepal, in the Himalayas, by bus and train. On two occasions we were placed in difficult situations, and we were non-plussed and quite helpless. But on both the occasions God came to our aid and solved our problems and helped us out of the strange difficulties. On one occasion, we were required to change the train and we had to cross the platform, which was one mile in length. The time was 12 O'clock at night. It was impossible for me to walk down that distance. A gentleman came and offered to help us. He asked my wife to accompany the cooly and practically lifted me and carried me to the other train. This was a feat and a miracle, which I was unable to understand. Only I remembered God Sai Baba and prayed to him on another occasion. When we reached Khatmandu again the time was 11 O'clock at night. It was a dark night. The Riksha driver did not know the place

of our destination as given in the address. Nobody had come to receive us. 'Again at the nick of the moment a boy came and offered to guide us upto our place of residence as given in the address. We reached home and our daughter, Mrs. Sudha Kenghe, was surprised to see us. We considered on both the above occasions that it was the spirit of Shri Sai Baba that came to our help and saved us. This is our spiritual experience of the God's universal presence in the world. These are the occasions of crises in our life. ★

Dr. R. L. Bhagwat
Jayendra Ganj, Gwalior (M. P.)

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(Continued from Page 38)

mind was not at rest, I rushed to the Surgical specialist at Dharmsala, who was F. R. C. S. He examined me and said that it was not strangulated hernia and the swelling was due to bleeding in the muscle. Thus the specialist diagnosed the same thing which Dr. Babaji had told without examining me. Thereafter, I continued with hot fomentation with sacred Udi mixed with hot water and taking sacred Udi by mouth for some days and all my trouble disappeared without any operation and without taking any medicine for it

I discussed these things with my Chief Medical Officer, who was not convinced earlier; but later on he was convinced about the spiritual powers of Dr. Babaji and the efficacy of the 'Sacred Udi' of Shri Sai Baba of Shirdi, after the Child birth in our case.

We pray earnestly for the long life of Dr. Babaji, who showed us the path of 'Shirdi Sai Baba' so that he may be able to put many more people like us on this path for their happiness, health and prosperity. ★

**Dr. haranjit Singh** - Medical Officer, I/C  
PHC ; Nadaun P. O. Dist. Hamirpur, Himachal Pradesh

## Pay Wages to the Worker Before His Sweat Dries up

The dictum that labour is capital and should therefore be respected has been accepted by many in these days. In the early 19th century people had wrong notions about labour. They thought labour is for hiring to do a particular job and never respected labour. They calculated labour only in the shape of the rupees, annas and paise. At that stage the great Sadguru Shri Sai Baba who lived in Shirdi enunciated a new policy on labour. He by His deeds made known to people that the labour should be paid instantly and immediately before his sweat gets dried up. That is to say that the worker should be paid before his sweat gets dried up. The wage paid should also be liberal. This He followed himself very strictly.

Once Shirdi Sai Baba came near Radha Krishna Mai's house and wanted a ladder to be brought. Some one brought the ladder and he climbed on the roof of Gondkar's house. After getting down he paid Rs. 2 to the person who brought the ladder. Somebody asked Baba why he paid so much for this. That nobody should take the labour of others in vain was the answer of our great Shirdi Sai Baba. The principles that he taught were that remuneration should be paid promptly and to the satisfaction of the worker.

If only the labourers are paid promptly, they not only promise better work but do it with enthusiasm. The employer will definitely be profited and there will be no room for lockouts and strikes if only they decide to pay what is legitimately due to a worker.

Though Shirdi Sai Baba came to give salvation to the man in the mankind, He, among other dictums, enunciated a wage

policy, by which he meant that the wage of the workers must be paid by the employer instantly and immediately to the satisfaction of the worker. If all employers follow this wage policy, then the relationship between the labour and management will improve very much. ★

**K. Subramaniam**

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