

SHRI

SAI LEELA



Happy meeting of two lizard sisters, predicted by Sai Baba



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1977

SHRI SAI LEELA

AUGUST 1977

CONTENTS

| | | Page |
|---|------------------------|------|
| 1. Editorial | Donors' List | 2 |
| 2. The Science of Religion | Swami Chinmayananda | 6 |
| 3. Shri Gajanan Maharaj | Shri S. N. Huddar | 12 |
| 4. Seek the Light Within You | Swami Karunananda | 17 |
| 5. Science of Soul | Dr. Anil Jaiswal | 20 |
| 6. Guru Pournima Festival at Sai Niketan | | 23 |
| 7. Saint Gadgemaharaj | Dr. S. D. Parchure | 24 |
| 8. Divine Manifestation | Smt. S. M. Gadkari | 29 |
| 9. A Rejoinder | Shri V. B. Nandvani | 30 |
| 10. Sai Is My Life | Smt. Rama Sood | 33 |
| 11. Extracts from Shri H. S. Dixit's Diary | Shri S. M. Garje | 34 |
| 12. Shri Sai Baba | Smt. Rita Anand | 38 |
| 13. Shri Sai Baba Graces the Feast | Sai Devotee | 40 |
| १४. ज्ञान-सूर्य पावस का | श्री. राधाकृष्ण गुप्ता | ४१ |
| १५. सितारा का अस्त | ,, बी. पी. श्रीवास्तव | ४२ |
| १६. समाधि मन्दिर | ,, | ४३ |
| 17. List of Donors | | 44 |



SHRI SAI LEELA

(Official Organ of Shirdi Sansthan)



VOLUME 56

AUGUST 1977

No. 5

The Lord is Our Light

In the beginning of creation God said, "Let there be light"—and there was light.

The God who said, "Out of darkness the light shall shine" is the same God who made his light shine in our hearts, in order to bring us to the knowledge of God's glory, shining in His face.

Editor :

Shri K. S. PATHAK

Receiver, Shirdi Sansthan of Shri Sai Baba

Executive Editors:

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

Shri Sadanand Chendwankar B. Sc., S. T. C., R. B. Pravin

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Office :

Sai Niketan, 804-B, Dr. Ambedkar Road,

Dadar Bombay 400 014

Tel. : 443361

EDITORIAL

Donors' List

The primitive man was a nomad. He had to strive hard for his food and dwelling. He could hardly collect sufficient food and other necessities for himself and his family. Hence the question of storing and giving to others did not usually arise. Struggle for survival was perhaps the sole occupation of the mankind in those days.

Slowly and slowly the mankind settled at a place and started doing agriculture. This resulted in man's getting a surplus crop, when the rains used to be normal and other atmospheric conditions used to be favourable. On the other hand when nature went against him, man started feeling the shortage of food-grains. The observant man took a lesson from the ant and the bee and started storing things for bad days. As the crop depended on the atmospheric conditions, the storage with person to person, differed and this first resulted in the formation of the rich and poor classes.

The person, possessing good quantity of food-grains and a big herd of cattle, was considered a rich man in those days as gold, silver or diamonds were not known to the primitive mankind. Among the rich also there were people of various temperaments. Some were thrifty. They would be very cautious while parting with whatever they had. They would normally be very unwilling to give anything to others, even when they had something surplus lying with them. Some other type of rich people, were ready to part with things, which they believed to be god's gift; but they expected a good return for the same. They therefore ascertained very carefully whether the person to whom they are lending something was a very honest person or not. Secondly they would make sure whether the person concerned has got a capacity to

return the things taken by him on loan, only for his need. This type of people are commonly known as matter-of-fact people. Some other rich people were of philanthropic and benevolent nature. The natural bent of their mind was to help others at all costs. They would some times even go out of the way to help others. These rich people started giving their surplus stock of corn to their needy brothers unconditionally. This is how the idea of donation took root in the society.

The needs of the society went on increasing and changing from time to time thereafter. Food-grains and shelter were the main needs of the primitive man; but with the advent of civilisation, the needs of the mankind increased and accordingly the needs of the society also multiplied. Religion took root in the society. The worship of the Sun, Moon, wind, rain etc. changed to that of the worship of the idols of various gods. In order to protect these idols, the temples started coming up very soon. As god-worship was closely connected with religion, the construction of a temple or donations given for that purpose, were being considered as a religious deed of high order, acquiring good merit to the donor.

The concept of god was the giver of all good things, prayed for by the devotee. Hence the people started requesting god to bestow upon them certain things and then they started making the offering conditional. They would first pray to god to give them any desired object and then they would make it a condition if their desire was fulfilled then they would donate certain thing or certain amount to god. This conditional offering is very common in all the parts of India. Certain gods, goddesses and shrines are believed to be responding to such conditional offerings and a large number of visitors are found paying visits to give the conditional offerings, promised by them to the god after fulfillment of their cherished desires.

The devotees of Shri Sai Baba are paying donations to the Shirdi Sansthan under various heads and a list of such donors,

who pay donations of rupees one hundred and above, is being published in Shri Sai Leela magazine every month. Long ago the financial condition of the Shirdi Sansthan was not very happy. Every donation, small or big, was quite welcome at that time. The editors of Shri Sai Leela therefore started publishing the names of persons giving donations to the Sansthan. We therefore find that the names of persons giving small and insignificant donations also, were published in the magazine. Of course, the idea behind the publicity of these names was to encourage others to give donations so that their names also would be published in the Sai Leela magazine as donors.

The devotees of Shri Sai Baba went on increasing by leaps and bounds. The donations to the Sansthan also multiplied. The editors therefore found that if the list of every one, who donates something to the Sansthan, is to be printed, then hardly any space would be left over for publishing articles. They therefore decided to publish only the names of donors, who pay Rupees hundred or more to the Sansthan by way of donation. This decision is being followed for the last four years. However, in the gathering of the contributors to Shri Sai Leela, that is being held at Shirdi every year, it is being suggested by some contributors that publishing of the list of donors in Shri Sai Leela may be discontinued as it occupies seven to eight valuable pages of the magazine every month.

There is much force in the arguments in favour of discontinuing the publication of the donors' list. Shirdi Sansthan is now out of the woods. It is now standing on a sound financial footing. The devotees are remitting their donations not only from the nook and corner of this country, but they are also remitting them from many foreign countries, spread over all the continents of the world. The publicity of the list is therefore not now necessary as before, in order to encourage others to donate to the Sansthan. The donors are giving the donations with their sincere devotion without expecting any material return from it. Publicity of their names as donors is therefore not at all expected by them. More-

over, though it is regrettable, many of the donors are not the subscribers of the Sai Leela magazine, because of the failure on our part to have a proper approach to them. Under such circumstances, it will be proper to accept the suggestion of the contributors to Shri Sai Leela and to discontinue the publication of the donors' list in this magazine. It is therefore proposed to partially discontinue the publication of the donors' list in this magazine, as early as possible. **The reaction of our readers would be welcome on our decision.** The donors, giving a donation of Rs. 500 and above, are very few and it will not require more than a page to publish the names of such donors. It is therefore proposed to continue the publication of the names of such donors only for some time more.

The question of proper utilization of the pages thus released, may now be considered. Shirdi being the most holy place for the devotees of Shri Sai Baba, the devotees are always eager to know about the festivals and activities, that take place at Shirdi. In the Marathi issue of this magazine, a page or two are allotted for publishing Shirdivritta (News from Shirdi). It is therefore proposed to start this new topic in this magazine as soon as the donors' list is discontinued. Our contributors to Hindi section *also* have a grievance that they are having very few pages for their articles. Their complaint is reasonable to a certain extent. It is therefore proposed to allot a page or two more to the Hindi section. Our contributors to the Hindi section are therefore requested to forward their articles and experiences for publishing in that section. With the implementation of the above suggestion, we hope to give some more readable and thought-provoking material to our readers which will be welcomed by them. ★



THE SCIENCE OF RELIGION

By : Swami Chinmayananda

Biography of the Reborn

We may accept, for argument's sake, that a fallen *Yogi*, after recuperation in a fresh set of experiences, gets reborn in the family of a wise-*Yogi*. Accepted. But nobody is born with his past knowledge and faculties intact. So is it not a great waste of efforts? Has he not again to labouriously learn the scriptures? Has he not again to learn to tame and withdraw the mind from its wanderings? Has he not to train himself to sit in meditation? Is there not loss of time and waste of energy ?

