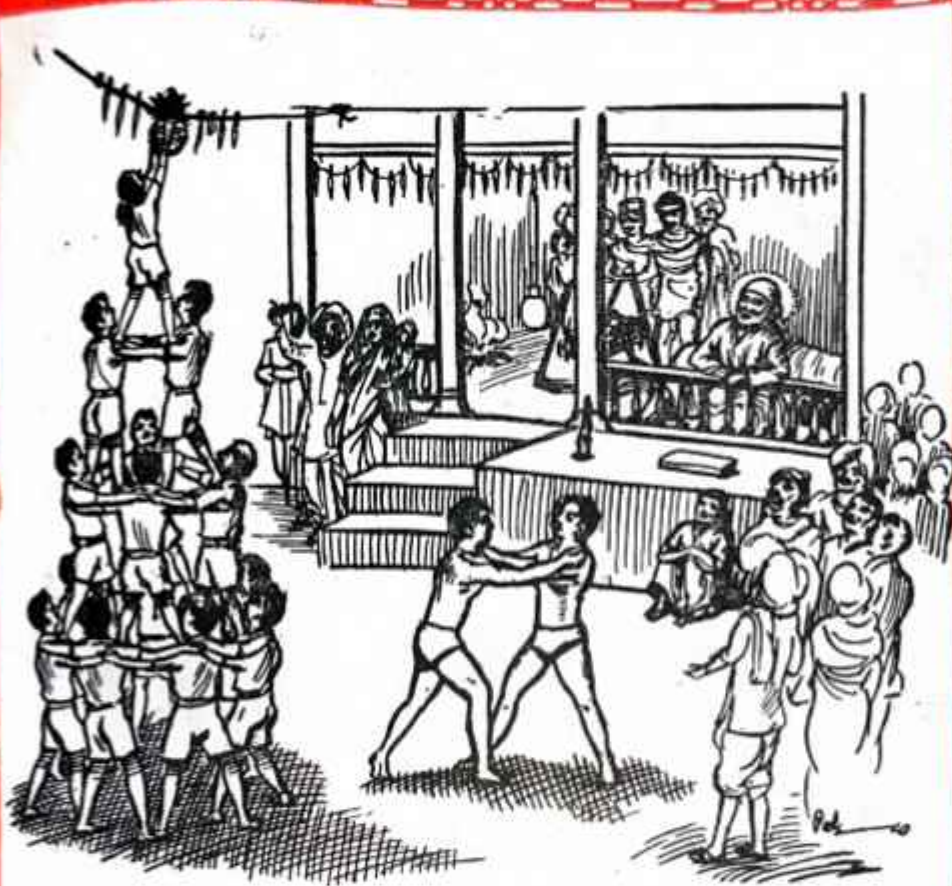


SHRI

SAI LEELA



Dahi Handi at Shirdi



O.D.NERDY



September

60 Paise

1977

SHRI SAI LEELA

SEPTEMBER 1977

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SHRI SAI LEELA

(Official Organ of Shirdi Sansthan)



VOLUME 56

SEPTEMBER 1977

No. 6

World's Piteous Need

Live in the world and face the daily tasks of your life. The world wanders, alas! in darkness. In all the spheres of modern life,—politics, social reform, education, religion,—the world's piteous need is the Light of God. Unhappy is the world : unhappy, because forgetful. And the nations will not be truly happy without a new awakening of God-consciousness.

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Annual Subscription Rs. 6.00

Single Copy Rs. 0.60

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EDITORIAL

Bhagawan Shree Krishna

Our Puranas have described ten incarnations (Awatars) of Lord Vishnu. The eighth incarnation is that of Bhagawan Shree Krishna. His birthday comes on the eighth day of the dark half of the month of Shrawan. This year the birthday will be celebrated on the fifth of this month and the Kala will be celebrated on the next day, i. e. on the 6th of September.

This incarnation of the god has got many peculiarities. Like other people, he was not born in a cosy house. He was born in a prison and that too when his mother was imprisoned by her own brother, Kansa, because of a prophesy that the eighth child of his sister would put him to death! The lord is also said to have appeared before his parents as a lad of eight, immediately after his birth and assured them that their misfortune was coming to an end very soon. After giving this assurance, the child again assumed the usual form of a new born child. The time of birth of this incarnation is exactly the midnight hour, when normally all people are asleep.

The theory of evolution of the famous scientist Darwin, corresponds to a great extent with the conception of the Hindus, of the incarnations of god. Darwin says that the human being was born after natural evolution for ages. The incarnations of god also do not go against this theory. The first incarnation for example was of a fish, who lives entirely in water and is not able to survive out of it even for a small time. The next incarnation was that of a tortoise. This creature no doubt remains more in water, but at the same time it is able to survive on land also and can remain there without much trouble. Then comes the incarnation in the form of a hog. This animal remains entirely on land and we notice some further progress in evolution.

The fourth incarnation is of Narsimha, who was half man and half beast. As the first three incarnations were those of creatures, other than the human beings, we see that this was a further step towards production of a human being. The fifth incarnation was of Waman. In this incarnation we find that the god takes the full form of a human being; but then there is one defect in it. The stature of Waman is not equal to that of a normal human being. He is short. If we look to the aboriginal races in Africa and even in our country, we will find that many of them are of pigmies. This incarnation therefore perhaps signifies the aboriginal human being. Parashuram comes the next. He is an obedient son, who even kills his mother because of his father's order. He is very brave and well-versed in the use of arms. He destroyed all the Kshatriyas in the world twentyone times. This incarnation, therefore, shows valour and obedience, but it does not indicate many other qualities of the human beings. It therefore appears that mankind was still in the evolution stage. The seventh incarnation is of Shree Ram. He is the son of a prosperous king having a big kingdom. Like Parashuram he is also obedient and respects the wishes of his father and mother. He has great love for the members of his family and he fights tooth and nail for the deliverance of his wife. He appears to be a truthful lover and also a skillful leader. He consolidates the army and fights against Ravana. Building of big houses, palaces and also a bridge over the sea, appears to have been possible during the regime of this incarnation. The mankind, therefore, appears to have developed very much, when this incarnation appeared in this world; but though Shree Ram was in the company of the learned sages and Rishis of his time; still he does not seem to have propagated or explained any philosophy. He does not seem to have also entered into intrigue or politics. The eighth avatar (incarnation) however, is found to abound in all these things.

Lord Krishna is the eighth incarnation of god Vishnu. His entire life is described in detail by Bhagawan Vyas in Shreemad-bhagawat. Bhagawan Vyas was a gifted writer, who had a

beautiful style. He had full knowledge of all the Shastras of his times. Hence his works do not only happen to be good pieces of literature, but they are also pregnant with philosophy. The life of Bhagawan Shree Krishha is itself very interesting. The events in his life themselves attract the attention of any reader. In addition to that, the literary touch given to them by Bhagawan Vyas, has become like the gold getting a sweet smell. Because of this, many poets and authors were attracted by Shreemadbhagawat and they have written a number of commentaries, in the modern Indian languages, on this book originally composed in verse form in Sanskrit.

Of all the living beings in this world, the human being is the best product of the nature. With the birth of mankind the evolution in nature has reached its zenith. The natural instincts like hunger, sleep, fear and sexual urge are common to the human beings and other living creatures, but the gift of intelligence and brain is special in the human beings. Bhagawan Shree Krishna is a perfect specimen of this complete development of the human brain.

The events in the life of Bhagawan Shree Krishna are therefore required to be viewed from this point of view. His birth place is Mathura, while he spent his childhood in Vrindavan, beyond the Yamuna river. He married Rukmini, the princess of Vidarbha. His capital was Dwarka in the present Saurashtra. He backed the Pandavas and was their strong supporter. He has therefore a connection with various parts of India. In Rajasthan Saint Mirabai preached devotion to Bhagawan Shree Krishna through her beautiful songs, which are sung throughout India with great devotion and love. Rasakhan, a Mohomedan poet, loved Bhagawan Shree Krishna and his life very much. He has also composed many works on the life of this eighth incarnation of lord Vishnu.

As a boy Bhagawan Shree Krishna is depicted as a cowherd playing pranks at his friends of both the sexes. Even these leelas

of young Bhagawan have been a favourite subject of the literary works of many poets. Apart from mere play, it appears that Bhagawan Shree Krishna was consolidating the cowherds from his village and planting discipline among them, so as to unite them and get some concrete work done from them. Two incidents from the life of Bhagawan Shree Krishna will illustrate this point. Once it so happened that it started raining very heavily and there appeared to be no end to the downpour. In order to save the people from the deluge, Bhagawan Shree Krishna held the mountain Govardhan on his finger and requested all the village people to take shelter under that mountain. Bhagawan was all powerful to hold the mountain only on his one finger; but he did not want others to feel that he was all powerful and that they were nonentities. He, therefore, directed all his fellow cowherds to raise their sticks and give their support to hold the mountain. This fact shows the maturity of the human brain in Bhagawan Shree Krishna, in as much as he fostered the sense of involvement among his fellowmen.

The second incident that may be referred to, is the defeat of Kaliya, who was poisoning the waters of the Yamuna river. Because of the poison that Kaliya was discharging in the river, the water of the river was being polluted and the cows as well as the people drinking the water, were dying in large numbers. This was therefore a calamity not on any individual, but on the society in general. Hence Bhagawan Shree Krishna took the lead in subjugating Kaliya and relieving the people from his oppression. This development of the mind, to work for the public at the risk of his own life, is really a new episode and marks a distinct step in the evolution of the human race.

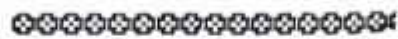
Bhagawan Krishna was later on involved, for a major part of his life, in the affairs of the Pandavas. They were no doubt the sons of his maternal aunt; but who likes to get entangled so much for his relatives as Bhagawan Shree Krishna did? The interest shown by Bhagawan in the Pandavas may be partially

due to his near relation with them, but it was mainly due to his urge for giving justice to the truth and to a just cause. Though the cause of the Pandavas was just, still people like Bhishma, Drona and Karna were favouring the cause of the Kauravas, because they had obliged them in some way or the other. Against such odds, Bhagawan chose to side with the Pandavas simply because he wanted to support a just cause. This type of outlook on life and the urge, to defend a just cause, cannot take birth in an underdeveloped mind. Only the mind of a fully developed person can conceive such a thing.

Philosophical bent of mind is another special feature of this incarnation. Shrimadbhagawadgeeta is a great contribution of Bhagawan Shree Krishna to the Indian philosophy. While praising the philosophy of the Bhagawadgeeta it is said :- सर्वोपनिषदो गान्धो दोग्धा गोपालनन्दनः । “The cowherd (Bhagawan Shree Krishna) has milked all the cows in the form of the Upnishads”. Here a very appropriate simile is used. Bhagawan Shree Krishna was born and bred in the company of cowherds. It was therefore natural for him to milk the cows, who are compared here with Upnishads. Apart from this book, Bhagawan Shree Krishna has philosophised on many other occasions and his philosophy is praised everywhere by eminent personalities.

Because of such a pleasing personality, Bhagawan Shree Krishna is praised by all and liked by all. His life is studied all over India and the incidents from his life are quoted very often by the common people in different contexts. Because of this wide popularity of this incarnation among the masses, his birthday is celebrated all over India on a mass scale. This god is also popular among all the creeds and among the rich and poor alike. Knowing fully well this popular appeal of the life of Bhagawan Shree Krishna, Shri Sai Baba started celebrating this festival at Shirdi. The birthday is celebrated at midnight, with the accompaniment of a keertan and the Kala. is being celebrated on the next day, as it is being done at other places.

The celebration of this festival attracts a large number of people and it therefore forms an important festival at Shirdi. Dahi-Handi festival which is the main feature of the Kala festival, is also observed scrupulously and creates a lively atmosphere at Shirdi. Let us therefore join the celebration of the Janmashtami festival and the Kala, which will be held in this month on the respective days mentioned before in this article.



TO GOD

O God! Of all the things nothing is mine
 What good gift shall I place before thy shrine?
 What heavy scent the sweet champak buds shed
 Or perfumed breeze of young days, long dead.
 What dream of love have I denied to thee
 Of wounded heart and soul in high degree;
 Or sweetest songs of those years, sad years and sighs,
 Laughter and desires of unfulfilled eyes.
 What grief my heart leaps and weeps of this strife
 Some unborn golden view of life.
 O God! Tell me no more, why should I sing?
 My heart -- have I not given thee my king?

Prof. Vaman H. Pandit

13, Khatipura Road, Indore City (M. P.)



THE SCIENCE OF RELIGION

By : Swami Chinmayananda

CHAPTER VII

This seventh discourse is a very pithy one, rich with some rare spiritual informations, and it has a special depth of vision. Very often, students miss the subtle significance of this meaningful discourse.

The entire discourse opens with a very legitimate doubt a student may have, if he has followed closely the thoughts in the previous discourse on meditation.

We have heard that the Infinite Truth can be realised through meditation. The student can rightly doubt how the finite intellect and mind can ever realise the Infinite. Such a claim seems quite exaggerated.

This chapter starts with a promise that the Geeta Acharya will clear this doubt by proving this possible. And the Lord gives here both the speculative theory and the practical methods by which this can be accomplished as an intimate experience in life.

Some of the most splendid attempts made in our spiritual literature to express the Inexpressible are found in this chapter. The subtle poetry of Vyasa soars to stupendous heights, only to make his chosen words cascade from there, in voiceless beauty, generating in us waves of thrills - understanding and wisdom, preception and recognition of the supreme Lord of the Universe.

It is the uniqueness of the Hindu scriptures that we have therein both the Pure-Science and the Applied-Science of Reality. The Vedas expound a very adequate scientific theory in their philosophical portion called the Upanishadas, and also many technical methods by which the beauties of life's possibilities discussed therein can be brought about in our personal lives.

Pure philosophical knowledge is called **gyanam** (ज्ञानं) and the technical knowledge of how to implement the philosophy in life is called **vi-gyanam** (विज्ञानं). Since both these are discussed exhaustively in this chapter, it is entitled **Gyana-Vigyana Yoga**.

In the concluding portions we have a lucid narration of the different types of devotees, their different self-chosen altars and how the power of their devotion makes their desires fulfilled. The chapter concludes with a crisp statement indicating the integral all-comprehensive vision of the one Reality reached by the man of meditation.

The chapter opens with the Lord's promise, VII-1 **"With mind solely attached to Me, O Partha, taking refuge in Me, and practising the Yoga of meditation, how you will know Me fully, without any more doubt, to that please listen."**

How can a finite mind ever comprehend the Infinite Truth? If this is not possible, then the entire theory of meditation is an idle mental comfort for fools to dream about. Spiritual life becomes purposeless, unproductive, wasteful. Krishna here promises that he will discuss how, when with devotion one fixes one's mind upon Him and steadily learns to meditate upon His infinite Nature, one can realise the pure Infinite Consciousness. The Lord wants His students not only to hear but also to listen to Him. Listening is active, dynamic, alert and creative hearing.

Elaborating His promise, Krishna adds VII-2 **"I shall give you the entire Knowledge, both speculative and practical, having known which, there will be nothing more to be known."** The philosophical portion alone will read as too idealistic for an intelligent student. But when it is amplified with some practical ways and means of achieving the ideal, it becomes a complete science. When the study of the Science of Reality is complete, **"there is nothing more to be known"** (यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यम वशिष्यते). The intellectual hunger to know makes the intellect dash out, searching, seeking, questioning, enquiring. All such

intellectual quests cease the moment the all-satisfying total knowledge of the Reality behind the universe is realised.

If it is all so simple why is it that in any given period of history there are just a very few who have, perhaps, realised this highest State of Perfection? Answering this plausible doubt Krishna says VII-3 **"Among thousands of men, one perhaps, strives for Perfection; and among those who strive, one perhaps knows Me in My pure Essence"**.

There is a clear reason why so few come to realise the true State of Perfection. The majority of us pursue the study of philosophy only to satisfy our vague curiosity to understand the world-pattern and life's logic. Having gained but a dim superficial glance of the spiritual literature, we generally sit back satisfied with our inadequate and barren knowledge.

Among thousands of such casual students perhaps one may strive for attaining those perfections in themselves (मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये). Of thousands of such noble souls perhaps one may really come to realise the Supreme in all its infinite beauty (यततामपि सिद्धानां कश्चिन्मां वेति तत्त्वतः). The student must have patience and perseverance. His sincere **sadhana** must first eliminate his **vasanas**, and only when in the end he is able to bring his entire attention to his meditation, can he hope to get even a glimpse of the Self. Hence such men of complete direct realisation are so few and rare.

The Science is not wrong; the results are not forthcoming due to the powerful element of human-error which is not easy to avoid in the spiritual quest. The seeker has to, by his own efforts, lift himself, from himself, all by himself, to reach the peaks of the Higher Consciousness.

But when one has a clear and full knowledge of the entire field, it clears the path, and fully warns us of all the possible pitfalls enroute. Hence the need for a clear perception of life, in its totality, and at its variegated play.

Lord's Lower and Higher Natures

Here in two simple looking verses we have the most direct indication to help us recognise the Supreme Lord of the Universe. The Lord divides His own nature into a higher and lower expression. When these two aspects are clearly understood, it cannot be very difficult to recognise Him, who has both these natures.

If an individual is described fully, and you are asked to find him among a crowd of people, it will not be very difficult to spot him. If his distinguishing characteristics are his moustache and his big eyes, his small ears and big mouth, his short stature and bald head, then these are his nature. He is the one, who has these characteristics: he is not his features. With this general understanding let us try to grasp the significance of these important verses.

The Lord enumerates, (VII-4) **“Earth, water, fire, air and space, mind, intellect and ego: these constitute My eight-fold nature”**. The five “great-elements” in their combinations form the entire physical world of names and forms. The subtler aspects, of the elements go into the make up of the mind and intellect. And our strong identifications with the outer world-of-objects and the inner world - of-emotions - and - thoughts create in us the powerful egocentric sense of individuality.

The “five elements”, and the three factors --- mind, intellect and ego, together form, the Lord Himself says, **“My eight-fold nature”** (मे भिन्नाः प्रकृतिरष्टधा). These constitute the Lord's **lower-nature** - - lower in the sense that they are accessories to the entire play of life as we now recognise it.

Explaining His own higher-nature, Lord Krishna points out, (VII-5) **“This is the ‘lower’ nature. But different from it, please understand, O mighty-armed one, My ‘higher’ nature - - - the very life by which this universe is sustained”**. The

eight-fold nature enumerated earlier as the "five-elements" and the mind - intellect - ego assembly, is characterised here as "this is the 'lower' nature" (इयं अपरा). And "different from this" (इतः तु अन्यां), "understand My 'higher' nature" (प्रकृतिं विधि मे परां). This 'higher' aspect of the Lord is described here as the very Life-factor in all beings (जीव भूतां).

Matter is inert and insentient. Living creatures are made up of gross and subtle matter, thrilled to awareness and action by the presence of the Consciousness. At death this Consciousness seems to be no more playing through the dead-body. In all living creatures there is the play of this Awareness. Thus Consciousness is Life. This Consciousness is one in all beings, always, and It illumines all experiences of the organism as long as it lives.

This Consciousness expressing as Life in all living creatures is "My higher nature" (मे परां). This is to be clearly understood (विधि). To recognise this subtle presence in all living creatures as the Lord's own 'higher-nature' is not easy and needs a lot of heroism in the seeker. Hence the powerful suggestion in Krishna addressing Arjuna as mighty-armed soldier (महाबाहो).

This simple Essence functioning as Consciousness in every living creature is "that by which the whole universe is sustained" (यद्यदं धार्यते जगत्). This will seem a tall claim to all early students of Vedanta. But a little deeper contemplation can clear the point for everyone.

The one Reality is the supreme cause from which the universe has emerged out. As such the Supreme must be the substratum for the universe as cotton the cause, is the substratum for cloth; as gold is the substratum for ornaments; as ocean is the substratum for waves. The cotton **sustains** the cloth, the gold **sustains** the ornaments, the ocean **sustains** the waves. Similarly, the Consciousness Supreme which is the substratum of the universe, **sustains** it यद्यदं धार्यते जगत्).

Secondly, the world which is the play-of-matter cannot by itself know itself as matter is insentient. The matters vesture in us are equipments which can function only when Consciousness as Life functions through them.

I, the divine Consciousness, through my eyes see, through my ears hear and so on. The body-mind-intellect equipments perceive, feel and think only when the Life-essence presides over them. This Life-essence is "My higher-nature" (विद्धि मे परं).

This Absolute Subject in us, expressing through our body, "perceives", expressing through our mind "feels", and expressing through our intellect "thinks". If this subject is not in an equipment, it becomes dead and inert.

To this Subject, expressing as "perceiver-ego" there is the beautiful universe of objects, emotions and thoughts. Naturally, therefore, when the Geeta insists that the very Life --- or Consciousness -- is "that by which this universe is sustained" (यदेदं धार्यते जगत्), the scripture is but declaring a logical fact, an understandable scientific truth

If Consciousness were not, who would recognise the universe, who would experience life and its joys and sorrows? The universe exists because the Consciousness in us reports it to our awareness. This would have been a non-existent nothingness if the Subject were not there to experience it.

In short, the Lord has two aspects to His nature : a lower and a higher. The lower-nature consists of the word - of - matter, and the higher-nature is the Consciousness, the Principle of Life in us. Thus, the Lord's higher-nature expressing through His own lower-nature is the entire play of living creatures. The Lord is neither the higher nor the lower **Prakriti**. In Him the higher-**Prakriti** and the lower-**Prakriti** play the game of birth and death, of joy and sorrows : and we call it the universe of happenings.

When once this idea has sunk into us, we gain a new vision of the game - of - life, we explore the purpose of the universe, we discover the comedy behind the very calamitous tragedies of life. ★

(Courtesy : Geeta Office, Powai)

SHRI GAJANAN MAHARAJ

(Continued from August 1977 issue)

By :- Shri S. N. Huddar

CHAPTER 7

KHANDU PATIL GETS A SON

Khanderao Patil was the leader of the festivities in the Hanuman Mandir of Shegaon. Patil family was the most respected and rich family of Shegaon. The family had extensive farms. The members of this family were devotees of saints. Mahadaji Patil had two sons, one was known as Kadataji and the other as Kukaji, who was a devotee of Vithoba of Pandharpur, and Gomaji was the Guru of this family.

Kukaji had no issue. After the death of Kadataji, Kukaji looked after his six sons and also his business. Khanduji, the son of Kadataji, had five brothers viz. Ganpati, Narayan, Maruti Hari and Krishnaji. During the time of Kukaji, the glory of the family was at its zenith. All Patil brothers were fond of gymnastics, and were good athletes. Hari Patil was a good wrestler. Festival started in the temple and people praised the generosity of Patils. People obeyed every word of Shri Patil and regarded all others as his dependents.

The other party was headed by Shri Deshmukh. Patil and Deshmukh were opponents and often there were quarrels between the two parties, resulting in even the exchange of lathies.

Patil brothers came to the mandir and began to tease Shri Gajanan Maharaj by using arrogant language. They said "O mad Ganya, do you take butter milk and Kanya? Have wrestling bout with us. People call you Yogi. Show us your strength, otherwise

we shall beat you ” On hearing this, Shri Maharaj simply smiled and did not say a word. Seeing these childish acts of the youths from the Patil family, Bhaskar would request Shri Maharaj to go elsewhere. But Shri Maharaj would say “Wait for some time. Patils are my devotees. They have no humility. They are like my children. Saints have blessed this family. Jamindar has to be arrogant. How can a tiger live like a cow? How can there be softness in a sword? How the fire can be cool? However their arrogance will be wiped off in due course”.

Wrestling with Hari Patil

One day Hari Patil came to the temple. He challenged, Shri Maharaj to wrestle with him. He said, “Do not sit here saying ‘Gan Gan Ganat Bote’, I shall defeat you in wrestling. If you win, I shall give you a good reward”. They both went to the gymnasium. Shri Maharaj sat at a place and asked Hari to remove him from his seat. Hari Patil used all his strength, but he could not move him even an inch! Hari was wet with sweat, but could not displace Maharaj. He murmured “He looks thin but he has the strength of an elephant. This is the reason why he disregarded our mischieves so far. We are like jakals before a lion. What value a tiger would give to the barking of a dog? I did not bow to any body, but now, I must bow to him”.

Shri Maharaj said, “Defeat me, or give me the reward which you promised to give. Wrestling is a game of brave men. Krishna and Balram wrestled in childhood. Mushtik and Chanur were good athletes and they were the body-guards of Kansa; but they were killed by Krishna and Balram. Real wealth is a strong body, house and wife come next and the third is reputation. On the bank of Yamuna, lived Hari, who killed Putana. He made the youth of Gokul strong. You can also do the same in Shegaon or give up your name of Patil. Give me this reward. If not, defeat me” Bowing to Shri Maharaj humbly, Hari became submissive. He said, “With your blessing, the youths of Shegaon can be made strong”.

Hari's brothers said to Hari "Why are you afraid of this Jogda? We are the sons of a Jamindar Patil. Why should you place your head on his feet? We should warn the people against him, else he will deceive the people under the garb of a saint and do any thing. Gold cannot be tested without rubbing it on the test stone. Tukaram's patience was tested by thrashing him by a sugarcane Dnyaneshwar's saintliness was proved when he made a buffalo chant Vedas. Without test, no one should be respected. Let us bring a bundle of sugarcane and test him".

Shri Maharaj Gives Sugarcane Juice to Patil Youths

Patil brothers brought a bundle of sugarcane in the temple and addressed to Shri Maharaj thus "O mad man, do you like sugarcane? We shall beat you with sugarcane and if we see no signs of beating on your body, we shall call you a Yogi".

When Shri Maharaj kept quiet, Maruti Patil said "He is afraid of being beaten with sugarcane". Ganpati said, "His silence means consent, so be ready" Hari was aloof. Patil brothers began to strike Shri Maharaj with sugarcane. Men and women, who were there, could not bear the sight and went away. Bhaskar requested Patil brothers, "It does not become you to strike a Sadhu. If you do not think him to be great, you may ignore him. You should be kind with the poor and the miserable. Brave persons have a fight with a tiger and not with insignificant insects. Maruti burnt Lanka of the mighty Ravan and not the huts of the poor".

Then Patil brothers said "We have heard what you have to say. People say that he is a great Yogi. We want to test his Yogic power. You need not interfere. You simply remain aloof and watch".

They began thrashing Maharaj with sugarcane, he was smiling and sitting quiet. There was not a single mark of striking on his body. Seeing this, the youths were afraid and they fell at his feet. They realised that he was really the God of Yogis.

Shri Maharaj said "your hands might be aching due to beating me. Come here, I shall give you sugarcane juice to drink. "Saying so, he took a sugarcane in his hands and drew the juice by twisting by his hands. He twisted all the sugarcane sticks in the bundle, by his hands without the aid of a Charak or other machine. The youths drank the juice to their entire satisfaction and were much delighted.

The Yogic power is not a myth, yet it is wonderful. The strength gained by nourishing food is not lasting. Yogic strength does not decrease. Shri Maharaj advised the Patil brothers to study Yoga. The youths went home and narrated all this to Khandu Patil. They said "Dada, Shri Gajanan Maharaj of Shegaon is a God himself. We have tested him". Khandu Patil was astonished to hear that and he also came to see Shri Maharaj. But he too addressed Shri Maharaj rudely as "Ganya" "Gaja", etc. just as one addresses to the youngsters or servants. Patil considered the people of his town as his subjects and treated them as his children. But it does not mean that he had no feeling of love in his heart.

Kukaji had become old. He also knew all about Shri Gajanan Maharaj. He said to Khanduji "You daily go to see Shri Maharaj, who, you say, has pleased the God. There is no issue in your family. Why do you not request him to give you a son? I am longing to see a grandson. If he is a saint, nothing is impossible for him. If you will have an issue, you and myself, both will be delighted".

One day Khanduji said to Shri Maharaj, "Ganya, my old uncle is longing to see a grandson. People call you a great saint and you fulfil their desires. Let me also have this experience. Your devotees should not be without a son".

Shri Maharaj said "It is good that you have begged of me today. You have the wealth and power in your hands and you believe in doing work. Why should you then beg of me? You

earth all with disrespect due to the wealth and power. You have extensive farms and you own several factories, banks and shops. No one disregards your word in Berar. I cannot understand why should you not order Brahmadeo - for this?"

Khanduji said "This does not depend on one's work or action. There is a good harvest of crops, if there is rain. But to get rains, is not in the hands of man. After the rain falls, man can show his skill. But in this matter a man is helpless".

Shri Maharaj smiled and said "You have requested me for a child, that means you have begged of me. Then when you get a son name him as "Bhikya" (Beggar). It is not in my hands to give you a son; but I shall request Brahmadeo for you. It is not difficult for him. You are moneyed. You feed Brahmins with mango-juice every year". Khanduji informed all this to Kukaji, who was much pleased to hear the same.

After some days Khanduji's wife became pregnant and after full nine months, she gave birth to a son, who was named 'Bhiku'. All the family rejoiced. Wheat and gur were distributed to the citizens and sweets to the children of Shegaon. Brahmins were given a feast of mango-juice and this custom was continued every year. The child grew as the digits of the moon and began to crawl in the verandah of Shri Patil's wada.

Shri Deshmukh envied the glory of the Patils. They waited for opportunities to dishonour one another. Kukaji died in Pandharpur due to oldage. Khanduji was much aggrieved due to that.

(to be continued)



SHREE GANESH

(THE NON - STOP WRITER)

[On the sixteenth of this month, we shall be celebrating the Ganesh Chaturthi. The following story illustrates one quality of this favourite God of the common people. - Editor]



Bhagavan Vyasa thought of giving a divine story to the world. He prayed to Lord Brahma, who appeared before him. The great sage saluted him with bowed head and folded hands.

“I have conceived an idea of a work”, the sage said, “but I cannot think of a person, who can write for me, as I will go on telling the story of Mahabharat.”

Lord Brahma, the creator of the world, praised the veteran author and told him to invite Lord Ganesh by prayer and request. Then he disappeared. The sage prayed thus :-

“I bow to you Oh, Lord Ganesh, you are the creator of the world. You are the saviour of all those who sing your prayer. You live in each and every household of India. Your help is sought on all auspicious occasions. You have, indeed, brought glory and honour to these homes”.

“Oh! Master of Masters, you are the protector of the universe, please, protect me from all sides. You are beauty, truth and joy; you are earth, air, splendour, water, and sky and stars and planets. I earnestly pray you to help me in my great task of writing the divine epic”.

“My story is a gigantic composition. The number of shlokas in it is over 100,000 and the lines are more than 200,000.

Now-a-days it is being recited and I wish it to be written in eighteen books or parvas. Nothing is impossible for you, who are the only one, who can help me”.

“Oh! Light of Lights, you are here, there and everywhere. You are Brahma, Rudra, Indra, Agni (Fire God), Wind, the Sun, the Moon, in the end you are Omkar! I live in the hope that you would certainly come and help me in writing, as I will go on telling the long, long story of Mahabharat”.

“Oh! Lord of Lords, you are the Lord Supreme, immortal, imperishable. You are the son of Lord Shiva, you lived before the world was created, you are the destroyer of all sins. Oh! one toothed God, having a big belly, wearer of red-clothes, wearer of red garland made of red flowers, having all the destructive weapons in your four hands and carrying the red flag overhead on which sits a rat, Oh, Lord Ganesh, I touch your feet. I fall prostrate before you and with hands folded, I beg of you to come and sit beside me. Please, be kind enough to take the pen in your hand and help me in writing the most sacred book of Mahabharat.”

“Oh! Luckiest of Gods, (Mangalmurti) you are the fulfiller of all my desires, you are the master dancer, even the gods and goddesses admire your skill in the art of dancing. Oh! cheerful one, you are that one, who knows everything. You are the beauty of God's meetings, you possess infinite power, your presence is every where, you are all powerful, you are all-knowing. You possess boundless knowledge of arts, dramas and acting. In fact you are an actor par excellence.” Lord Ganesh was pleased by the above prayer of the sage Vyasa and appeared before him. The sage bowed most humbly before Lord Ganesh and spoke to him that he wanted his help in the most difficult of works of writing Mahabharat. “I shall dictate to you the story of the sacred book and I pray you”, the sage said, “be pleased to sit down and write for me as I shall tell you.” “Be it so,” Lord

Ganesh said, "I shall write as you wish; but my pen must not stop while I am writing. So you must go on telling the story without pause or any hesitation. This is my condition. Then and then only I can write for you."

The sage agreed to this condition, however, in order to guard himself, he put a counter-condition, "Oh, dearest of Lords, I pray you to grasp the meaning of what I tell you before you take it down."

Lord Gandsh agreed smilingly to this condition. Then the sage began to tell the story of the Mahabharat. He would at times compose some stanzas, which would make the Lord stop a while to get at the meaning and Vyasa would use this interval to compose many stanzas in his mind. In this manner the sacred book of Mahabharat came to be written by Lord Ganesh to the dictation of the great sage.

Centuries have gone by and the people of this land have preserved this story from mouth to mouth by telling it to one another. In those days memory of the learned was the sole repository of books. Vyasa first told the story to his son Shuka, who went on telling it to many others, particularly, to his disciples. Thus the story has lived from generations to generations and we are most grateful to Lord Ganesh for writing this story. Were it not so, the Mahabharat, the sacred book of morals, might have been lost to future generations.

Let us bow to the Great Lord Shri Ganesh, fall prostrate before him with joined palms in all humility. The Lord is sure to Bless you all. Pray to him more often and he is sure to appear before you as he appeared before the great Sage. ★

Prof. Vaman H. Pandit
13, Khatipura Rd., Indore City (M. P.)



Shri Sai Baba's Vigilance

I was to go to Bombay on official duty. In order to ensure reservation of berth on train for return journey, a telegram was issued from Jabalpur to Station Superintendent, Bombay VT. on 8th Feb. 1977. I left by 3 up Howrah-Bombay Mail on 9th Feb. 1977 and on arrival at VT. on the 10th Feb. 1977, the first step I took was to find out from the reservation window regarding my reservation for return journey by 4 Dn-Bombay-Howrah Mail leaving VT. on 12th Feb. 1977. I was informed by the reservation clerk that no telegram was received for my return journey and that I should fill up necessary form for the same. I did so and was placed 37th on the waiting list with an assurance by the reservation clerk that on Saturdays generally there is possibility of getting accommodation: I was to enquire my exact position at 11.00 A. M. on 12th Feb. 1977. On my enquiry on 12th Feb. 1977, I was informed that I was still third on the waiting list and that I should check up on the train. This made me upset. I immediately lit one Agarbatti and prayed Baba. I was staying at Mulund with my brother, who was transferred to Nagpur, but had retained his accommodation at Bombay till the children's examinations were over in April. I came to Mulund and surprisingly enough I saw that my brother had come from Nagpur on some official duty. I told him that I did not get reservation by the 4 Dn Mail, but I would try on the train and if I did not get it, I proposed to stay in the waiting room for the night and leave next day by Dadar-Varanasi Express, as it was the journey during day time upto Itarsi and I could, therefore, go conveniently upto Itarsi. Though my brother is an officer in Senior Scale in Central Raiiway, I did not expect any help from him in this regard.

My plan was, however, heard by my brother's wife. When I was about to leave for VT. my brother's wife came and said

that my brother and she would also accompany me. I thought they might be having some work at VT. We came to VT. My brother went to reservation office to check up the position. There was no margin for any adjustments. It was, however, suggested that there were two berths reserved ex-Manmad for Durgapur and that I should occupy one of them for the time being till the conductor of the train was in a position to allot me one on the train. It was also indicated that the train conductor would also be duly posted with the required adjustments to be made for me. I acted accordingly.

After the train left VT. the conductor came into the compartment and on checking up my pass told me that there was no reservation for me nor had he any instructions in this regard; my name did not appear on the chart even on the waiting list. He told me that I could go as far as Manmad, where I had to vacate the berth. After the conductor left the compartment, the two other passengers, who were railway-men advised me to occupy the berth upto Manmad and if the party who had booked the berth ex-Manmad arrived, I could spread my bedding on the floor with the consent of those passengers, to which, they felt, they would have no objection; one of them told me to have faith in God. This immediately reminded me Baba with an indication that I should have faith and leave things to Him. I unfolded the hold-all and slept. I got up just before the train arrived at Manmad, rolled the bedding and vacated the berth. The party, who had booked the berths, arrived at Manmad and the conductor showing them the berths, asked me to vacate the compartment. I told him that I would do so. After the conductor went, I clarified my position to the new passengers, who were a couple and asked them if they had any objection if I spread my bedding on the floor, otherwise I would have to detrain myself at Manmad. The male member thought for a while and then said that they would have no objection if the other two passengers agreed with the proposal. The other two passengers instantaneously expressed their willingness and thus I was allowed to continue my onwards

journey. Needless to say that the couple became quite familiar with me in the morning and we had a very good company upto Jabalpur. On analysing the whole situation I would sum up as under. -

- (1) Normally my brother would not have come from Mulund to give me send off at VT.
- (2) I would not have approached the reservation office and then occupied a berth reserved ex-Manmad at the risk of getting detained at Manmad.
- (3) Had the couple not agreed, I would have been compelled to detain myself at Manmad.

How this all happened, I can only say that it was Shri Baba and His grace. It may appear to be a trifling affair but when it posed a problem for me to commence my return journey from Bombay, I could not think else than to pray to Baba and He unfailingly came for my rescue not as a miracle, but by paving the path through the circumstances that came up in the normal course. It is how He shows His existence at every moment of our life though we may not perceive him on most of the occasions. ★

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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 hand-writing 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.

SAINT GADGEMAHARAJ

(Continued from August 1977 issue)

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

The response to the keertans of Shri Gadgemaharaj was very good after he was known in the vicinity of Rinamochan and other places because of his selfless and honest social work. Prior to that when he was not much known, his keertans used to be an item of ridicule for the village people in the beginning.

When Shri Maharaj used to go to some village, he would decide to perform a keertan in that village by night. In the afternoon, he would therefore procure a broom from somewhere and start sweeping the place near a temple or some other central place in the village. Seeing this strangely clad person, from outside the village, sweeping the place, the curiosity of some persons, from the village would be aroused. They would then ask him why Maharaj was cleaning the site. Maharaj would say, "Some Bowa is going to perform a keertan over here to night. He has ordered me to clean the place, so that the people could sit over here in comfort". Keertan was a favourite pastime of the people in those days. The cinema theatres had not become so very common as they are today. Religion also had an important place in the life of the people and as enough time was at their disposal, the people were usually in the habit of spending some time of the day for doing some religious deed. A Keertan, was mainly a religious preaching and hence the people in the villages usually flocked in large numbers at the places where keertans would be performed.

Bhajan was also a favourite pastime of the village people. Hence every village had a group performing Bhajans on all special religious days of the month. Having come to know that a keertan

is going to be performed in their village, the group performing Bhajan would become alert. By about 8 or 8-30 P. M. a light would be found out and would be brought to the place, where Shri Maharaj had announced the keertan. Out of the darkness, Shri Maharaj would emerge all of a sudden along with his Ektari (a string instrument with only one wire) and start singing. Because of his funny appearance, the people would take him to be a mad person and would ask him, "Oh Madchap, where is the Bowa?" Then, Maharaj would reply, "Bowa is busy elsewhere. He cannot come over here for the keertan. He has sent me for performing the keertan".

This explanation of Maharaj would create a wave of laughter among the audience. Their further reaction would be, "Could the Bowa not find anyone else than a fool like you?".

Some one else would add, "All other mad people are in the mental hospital. How has this madchap escaped from there?".

Hearing these comments from the public, another person would say, "How many years are you with Bowa? Your work must be only that of carrying his luggage. Can you become a Bowa simply by remaining in his company?".

After making these comments, the public would start receding. The person, who had brought the light, would go away along with his light. Others also would run away from the site complaining that, that mad fellow made a fool of them all.

Maharaj however would remain calm. He would not get upset. From the time he left his home, he had acquired a very thick skin, so that he could easily pocket all such insults. Disregarding all these disturbances, Maharaj would set his Ektari and turning his face towards the god, he would start singing the Bhajans and Abhangas. His voice, his sincerity and his concentration would then attract the attention of a few of the people present. In the silent hours of the night, the voice of Maharaj would reach

a few houses round about. The people in those houses, who would be on the point of going to bed, would then get up being attracted by the singing of the Abhangas and would slowly come to the place where Maharaj would be standing. The group performing Bhajan would again come to the spot with their drum etc. The light would also follow. Upto this time, Shri Maharaj would continue singing Bhajans; but now seeing that the audience had started gathering, he would start his keertan. Once when the keertan was started it would proceed well. The audience would start taking more and more interest and it would prolong upto late in the night. The questions and answers would go on as stated before and the whole audience would go home perfectly enlightened about the situation in which they were living and the improvements that were required to be effected by them.

The conditions, described above, did not last long. It has already been described how later on, Shri Maharaj became famous and how people were coming from long distances to listen to his keertan. Rinamochan was the first place where Maharaj started his public service during the annual fairs. This place was very dear to him because he was coming over there every year from his childhood for the fair. This time also when he came to Rinamochan for the fair on the usual dates, he did not wait for the people to come to help him. He started the work of digging and levelling the uneven ground on the bank of the Poorna river. Once when he was busy with his work, a group of eight to ten people came near him. Maharaj did not look at them and he requested them to move aside as he had to sweep the place. One of them however said, "Well Maharaj, have you not recognised me?"

Maharaj looked at the person with surprise and said, "Oh! Are you not Tidake Sawkars?"

The reply come, "yes I am Tidake" Maharaj heard this and laughed aloud. He then joined his hands and said, "Yes, what, is your order? I will not now come to your field for driving the plough."

Tidake Sawkar at once understood the dig that Maharaj had at him in referring to the episode in the early life of Maharaj, when Tidake wanted to take forceful possession of the field belonging to the grandfather of Maharaj. The fame acquired by Maharaj in the bygone years as a selfless worker, working for the uplift of the society, had reached the ears of Shri Tidake Sawkar and his attitude towards Maharaj had changed altogether. Hence inspite of the reference to the unpleasant incident, he was not annoyed and with folded hands he said, "Why not? If you come to my field and drive the plough, I will feel myself blessed. We will celebrate that incident with music and distribution of sweets".

Shri Maharaj thought that the digression was enough. He believed in doing work all the time and not wasting his time in idle talk. He therefore at once brought the train on the main track and said, "Enough of this humour. Please let me know the work for which you have come to me".

Some one said, "Maharaj, how long are you going to do this job?".

Some one else said, "Maharaj, you are doing this job every year and the Poornamai is undoing your work and flooding the banks with mud". A third gentleman said, "Why don't you build a permanent ghat at this place?" After hearing these comments Maharaj said, "Is it an easy job to build a permanent ghat here? It will require lot of money. Who is going to give it to me?" Hearing this question of Maharaj, all the people, who had gathered there, said with one voice, "Maharaj, we will give you the required money. We cannot stand any more these hardships, that you are suffering year after year. This must come to an end".

Maharaj was much pleased with this assurance and he decided to build a permanent ghat on the river at Rinamochar. Engineers were consulted and estimates and plans were prepared. The materials started pouring and the work was taken up in hand

immediately. This meeting of Baba with Tidake and others took place in the month of Poush. Usually the rain starts in that area in the month of Ashadha, hence it was proposed to make the best use of the five months in hand and complete the work before the ensuing monsoon. The two brothers from Sangvi Durgada viz. Banaji Prithamji Tidake and Tukaram Prithamji Tidake were the chief persons to contribute their mite for the work. These brothers were known in that area as the persons, who were worst type of money lenders, who had gulped the properties of many farmers, after advancing loans to them by maintaining false accounts. When the people therefore heard about the above news, they were really wonderstruck how this has happened and what was the reason for the change over in the mind of these two money lenders.

Though Maharaj did not know how to read and write, still he had full confidence of getting the work done. He would be ready at the site early in the morning and would supervise the work continuously. Only for a little while in the afternoon he would leave the site for fifteen to twenty minutes for eating the bread that he would get by begging. Because of this strict supervision of Shri Maharaj, no worker dared shirk work and the work therefore progressed quite briskly. When Maharaj was thus busy with his activities, in the meanwhile, Alokabai, his daughter, had become due for marriage, according to the custom of those days. Baliram, the cousin brother of Maharaj, undertook to settle the marriage and he decided to give her in marriage to one Shri Baksaji Fakirji from Goregaon, in Murtizapur District. It was decided to celebrate the marriage ceremony at Dapure and people went on finding out the whereabouts of Maharaj; but due to his constant movement from village to village and uncertain programme, he could not be traced and ultimately Baliram performed the religious ceremony in the capacity of the father.

Though Shri Maharaj was now away from the family, still Baliram knew what Maharaj had done for the family. He did not therefore feel that the family of Maharaj was a burden to

him; but his other family members thought that to be a drain on their resources and were therefore constantly murmuring for the expenditure that was required to be incurred on account of that family. Though Sakhubai, the mother of Maharaj, was constantly thinking of leaving the house, the main problem that faced her was where to go? As she came to know that instead of wandering from place to place, Shri Maharaj was now stationary at Rinamochan because of the work of the ghat, that was in progress there, she thought of going over there and requesting him to arrange for their food and a clothing.

Sakhubai started from Dapure along with Kuntabai, the wife of Maharaj and Kalavati and Govind his two children. As soon as they reached Rinamochan, Sakhubai met Maharaj who enquired why she had come. She said that as Maharaj was staying under the canopy of the sky, similarly they had also come to stay under that shelter.

Hearing this, Shri Maharaj said, "Very well. When god created a mouth, he also made provision for the food to feed that mouth. Here the work of building the ghat is in progress and I am working for it for the whole day. If you are also ready to work along with other labourers, you will also get the same wages that they get; but remember, you will not get any concession. You will have to put in the same work that the others will do".

Sakhubai and Kuntabai agreed to the proposal of Maharaj and a temporary hut was put up for them under a tree. They started working from the next day along with other labourers and got the same wages that they got. The family of Maharaj stayed in that hut; but Maharaj never stayed in it. He would stay along with other labourers under some tree. Slowly the news spread that the family of Maharaj was staying in the hut. No one dared offer anything to Shri Maharaj; but some people, who sympathised with his family, would give them some foodstuffs, oil, grains or

a chaddar. Shri Maharaj came to know about it and hence on some day after the work was over, he would call all the labourers to that hut and would distribute among them all that was stored, in the hut. Seeing this Sakhubai, got vexed and said, "You are not giving us anything and if some one gives something to my children, why are you snatching it away in this manner?"

To this question Shri Maharaj would reply with a smile, "Are not all these labourers your children? If they get something, why should you grudge?"

This was the attitude of Maharaj towards life. Money was constantly flowing in for the work of the construction of the ghat to the Poorna river. Tidake sawkar came to Shri Maharaj with a gunny bag full of rupees; but Shri Maharaj did not even touch the money. He told Shri Tidake to keep the money with him and pay the bills of the material that was being brought for the construction work and also to pay wages of the labourers every week. Tidake Sawkar agreed and kept the money with him and continued to make payments as per requisition of Shri Maharaj.

Due to constant flow of money for the work of construction of the ghat, the work progressed briskly and was completed before the monsoon started. Shri Maharaj was very happy to see the ghat standing on the south bank of the Poorna river. Even after the construction of the ghat it was noticed that money was left over and hence according to the suggestion of the people, a temple was constructed near the ghat and the idols of Laxmi and Narayan were installed therein. After this ghat was constructed, two more ghats were constructed on this bank and one was constructed on the Northern bank of the river.

The biographies of all saints abound in miracles in some form or the other. It is a general feeling that the age of miracles is now over; but can we not call this work of construction of the ghat at Rinamochan itself a miracle? Shri Maharaj was a man without a single farthing. All his belongings in the world

consisted of only one Ektari, the clothes on his body and a pitcher. Still, simply because of his word, thousands of rupees came in by way of donation for this work and went on pouring in later years for many other works at several other places.

(to be continued)

“ साईं से ”

हे गुरुदेव देवातिदेव,
आप सर्वज्ञ हैं,
सर्व व्यापक हैं,
यह जानता हूँ ।
अनुभूति भी करती हूँ
पर फिर भी
मन अस्थिर और
चंचल हो
कभी दुःख और कभी
सुख का अनुभूति हेतु अग्रेसर होता है ।
ऐसा क्यों ?
विश्लेषण कर
देखती हूँ, तो मन का
चढ़ाव उतार
अपनी ही सत्ता

का द्योतक है
कर्त्ता बन इच्छानुसार
कर्मफल का लालायित है,
अर्थात्-आप में पूर्ण
समर्पण की कमी ।
समझी इस रहस्य को
और करूँगी प्रयत्न
तदनुसार ।
मन को चलने दूँ
अपनी चाल से
पर लगन लगी
रहे श्री चरणचिन्दु में
प्रभु, आशीष दीजिये
शरणागत हूँ आपकी । ।

कु. अरुणा वर्मा
शंकर शाह नगर, क्वार्टर नं. ४२ जबलपुर (म. प्र.)

“ शिर्डी के साई ”

साई बाबा ओ साई बाबा
 आया हूँ तेरी शिर्डी में आज ।
 साई बाबा ओ साई बाबा ॥
 देखा खण्डोबा मन्दिर
 प्रथम आगमन हुआ जहाँ था,
 मन्दिर तो है, पर तू नहीं ॥ साई बाबा ॥
 द्वारकामाई मस्जिद देखी
 मन्दिर की आरतियों में ढूँढ़ा
 कितने बाल कितने युवा
 कितनी महिलाएं कितने पुष्प
 ये सब थे, पर तू नहीं ॥ साई बाबा ॥
 खोना लेंडी बाग में
 और चावड़ी में भी ।
 सब कुछ था, पर तू नहीं ॥ साई बाबा ॥
 निराश हो, उदास मन
 चलता हूँ शिर्डी से आज ॥ साई बाबा ॥
 आया बस-स्टैंड पर,
 एक स्वामी पान लगा
 खा रहे ।
 प्रणाम कर जा खड़ा हुआ वहाँ
 ॥ साई बाबा ॥
 प्रश्न किया उन्होंने, कहाँ ?
 जबलपूर, स्वामी जी
 उतर था मेरा ।
 सामने देख उन्होंने
 सकेत किया
 किसी को आने का

और फिर मुझे भी ॥ साई बाबा ॥
 यह क्या, एक कुत्ता
 इतना बड़ा जितना
 शिर्डी में, इसके पूर्व
 देखा नहीं कभी ॥ साई बाबा ॥
 वे चले कैन्टीन की ओर
 कुत्ता भी, मैं भी ।
 कुत्ता कैन्टीन के दरवाजे पर
 और हम दोनों अन्दर ।
 बिस्कुट ले, बाहर आ
 कुत्ते को खिला, बोले वे ॥ साई बाबा ॥
 मानव की भाषा
 समझी जा सकती है ।
 पर ये जो भाषा में
 व्यक्त नहीं कर सकते
 उन्हें समझने का
 यत्न करना चाहिये ॥ साई बाबा ॥
 और तब,
 बस आ गई है ।
 मुझे सामान के पास
 रहने को आदेश दे
 चल दिये वे बस के पास ॥ साई बाबा ॥
 मैं देख रहा था
 स्वामीजी को
 किसी ने पीछे से
 कन्धे पर हाथ रखा
 देखा, तो वही कुत्ता

कन्वे पर पैर रबे
खड़ा था ॥ साई बाबा ॥
उसका पैर हटा
पुनः स्वामी जी
की ओर देखने लगा ।
पर यह क्या
कोटकी जेब खींच
रहा है कोई
फिर वही कुत्ता ॥ साई बाबा ॥
मस्तिष्क कौधा
स्वामी द्वारा दिये गये
आपके इंगित को
ग्रहण नहीं कर सका था मैं ।
साई सच्चरित्र में
वर्णित बायजा बाई

एवं श्रीमती तख्ते के
दृष्टान्त स्मरण हो आये ॥ साई बाबा ॥
मुड़कर तुरन्त कन्टीन गया
बिस्कुट ले
कुत्ते को खिला, देखा तो
स्वामी जी बुला रहे थे ॥ साई बाबा ॥
शिर्डी से प्रस्थान कलें
इसके पूर्व
उत्तर मिल गया था
आपका ।
“मैं हूँ, पर तू नहीं” ॥ साई बाबा ॥
शत शत प्रणाम
तुझे और तेरी शिर्डी को
साई बाबा ओ साई बाबा ॥

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

हे साईबाबा

मेघाकी मौतपर रोये थे तुम

दिले जहाँसे बढकर, सवैरा था तुमको ।
जिंदगी की मंजिल निहारा था तुमको ।
जहाँ मैं न देखा कोई बढकर तुमसे ।
जाते रहे थे होश-हवाश भी तुमसे ॥

बगैर गमके तुमने डुबो दिया गममें ।
बेदर्दे बेवफाईसे ठुकरा दिया तुमने ॥

न गया मयखाने, मैं तुमको भुलाने ।
 जहराबा-ए-इयात गम आया पिलाने ।
 लगा ओठोंसें गमको पिताही जाता ।
 फिरभी वह जैसे भगता ही जाता ॥
 कहूँ क्या इसें मैं निगाहोंका धोका ?
 कि नशेकी रंगतके मिजाजमें देखा ?

गमको नाचीज हरदम समझा है तुमनें ।
 रहें बेखबर जबभी अपनाये तुमनें ।
 गमकी लज्जत की तुमको खबर नहीं है ।
 गम होता है क्या तुमने जाना नहीं है ॥
 काश ! आता कभी ये खयालोमें मेरे ।
 दिया होता उसमेसे थोडासा तुमको ॥

लेकिन नयनोंसे आंसू गिराये थे तुमने ।
 चूँकी झलक गमकी महसूस की थी तुमने ।
 होकर शामिल फूल बरसाये थे तुमने
 मैथ्यतमें साँझ कुल दूर चला था तुमने ॥
 आये थे आंसू मेघा की मौतपे सुबो चारको ।
 उन्नीससौ बारा की उन्नीस जनवरीको ॥

होते न तुम बेखबर आज इतने ।
 होते रहें मुझको खयालोमें अपने ।
 गम होता है मुझको सिर्फ अफसोस यही है ।
 कि तुमको न कभी गम देनेकी सोचा ॥
 कोई शिकायत न शिकवा मुझे तुमसे होगी ।
 कहूँ भलेही शायद गलती थी मेरी ॥

डॉ. अनिल जयस्वाल

श्री साई क्लिनिक चितारओली नागपूर २

Extracts From Shri H. S. Dixit's Diary

*The mother of my neighbour Shri Anandrao Krishna Chaubal and Shri Chaubal came with me to Shirdi. Being a matter of fact woman, she was very clever. She told her son to get change for a rupee, adding "Let us place eight annas before Baba." The change came in the form of two quarter rupee pieces and an eight anna coin. The old lady placed a quarter rupee before Baba and retraced her steps. At once, Baba recalled her and said, "Why do you deprive (me), a poor Brahmin, of the other four annas? Give me that ". She felt ashamed and then gave Baba the other quarter rupee.

*Shankar Rao's mother wanted to go to Pandharpur and two other places via Shirdi. So she went to Sai Baba for darshan. After she went there, Baba said, "Go back to your house. Take udi and go!" The lady gave up her Pandhari trip, making Shirdi itself her Pandharpur. When she returned home to her village, she looked for the udi to give it as Prasad. But no udi was found. In its place, scented bukka of Pandharpur was found there. Then she said, "This is bukka and not udi". Then we said, "Your Shirdi is your Pandharpur. Quite right. Baba gave you the proper prasad".

*We resolved to go to Shirdi in 1915. Then my wife and mother-in-law and Shankar Rao accompanied me. On the way we met Vasudeva Sitaram Samant (Veterinary and Sanitary Inspector) at Basein. I told him of my intention to go to Shirdi. He gave me 2 annas saying, "Buy a coconut, champhor and udbatti and give them to Baba on my behalf". I agreed and took the money. I forgot all about that. When I wanted to go away from Shirdi, I asked Baba for leave. Baba said, "Right. Go via Chitali. But do not dupe a poor Brahmin of his two annas". Then I remembered the aforesaid money and, so I bought a coconut, camphor and udbatti for 2 annas and gave them to Baba and

asked for leave. Baba smiled and said, "Go. If you promise to do a thing, do it sincerely. Else do not promise".

*Once when I was at Shirdi, Shankar Rao had also come. Baba asked him for Rs. 15. He had not got the money. So he returned damped in spirit. Again he went to Baba. Baba asked him for Rs. 32. Shankar Rao felt ashamed and returned. I began to laugh. I told him, "Why do you act like this? Why do you not say, 'I have no money'. Because you do not reply, Baba is asking for money. When Shankar Rao came up making up his mind to give a reply to Baba, he asked Shankar Rao for Rs. 64. Shankar Rao and I said, "Can we have such a large amount?" Baba said, "Then collect it from the people and send." Some time later, Baba fell ill. A Sapta was done for his recovery and also poor feeding. Then Dabholkar's wife, Bendre, and Vaman Balakrishna at Dahanu went to collect voluntary subscriptions, Vaman Rao assigned the task to his younger brother Shankar Rao and he told me. Then we showed the letter to the devotees in the village and began collecting subscriptions. The total of the collections was exactly Rs. 64. We were surprised to see the figure as the one mentioned by Baba at the previous visit.

*On the 31st of March 1915, myself and Shantaram Moreshwar Phanse were going on Government work through a thick jungle in a bullock cart at night. When we passed from Dahanu taluka through Ranshet Pass, the bulls of our cart became restive. The cart itself was being pushed backwards. We tried to find out the reason, but could not discover it. Beyond this place there was a precipice. On the left side in front of the carriage, beyond the road, an axle pin was seen to be broken. If the cart would shake, then the whole of the cart would roll back and fall on us. Meanwhile, Shantaram pointed his finger at something. I looked in front. There was a fierce tiger with its face to the south and its tail to the north. It stared at the cart. (.....) If we did not get down on the back side of the cart and direct the wheel by the hand, if the bulls

were only a bit terrified, then the cart would roll down the hillside. But if we got down the cruel creature in front of us was ready to jump on us with open mouth. Phanse was bold by nature. He told me to hold the reins of the bulls. I had not the courage to sit and hold the reins. One of the bulls bent its knees and fell on the ground as though its legs were broken. I could not see what was to be done. My throat became dry and was strained. By 'purva punya', I felt that Sai would do the right and Sai Baba would save us from the danger. I shouted while in the carriage: "Jaya Shri Sai Baba. Run up." Then the tiger got up, turned its face towards our cart and jumped away on our right side. I continued to shout aloud. When the tiger passed by, our bulls were terrified and they began to run fast. That made us escape from the danger. Instead of saying so, it is better to say that the Namasmaran of our Sadguru saved us.

*As there was plague at Dahanu, we moved to a hamlet owned by a person named Raji. Moru, the little son of Raji Sakharam Vaidya fell seriously ill. His elder son came to see my elder brother, who is a doctor. But he was then away from home. He (Moru's brother) asked me to give him medicine, if I had any. I told him, "I have no medicine. I have only Udi. Apply it and see". He took it and applied it to Moru. The boy recovered without any medicine.

*There is a Talati (Kulkarni) at Dahanu named Parashuram Appaji Nachne. Once he fell ill. He had visited Shirdi before that. He suffered from Sannipat (fever with delirium). Medical men, including my brother, considered his case to be hopeless. But Parashuram was always keeping a picture of Baba next to him and told his mother to keep a ghee lamp burning in front of it and got scented sticks to be burnt before it. The mother lighted the lamp and told Baba (in the picture) "Let my son recover his health. As soon as he gets better, I shall send him to take your darshan at Shirdi." This vow reached Sainath and her son got all right. Now he has children. He is happier than before.

(Continued on Page 42)

WISHES

There was a saint in a certain village. Once upon a time a rat, which was being followed by a cat, came running to the feet of the saint. The rat requested for shelter and protection from the cat. The learned saint asked the rat, "What do you want to be? By the grace of God Shri Sai, I can convert you in any form as per your own desire or wish. