

SHRI

SAI LEELA



Miracle of extinguishing the fire
at Tajuddin's Darga

D. MERRY



September

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1975

SHRI SAI LEELA

SEPTEMBER 1975

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Picture on the Cover Page

After coming to Shirdi, Shri Sai Baba kindled a fire by his yogic power. This fire is kept continuously burning from that time in the Dhuni at Shirdi. The ash from this Dhuni is known as Udi and it has cured the diseases of so many devotees. Once Shri Sai Baba was found pouring water on the fire in the Dhuni. When he was asked as to what he was doing, he replied, "I am extinguishing the fire at Tajuddin's Darga". Two days later, a letter was received from Tajuddinchacha wherein he described the incident, from which Baba's participation in extinguishing the fire was fully known.

SHRI SAI LEELA

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No. 6

A New Temple of Civilisation

"COME unto Me!" Saith the Lord in the *Gita*. In Krishna I see the Christ : in the Christ I see Krishna. In both I see the Buddha. The Three are one. And in them I see, too, other prophets and saints. And to all I bow down in reverence and love. And I pray that in the love and service of these spiritual leaders of the race may be built a new temple of civilisation, a new society for the service of broken, bleeding children of the Earth.

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EDITORIAL

Naturopathy

The very heading of this article might have vexed a few of our readers. We clearly see wrinkles on their faces. They are not to be blamed. They have experience of various other pathies. They might therefore argue, "Alopathy is one of the oldest pathies, which is found quite effective in curing various diseases. So we are depending on it for cure of our diseases. If you feel that Ayurveda is really an effective pathy and if you are extra proud of your Indian drugs, you may adopt Ayurvedic system of treatment for your health. Those who might have found Unani medicines to be effective, may go to a Hakim for cure of diseases; but if you are afraid of the huge drugging that these pathies are resorting to, you may shift to Homeopathy or biochemistry, which pathies are only a few centuries old and which claim that there are no after effects or reactions of the medicines administered by them; but inspite of all these pathies, that are waiting at your doors for giving you relief, why are you adding one more pathy to our list? All these pathies have fleeced the human race quite enough. These pathies have taken away both the human life as well as their money".

Yes! We understand your view point thoroughly. It is because of this only that we are taking you back to nature. These remedies are to be adopted by you yourself and no costly drugs are to be used, which would not suit your pocket; but do you know that one of the oldest pathy, about which you have special pride, also adopted nature's remedies without just saying that they are adopted from nature? Until recently the first treatment that was started for a Typhoid patient was to keep an ice bag over his head, round the clock, up to the time his temperature would fall down substantially. The fomentation of eyes or chest or

stomach with hot water or a hot water bag, was also very common. A heated brickbat was also often times used for fomenting the stomach. Now what were these remedies except remedies available in nature? These were the remedies suggested to man by his communion with nature. The only thing about them was that they were not disclosed as nature's remedies. Under these circumstances why not then try to find out if nature can provide us some more remedies, which can prevent ailments of the mankind or which can cure the mankind of their ailments?

Administering some sort of a drug for a disease is an ancient practice and it is current from times immemorial; but in some cases drugs are not found to have desired effect or in some cases drugs have bad after effects. Some close observers therefore, started thinking why it was so. Their observation showed that people at large disregard rules of nature. This leads to accumulation of certain matter in the body which causes ailments. If, therefore, this superfluous matter is driven out of the body, it will give relief to the patient and he will be free from the ailment.

Dr. Kunhe was one of these advocates of the aforesaid theory. He lived in the last quarter of the 19th century. He himself suffered from a number of diseases; but he found no relief from the drugs prescribed to him. He ultimately discarded all these drugs and started experimenting on himself and found out a line of treatment which he called 'nature cure system'. In his treatment the main thing that was used was water and steam. He was giving tub-bath of cold water to various patients for a number of diseases. He was similarly directing a number of patients to have steam-bath. In case of a patient suffering from influenza or other fever, the Alopathic Doctor always gives first a diaphoretic mixture. When a patient gets good perspiration, much of the poison in his body gets out along with that perspiration. The theory in steam-bath is the same, but here the perspiration starts within a few minutes from the commencement of the steam-bath. The time required for taking the doses internally and awaiting

their desired effect, is thus saved and the poisons are driven out of the patient's body within a very short time.

The cold water tub-bath has got similar good and quick results. This bath mainly cleans the gutters of the human body. It gives you a clear motion and clean urine. The poisons in the human body are mainly excreted through the urine, motion and perspiration. Thus the steam-bath and tub-bath help a patient to clean his body and throw out the poisons in the body, which manifest themselves in different parts of the body in the form of ailments. Thus headache, fever, cold, cough etc. are different manifestations of the presence of poison in the body, mainly in the digestive system.

Enema of pure cold water is another nature's remedy. The congestion in the stomach and constipation are all removed by the help of enema, if taken properly and at proper times. This is a drugless remedy which when administered to a patient, who is having temperature, reduces his temperature immediately by at least two degrees.

Mahatma Gandhi was an advocate of Nature's remedies. He has written in his autobiography how he used these remedies in case of sick persons and with what results. He was using the mudpack wherein wet mud covered by a cloth was used. This used to have almost similar effect to that of an icebag or a cloth soaked in cold water.

The effect of simple cold water on a patient suffering from fever is wonderful. Once a patient was extremely restless because of high fever. The burning sensation all over the body was simply unbearable. The Doctor immediately ordered for ice-cold water and some pieces of cloth. He soaked those pieces of cloth in ice-cold water and placed them on the forehead, on both the feet and on the lower part of the stomach. When fever was thus attacked from top to bottom at three places, the patient got

relief within less than ten minutes. The temperature came down, the burning sensation was reduced and the patient fell asleep. The treatment was continued further upto the time the temperature came to normal.

In Sanskrit there are a number of words which mean water. One of them is जीवन. This word जीवन means life. No life in the world is possible without water. The human beings can remain without food for as many as seventy to eighty days; but they will not be able to live for half the number of days without water. The heat in the human body is maintained because of the circulation of human blood. This human blood contains a large percentage of water. Therefore unless large quantities of water are taken orally by a human being, his blood will become thick. It is because of this that in case of dehydration a patient is given intravenous saline immediately. In Ayurveda it has been recommended that every body should do उपःपान. This is nothing else but drinking ordinary water, at room temperature, after getting up early in the morning. This remedy is found to have wonderful results in case of patients suffering from constipation. Water of hot springs, which is available only at certain places, is also useful for curing certain skin diseases and it is reported to have given relief to certain paralytic patients also.

Taking proper food and taking it in such a moderate quantity that it should be just sufficient to live, is also another aspect of Naturopathy. In this connection we have published in Shri Sai Leela for the month of August 1975 (pages 23 to 32) an article by Shri Prabhudas Mehta on the basis of his lectures which he delivered to the students of the Maharashtra Biochemic Academy at Bombay, in the last week of July 1975. While speaking about Naturopathy, Shri Mehta has referred to the food part of the pathy. Of course his discussion is quite brief; but it will indicate in which direction you have to go, in order to follow nature in taking your food.

The other treatments advocated by Shri Mehta by the use of the magnets and the cosmic rays also fall under nature's remedies. The examples quoted by Shri Mehta are wonderful and it appears that his theories have a scientific base. Of course, like other remedies of nature, Shri Mehta's remedies do not appear to be easy for use by laymen. They will require an expert to prescribe them.

Fast is a counterpart of lunch. Mahatma Gandhi had made a science of fast. Apart from purification of body, he said that it was necessary for purifying the mind. The purity of mind may be an effect of fast, because all our sages of the past have advocated fast for communion with god; but leaving aside this aspect of the fast, we know that it helps to burn the extra fat in the body and such other matters which are not required by the human system.

Exercise is also a nature's remedy which should not be lost sight of. Out of all the methods of exercises, the most important and natural is the practice of Yogasanas. We know that Shri Sai Baba was a Mahayogi. So many of his yogic practices have been mentioned in the Sai Satcharita. We have therefore to conclude that he was in favour of nature's remedies. If we closely observe his habits of taking food, we find that he never cared about his food. He ate only a little food which was just enough to sustain his body. He never showed signs of gluttony and overate the food offered to him. Of course, in his case, he being a yogi, he had perfect control over his senses and thus his tongue was fully under his control. Hence he could even take the food, kept in the Dwarkamai in the open pot out of which the crows and dogs were allowed to partake freely.

It will thus be seen that Naturopathy is not a very new science of which we should be afraid. We are moving away from nature because of the artificial city life and are then complaining about indigestion, blood pressure, insomnia, heart trouble etc.

One simple example of our artificial life may be given, which relates to the administration of vitamins. If we simply take the rays of the morning or evening Sun, we get sufficient amount of vitamin D; but we have no time to go into the Sun at that time and hence we are running after ready tablets of vitamin D, which we can swallow at ease. A number of other vitamins could also be obtained from vegetables or other food items; but we get vegetables which are eight days' old and we get food stuffs which have lost their food value and vitality. The medical practitioners and thinkers all over the world are therefore, giving a common slogan of "back to nature" in order to improve the health of the people. The Yogic exercises and Asanas have hypnotised the western world and America to such an extent that every town and city there is now having a large number of classes for teaching Yogasanas. As stated before Shri Sai Baba was a Mahayogi and in order to deserve the name of his disciple, we Sai devotees should also start practicing yogasanas and acquire sound health. In ancient times when man was one with nature, he was robust and free from ailments; but as he started receding from nature, he became a prey of various diseases. Hence those that want to enjoy good health may resort to nature's remedies explained above. Dr. Kunhe's remedies are mainly connected with the use of water, in some form or the other and hence our readers might have come across these remedies under the name of "hydraupathy"; but water being a natural constituent, which is available in nature in ample quantity, we have called those remedies as nature's remedies. We hope that our readers might make use of these remedies in case of emergency up to the time other medical help is available. Apart from the use of these methods, we are sure that this will at least be an interesting article, explaining the wonderful uses of a very common object like water! ★



THE SCIENCE OF RELIGION

By : Swami Chinmayananda

Right Attitude in Service

Throughout the previous chapter Krishna was consistently hammering on the idea that actions are valid only when the attitude is correct. If the inner motive is self-aggrandisement, the arrogant ego, whatever actions it may undertake, can create only more and more mental encumbrances. Selfless dedicated activities bring about exhaustion of **Vasanas**, and the personality gets released into the freedom and expanse of the Infinite Self. But how are we to keep this selfless attitude of the **Yagna**-spirit in all our activities --- this is the main theme of this chapter and Krishna here mentions the philosophical core of this thesis. He declares, (IV-14) **"Actions do not taint Me, nor have I any anxiety for the fruits-of-actions. He who experiences thus is not chained by his actions."**

The pure Infinite Consciousness, that invigorates the matter-vestures of our body, mind and intellect by its mere presence, and illuminates all our experiences, is not itself affected by the actions of the equipments. The Sun illumines a filthy way-side pool as well as the clear waters of the sacred Ganges. Neither is the illuminator affected by the filth of the pool, nor by the brilliant sanctity of the river. The illumination is always different from and unaffected by the illumined.

The Self is unaffected by the quality of the performance of the matter equipments that enshrine it. Nor can the Self gain anything from these actions. The Sun that illumines a bloody war has nothing to gain by the destinies of the war waged! The All-full Self, the Lord, has nothing to gain --- "I have no anxiety for the fruits-of-action." (na me karmaphale sprhaa).

Thus in the presence of the Krishna-consciousness, the inert equipments get thrilled into action and come to express their own **Vasanas**. The experiences of joy and sorrow gathered by the ego, the doer, are all clearly illumined and brought into one's awareness by the Light of the Self. The street-light has no anxiety for the traffic it is we in the moving vehicles who want to reach our destinations and keep our appointments; without any anxiety the street-light illumines the hurrying stream of the highway hum.

To know the Self to be thus the centre of all activities yet unattached with their results is to remain in Him and to participate in the activities of the world. "He who experiences Me thus" (iti maam yo abhijaanaati) "he is not fettered by his actions" (karmabhirna sa badhyate).

Actions chain our personality with the **Vasana**-entanglements which they leave behind. New actions produce fresh **Vasanas**, and they bind our freedom to think and to act. We get conditions by our own thoughts entertained and actions performed. Soon each of us becomes an automaton ordered by our own pastwith no chance in life to act freely, even if we know what is right. Very often we hear a drunkard complaining that the drink is killing him, he knows it --- he realises it --- yet, he cries, "I am helpless --- I can't give up". Habits are formed easily. It is very difficult to get released from their tyranny.

But when one knows that as the Self, one is not affected by the actions of one's body, and that one is but a witness in oneself of all that is happening within and without, one's ego gets sublimated. When actions are done without the "I-do-mentality" (ahamkaar) they cannot procreate any new **Vasanas** to fetter our inner personality. Thus "he is not fettered by his actions" (karmabhirna sa badhyate).

Thus realizing the true ever-pure nature of the Self, seekers of Self Perfection lived and acted throughout their life time, even in the past. This is not a neo-philosophy that Krishna is inventing to satisfy Arjuna and solve his personal problem for him. This is the secret of action often implied and sometimes elaborated upon in the ancient Upanishads.

Krishna here openly confesses, (IV-15) **“Knowing thus, the ancient seekers of spiritual - enlightenment, in the past, performed action. You too, therefore, perform action, as did the ancients in olden times.**

“Knowing thus” (evam jnaatvaa) that the Real Self is the Krishna - consciousness in us, which is unaffected by anything and that it has no anxiety to gain the results of any actions, the seekers of spiritual enlightenment undertook actions and lived fruitfully their life in the past (krtam karma poorvairapi mumukshubhih). Krishna means to emphasise that His Call to Arjuna to act with a right mental attitude is not an artificial way of life, originally conceived, and impulsively recommended. It has the sanction of the scriptures --- nay, it is the path faithfully followed by seekers in the past. This is a beaten track --- a track treading which many had achieved the liberation of their personality from all their individual mental hang-ups and intellectual cob-webs.

By thus quoting the exemplary life of the ancient seekers, Krishna wants the young warrior to live such a fruitful and rich life of vigorous activity, undertaken in the right attitude and understanding. “You too, therefore, perform actions” (kuru karmaiva tasmaatvam), “as did the ancient seekers in olden times (poorvaih poorvataram krtam).

Identifying with the Krishna - consciousness in each of us, let us joyously watch the spontaneity of our inspired actions which are a reward in themselves. Apart from wages earned, and profits collected, work has a rich harvest of fulfilment to be

reaped. This wealth of satisfaction inherent in all inspired actions can yield a sense of complete fulfilment. The fullness of this inner joy is incomparable. Let us take an example to illustrate this fact of life.

A master painter is at work on his master-piece. He is lost to the world outside : he has forgotten himself : in a maddening ecstasy, he becomes one with his theme, and in full inspiration he watches the hand with the brush, painting the colours on the canvas. He cannot himself repeat his performance ever afterwards. Some power greater than himself seems to have possessed him for the time being and pouring out its excellence through him. The artist earns an unwordly reward of his inner joy : his sense of satisfaction his utter experience of fullness. Each time he looks at that canvas he re-lives the aroma of his experience --- some painters refuse to part with their masterpieces at any price!! No amount of money can purchase for him the volume of joy he is living each moment he remembers the thrill of the inspired hours he was at that canvas.

At such moment of supreme inspirations, our ego is transcended, we live in the Krishna - consciousness, and we gain have communion with the Supreme within. Such actions are real Actionless - actions --- moods of pure spiritual existence. ★

(Courtesy : Geeta Office, Powai)



SHRI GURU CHARITRA

By:- Shri S. N. Huddar

(Continued from August 1975 issue)

CHAPTER - 9

A Washerman Blessed to be a King

“There lived a washerman at Kuravpur. He was a great devotee of Shri Guru. Shripad Shrivallabha used to go to the river, have bath, morning Sandhya and other rituals just like ordinary Brahmins. The washerman would go to the river, wash Shri Guru's clothes and would bow to him with reverence.

Once Shri Guru asked him, ‘why do you take so much troubles for me. I am pleased with your services. Go home and live happily.’

Hearing this the washerman gave up household attachment, lived at Shri Guru's dwelling place, swept the court yard and sprinkled water on it everyday. Thus he served Shri Guru with more devotion.

Once in spring, in the month of Vaishakh, a Muslim king came to the river along-with his harem of beautiful woman, wearing precious ornaments and clothes with many servants, elephants, horses, musical instruments and was enjoying joyfully.

The washerman was looking at the splendour and glory of the king. He began thinking, ‘How fortunate shall I be, if I could also enjoy such glorious life.’

Knowing his intentions, Shri Guru asked him what he was thinking about. The washerman replied, 'I was just thinking what deity this king might have pleased, so as to have such splendour and glory? However I do not long for it. I have all my pleasures at thy feet.'

Shri Guru said, 'you are struggling hard in life. Do you aspire to enjoy royal glory? If the senses are not satisfied by enjoying their objects, they obstruct the path of 'Moksha' (freedom from worries of life and death). So you better take birth in a Muslim royal family and enjoy kingly life.'

Washerman - 'Kindly do not ask me to go away from you'.

Shri Guru - 'You will have birth in the Royal family of Bidar and I shall meet you in your later life, I shall also have another birth and shall be known as 'Narsinha Saraswati.' I shall be leading a Sanyasi's life.'

Saying this, Shri Guru allowed him to go, but again asked whether he would like to enjoy Royal life in that very birth or in the next birth.

Washerman expressed, 'I am now grown old. It would be good if I enjoy royal pleasures from the childhood.'

Soon after the washerman died. He was later born in the Royal family of Bidar. His account is narrated later in the 50th chapter of this book.

Shri Guru was thus much praised and respected during his stay at Kuravpur, I am unable to describe all the miracles of his life, Kuravpur has become a famous holy place due to his residence. Shripad Shrivallabha disappeared in the river Krishna on Ashwin Vadya 12, which is known as 'Guru Dwadashi'. Real devotees can still see here Shripad Shrivallabha, the Dattatray incarnate. Many have experienced this.'

CHAPTER - 10

Vallabhesh Saved from Thieves

Namdharak, - 'Please tell me the next birth (incarnation) of Shripad Shrivallabha'.

Shri Siddha - 'Shripad Shrivallabha had many incarnations. All possessed the omnipotence of Shri Narayan. Devotion of Shri Guru is never futile. Shri Guru never disappoints his disciples. Therefore serve him from your heart. I shall narrate to you one tale as an illustration.

Vallabhesh, a righteous Brahmin, was doing business. He used to go to Shripad Shrivallabha Padukas at Kuravpur every year. Once he declared that if he made good business he would feed 1000 Brahmins at Kuravpur. Fortunately he earned good profit. He always recited Shri Guru's name. He started for Kuravpur with good money.

Knowing this, some thieves also accompanied him. After two or three days, one night the thieves killed the Brahmin when he was asleep and wanted to take away all his money. In the meantime Shripad Shrivallabha, with locks of hair on his head and trishul and Khatwang in his hands appeared on the scene. He killed three thieves; but one, who surrendered himself saying, 'I am innocent. I did not know that these three persons would kill the Brahmin. You are omniscient. Kindly save me'.

Hearing his prayer, Shripad Muni told him to rub the "Vibhuti" (enchanted ashes) all over the body of the Brahmin. As soon as the enchanted Vibhuti was applied to the Brahmin's body, he woke up. It was dawn when Shripad Muni disappeared from the place.

Vallabhesh asked the person sitting by his side, 'why have you held me? Who has killed these men?'

The person replied, 'A great ascetic had come here. He killed these thieves with his Trishul. He saved me for you. He asked me to rub enchanted Vibhuti to your body. He woke you and made you sit by his hands. He has just disappeared. He might be the great god Shri Shiva.'

Hearing this the Brahmin realised that all this has been done by Shri Guru Shripad Shrivallabh. Taking the amount from the thieves, he went to Kuravpur. He worshipped the Padukas (foot symbol) of Shri Guru with great devotion and fed about 4000 Brahmins.

'Oh! Namdharak, though Shripad Shrivallabha has disappeared he still comes to protect his devotees

CHAPTER - 11

Birth of Shri Narsinha Saraswati

An account of a Brahmani has been given in the 8th chapter. She was worshipping Shri Shankar devotedly in the evening on Shani Pradosh (12th day of a fortnight falling on Saturday). She died in course of time and took the next birth in a Brahmin family at Karanja in Berar. Her name was Amba Bhawani. She was married to a Brahmin youth Madhava, who was also a devotee of Shri Shiva.

As per her nature of the previous birth Amba Bhavani worshipped Shri Shiva along with her husband devotedly. She became pregnant when she was sixteen years old, customary ceremonies were performed in the 3rd and 5th months. She used to have good desires. She advised people with high principles. Filling of 'oti' (putting of corn, cocoanut etc. in the open side of the sari worn by a woman) in the 7th month and Simanti was also observed.

After completing 9 months, a son was born to her. The baby uttered 'om' (ॐ) from the very birth. People wondered to see this. The astrologers foretold, 'He will be a great ascetic and Jagatguru. He will not marry but will be known and revered all over the earth. Being an incarnation of god, he will wipe off all your miseries and fulfill your desires.'

The parents of the child were very much pleased to hear this and they gave money and clothes to the Brahmins. In order that the baby may not suffer from the evil eye of any person, lemon and salt were waved on him and thrown away.

He was named 'Shaligramdeo' but his pet name was 'Narhari'. He was later publicly known as Narasinhasaraswati.'

One day Amba told her husband that there was not sufficient milk in her breast for their baby. So let us have a feeding nurse or a sheep. Hearing this the baby smiled and just touched the right pap of its mother. Immediately milk sprang out in 32 teats and her clothes became wet. Knowing thus that the baby was an incarnation of god, the parents bowed to him.

The mother put the baby in a cradle and sang lullaby songs. But the baby would prefer to lay down on the floor and play cheerfully. The child became one year old; but it did not utter any other words except OM. The parents were anxious to see that the child speaks other words also. As days passed on, they were afraid of his being dumb. Some would say he has all the knowledge, but purposely he does not speak.

The child became 7 years old. The parents could not know how to celebrate his thread ceremony. As they were Brahmins, the thread ceremony was most essential. They worshipped Gouri, observed Pradosh and other fasts but they were of no avail. They were now anxious to know how to make the child recite Gayatri Mantra (the mantra in prayer of the Sun god), which a Brahmin boy learns at the time of his thread ceremony.

Seeing the parents in dejected mood, the son would approach them and try to console them. Once he held an iron bar in his hand and instantly it was turned into a gold bar. Seeing this the parents were astonished. They gave him some more iron and that too was turned into gold. Then the parents asked the son, when and how he would speak.

He moved his hand around his chest and loin and expressed that when the sacred thread would be worn and Munj grass would be tied around his loin, he would speak.

The parents were much pleased and they started enthusiastically the preparations for his thread ceremony, still some doubted the success of the function. The parents invited all the relatives, friends and learned brahmins for the function.

The ceremonies started. On the first day 'choul' (shaving the hair on the head) and dinner took place. Next day after the bath of the boy, the sacred thread was put on his left shoulder. The boy dined with his mother and other boys of his age. The father then uttered 'Gayatri Mantra' in the ears of the boy Narhari, who recited it in his mind.

The mother then came with alms. After offering the first alms, the mother asked the boy to recite Rigveda (the first of the four Vedas). Narhari recited "Agni Meele etc (अग्नि मीळे...)" After giving the second alms, the mother asked Narhari to recite Yajurveda. Narhari recited "Yajurveda Ishetwa etc. (यजुर्वेद इषेत्वा...)" After the third alms Narhari recited "Agnya Aayahi" from Sama-veda, the third veda. Thus people realised that Narhari had the knowledge of all the Vedas and they all bowed to him with reverence.

Narhari then said to his mother, "You have asked me to beg for alms. I would, therefore, live on begging. So allow me to go to visit the holy-places "

Hearing this the parents were much aggrieved. The mother fell on the ground senseless. After recouping she said, "we expected that you would take our care. So far due to our misfortune, you were not speaking, Now seeing that you can speak, we are much delighted and we think that our devotion to god has been fruitful. But now you are talking of leaving us and this makes us very uneasy."

Narhari, "You need not be sorry. You shall have four sons and they will look after you very obediently." So saying he placed his palm over her head.

She instantly recollected her previous life and saw Shripad Shrivallabha standing before her. She bowed to him humbly. Narhari raised her head and said, 'Mother, keep this a secret. We sanyasis keep ourselves aloof from family life. As I have to do my mission please allow me to go.'

Mother- 'Dear son, do not go leaving us alone. No religion asks one to be an ascetic in such a tender age. You should have Brahmacharyashram for 12 years. The second is Grihasthashram, the most important in all the four ashramas. After going through the third Ashram viz. Vanprasthashram, one becomes liable for the fourth Ashram viz. Sanyasashram. So say the Shastras. So study Vedas in the Brahmacharyashram. Later on get yourself married and have the pleasures of the family life. Then perform sacrifices and thereafter become a Sanyasi. But it is not desirable to be a Sanyasi in the childhood.

(to be continued)



SAINT TUKARAM

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

(Continued from August 1975 issue)

Because of his obliging nature and his devotion to god, Tukaram was already known to many people in Dehu. He was honoured by many and was held by them in high esteem; but after he was initiated by his Guru, Shri Babaji Chaitanya and he got inspiration for composing Abhangas, he was revered more by all the people; but after all he belonged to a lower caste and in those days, when the caste system was observed very closely, some people belonging to the higher castes became jealous and started envying Tukaram for the position he held. Mambajibawa and Rameshwarbhat were the two prominent personalities whose mention must be made here in this behalf.

Mambaji was a brahmin by caste. He was originally staying at Chinchwad; but later on he came to Dehu and built his "Math" there. He also had a good number of disciples and Mambaji was subsisting on the money that his disciples used to give him. He was known as "Mambaji Gosavi" among his followers; but when he found that Tukaram was coming to the forefront and eclipsing him, he became jealous of him and was waiting to pick up a quarrel with him.

Though Mambaji was hating Tukaram inwardly, he used to attend his Keertan, for outward show, in the Vithoba temple. Behind this temple Mambaji had planted some trees and he used to water them and take care of them. One, buffalo was given to Tukaram's wife, Jijai by her father Amaji Gulve. Once this buffalo broke the fencing of Mambaji's garden and trampled over some of the trees in the garden. This excuse was enough for Mambaji to pick up a quarrel. He ran to Tukaram's house with a stick and thrashed him so much that he himself was completely exhausted.

In the night Tukaram as usual started his Keertan and when he noticed that Mambaji was not present, he sent for him. On knowing that his body was paining, Tukaram at once rushed to his house and started shampooing his body. He said, "Sir, you were troubled much in thrashing me. It is quite natural that your body might be paining because of the exhaustion." Hearing this, Mambaji felt ashamed and attended the Keertan, but in spite of this incident he forever remained smiting in his mind and continued his hatred for Tukaram.

The hatred of Mambaji for Tukaram again manifested itself in the case of Bahinabai, a saintly lady from Kolhapur, who was initiated by saint Tukaram in her dream. Bahinabai belonged to a Brahmin family and that she should become a disciple of a "Shudra" (Tukaram) was not liked by Mambaji. He therefore tried to dissuade Bahinabai from becoming a disciple of Tukaram, but when she was found to be adamant, Mambaji complained to one Shri Appaji Gosavi, from Pune, about this affair stating that this sort of practice of Tukaram, who was not a brahmin, was lowering the status of brahmins at large and hence all the brahmins at Pune should raise their voice against this unlawful practice.

The aforesaid Bahinabai had brought along with her a cow from Kolhapur. Mambaji stole this cow and tying her to a post, he kept her without food and water and went on thrashing her indiscriminately. When Tukaram was told that the cow had disappeared, he prayed god for her release and it was noticed that the marks of the blows on the body of the cow, were also seen on Tukaram's back. When this was communicated to Rameshwarbhat, he ran to the scene of action and took Tukaram's darshan and bowed down to him.

This Rameshwarbhat, who later on changed so much, as stated above, was also hating Tukaram in the beginning. When Rameshwarbhat, who was staying in a village known as Wagholi, came to know that Tukaram was performing Keertan and

composing Abhangas and that even brahmins were bowing before him, though he belonged to a lower caste, he was upset and he wrote a letter to the Patil at Dehu. In this letter he stated that as Tukaram belonged to a lower caste, he had no right to compose Abhangas and because of that the base of religion is being shattered. He further added that this sort of Tukaram's behaviour is endangering religion and therefore, this dangerous person should be driven out of your village.

When the above letter was shown to Tukaram, he himself started for Wagholi to meet Rameshwarbhat in person and to take his advice. On going to Wagholi, Tukaram bowed down to Rameshwarbhat and started his Keertan in that village. When Rameshwarbhat heard that Keertan, he told Tukaram, "You belong to the low caste. You have no right to explain the Vedas and Shruties. Your this behaviour is against the orders of the Shastras and hence you should desist from this practice"

Tukaram never liked to offend anyone. He was always humble before everybody. Hence after listening to the above advice from Rameshwarbhat, he said, "Sir, you are a Brahmin, who has studied Shastras. You must be knowing the correct orders of the Shastras. Because of the inspiration I got from god Pandurang, I started composing Abhangas; but when you say that it is against the orders of the Shastras, I am ready to accept your decision and I will not hereafter compose any more Abhangas. I have however so far composed a number of Abhangas and noted them down in my books, so what should I do with them?"

On hearing this question, Rameshwarbhat advised Tukaram to go back to Dehu and drown all those books of his Abhangas in the waters of the Indrayani River. Tukaram accepted the verdict of Rameshwarbhat and on coming to Dehu he tied all his books along with stones in a piece of cloth and dipped them in the waters of the Indrayani river. In Dehu village there were mixed reactions of the people about this incident. Some, who were

the devotees of Vitthal, were sorry for what had happened, because they appreciated Tukaram's Abhangas and were of opinion, that these Abhangas were a great treasure. Others who were hating him felt that this fellow of a low caste was properly punished for indulging into such practices of performing Keertan and accepting as his disciples the persons from higher castes. Brahmins are after all brahmins. Their intelligence, purity and status is unquestionable. A shudra should never try to compete or excel them.

All these mixed reactions came on the ears of Tukaram, but he was calm and quiet. His full faith was on lord Vitthal and he was sure that He would guide him properly out of the crises. He therefore, decided to remain silent upto the time by which he would get further intuition from Pandurang (Vitthal). He accordingly stopped eating food or drinking water and seated himself on a stone in front of the Vitthal Mandir. One ... two ... three ... like that the days were rolling on; but there was no indication from god whether the action taken by Tukaram was proper or not. Tukaram continued to lie in that position for thirteen days awaiting god's orders.

After Tukaram returned from Wagholi, Rameshwarbhat went to Pune with the intention of visiting Nageshwar. On his way it was time for his bath. So he went into a garden by the way side and started taking bath. That garden happened to belong to one Fakir named Angadshah. When he saw that one brahmin got into his water meant for Namaj and he had polluted it, he cursed Rameshwarbhat that his whole body would get a burning sensation.

The curse had immediate effect and no sooner Rameshwarbhat came out of the water, than his body started getting a burning sensation and nothing could cool it down. The disciples, that accompanied Rameshwarbhat, suggested him that he may beg pardon of Angadshah so that he will suggest a remedy to get rid of the trouble, but the ego of Rameshwarbhat was so strong that he being a person of a high caste, he was not ready to bow down

before a "Yawan". He stayed at Pune for some days in that same condition and tried to pray god, but all his efforts were of no avail. The burning sensation persisted and his restlessness too. Finding that he was not able to get relief from any remedy, he ultimately decided to go to the samadhi of Dnyaneshwar at Alandi and wait for orders from that great saint.

At Dehu, on the bank of the Indrayani river, Tukaram continued his ordeal for thirteen days. On that day, Lord Krishna appeared before him in the form of a child and told him that his Abhangas were safe in the waters of the river and that there was no cause for worry. Similarly a number of people in the Dehu village had a dream that Tukaram's Abhangas have been saved from being drenched and the books of his Abhangas are floating on the water, which may be taken out for the sake of safety. The people who got the dream accordingly ran to the bank of Indrayani next day in the morning and to their utter surprise they found that the books of the Abhangas were actually floating on the water. Those that were good swimmers immediately got into the water and brought out the books and informed Tukaram about it. On seeing his books intact, Tukaram was overwhelmed with joy and tears started flowing from his eyes. He thanked god and at the same time begged his pardon for the troubles He had to take for him. On this occasion Tukaram composed seven Abhangas and praised god for coming to the help of his devotees in the nick of the time. These Abhangas show very clearly that this miracle did really happen and it is not a mere supposition or a concocted story.

At Alandi, Rameshwarbhat stayed near the Samadhi of Dnyaneshwar but he got no relief. Ultimately Saint Dnyaneshwar came into his dream and informed him that this was the result of his disregard which he showed for the great saint Tukaram. So the only way out was to beg his pardon and to bow down before him. When saint Dnyaneshwar gave directions in this fashion, there was no other go for Rameshwarbhat but to request Tukaram for pardon. He accordingly sent one of his disciples to Dehu with

a letter. When the letter was received by Tukaram, he felt pity for Rameshwarbhat and he immediately wrote an Abhanga and sent it to Rameshwarbhat. The purport of the Abhanga was that if the mind of a person is neutral and clear, then he will have no enemies, cruel beings like Tiger or serpent will do him no harm, even poison will act as nectar to him and flames of fire would be cool to him. When this Abhanga was read by Rameshwarbhat his burning sensation immediately subsided and he realised the real greatness of Saint Tukaram. He immediately ran to Dehu and bowed down to Tukaram. When his ego was thus liquidated, he became humble and said to Tukaram, "Sir, you are really an incarnation of god in this Kali yug. I did not recognise your greatness like a fool and gave you trouble in this fashion. I would request you to excuse me for that."

Listening to this speech of Rameshwarbhat Tukaram said, "No!. No! You should not speak in this fashion. I am a man belonging to a low caste. You are from the highest caste and I would request you to favour me all along throughout my life."

Rameshwarbhat understood the purport of Tukaram's speech and said, "Sir, when you sent to me that Abhanga, my whole body lost the burning sensation. That Abhanga was my initiation at your sacred hands and I have become your disciple from that time. I request you to be my Guru and accept me as your disciple.

Thus ended the episode of Rameshwarbhat in Tukaram's life. This brahmin of high caste, well-versed in Shastras became humble before Tukaram became his disciple and spent the rest of his life in the service of Saint Tukaram and never thought of returning back to Wagholi.

(to be continued)

BABA'S BLESSINGS

Again as a result of inner urge, I had to visit Shirdi in 1966. But this time, I went with my family and the families of my both the brothers. We were all sixteen in number. Yet our journey and sojourn at Shirdi and Pandharpur were quite pleasant and exhilarating.

Since we went with families, we carried all articles with us for preparation of food. We spent two days at Shirdi. Thereafter my brother suggested that we may visit Pandharpur. Before leaving for Pandharpur, when we estimated our requirements of food provisions, we found some rice and other articles in surplus. In that area scarcity of rice was so much that it was a problem for people to secure rice even for important festivals. Having come to know about such a situation, I offered, as a token of courtesy, surplus rice of 3 Kgs. to an attendant in the "Mahasamadhi Mandir"; but very politely he refused to accept. Here is an example of a high sense of honesty and integrity, which employees of the Samsthan imbibed with the grace of Baba.

We reached Pandharpur. I had an inspiration of Vitthal as a result of many stories I read and bhajans I heard about ardent devotees of Vitthal. While we entered the temple, a "Pandya" approached us and guided us as to what we should do to perform Pooja of Vitthal. We purchased all Pooja material. The Pandya took us to main diety, "Vitthal", where another Pandya was already conducting Pooja by some other devotees. The moment our Pandya started conducting our Pooja, the other Pandya discontinued the Pooja and picked up a quarrel with our Pandya. There was exchange of words between both the Pandyas in utter disregard to Vitthal. Such a behaviour of the Pandyas disturbed serene mental atmosphere of the devotees present in front of the deity. All this quarrel was, I was told, about the "Daksina" to be shared by them. After Pooja, I, along with other members, left Pandharpur with a confused mind.

After 1966, for about eight years till 1974, I could not visit Shirdi, although I often tried in vain to have the darshan of Baba. For this, I do not find any explicable reasons except that I had, all the while, to encounter several vicissitudes of life. With the blessings of Baba I had to sail through good and bad weather. The sense of gratitude compels me to confess that Baba always saved me whenever I was to be caught in a whirlpool. Instance of perilous sickness of my lone son, who had meritorious academic career, is to the point. My son, who passed M. Tech in 1st division, suddenly took ill in the 3rd week of October 1972. A band of renowned medical specialists, who spared no pains to treat him, lost every hope and became rather frustrated, as there was swift deterioration in his condition. It was at about 2 A. M. when one of the doctors at last gave tongue to their helplessness. Then I had nothing in this world except the grace of Baba, to invoke as a last resort. Believe me, from the very moment the sign of improvement started appearing to the utter astonishment of all the doctors.

In March 1974, I paid my overdue visit along with my son, who with the blessings of Baba, could recover by then. After we both completed "Abhishek" Pooja on Thursday, we went to the office of the Receiver to ascertain about the feasibility for performing "Archana" and offering "Arati" on Friday. The gentleman in the office informed, to our disappointment, that it would not be possible for issue of tickets for "Archana" and 'Arati' on Friday in view of the heavy rush of devotees. Further, he indirectly expressed his mind that we need not stay on Friday for such purpose. But we stayed as per our programme. The very evening, I suddenly fell sick. Another devotee from Bombay, finding me in a bad condition, got me admitted to Sainath Hospital and helped me by all means. I find no appropriate words to express my heartfelt gratitude to him. After two days of my stay in the hospital, the Doctor advised me that I could travel safely to Hyderabad.

Difficulty in getting reservation of berths at Manmad Junction is generally known to all. But by the time, we reached Manmad, all the berths, except only two, were already reserved in advance. Thus we secured, with the blessings of Baba, accommodation and could come back safely.

Quite unexpectedly and to the utter surprise of all, my son got an employment in April 1974, on a temporary basis. Soon after the temporary employment was over, he got a regular employment with Baba's Blessings.

M. Ganga Reddy

"SAI NILAYAM" House No. 3-4-1013/16
Barkatpur, HYDERABAD-500 027

[The following appeal received from Shri Thawani of New Delhi, is published for the information of Shri Sai devotees. Those who are interested, may send their replies direct to Shri Thawani - Editor.]

JAI SAI BABA

N. U. Thawani
D-31, Lajpat Nagar - I
New Delhi-24

Dated : 19-6-1975

Dear Devotees,

You have read experiences of Sai Devotees of very very old times. It has been the feelings of many Sai Devotees that recent experiences about Sai Baba (SHIRDI) may be collected and published.

It is requested that any experiences that you have met with about Sai Baba may please be sent on the following address, latest by 31-12-75, so that the same may be compiled and published in book form.

Yours in the service of Sai Baba.

N. U. THAWANI

JAI SAI RAM

The Editor,
Shri Sai Leela,
Bombay 14

Dated : 2-7-1975

Dear Sir,

Please refer to your reply to my question, on page 39 of Shri Sai Leela for the month of June 1975.

I am more than fully satisfied and agree with your answer. If any of Sai Bhaktas still have doubts, they may be asked to write to you giving reasons for their point of views.

I am still looking forward to answer to my first question. It appears no readers and Sai Bhaktas are coming forward with any proper reply. Will you kindly enlighten me.?

Wishing you all the best.

Sincerely yours,

V. B. Nandwani
55 L. J. Road, Above Central Bank,
Mahim, Bombay 400016

[As announced in the issue of Shri Sai Leela for the month of April 1975, page 42, we are awaiting the replies from our readers to Shri Nandwani's question. After waiting for sometime, if no reply is received, the Editor will give a reply to Shri Nandwani's above question. - Editor.]

SAINT SHRI BAPJI MAHARAJ of Chalisgaon (Maharashtra)



Dr. Anil Jayaswal

[Dr. Anil Jayaswal, the author of this article, was a medical student some eight or nine years before. He was progressing nicely; but when hardly three months were left for the final M. B. B. S. examination, he got an attack of paralysis (hemiplegia) of the right side. For three days he was on gas. After three weeks, treatment at Nagpur, he was advised to go to Bombay to consult a heart specialist, who declared that he would survive for not more than six months.

In the year 1966-67 Dr. Anil's uncle who happened to go Aurangabad for some work, visited Shirdi and prayed Sai Baba to cure his nephew. He also brought with him a photograph of Shri Sai Baba. Dr. Anil started praying Sai Baba from that day. He was eating the Udi in the morning and evening regularly. The Udi had the desired effect and Dr. Anil was able to speak. After a month, he got permission to appear at the final M. B. B. S. examination. As he was unable to write due to paralysis, he was allowed to have a writer. Dr. Anil dictated the answers to the writer and with the grace of Shri Sai Baba, he got through the examination. After getting through the examination, Dr. Anil had to go to Shirdi as per promise made by his uncle at the time of his visit when Dr. Anil became sick. Dr. Anil was therefore making preparations to go; but the main problem was money. This problem also was solved by Shri Sai Baba by prompting his eldest uncle to send him Rs. 100/-, as a present for passing the M. B. B. S. examination, under these adverse circumstances.

Dr. Anil visited Shirdi and went back to Nagpur with his mind full of gratitude for Shri Baba. After a week Dr. Anil was perfectly normal. He therefore collected some materials and started a dispensary. The hand which had become absolutely useless due to paralysis became perfectly normal and Dr. Anil conducted more than five thousand operations with that same hand.

Since Dr. Anil was favoured by Shri Sai Baba, he has become a regular visitor of Shirdi. He is also visiting other saints according to intuition of Shri Sai Baba. His experiences about Saint Shri Bapji Maharaj of Chalisgaon, have been narrated in the accompanying article. It is hoped that they will be found to be interesting by our readers - Editor.]

His Holy Highness, a surrendered instrument of God, Bhakta Bapji Maharaj, let me sprinkle at Thy lotus feet a few flowers in the form of words. Whosoever he may be, if he keeps 'intense devotion' and 'faith' in Thy 'Ballads' with patience and if he follows them accordingly, he finds himself free from all his sorrows, difficulties, ailments, grievances, all sorts of diseases and poverty too.



**Sri Saint Bapji Maharaj,
Chalisgaon**

Seeing your '*Daivik*' miracles everyone feels God's existence The Supreme Power. Under Thy glance, every creature is '*Jiva*' and '*Shiva*'. In view of Thy selfless superman service, sufferers from distant places are coming for Thy holy blessings and go back singing Thy glories. They come crying and return smiling. Thou art sowing the seeds of God-existence in their heart and mind, irrespective of their caste and creed. In short I venture to say that Thou art showing them the holy path to obtain '*Mukti*'.

What pains Thou art bearing hours together by distributing the 'parche' and removing impiety. All that I have perceived at Thy Ramdevbaba Temple at Chalisgaon. Last year I was fortunate enough to have thy 'darshan' there, while returning from **Shirdi. Undoubtedly Shri Saibaba had directed me to Thee.** I am *post-h-mioplegic* (Right side) and that time I was suffering from fluctuating sort of malignant hypertension with several other complications thereof. I had consulted India-fame cardiologist at Bombay but all was in vain. By the grace of Almighty, omnipotent, omniscient, omnipresent, Thou guided me and instructed some '*Daiwik Vidhi*' which I performed strictly and to my utter surprise my blood-pressure attained normal level. Past eight years' period was vexatious and during that several medicaments were taken and number of investigations were carried out with no favourable effect. Now Thou hast cured me and blessed my survival for the service of mankind. This time I had brought my younger brother Dilip for Thy Holy blessings. He had an attack of epileptic seizures three years back. Since then he is taking antiepileptic drugs regularly. But as is common, he is having side effects, which result in momentary loss of consciousness. He has also obtained Thy 'parcha'. And I am positively sure that he will attain definite cure. As I know Thou hast cured Shrimati Gautam, wife of Assistant Commissioner of Police, Bombay, a case of malignancy (cancer), which was utter failure to medical profession, by mere application of holy ash of "havan" after "*Chandika-Path*" which Thou had instructed them. And moreover there exists evidential proof in this context. The crowd of sufferers is progressively increasing at Thy place, day by day. But none went back disappointed. Amongst them I have seen the cases of primary and secondary sterility. Even to the menopausal aged woman thou promised conception - and she had come to thee with newly-born male child. Thou fulfillest the demands of sufferers according to their choice. If a male child is demanded, birth of the male child is blessed and vice-versa. I have also seen below mentioned cases at Thy holy place which had no favourable response to medical treatment. Those cases are

completely cured by Thee by performance of "Daiwik Vidhi" only. The cases witnessed by me at Shri Ramdevbaba Temple, Chalisgaon, are as follows :-

Carcinoma Pharynx, Dibetis Mellitus,
Hyperpigmentation of skin, Whooping cough,
Sterility (primary & secondary), Glaucoma,
Vertigo of unknown oetiology,
Mania (mental disease), Anorexia nervosa,
Peptic ulcer, Chronic otitis media (13 years
duration), Itching dermititis, Congenital aphasia,
Paralysis, Epilepsy and several other diseases.

They all were thoroughly investigated and medicinal treatment obtained without favourable effect. Lastly they came to Thy feet as a last resort and were surprised when they were cured without giving Thee a single paisa, as Thou demanded nothing but only love. These cases may be miracles for others, but as per my opinion it is "Daiwik-hok:i" (Godly Power). Thou hast awakened me and shown that all Gods are one, all saints are one - and they require nothing but "intense devotion" and "faith with patience, love from bossom of heart." But we are fools that we differentiate them one from another. I pray that let Thy loveful sensous glance be directed to the below signed sinner, and beg a place at Thy lotus flourishing charan. ★

Dr. Anil M. B. B. S., M. R. S. H. (London)
Chitaroal, NAGPUR-2



MESSAGE

[H. H SWAMI KARUNANANDA of Shri Bhagawati Sai Samsthan at Railway Colony, Kurla Bombay-24 has sent the following message to the Sai devotees - Editor.]

My dear and precious premees,

Sai Baba exhorted His disciples to spread His message to one and all, far and wide like Jesus telling his apostles, :“Go out and tell the people, rejoice and be extremely glad for the Kingdom of Heaven is at hand.” Baba urged Das Ganu Maharaj to resign his job from the police so that he may devote his full time and energy for spreading the happy news through “harikatha kalakshepam” at which he was an expert. Baba is the Universal Spirit Omnipresent everywhere. He is both within (immanent) and beyond (transcendent) us. Where he is within us? He is in every particle of us like butter in curd or oil in oilseed. Spiritual sadhana is a process of bringing out this personality of Baba into visible form by the intensity of our Bhakti like the formless water becomes ice with form by intensity of cold. The Upanishads say that man becomes that, of which he thinks constantly. By thinking of Baba constantly and not of anything else one easily will find Baba within his own self as stated in the Gita “by thinking of Me always and not of anything else “I am easily reached”. God has innumerable names of which the most significant is “I AM” or “SOHAM”. Bible says “Be still and know that I AM GOD”. Both the realised saint and the agjnani use the same term “I” but with different connotation. The saint’s “I” represents the absolute than which there is nothing else, while the agjnani’s “I” represents the little ego in which he is lost. Mata Ananda Mayi was pressed at a sammelan of sadhus and sanyasis to speak a few words on God “Amruthawani”. She was most reluctant to speak and her silence was more dynamic than words. Eventually she made only a cryptic remark “remembering God is immortality -

forgetting God is death". This Sruti vakya is "Pragjanan Brahma - Promodo Mrityu". So remembering Baba always is the quickest and straightest way to find Baba within yourself. Remembering does not mean a sort of vague, faint and weak residual lingering thought while you are engaged in ungodly pursuits. Ramakrishna said that when a person's love for God is the aggregate of a miser's love for Gold, mother's love for the first born and lover's love for his beloved, then he can find Him here and now. Gita says at the end of the eleventh chapter "Not by vedas, tapasyas or any karmas can I be seen, as thou hast seen Me; but by devotion to Me alone, I can thus be seen, understood and entered". The Supreme Being is beyond the intellect however great, but within the intuitive perception of the heart. By fierce love, simplicity and unrelenting faith, God's Grace is attracted. Bible says "Who can understand Thy mystery Oh Lord! Who hides from sages and saints but plays with children and man of simple faith." The scriptures are full of stories of how God moved about and played with children and simple people.

To illustrate this there is a story of a simple man, who had unrelenting faith, which runs as follows :

There was a famous and spiritually advanced saint to whom people from far and wide came for guidance in their personal ventures and for predictions. He was by his powers, able to show them lot of miracles and the crowd was increasing day by day. Many people did get richer, happier and famous by his blessings. One of the servants, a scavenger, was always wanting to see his master once atleast while alone and obtain his blessings and through that experience something higher in life. But he was always finding a large crowd of learned and rich people surrounding his master and himself being a scavenger he was not even allowed to go near them. He always was far from his master and was having his darshan from a distance. Day by day his desire to meet the saint nearer and alone was increasing. One day when his master was attending nature's call he took the opportunity as no one was

near and prostrated before him in all humbleness and sincere love. The saint threw a small stone, which was near him, to the servant and said "Pakado" meaning hold it. Then the simple man of blind faith and total surrender, in his utter humility took the stone with the reverence, he had for his Godly master and the God himself, to his house, kept it on a wall, kept a seat of cloth etc., as if it was his idol of worship and started praying to it day in and day out offering naivedya before it as offering. He used to pray to it "Pakado! Have mercy on me, give me Darshan and enlighten me". This sort of man with such a heart of purity and honest in approach and unrelenting faith could move by his earnest appeal Lord Shiva, who got himself installed into the stone of his faith and appeared before him along with Parvati, Skanda and Vinayaka on the rishabha. The simpleton was thrilled at this and was really the happiest; but he couldn't tell this to anyone as it was the order of Shiva not to reveal it. Yet the simple man was very indebted to his master, the saint, who had given him the "Pakado", the stone which he was worshipping. The man was very happy often having Darshan of Lord Shiva and enjoying talking to him.

After some days it so happened that his master was disturbed and was found to be upset over something and he didn't allow the crowd to come near him. The simple hearted servant went near and asked him the reason of his silence and gloom. The saint told to brush him aside by saying that it would be of no use telling him his troubles. On the continued insistence of the simple man, the saint told him that the King had asked this saint of spiritual powers to create rain within seven days so that the water which was scarce, as the rain failed to come for some months, would be available in plenty or he would be tried in a court. The day was nearing and the saint was troubled. Now on hearing this the servant said that his "Pakado" would never fail him and he would get the rain in time to save his master. When his master asked him as to who this "Pakado" was; he

explained all about the stone given by him and the Darshan. On hearing how this simple faith could convert this stone to the real Lord Shiva, the saint was wonderstruck and he very much liked to have the Darshan of Shiva. But since it was the order of Shiva not to reveal this to others, when Shiva appeared in front of the servant, the saint lost the eyes. But on the day of trial where all were seated the King ordered the saint to show him water wherever he wanted. The saint cried loudly for his servant and he repeated that he was in the crowd. He came to the fore front with a crow bar and asked where the King would desire water to come. With a sincere prayer to his "Pakado" he dug and to everyone's surprise water came gushing through, like a fountain. The crowd was amazed at this but the saint was humbled by the humble man by virtue of his simple and honest love and longingness for God.

A person starts his life with a personality like a paper covered with black, brown and white patches. At the end of his life, if he had been able to extend the area of white by corresponding reduction in the coloured area, he may consider himself as having lived worthily. In other words, we all start life with assets and liabilities. If at the end of our life, the liabilities are less and the assets more, we can have peace of mind. The Gita says in the 7th chapter, "only those who strive for liberation from birth to death, understand the essence of Supreme Being, in its varied aspects - Adhyatma, Adhidaiva and Adhibhoota." Gandhiji's famous repeated quotation was "The striver never perishes". So we all should make honest and intensive effort - only to the extent of effort we can obtain peace and happiness. Peace and happiness do not drop down on our lap from heaven but have to be earned. ★



“साई - चमत्कार”

साईबाबा ! हॉ, साईबाबा यह नाम मेरे लिए करीब २ वर्ष पूर्व तक अपरिचित सा था । कारण ? एक तो मैं किसी भी, पीर, पैगंबर, बाबा, समाधी आदि में विश्वास नहीं रखता था । और दूसरा कि मैं नास्तिक विचार का । इसलिए यह नाम मेरे लिए अपरिचित सा था ।

एक दिन मैं कुछ उदास-सा अपने ही विचारों में भविष्य के बारे में विचार करता हुआ बैठा था । इतने में मेरे एक मित्र आए और मेरे पास बैठकर कहने लगे कि, “तिवारी, किस विचार में हो” । मैंने उन्हें समझाते हुए कहा कि, “मैं एक तो अपंग हूँ । व मेरी मासिक आय भी इतनी नहीं कि अपने परिवार का पालन-पोषण कर सकूँ । सो सोचता हूँ कि या तो मेरी नौकरी गॅव्हर्नमेंट प्रेस में लग जाए । या मैं मोनो ऑपरेटिंग सीख जाऊँ ताकि ३००/३५० रु. कमाकर अपना व परिवार का पालन पोषण कर सकूँ ।” इतना सुनकर वे बोले कि, “तुम शिरडी के साईबाबा के भरोसे छोड़ दो ।”

पहले तो मैंने आनाकानी की, किन्तु बाद में यह सोचा कि जरूर कोई चमत्कार होगा । तभी तो ऐसा कहा, और उसी रात को मुझे स्वप्न भी आया । कि मैं शिरडी साईबाबा के दर्शन हेतु शिरडी गया हूँ । व वहाँ प्रत्यक्ष साईबाबा ने मुझे भस्म दी है । जैसे-तैसे समय बीतता गया । मैंने अपने कुछ मित्रों से इस स्वप्न के बारे में चर्चा की तो सभी ने सलाह दी कि, “तिवारी, तुम अवश्य ही शिरडी जाओ, । कारण जरूर ही तुम्हारा कार्य सिध्द होनेवाला है ।”

समयानुसार मैं शिरडी गया । वहाँ दर्शन किये, अभिषेक किया व प्रसाद भस्म लेकर वापस आया और पुनः अपने काम में लग गया । एक दिन मुझे गॅव्हर्नमेंट प्रेस से कॉल (Call) आया और मैं वहाँ प्रैक्टिकल, मेडिकल, इंटरव्यू आदि में सिलेक्ट कर लिया गया । और कुछ ही दिनों में नियुक्तीपत्र भी मिल गया । मैं दूसरे प्रेस में एक मित्र द्वारा मोनो ऑपरेटिंग सीखता था । सो वहाँ भी मुझे वर्तमान जेनेजर की कृपा से ऑपरेटर का अवसर मिला व मैं ऑपरेटर हो गया । यह सब साईबाबा की कृपा से हुआ । अब मैं प्रत्येक कार्य

पहले उन्हें स्मरण कर कार्य करता हूँ । और सफल होता हूँ । ऐसा चमत्कार मुझे साईबाबा के स्वप्न व शिरडी यात्रा से हुआ । मेरे मित्र श्री दशरथ पेडणेकर को भी मैंने प्रसाद रूप में भस्म दी, सो वह भी गॅव्हर्नमेंट प्रेस में कामपर लग गये ।

श्री सद्गुरु साईनाथ को प्रणाम ।

के. के. तिवारी

तिवारी-बंधु निवास, द्वारा संकठा पंडित की चाल, पाँचवा रास्ता, गोलीवार,
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जगत के आधार

साई तुम सारे जगत के आधार ।
पतित हूँ मैं पावन कर दो,
चंचल मन को स्थिर तो कर दो,
चैतन्य का एक बुलबुला हूँ साई,
सारे जगत के एक ही तुम आधार,
साई तुम सारे जगत के आधार ।

दौड दौडकर जीवन में मैं
अब केवल हार गया हूँ मैं
सोच समझ और विवेक से
यहाँ हो गया हूँ बहुत बन्धन
साई तुम सारे जगत के आधार ।

न कुछ किया मैं न कर सका,
तु ही हम सबका है आधार यहाँ
काम तेरा बस बचालो मुझको,
दे दे साई अब चरणों का आधार
साई तुम सारे जगत के आधार ।

गुंडेराव पटवारी

एन्. एफ्. जे. कॉलेज पोस्ट और जिल्हा विदर (कर्नाटक)

A GRATEFUL PARROT

Many centuries ago, there lived a fowler in the Kingdom of Banaras. He wielded a bow with poisoned arrows. One day he went out of his village on a hunting expedition in search of antelopes.

In a dense forest he saw a drove of antelopes and shot his arrow at one of them. It missed the aim and instead pierced a powerful forest tree.

The tree, pierced with that arrow covered with deadly poison, withered away, shedding its leaves and fruits.

A parrot with his mate, having lived in a hollow of its trunk all his life, however, did not leave his nest out of love for the majestic tree.

Motionless, starving, silent and sorrowful, that grateful and virtuous parrot along with his lady, withered away along with the tree. The thousand-eyed God Indra was filled with wonder upon seeing that great and generous bird and his wife thus uninfluenced by misery or happiness and possessing extraordinary resolution.

THE TEST

Indra thought and thought, "How could this bird and his wife come to possess such humane and generous feelings which cannot be seen in any other of the lower animal creations?"

Then, in order to test the parrot, Indra assumed the shape of a Brahman and came down on earth and said to the bird : "O Shuka, O! best of the birds, the grand-daughter of Daksha has become blessed (by having you as her offspring)! I ask you, why do you not leave this withered tree with your mate and go elsewhere to live happily?"

Thus accosted, the parrot (Shuka) and his wife bowed to him and replied, "Welcome to thee, O King of the Gods, I have recognised you by the merit of our austere penance, particularly of my wife."

"Well done, well done!" said the thousand-eyed God. "How wonderful is the knowledge which you and your wife possess!"

Although Indra knew the parrot and his wife to be virtuous and meritorious in action, he still inquired of them about the reason of their immense love for that particular tree. "This tree is withered and it has become leafless and fruitless, and it is unfit to be the refuge of birds. Why do you then cling to it? There are many good trees in this forest, whose hollows are covered with leaves and which you can choose freely to be your home. I ask you, therefore, to leave this old, old tree, that is dead, and useless and shorn of its leaves and glory."

HOW CAN I LEAVE ?

The parrot heaved a deep sigh and sorrowfully replied, "O Chief of the gods, here within this tree I was born. Here in this tree thousands of my friends lived with me. We played. We laughed. We quarreled. We made love and courted our respective mates and I got my beloved after a fierce quarrel with another parrot and at last I won and thus she granted her favours to the winner. Here in this tree all the good traits of my character have been developed. Here in this tree I was protected in my infancy from the attacks of my enemies. Here in this tree my father and mother taught me and showered their blessings and affection on me. Why are you, O Sinless one, interfering with the principles of my conduct, of life? I am merciful and devoutly intent on virtue and firm in the way of life. You should not, O thousand-eyed one, advise me now to leave this tree for good. How can I leave it now like others who have fled this tree?"

"I am pleased with your humane and merciful disposition." God Indra said to the parrot. "You ask a boon of me."

"Let this tree revive, and this is the boon I crave for," the parrot replied.

REVIVED

Knowing the great attachment of that parrot to the tree and his great and noble character, Indra was pleased and caused the tree to be quickly sprinkled with nectar.

The bare and naked tree, as if magically, warmed up again. Suddenly there was a stir and an air of mystery surrounded it and little bits of green peeped out all over and within the twinkling of an eye it became leafy and full of fruits. It was a gay and cheerful sight to see the tree revive and it glistened and bathed in the rays of the Sun and played with gentle breeze.

The parrot and his wife flew round and round over the tree. Both of them were overjoyed and were overwhelmed with the bounty of the great God.

The parrot and his wife, at the end of their lives, acquired the friendship of the God by virtue of that act of kindness. Both of them accepted the gifts of fortune as they came in, rough or smooth when that was in store for them and the pleasures of the celestial regions when at last Indra gave them to them. ★

Prof. Vaman H. Pandit
13 Khatipura Road,
INDORE CITY (Madhya Pradesh)



BABA – THE OMNIPRESENT !

He is present here, He is present there, He is present everywhere. Yes, He is Omnipresent.

During September 1969, I was going from Hyderabad to Bhusawal to attend a training camp. I alighted from the train at Manmad in the morning at 9 a. m. As I was required to be at my camp only next morning, I took an on-the-spot decision to visit Shirdi. I dumped my baggage in the cloak room and took a bus to Shirdi. The weather was dull with thick black clouds over our heads threatening heavy showers. I prayed in myself that I should reach the Shrine for the Mid-day 'pooja'. The bus was passing through the slushy roads. The drizzling weather added feast to the eye. We passed through many sugarcane fields, various fruit gardens, villages and bazaars and finally reached the Shrine by 11-30 a. m. And He helped me in taking to His abode in time. Yes, He answered my prayers. After a hurried bath I joined the congregation in the temple hall. I felt at ease and immensely happy for He afforded me His 'darshan' at the 'pooja' time. After receiving the 'prasad' I dined in the lunch home, run by the Sansthan authorities. After a hearty and sumptuous lunch, I retired to the cottage. At 3 p. m. I took leave of BABA and boarded the bus for Manmad at 4 p. m. It was raining at the time with loud thunders. The main road suffered heavy damage requiring urgent repairs. We passed through an ordeal and bone-shaking journey and finally reached to a place some three Kilometers away from Kopergaon town.

A patch of about 500 yards road was completely washed away which made a big ditch. The scene was so bad that it was impossible for heavy vehicles to cross the area. Even the diversion was not possible as both sides of the affected area had

many ditches with water filled in. The slippery black cotton soil was not fit even for walking over to the other end. We were stranded. It was growing dark. It looked all wilderness. Passengers were shivering due to shock and wet atmosphere. There were no signs of rescue operations. Some passengers had taken the Lord's name and were uttering it in queer sounds. I was chanting 'Sai nama' in myself. I had to reach Manmad to catch a train to Bhusawal to be in time for duty next morning. That was my chief worry. But how to overcome the present debacle?

After about 7 p. m. a jeep belonging to P. W. D. department arrived there. It looked like a circus vehicle and of course it had to do the circus tricks even to reach that spot. The driver approached me and asked me to get in. He took a few more passengers and drove cautiously to the town. We arrived by this jeep at the Kopargaon bus stand. The driver refused to accept tips when he was offered and left with the words 'BABA WILL BLESS YOU'. This baffled me. Who was this man? WAS HE BABA HIMSELF?

I took another bus for Manmad, which took me in time connecting an express train bound for Bhusawal. And I reached my place of duty quite in time.

Isn't it divine?



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