To clear such relevant doubts in the mind of a seeker-student, Krishna says, VI-43 "There he gains the intelligence acquired in his former body and strives for Perfection more than before, O son of the Kurus". Here we have a psychological truth, not quite recognised by modern psychologists of our times.

After the death of the body, the mind-intellect equipment driven by its *vasanas* gathers fresh harvests of experiences and returns to a new body. In the new embodiment, the intellect suddenly, as though from its own instinctive memory, regains the wisdom it had acquired in the former body (तत्र तं बुद्धिसंयोगम् लभते पूर्वदेहिकम्). This explains the people of genius all through the history of the world. A child prodigy is not a freak of nature; but a scientific product of the past.

Thus the "fallen *Yogi*" (योगभ्रष्टः), is reborn as a healthier entity, with his weaknesses rubbed off and his knowledge intact. Naturally, he takes to spiritual life with the same tempo as in his former body, and soon "strives more than before" (यतते च ततो भूयः), for Perfection (संसिद्धौ). He automatically and irresistibly plunges

into greater **sadhana**, and gains higher stages of realisation. This explains why one seeker moves faster along the spiritual path than another, even when both are students of the same teacher, and are apparently putting forth the same amount of effort and sincerity.

Never feel dejected on the path. Some may reach earlier than you. But you too are on the track and you too will reach the divine destination soon enough. Keep on cheerful striving; you will be pushed up by the forces of your past efforts.

Lord Krishna says, VI-44 "By the force of previous practice alone he is carried forward inspite of himself. An enquirer after Yoga is even nobler than a performer of Vedic rituals." All of us are the pure products of our past. A poet cannot but write poetry, as a musician cannot but sing. We cannot but be what we are, good or bad. The force of "the previous practice carries one forward inspite of oneself" (पूर्वाभ्यासेन तेनैव विहिते ह्यवशोऽपि सः .

In estimating the past, we are generally tempted to consider only our actions. Very often, man says that inspite of his good efforts he is suffering, that the good suffer and the bad are rewarded in life. In such harsh and hasty conclusions, we overlook to consider that outer actions are gross while our thoughts are subtler actions. The thoughts behind our actions are really what matter.

A deep student of meditation is nobler than him, who mechanically repeats Vedic hymns and blindly performs the rituals and ceremonies enjoined in the Vedas (शब्दब्रह्म). The subtle and, therefore, powerful suggestions when understood by a mind, can revolutionise it and raise it to greater perfection. A mind that has gained even a glimpse of the dimensions of Bliss can no longer be satisfied with the joys of the phenomenal world-of-objects. That mind is set on the path. Hence the scripture thunders that an enquirer of Yoga (जिज्ञासुरपि योगस्य), is nobler, and so outshines the performers of Vedic injunctions. (शब्द ब्रह्मातिवर्तते).

Rituals are necessary to purify the mind, meaning, in calming the mind and making it single-pointed. But enquiry into meditation directly prepares us and brings us to the seat of Yoga.

The underlying suggestion is, that mental activity of thought is more powerful than mere physical actions in shaping our future. Thus the reborn-Yogi, compelled by the forces of his past thoughts and mental disciplines, is now carried away irresistibly, in spite of himself (ह्यवशोऽपि सः), into the stream of spiritual progress.

As Lord Krishna forcefully indicates, VI-45 "The Yogi of meditation, striving consistently, purified from taint, gradually, as a product of many births, reaches the highest goal of Perfection." The mind is hushed during meditation and when the inner personality is exposed to this vibrant silence, the **vasanas** slowly get burnt up. These roasted **vasanas** can no longer germinate to manifest as desires, thoughts and actions. Thus the taints (**vasanas**), in one's personality are washed off (संशुद्धकिल्बिषः). And the sum total of beauties gathered by the individual through his entire past (अनेक जन्म संसिद्धः) brings him to the peak of evolution, the State of Self-hood, the State of Perfection (याति परां गतिं).

Darwin's theory of evolution emphasises biological evolution. The improvements in the "packing" are explained therein, not the evolution of the contents, the mind-intellect equipment. Thus, biologically, the stone is the lowest evolved, the plant a little higher, the animal still higher and man the most evolved.

Where Darwin left off with a vague statement of super-human yet to be evolved, there perhaps, Vedanta starts. How to make man a God-man is the theme of the scriptures of the world.

Here in the Bhagawat Geeta, the technique is indicated as the path of meditation, and how the meditator is to be carefully prepared for meditation has been the topic of this rare and beautiful chapter entitled "the Yoga of meditation".

When a Yogi breaks through and reaches the zenith of Perfection, it is not merely the result of the visible study and practice he had undertaken. It is the result of perfections gathered in innumerable lives (अनेक जन्म संसिद्धः) To attain to this goal, the final lap of the great spiritual path is meditation.

Meditate, Meditate & Meditate

Meditation is the highest vocation of man. Man alone can meditate. And in meditation there is never any loss; it is always a gain. It integrates the personality, purifies the heart, clears all mental hang-ups, and scrapes away the **vasana** encrustations. Meditate, meditate and meditate. Success is sure to the sincere.

All our Upanishads glorify meditation as the highest path. All other Yogas are for purifying the mind, preparing the mediator to come to his meditation-seat. All Yogas give us the capacity to withdraw the mind from its fields of sense-pleasures and to sharpen its power of concentration. Once this is accomplished, the prepared and sharpened mind is to be applied in meditation. This is the unanimous injunction of all the Rishis in the Upanishadic lore.

This famous chapter on meditation naturally concludes with Lord Krishna's passionate appeal to all students of the Geeta, "Be a mediator". What exactly is meditation; how are we to prepare ourselves for it; what is the posture for meditation; what is to be achieved in the meditation seat; when is meditation fulfilled; what is the experience Divine; what happens to a Yogi who dies without experiencing the highest in meditation, here and now -- all these have been exhaustively explained. The chapter concludes with these two verses wherein Krishna compares the various Yogas and concludes that the Yoga of meditation is the noblest.

Lord Krishna, the divine Yogeswara, says, VI-46 "The Yogi (meditator) is regarded as superior to those who practise asceticism, also to those who have obtained knowledge (through

study of the sastras). A Yogi (meditator) is superior to performers of actions. Therefore, may you be a Yogi (meditator), O Arjuna."

Asceticism is an attempt at self-denial, so that the energies wasted in self-indulgence are conserved for higher purposes of study and meditation. Asceticism is thus the means; meditation is the goal. Certainly, the goal is ever superior to the means. Thus "one practising the Yoga of meditation" (Yogi) is superior to him who practises asceticism (तपस्विभ्योऽधिको योगी).

Men of mere erudition and scholarship may have all the book-knowledge. But there is no beauty in their everyday lives. Such **pandits** can probably collect the applauses of the vulgar, but never the approbation of the wise. "Certainly, a meditator is any day superior to such dry intellectual **pandits**" (ज्ञानिभ्योऽपि मतोऽधिकः).

There are others who selflessly serve the world in a spirit of dedication and still others who in selfless devotion serve the Lord in ritualistic ceremonies -- both the secular and sacred men of service are called **karmis**. A meditator is superior to both these types (कर्मिभ्यश्चाधिको योगी).

Thus, a meditator is nobler than those who practice asceticism, superior to all erudite scholars and also to men of service. "Therefore, strive to be a true man-of-meditation (Yogi)" (तस्माद्योगी भवार्जुन). Not that there should be no asceticism, study and spirit of service. They are all means. Strive through them all to finally reach the meditation-seat, with a Laserised mind, contemplating steadily the Light behind the mind and intellect, which illumines all our thoughts and feelings. Meditate, meditate and meditate! This is the secret of transforming our weakness into strength, our folly into wisdom, our failure into success.

A Yogi can employ his dynamic mind for success and achievement in the material world, or he can turn it to experience

and realise the **Supreme Self**. Therefore, Krishna concludes the chapter with the declaration, VI-47 "Of all Yogis, he who with his inner self merged in Me, with faith devotes himself to Me, is considered by Me as the most steadfast." Now the Geeta Acharya becomes more and more precise. He says that many may attain Him through the Yoga of meditation. But among them "he is best who, through meditation, has realised Me as his own Self and he who, having realised Me, serves Me with faith".

Faith (shraddha), in our scriptures means, "belief based upon full understanding".

When a meditator realises, he awakes to the fact that the Consciousness in him is the Consciousness everywhere, and nought else exists!! Having experienced Him as the One Infinite Self, the realised one serves the entire universe as the manifest form of the Formless Infinite. Such a Yogi, says Krishna, is the noblest (स मे युक्ततमो मतः).

To experience one's own divine nature is **not** considered in Hinduism as the fullest realisation. Vedantic realisation is of the one Supreme Self, All-pervading and Ever-present, and when the seeker awakes to that Plane of Consciousness-Divine, he cannot but live the knowledge that the Divine alone exists.

Thereafter, when such a fully realised meditator returns to his former level of Consciousness he cannot but bring with him his divine experience. He finds his fulfilment only in recognising the same divinity in every form and his satisfaction in serving all names and forms as the Lord's own forms.

Such a person, fully awakened to a sense of equal love and reverence for all, is the best among all those, who are pursuing the Yoga of Meditation.

With this spirited peroration, the Geeta Acharya concludes the Sixth, Discourse in the Bhagawat Geeta. ★

(Courtesy : Geeta Office, Powai)

SHRI GAJANAN MAHARAJ

By :- Shri S. N. Huddar

(Continued from July 1977 issue)

CHAPTER 6

In the Company of Bees

Bankatlal had his farm to the south of Shegaon. One day he took Shri Maharaj and others to eat roasted ears of maize (मका-हुरडा). In the farm there was a well surrounded by trees with a thick shade. Eight to ten ovens were dug to roast the maize ears. The smoke went upwards and the bees in the Honey-comb on the tamarind tree were aroused and all of them came out. The persons, who had gathered there, fled away but Shri Gajanan Maharaj did not move from his seat. Several bees sat on Shri Maharaj's body and the scene was terrible. Bankatlal ventured to approach Shri Maharaj. Shri Maharaj said to himself. "I am a bee, I am a bee, I came to eat maize ears, maize ear is nothing else than myself"! Bankatlal felt very sorry to see that the body of Shri Maharaj was all covered with bees. Seeing Bankatlal coming near him, Shri Maharaj addressed the bees to go away and not to sting Bankatlal, his devotee. The bees went away. Shri Maharaj then said to Bankatlal smiling "You have given me a good feast of bees! When this poisonous bees attacked my body all those eaters of sweet balls (Laddu) have run away. Mind that no one except God helps in adversity. All friends come to enjoy sweets and tasty articles, but when they were being attacked by the bees they run away. Realise that they are all selfish"

Bankatlal said with sympathy, "Should I call a goldsmith to take out the stings of the bees from your body? I have

committed a great sin in calling you here, where so many bees have attacked you and have bitten you. What should be done now?"

Shri Maharaj said "Biting is natural with bees. But they cannot affect me as I know that bee is the form of Satchidananda. Bee is That, I am also That. How can water affect water." Bankatlal called a goldsmith to take out the stings of bees. The goldsmith came with pincers and began to search the stings on the body of Shri Maharaj.

Shri Maharaj said, "Why do you worry in vain You will not see the stings. Pincers cannot take them out. I shall show this to you just now". Saying this Maharaj held up his breath and all the stings of the bees were thrown out of his body. Seeing this, all were delighted. Maize ears were then roasted. All ate them with delight and returned to Shegaon in the evening.

SHRI MAHARAJ GOES TO NARSINGJI OF AKOT

One day Shri Maharaj went to Akot to see Narsingji his brother. He was a disciple of Kotshawali. He was a Maratha by caste and was blessed by Vithoba due to his sincere devotion. His life has been narrated in "Bhakti Leelamrit". Akot is to the north-east of Shegaon at a distance of about 18 miles from Shegaon. Narsingji lived at a lonely place in the forest near Akot. Both were glad to see each other. Water met water and became one. This was like the meeting of Hari and Har, Ram and Krishna, Vashishtha and Parashar, Ganga and Godavery, Diamond and Kohinoor, Garud and Hanuman.

Shri Maharaj said "Narsing, you did well to live in the family. I accepted Yoga path and immersed in the thought of Satchit-Anand." Many wonderful incidents, unknown to a common man, occur in the path of Yoga. To conceal these things, I wander and behave like a mad chap. If a Yogi is proud of his Yogic deeds, he will not truly know the eternal principle. So one has to be aloof like the water on a lotus leaf. The same is

the state of the family life. When a stone is kept in water, the water does not enter into the stone. So you should live in the family. You should not forget Sat-chit-anand even for a moment. If this is done, yourself, myself and Sheshshayee will be one. Jan and Janardan will not be separate'.

Narsingji said "It is very kind of you that you have come to see me. The family life is perishable just like the midday shade. What is true here? I shall live as you advise; but kindly do come here very often. One has to forbear one's fate. We have to play the part for which God has sent us on this earth. I am your younger brother Just as Bharat was waiting for 14 years for Shri Ram at Nandigram, I shall be ever waiting for you in Akot. It is not difficult for you to come here any moment due to Yogic powers that you have! You can visit even the three worlds (Trilokas) in a moment!"

They were conversing with joy. This is the state when true saints meet each other. But when fake saints meet, they quarrel. They are incapable of being a Guru. Saintliness does not lie in math, literacy or poetic attitude; but it is in self-realisation. Pretenders are like ornaments with gold plating outside. But these two were real saints, who were enemies of the pretenders.

The news that Shri Gajanan Maharaj of Shegaon had come to Narsingji, spread in Akot. Many people with the offering of cocoanuts, garlands and sweets, came to see these saints. For them it was a union of the Ganges and the Godavery; but when the people reached the place of Narsingji, they found that Shri Gajanan Maharaj had already left the place.

SHRI MAHARAJ BLESSES VRAJBHUSHAN

Once Shri Maharaj came to a Shivar near Daryapur. This town is on the bank of Chandrabhaga, which meets the Payoshni river. A Brahmin named Vrajbhushan lived in this village. He was religious and had studied the Vedas. He got up early in the

morning, took bath in the river and then offered ablutions to the Sun God at Sunrise every day. As usual Vrajbhushan had come to the river for bath. He offered ablutions to the Sun and then saw Shri Maharaj with his bright face. He came to Shri Maharaj and bowed to him thinking him to be the Sun. He offered handful of water on his feet. He took 12 rounds, uttering 12 names of the Sun God, one after each round as (सूर्यायनमः) etc. bowed to Shri Maharaj and began praying "By seeing you, I think my penance has become fruitful. I have been offering ablutions (अर्घ्य) to the Sun God in the sky. But today, I have offered ablutions at the feet of your holyself."

"I bow to thee Shri Gajanan Guru, kindly bless me. Thou art all Brahma, Guide of the Universe and a mountain of knowledge. How many incarnations will you have in different ages? After seeing you all the anxiety of my family worries is over."

Shri Maharaj embraced him in the same manner in which a mother takes a child to her bosom. Shri Maharaj placed his palm on the head of Vrajbhushan and blessed him saying "Do not leave this path of 'Karma'. Do not think Vidhi (procedure) as futile, at the same time do not get entangled in it. Do the karma without expecting the fruit and then you will see God. Such person is not affected with the stigma of karma. You shall see me in meditation". Maharaj then gave him a cocoanut as prasad and returned to Shegaon.

'Shivagaon' was the former name of Shegaon. This town had 17 Patils. Maharaj came to Shegaon but did not stay at one place. He went to Akot, Akola, Malkapur and other places nearby and again returned. In Shrawan (fifth Bharatiya month) he stayed in the Hanuman temple. Responsibility of the celebration of festivals was with the Patils. Abhishek, Purana, Kirtan, Namjap etc. were the programmes arranged in the mandir.

Khandu Patil was the supreme authority in the town. Due to their wealth and power, the Patils were proud of themselves

and thought others to be insignificant. People were afraid of the Patils. Shri Gajanan Maharaj came to this Mandir to witness the festival. Shri Maharaj said to Bankatlal "I shall now stay in this temple. You need not be sorry. It is not proper for a Gosavi, Fakir or Sanyasi to stay with a family for a long time. As I am a Sanyasi, I shall stay here. Whenever you will call me, I will come to you. Shri Shankaracharya, Machhindra, Jallunder were wandering from one place to another. Shiwa Chhatrapati who punished the cruel muslims, protected the Hindus and established a kingdom, respected Shri Ramdas Swami. But Shri Ramdas stayed at Sajjangarh and not at Raigarh with Shri Shivaji. Think over this and do not insist on my living at your house. This is for your benefit".

Bankatlal at last had to agree to this. Bhaskar Patil lived with Shri Maharaj in the mandir as an attendant.

(to be continued)

Request to Our Contributors

It is noticed that many of our contributors are forwarding their articles and experiences in hand-written form. As it becomes difficult to decipher the handwriting and as all articles are required to be sent to the press duly type-written, the Sansthan has to do lot of typing work. Our contributors are therefore requested to send their articles duly typed, only on one side of the paper.

—Editor



Seek the Light Within You

Shri Sai Baba, within your ownself, is your best and unfailing friend, philosopher, guide and most loving father-mother, protector under all circumstances of your life. He is ever watching over those, who have turned to him. Harken to His loving voice in weal and woe. Even if you stumble in life, as stumblings in this imperfect world must needs be, only call on Him "Oh! Baba" and there He is in a flash, to lift you by the hand, pat off the dust and dirt from your bruises and even carry you in His strong and loving hands like a fond mother, gathering a child, or a good shepherd carrying a lame lamb. To reach him let your longing for Him be intense. Ramkrishna used to say, that when a person's love of God is the aggregate of a mother's love for her first born, plus a miser's love for gold, plus a lover's love for his/her beloved, then God can be seen.

The real and unfailing shelter and protector for all, in whatever circumstances they may be placed in this world of uncertainties and woes is not father, mother, husband, wife, brother, friend, wealth or any other worldly thing but solely and wholly Baba—the Supreme Being. This is the moral of the story of Droupadi's dishonour in the court of Duryodhana, where her five husbands, with superhuman powers, could not even raise their little-finger to defend her honour. Similar is the story of Gajendra-moksha in Bhagawatam where the mighty Gajaraj, without a peer to challenge his might, could not extricate himself from the jaws of the crocodile. God alone is the safe and sure remedy. This same moral is reiterated in the story of Arjuna selecting Lord Krishna, whereas Duryodhana preferred Krishna's vast army. There is a revealing in one story written by the great Russian thinker Tolstoy, that great spiritual insight in a messenger of God, sent to bring back the soul of a woman whose life term was finished, but the messenger seeing a sucking new born twins carries

till the babes are fed. He is recalled and questioned by God for his lapse. When he gave the reasons, he was hurled to earth to learn three things before he could become a fit instrument of God's will. Here he learn firstly, that the name of the Most High quietens even the most evil and devil tempered persons. Secondly mortals are not given the knowledge when they have to depart from this world. And thirdly and lastly that everything in this world, from the newborn to the mighty kings and lords of earth live every moment of his life by the breath of God and not by any other means, as many mistakenly imagine. The very breath of our life which keeps us alive from moment to moment is His prasad. Only when a person totally surrenders and empties his mind totally of personal thoughts, the powers of Baba—the Most High, start operating through that blessed person. When the Supreme power is acting through and beyond us full of wisdom and power, the un-illuminated man's life within the narrow feeble and limited ego-centered circle is due to Avidya. A tribal chief from the jungle was being shown round the latest marvels of technology and science with great gusto and boasting. When there was a power failure all of a sudden all the work of man's ingenuity came to naught. Similarly when life persists, man's work of skills and glories is possible. There is thus the proverb, "When there is life there is hope"—But who controls life, is it Man or God? Ramakrishna says, God laughs on two occasions, firstly when a doctor tells a patient, "do not worry, I shall save your life" and secondly when brothers quarrelling over partion of their lands saying "that portion is yours and this portion is mine." There is a Biblical story of a greedy and ambitious man worrying and passing sleepless nights for building a bigger barn to store more grains, when the angel of death stood before him saying, that his life was forefeited that very night. Why worry when you cannot make even a hair of your head black or white? Do not worry away your time and energy by "Oh what shall we eat and wherewith shall we clothe ourselves." Look at the birds of the sky, they worry not, nor gather their corn in barns, and the

lilies of the field, which today exist and next day are cast away as dry grass in fire and not even the mighty King Solomon and all his glory was able to array them. If God knows how to feed the birds of the sky and array the lillies of the field, Oh ye! of little faith! Will He not care for you, who are more than the birds of the sky and the weeds of the field. If a son asks his father for bread, the father does not give him a stone or when he asks for fish, he does not put a serpent in his hand. If you, even being evil, know how to give gifts to your children, how much more so our father in Heaven will give good things to His children. Therefore ask and it shall be given and seek and ye shall find and knock and the door shall be opened unto you. When a man in the world wants to borrow money or something from another, how insistant and persistant he is till he makes the other man to give. Why not adopt the same persistance till you find Baba? Do not be satisfied with small Siddhis during your Sadhanas, but rejecting all E. S. P. powers go ahead till you reach the final goal.

Saint Ramdas used to say, Siddhis are like lollipop, given to the crying baby to quieten it temporarily. So another life goes away. But the saints persistantly cry for the mother, throwing all that is given and the mother has to come and take away the child.

Hence set your goal in Him to be revealed within your very self. Let you see the light of Him by the light of you in the very light within you.

May His Grace ignite your thirst and maintain to thrive this Goal and merge thyself in The Supreme Self. ★

Swamy Karunananda
Shri Bhagawati Sai Samsthan
Railway Colony, Kurla, Bombay-24



SCIENCE OF SOUL

What is death ?

What is it that causes Death ?

What is it that leaves the living body ?

And where does it go ?

These are the questions when we think about Soul. It is very difficult to answer these questions, as our answers lack explanations on scientific basis. And Death is hitherto a secret.

Majority is of the view that 'Something' what we call as "Soul" leaves the living creature and the body is dead. We cannot say anything in this respect unless there is any Scientific basis for its existence.

If there would have been nothing to leave the body during Death, only subtraction of total lungs air from living body should give us accurate weight of the dead body. But Dr. William Macdugalla performed the concerned experiments in a hospital in America. He prepared a sensitive balance which could accommodate the patient along-with his bed. Taking all these scientific precautions required, he observed that-

(Weight of the Living body - Total air of lungs)

-1 oz. = Weight of the dead body.

Thus in that particular experiment the weight of the dead body was found to be reduced still more by 1. Oz.

Therefore, it has been proved successfully that 'Something' that leaves the living Body must weigh 10z. This must be the weight of - what we call as - Soul.

By further several experiments on different bodies, which were on the verge of dying, the concerned, learned physician

observed that the particular value ranges between 0.25 to 1.0 -oz, depending upon age, surface area and sex etc.

A famous physician of London Dr. W. G. Killner, while gazing at a dead body, observed that a specific type of colour accumulated on the glass of microscope. It was of specific chemical nature, which was too rare to obtain even in the whole of Britain. Where it came from? How it had accumulated there? He tried his best to know about it but all of his attempts were in vain. Next day Dr. Killner was examining one of his patients, who was about to die. He observed certain waves of chemical substances through the microscope. He removed all the clothes of the patient and observed a circle of light of 6" to 7" diameter consisting of various rare chemical substances, impossible to obtain in any part of the world.

Further he observed that as the light goes on becoming dim and faint, the Pneumotaxic respiration changes to Apneustic and gasping type.

Vanishing of this circle of light was the stoppage of pulsation and after death the light used to disappear. This was the first scientific observation made by Dr. W. G. Killner. "The Human Atmosphere" is the first book in this field, written by Dr. Killner.

The book was published in the year 1920 and various observations and details in relation to the soul are mentioned therein. The book attracted various other scientists to work in this direction.

In the year 1936, Prof. Twaining of Los Angeles and Dr. Oto Ban from Cornell University worked in this connection. According to them, when a living body is on the verge of dying, during that period alone the lips, fingers and eyes emit a peculiar type of rays, which usually disappear after death.

Dr. Henry Baraducke thought that if the soul has got weight, then it must be possible to take its photograph. Dr. Henry

Baraducke made a special Camara for taking a photograph of soul. The camera was very bulky and uncomfortable to move from place to place. Fortunately or unfortunately, the son of Dr. Baraducke fell ill. The Doctor waited eagerly for the death of his only son, instead of treating him to cure. Here lies the stone-heartedness of a scientist for the success of his experiments. He took altogether six photographs of his son during the last three hours of his life. The results were surprising and marvellous. Thereafter Dr. Baraducke waited eagerly and anxiously for the death of his beloved wife. Just after about few months, when she was ill, the Doctor focussed his camera at her. Alas! She too breathed her last seeing this cruelty of her husband.

Dr. F. F. Strau of California could show successfully that undoubtedly the photograph of the soul is possible.

The scientists have left further consideration of this topic due to the World War II. May we hope again that with the help of electronic microscope, observations will be made in this direction, and it is not far when Death will no longer be a secret to us and the SOUL will not be 'something' then, but will carry a seperate branch of Medico-Religious science i. e. science of the soul. ★

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



Guru-Pournima Festival at Sai-Niketan

Wherever a statue of Shri Sai Baba is installed, that place becomes as holy to the Sai devotees as Shirdi itself. Sai Niketan at Dr. Ambedkar Rd., Dadar, is therefore considered very holy by the Sai devotees staying in Bombay and is frequented by them in large numbers at the time of festivals like Dasara, Ramnavami, Guru-Pournima etc. Though in the Warkari sect, Pandharpur is considered most holy and all devotees of lord Vitthal are expected to attend the Yatra at Pandharpur on Ashadhi Ekadashi day, still those devotees who are unable to go to Pandharpur for some reason or the other, pay a visit to the local temple of Shri Vitthal with the same devotion with which they would visit the temple at Pandharpur. Similarly many devotees consider Sai Niketan as their Shirdi. Shri Sai Baba is also known to have responded to the call of His devotees and remained present at many places outside Shirdi, when the urge of the devotees was quite genuine. It is therefore no wonder that all Sai devotees feel that Shri Baba is present wherever they worship Him.

This year on the Guru Pournima day (1st July 1977) more than five hundred devotees paid visit to Sai Niketan for taking darshan of Shri Baba. As that day was a working day for the offices, the devotees visited Sai Niketan according to their convenience during the whole day. All the persons, who were present at 12 noon, joined the noon aarati. In the evening twenty members of Jijamata Bhajan Mandal, Dadar, Bombay-28, sang their Bhajans before Shri Baba, from 4 p. m. to 6 p. m. Though this programme, which was fixed at a very short notice, could not be advertised earlier, still it was attended to by an audience of about 200 people. All the people, who attended the bhajan programme, appreciated the melodious tunes giving rise to devotion in the minds of the listeners. Prasad and Udi was given to all who paid a visit to Sai Niketan on the Guru Pournima day for Shri Baba's darshan. Because of their sincere devotion, all the devotees had the satisfaction of having paid a visit to Shirdi for Shri Baba's darshan. ★

SAINT GADGEMAHARAJ

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

(Continued from July '77 issue)

After moving about in different villages in Berar and finding out the conditions of the people for himself, Shri Maharaj started feeling that it was time for informing the people about their real condition and also pointing out to them a way to get out of their sad condition.

The first thing that he wanted to invoke in the people was, devotion to God and fear for Him. If the people have to discard their vices, then they must have in their minds a sort of a fear for someone, preferably God. Shri Gadgemaharaj was doing Bhajan in his village, in his youth and he had heard a number of Abhangas in the keertans of Haridasas. Instead of singing the Bhajan in a chorus as is usually done, Shri Maharaj decided to start singing the same by himself alone. He therefore started sitting at a place in a village, usually near a temple or inside a temple and go on singing Bhajans for as much time as he could. It has been noted that Shri Maharaj used to sit on such occasions for four to five hours at a time and sing the Bhajans continuously. At first he was connieved at. People used not to pay much attention to him in the beginning, but when they would find that he was singing some good Bhajans and Abhangas of Tukaram, they would gather around him and listen to him. Later on at some places, they would even join him in singing the Bhajans with him.

After continuing this practice of singing the Bhajans for some months, Shri Maharaj found that devotion was taking root in the minds of a few of his audience. He therefore thought that mere singing of the Bhajans was looked upon, more or less, as a piece of entertainment by the people. He did not want to merely

entertain the people. He wanted to improve them. He wanted them to change their habits and cast away their vices of drinking and squandering money. He therefore thought of doing keertans in different villages whereby he could be able to advise the people to come on the right path.

Since Maharaj left his home, he wandered in a lot of villages. He was therefore able to get first hand information about the condition of the people. During the time he was at home, he already had some experiences and his Padyatra, which he carried out like Saint Ramdas, helped him to confirm his opinions about the condition of the people. The main discussion in his keertan therefore used to be about this bad condition of the people and their vices. The traditional keertan of his time was of a Haridas (servant of Hari, i. e. god in general), who would preach philosophy after taking certain payment (which was called Bidagi) for the keertan. Of course the Haridas used to be a keertankar by profession. He would have keertans ready on different topics. He would narrate in lucid language, various stories from the Puranas. The first half of the keertan would be devoted for expounding certain philosophy about this world and the next. Devotion to god would be preached as a solution for the well-being of the people in general, in this world and the next. The second half of the keertan would consist of some story from the Puranas, which would illustrate the philosophy expounded in the first half of the keertan. The Haridas usually required a good voice and some training in music; because his prose narration was required to be accompanied occasionally by songs in various 'ragas'. As the Haridasas adopted the keertan as their profession, they were required to be paid some remuneration for the keertan, as they had also their families to support. The keertan thus happened to be more or less an entertainment under religious garb and it seldom served as a medium for preaching against the bad habits of the society. Shri Gadgemaharaj, however, decided to use this medium for his end in view and moulded it accordingly.

In the traditional keertan, the Haridas would go on talking all the time and it was the job of the audience to simply listen to his talk. Some of the audience would therefore occasionally be found to be dozing, during the keertan. Shri Gadgemaharaj changed this form of keertan altogether. He would start questioning the people and the people had to give replies to his questions. The topics that he used to discuss were usually the problems of the daily life of his audience and not some philosophical problem like "What happens to the soul (atma) after death?" which was usually discussed in the traditional keertans of his days. Hence the audience would show very keen interest in his questions and would give prompt replies to them.

The questions and answers in his keertans used to be something like this :-

"Is there only one god, who has produced this world, created the canopy of the sky, studded it with diamond like stars and created rain for our crops?"

This type of questions were least expected, by the people in the keertan. Hence some two or four people from the audience would reply "One" in low tone.

Then Shri Maharaj would laugh and say, "Why are you afraid? Are you ashamed to admit in public that there is only one god?"

Then the audience would gain confidence and they would reply in a loud voice, "God is only one".

In order to confirm the reply from the audience, Maharaj would again say, "Don't give a reply without thinking. Think properly and then give a reply, otherwise you will later on contradict yourselves".

The audience would again say "One".

Shri Maharaj would then ask the people, "Is there a temple of Khandoba in your village or not?".

To this question the audience would give a reply in the affirmative and Shri Maharaj would immediately ask his further question, "Then how many gods are there?" The audience had naturally to reply "Two".

Shri Maharaj would go on continuing this questioning about Mhasoba, Vetāl, Ram, Shankar, Vishnu, Viroba and so on and then tell the audience, "You started from one, but now you have yourselves confessed that there are fifteen gods". By this time the audience would be completely under the control of Maharaj and he would further ask, "In addition to the aforesaid gods, do you go to Pir and Tabut or not?".

To this also the audience had to give a reply in the affirmative and then Maharaj would say, "Now you are talking of several gods; but how you told in the beginning that there is only one god? Where was your intelligence at that time? Had you mortgaged it with your grocer?".

Many of the audience, who were farmers, were in the habit of mortgaging their lands with money lenders and hence the above question of Maharaj would at once touch their nerve and they would get a shock.

After saying, "though you people are worshipping your gods in so many forms, still remember god is one," Maharaj would leave the subject at that stage and would turn to some such system as making a conditional offering to god for fulfillment of certain wish. This system of making a conditional offering is in vogue, in all parts of India and in all the communities. Whenever we visit any temple, we are bound to meet a number of such devotees, who come to the temple for paying their conditional offering to god, as their wish is fulfilled by god.

The next question of Maharaj would therefore be, "Well, are you not making any conditional offering to these gods?"

After getting a reply in the affirmative to the question, the further question would be, "What do you offer? A two legged one or a four legged one?"

After this question the audience would usually be silent. So Maharaj himself would put a further question; "Why are you required to give such bait to god? Is he like the peon of your Saheb, who does not allow interview with him, unless you grease his palm?"

No reply would naturally be received to this question and Maharaj would himself say that god was omnipotent, omniscient and omnipresent and no bait was required to be offered to him for propitiating him.

Then Maharaj would describe at length the process as to how the goat, to be offered to god, is tied to a bullock cart and how it is taken and butchered before the god. Maharaj would censure the people for their cruelty in killing an animal in the name of religion and would then again put a question, "You are doing all this cruelty for the well-being of your children; but do you expect a cruel action like this to be rewarded by a good result?"

Maharaj would next refer to the system of the village people to go to the 'Bhagat' to get a solution for the sickness in their family and for not approaching the doctor and would say that due to this wrong practice, so many young lives are lost. All those ladies who would take part in preparing the soup of the mutton of the goat, offered to god, would at that time also cry aloud for the young baby, who would succumb to the illness. This way of dealing with the subject was quite new to the then audience and hence this novel way of the keertan, had very good appeal to the audience.

The subjects that Shri Maharaj would usually preach in his keertan were as follows ;—

1. Do not go on a pilgrimage after incurring a loan. 2. Take care of your cattle. 3. Do not sell them away to the butcher in their old age. 4. Educate your children. 5. Do not kill fowls and goats in the name of an offering to god. 6. Serve your parents. 7. Do not celebrate marriages in pomp and after giving dowry. 8. Do not observe untouchability. 9. Do not drink liquor. 10. Do not perform the obseques ceremony of the dead by taking loan. 11. Always give food to the hungry, etc.

All these subjects were very familiar to the audience of Maharaj and hence his keertans on those subjects were always very interesting and effective.

(to be continued)



Divine Manifestation

The ringing ripples of the river
 The innocent infant's smile and cheer
 The budding beauty of the flower
 The Silvery shining streaks of the shower
 The rocky roaring waves of the ocean
 The mighty monstrous height of the mountain
 The whistling wind, the stormy cyclone
 Miracles? Nay! His manifold manifestations.

Smt. S. M. Gadkari

38/1088, Nehru Nagar, Kurla (East) Bombay-400 024

A REJOINDER TO :

Is/Was Shirdi Sai Baba An Avathar ?

(July 1977 Issue of Shri Sai Leela)

While reading the above, yesterday, I am inspired to write this rejoinder, when thoughts wandered to the fact that Shri Baba preferred to remain relevantly very little known upto and even till quite a few years after His Mahasamadhi

Today, India is blessed with numerous godmen, who dress themselves in rich silk robes and call or get themselves called Saints, Avathars, Bhagwans and live in their palatial Ashrams, surrounded by huge and beautiful gardens, attended by an army of servants and volunteers.

A close study would reveal that they :—

1. are surrounded, supported and maintained by rich disciples and poor volunteers; some are venerated by even scientists, doctors, advocates, high government officials, who fail to see the light, even when things are clearly proved to belie their beliefs. Why? Reasons are best known to them. (2) Create from NOTHING, things like photos, gold/silver lockets, coins & other articles, diamond studded rings, fruits, sweets, Japamalas, Statues of gods, Holy Ash etc etc. Some are known to have so produced Whisky Bottles, Watches (imported), Cameras & Films. (3) Travel by Air and big imported cars. (4) get built Ashrams and Mandirs in their own or in other's names. (5) Move about all over India and abroad, their meetings are pre-announced with big banners saying "Bhagwan such and such". coming for giving Darshan. (6) get books written about their lives from childhood and proving their Bhagwanhood, and Bhaktas Experiences. (Some incidents in such books can be proved utterly false and against real facts

even by this humble little soul - Baba permitting these will be taken up when He wishes). (7) emphatically announce that they do not accept any offerings—at least truly NOT from the poor. Perhaps huge institutions are maintained by some magic. (8) for better effect also start some hospitals and schools. (9) get some books on them specially printed for export. (10) proudly claim hundreds of foreign disciples, who slowly and gradually drift away in due time. The more the number of foreign disciples, the more highly spiritual and elevated the "Bhagwan". (11) amass huge wealth and properties in various names.

The strangest part of the whole 'golmaal' is that almost all of them add the suffix 'Baba' after their names, presumably to take undue advantage of Shirdi Sai Baba's name and fame and His real divine acts of kindness, done for sincere and deserving bhaktas. What a blatant exploitation of BABA'S name, who lived an exactly different life. Now let us see how HE lived.

An ignorant man, groping in darkness, and with very shallow knowledge, I feel utterly incapable to do justice to the subject. It is NOT me, who is writing this.

BABA : (1) wore coarse cloth, torn kafni until it was even beyond repairs. (2) begged for HIS daily food till last day. (3) had only Rs. 16/- for his mortal body's death rites and expenses. (4) never left Shirdi. (5) never produced anything from nothing and gave Udi as Prasad from His ever burning Dhuni only. (6) never performed any miracles. All what HE did for alleviating troubles of HIS bhaktas were Divine Favours and NOT miracles. Bhaktas may refer to the article titled "Miracle or Divine Favour", in Jan. 1976 issue of Shri Sai Leela (English) for more details. (7) in 1910, simply allowed Late Shri Annasaheb Dabholkar (Hemadpant) to write notes and memos but the book was written after HIS Mahasamadhi only. Shri Hemadpant started writing in 1923 and completed Shri Sai Satcharita in 1930. Baba took Mahasamadhi in 1918 and since HE

shunned all type of fame and publicity, HE did not allow the said book written earlier. In 1943/44, Late Shri N. V. Gunaji translated the said Marathi Granth into English. Even though he was a perfectionist and highly qualified Professor, he was in some inscrutable way influenced to miss verses 139 to 142 (Chapter 43) in English translation, the result of which is that these verses are missed in translations into all other languages except Gujarati. In 1975, during Shri Sai Leela gathering, Dr. Anil Jaiswal of Nagpur (a very devout and devoted bhakta) pointed out various mistakes and missed points in different translations, which were duly accepted by the Shirdi Sansthan Head. If my memory is correct, he too did not point the above verses, having been missed as, perhaps, Baba still did not feel that time was ripe for the TRUTH to be brought up. (8) only two simple Wadas were built by Bhaktas for use of visitors. Big Buty "DAGAD WADA" was nearing completion when suddenly Baba took Mahasamadhi. HE HIMSELF lived in a dilapidated masjid and called it "Dwarkamai" and was angry when it was proposed to repair the same. (9) most of HIS earliest and close bhaktas were utterly poor; but rich and poor were equally and easily able to approach HIM anytime. (10) never told clearly anything in detail about HIS life before HE settled down at Shirdi. Even the 7th - 1974 Edition (English) does not have the said important verses. Many Marathi - knowing Bhaktas read both versions but Baba did not let any one note this. (11) When Baba thought it ripe time, HE made a Non-Marathi knowing Bhakta, Shri Amar Nath of Pathankot to bring up the question and send it to me. I, in turn, asked many Marathi - knowing bhaktas, many of whom very often do tarayan, but none of them could remember. It was Shri V. B. Kher who cleared the position fully. Shri M. M. Amingad of Gulunche was also helpful. Recently at Shirdi, I got the said verses typed in Marathi from Sansthan Office and all were surprised to find the REAL DIAMOND like words of Baba, the real importance of which had escaped their attention and also their deeper meanings. They were all very happy.

RIGHT TIME AS PER BABA HAD COME FOR TRUTH
TO BE BROUGHT UP AND HE GAVE THE CLARION CALL.

V. B. Nandwani

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



SAI IS MY LIFE

My mother is a great devotee of Sai. She has also created in me ardent love for Sai. Now I take keen interest in Sai activity. I am observing fast on Thursday for Sai and I have a great faith in Him.

My mother lives at Delhi and my in-laws are in Ghaziabad. Once I was coming with my husband from Delhi to Ghaziabad. The bus was going at a great speed. I always kept photo of Shri Sai Baba in my purse. Suddenly the bus got a jerk. The driver could not control the speed of the bus. It smashed the trees and it turned back. We were sitting in the rearside of the bus. All who were sitting on the front seats were hurt.

Because of Shri Sai's greatness, we were saved from this mishap. Sai is great. He is always with us. We remember Him at every moment. ★

Mrs. Rama Sood
224/7 D. L. Road,
DEHARADUN

Extracts From Shri H. S. Dixit's Diary

At Santacruz an idol of Ganapati was to be installed. Shri M. W. Pradhan wrote to H. S. Dixit to get the permission of Shri Baba about the same. Accordingly H. S. Dixit went to Shirdi and asked Baba.

Shri Baba said -'Yes'

H. S. Dixit at once wrote a letter from Shirdi itself, intimating that Shri Baba has given permission to install the idol of Ganapati. On the same night Taibai, the sister-in-law of M. W. Pradhan had a dream. In that dream she saw a beautiful idol of Ganapati installed in a corner. In the morning after getting up, she told the people, in the house, about the dream she had and in the first dak they got the letter of H. S. Dixit, intimating Shri Baba's permission for the installation of the idol of Ganapati. This shows that Baba gives advance indication of the coming events in the dream.

* A friend of H. S. Dixit one day came to his office and said- "For eight days past, I have not been able to sleep. Doctor's medicines could not help" Shri H. S. Dixit gave him Baba's Udi and told him to take it for three days. Next day he came to H. S. Dixit and with joy he said- "Last night I took Udi and the whole of the night, I had excellent sleep."

Similarly at Bandra, the son of a friend of Shri H. S. Dixit had insomnia for last two months. The friend took his son to Shirdi for Baba's darshan. The boy got a sound sleep in the night. Since that day the insomnia vanished.

* Once when H. S. Dixit was at Shirdi, he decided to observe fast at nights. So he told the people in the house accordingly. On the next day, when he went for the 2 p. m. Arati,

Baba asked him - "Arre, What are you preparing for tonight's meal?"

Shri Dixit replied- "Whatever you order, Baba."

Baba said- "As usual, let there be Bhat and Poli."

H. S. Dixit asked immediately- "Am I to bring them here as Naivedya?"

"No" Baba said "Do Naivedya there and eat there itself" Shri Dixit said again- "Baba, from tomorrow I will not take meals in the night."

Shri Baba kept quiet at that time and on the next day asked him about the night meals and gave him direction to take the night meals. So he inferred that Shri Baba did not want him to fast and thereafter Baba did not ask him such question.

* Mathuradas of Anjanwel was going often to Shirdi for Shri Baba's darshan. Once he went to Shirdi and put up with Sagun Meru Naik' the hotel keeper. Both were talking a lot of foul linen of others. They talked with interest only of the faults of others. Afterwards Mathuradas went to Baba and sat nearby. Shri Baba asked him in a different tone "What was Sagun saying?" Mathuradas felt ashamed. He understood that Shri Baba was displeased by the talk he had with Sagun. Baba gave him a lesson that "It is no good to talk about a scandal, nor to listen to it."

* Shantabai, a devotee of Shri Baba, was living in Turbhegaon near Belapur. She was suffering from bone-rot on her left finger for several years. One day Shri Baba appeared in her dream and said "Apply Dekamali". The lady woke up and felt happy. She applied Dekamali to her bone-rot and it was cured. She wrote a letter dated 1-9-1918 to Shri Baba mentioning the above fact.

* Narayan Gopinath Dighe of Bombay had a tumour in his bowels. It was very hard and was giving him a lot of pain. He

consulted some famous doctors in Bombay and also had treatment for some time; but all was of no use. One day his friend, a devotee of Shri Baba, advised him to go to Shri Baba at Shirdi; but physically he was not able to travel and to go to Shirdi.

He said- "If by Shri Baba's grace, this tumour breaks up and goes out with the stools, then I shall feel better and I will be able to go to Shirdi for Baba's darshan."

Shri Dighe's friend gave him Baba's Udi and he started using it on the same day. The very next day, the tumour dissolved and passed out with the stool. In a week's time Shri Dighe's health came to normal. Immediately he left Bombay and went to Shirdi for Baba's darshan.

* Shri Khemji Lalji Joshi was staying in Punjabi Chawl at Parle. His daughter was ailing for a long time. One day she became seriously ill. Her mother prayed to Shri Baba and gave Udi to her daughter. Slowly they found some improvement in her health. One day Shri Khemji, his wife and the daughter went to Shirdi. The girl was so weak that she could not even walk properly. The parents lifted her and placed her in front of Shri Baba.

Shri Baba applied Udi to her face and blessed her. Within three days, she became alright and could walk without anyone's support or help.

* Shri G. K. Vaidya of Dahanu visited Shirdi, took Shri Baba's darshan and returned back to Dahanu. He told his elder brother Atmaram to go to Shirdi. Accordingly Shri Atmaram went to Shirdi to have Baba's darshan. That time he was 42 years old and his wife, aged 38 was at her mother's house since they married. They could not stay together on account of some misfortune and owing to the evil influence of the planets. People on both the sides did their best to unite the couple; but she never gave up her mother's house.

After getting Shri Baba's Udi and Prasad, the same day, she of her own accord, came to the husband's house and told her

brother-in-law Shri G. K. Vaidya, "This is in fact my real house. Mother's home is not a happy place". He was surprised at these words of his sister-in-law. The couple became happy and was thereafter blessed with children. This incident took place in 1913.

* In 1914 Shri S. B. Nachne was the Treasury Master at Dahanu. Shri Phanse was a Talathi of that place. He was somewhat mad. One day Shri Nachne was performing pooja of Shri Baba's portrait in the kitchen room of his house. He heard some sound and that is why he turned back. He found Phanse, the mad man, at the door. In a moment Phanse rushed at him, and squeezed his throat. Phanse brought his open mouth near the throat and said "I will drink your blood."

Saying so he tried to bite Shri Nachne who was having a spoon in his hand and immediately he inserted the same in Phanse's mouth. He shut his mouth and bit Nachne's fingers.

When he held Nachne's throat, his nails pierced his skin and caused bleeding and he fell unconscious.

When he came to senses, he found his mother, younger brother and a doctor sitting around him. Only because of his mother and brother, Shri Nachne got rid of the mad man and saved his life.

Later on Shri Nachne went to Shirdi for Shri. Baba's darshan. In the afternoon when he went to the Mosque, Shri Baba, pointing towards Shri Nachne, said to Shri Anna Chinchankar "Anna, had I delayed a minute, this man would have been killed. The mad man had squeezed his throat, but I released him. What to do? If I do not save my children, who else will?"

(to be continued)

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

SAI BABA

With his picture before my eyes, I pick up this pen, to write about him, who guides my life and who has instilled so much faith in me that I can walk through my life with a happy smile. Perhaps this article will benefit Baba's devotees and strengthen their faith in him just as each day of the month and each month of the year, strengthens my belief in him.

It all began some ten years ago, when as a child, I heard of my father's dream at a moment when he was entangled in a web of despair. Never before had he heard of the 'Fakir', so how could he recognise the saint, who appeared to him in dream, asking him not to worry about his younger brother, who was then suffering from brain haemorrhage. (My grief stricken father was on his way to see his dear brother, hoping he could spend at least a few minutes with his kin, before the latter breathed his last) But lo! On reaching his destination, he found his brother recuperating and all was well as the simply clad fakir had promised.

With the passage of time, the dream was forgotten, till one day, my father saw the picture of the same fakir in a friend's room and then he discovered Baba. Gradually, Baba was introduced to the rest of the family. Today when we look back on the bygone days, it is always with a smile, for Baba has always enfolded us in the light of his love. With his grace, we have sailed smoothly on the sea of life and when the currents of the sea in the form of misfortune have been strong we are soon brought ashore.

One may well ask, if Baba looks after his devotees, so that their life should be nothing but a bed of roses? Needless to say, it is this blend of joy and sorrow that lends colour to our life-it is only through the pain of encountering problems and working them out can an individual grow in strength. Faith in Baba, is

the anchor of life and one experiences his greatness in everyday life too.

Faith grows with time and experience - human as we are, we are often assailed with doubts and when things seem to go wrong, we sometimes question his presence, only to find that what Baba has in store for us is for our good-since he knows what is best for us. Why then should we worry?

Remembrance of his name, subdues our sorrows and I for one, cannot recall a single instance when he has not saved me from distress or failed to guide when I required help. Like thousands of his devotees, I, too have found complete peace at his feet in Shirdi and it is very true that He draws us to Him. As I write this article my mind goes back to the days when I was preparing for my M. A. examination at Delhi. I often expressed an earnest desire to visit Shirdi, in fact sometimes when I opened my texts I often found the name "Shirdi" imprinted on every page of the books. I knew it was impossible to cover the hundreds of miles to reach Shirdi. Yet I prayed for the impossible. A week later, my aunt from London arrived most unexpectedly (an answer to my prayer?). Since she had to go to Pune, I was sent with her and a few days later, I was on way to what was, the first one of the several visits to Shirdi.

Innumerable incidents to prove Baba's greatness, come flooding to my mind-which do I choose? When I look back, I find he has blessed me in every way - unto me, among other things he has given happiness in marriage, peace and contentment. He has looked after me for all these years and my faith assures me that he shall do so now and for ever. ★

Mrs. Rita Anand
C/o Capt. Anand,
D-III/89 Officers' Quarters,
N. D. A., Khadakwasala, Pune

Sai Baba Graces the Feast

I would like to bring faith to our 'Sai' devotees by narrating an experience that I had at Nagpur at my uncle's place— (Mr. and Mrs. Mukadam).

It was during the thread ceremony of their youngest son.

They had invited the guests and distributed invitation cards. On the day of the ceremony, in the evening, they kept the invitation card near Shri Sai Baba's photo and after regular prayers proceeded to the hall. As per schedule, the thread ceremony was over and after seven o'clock in the evening, the guests were served dinner. As per our usual custom, Mr. Mukadam (uncle) started counting the number of guests sitting at the table. To his surprise, he saw an elderly lady, dressed in full white, sitting along with the guests for dinner. He thought that she might be his wife's friend and kept quiet. Soon after his wife came near him and he immediately asked her who the lady in white dress, sitting at the end of the table was. She looked at her, but she could not know who she was. They thought that she must be an uninvited guest, so they proceeded to meet her. Before they could come to the end of the table, the lady in the white sari, vanished, leaving behind the empty plate. They were shocked. In the meantime a waiter passed by. They called him and asked him who was the lady sitting there. He replied "Sir, there was no one sitting here." My uncle and aunty then asked, "How this plate is lying empty here?" The waiter was surprised and asked "Sir, which empty plate you are talking about? I don't see any empty plate lying there." But only my uncle and aunty could see the empty plate. Then suddenly it struck my uncle that he had kept an invitation near Baba's photo and was very much pleased that Shri Baba had responded to his call and come for dinner in a lady's form. This is how He came to Nagpur, graced the occasion and blessed our dear uncle and aunty along with their children.

Let us all bow to our dear lord and pray that he will always be among us forever and help us in our daily life. ★

‘Sai Devotee’
Bombay-80.

‘ज्ञान-सूर्य पावस का’

प्रगट हुआ अब ‘ज्ञान-सूर्य’ पावस का ।

‘दूर हुआ अंतर से अज्ञान मावस का ॥ १ ॥

उपासना करके श्री सद्गुरु चरणों में ।

‘सोऽहं’ जप की माला फेरी प्राणों में ॥ २ ॥

‘ज्ञानेश्वरी’ पर रची ‘अभंग ज्ञानेश्वरी’ ।

‘अभंग अमृतानुभव’ की लगी सतत झड़ी ॥ ३ ॥

फूट निकली यों ‘अमृत धारा’ दर्शन की ।

‘संजीवनी’ पा, रची ‘गाथा’ जीवन की ॥ ४ ॥

‘भावार्थ गीता’ का लेकर अमृत-घट ।

ज्ञान-भक्ति-कर्म से खुल गये जीवन पट ॥ ५ ॥

‘आत्म-तत्व’ के ‘स्व’ का बोध कराया ।

‘स्व-रूपानंद’ का अनुभव हमने पाया ॥ ६ ॥

राधाकृष्ण गुप्ता ‘चेतन’

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

सिताराका अस्त

(एक श्रद्धांजली)

[श्री पी. एल. गोयल, जो कसौलीमें एक साई मंदिर और आश्रम बना रहे हैं, उनकी प्रिय पत्नी सितारादेवीका अस्त दिनांक २८ फरवरी १९७७ को हो गया । इस दुर्घटनाके उपलक्ष्यमें श्री श्रीवास्तवजीने अर्पित किया हुआ यह श्रद्धांजली संपादक]

दिनांक २८ फरवरी १९७७ को
श्रीमती गोयल का
आकस्मिक निधन हो गया
सितारा अस्त हो गया
पढ़कर दुखित हुए हम ।
जन्म जन्मांतर के संस्कारवश
श्री बाबा की शरण में आ
उन्हीं की प्रेरणा एवं आदेश से
कसौली में
श्री साई मंदिर आश्रम सहित
बनवाने का पुनीत कार्य
हाथ में ले
अधूरा छोड़ चली गई ।
मन में प्रश्न उठा
ऐसा क्यों हुआ ?
शायद, उनका सांसारिक

उद्देश्य पूरा हो चुका था
इसलिए पार्थिव रूप त्याग
सूक्ष्म में परिवर्तित हो गई ।
श्री बाबा की इच्छा ही इसे मान
हमने सन्तोष कर लिया है
तथा अधूरे काम को
पूरा करने का निश्चय किया है
इस विश्वास के साथ
कि पार्थिव सहयोग न सही
सूक्ष्म से ही उनकी सहायता,
प्रेरणा हमें मिलती रहेगी,
कार्य प्रगति करेगा
पूरा भी होगा
उत्तरी भारत में श्री बाबा
और उनकी शिरडी का
कसौली में रुपान्तर होगा ।

श्री बी. पी. श्रीवास्तव
रेल्वे क्वार्टर नं. २७७/२, रेल्वे स्टेशनके सामने
जबलपुर ४८२००१ (म. प्र.)

समाधि मन्दिर

१५ अक्टूबर सन् १९१८
मध्याह्न २ बजकर ३० मिनिट पर
विजया दशमी के दिन
शिरडी के सन्त
श्री साईनाथ महागज
इह लीला समाप्त कर
समाधिस्थ हुए ।
किन्तु मन्दिर का निर्माण
तो पहिले ही हो चुका था ।
प्राण-प्रतिष्ठा उसमें
होनेवाली थी व्दारकाधीश की
पर व्दारकाधीश ने
स्थापना करवाई
वास्तविक अधिकारी की,
व्दारकामाईवासी की ।
युग बीते, पर
शिर्डी में
जो तब था
अब भी है ।
जो नहीं जानते हैं,
पूछते हैं ।
क्या श्री बाबा दर्शन देते हैं
बातें करते हैं ?
उत्तर में भी प्रश्न है,
कौन कहता है बाबा वहाँ नहीं हैं ?
आदम कद मूर्ति,
कितनी सजीव,

कितनी आकर्षक ।
भक्त जनों को
साई का
साक्षात् दर्शन करवाती है
जिसकी अनुभूति, केवल
भक्त की ही होती है ।
और समाधि
मूक सम्भाषण कर
सान्तवना दिलवाती है ।
दुखी और सन्तप्त
आदवस्त हो, जाते हैं ।
विश्वास और श्रद्धा में
अजीब सी दृढ़ता पाते हैं ।
यही दृढ़ता धीरे-धीरे
भक्ति के मार्ग पर
अग्रसर कर देता है
एवं जीवन के लक्ष्य
मुक्ति की प्राप्ति में
सहायक हो जाती है ।
जीवन को सार्थक
बनाती है ।
अमृत-घटक है समाधि-मन्दिर
क्यों न हम सशरीर
नत-मस्तक हो,
उसकी प्राप्ति हेतु
करुणामय के समक्ष,
करुण क्रन्दन करें ।

श्री बी. पी. श्रीवास्तव
रेल्वे क्वार्टर नं. २७७/२, रेल्वे स्टेशनके सामने
जबलपुर (म. प्र.) ४८२००१

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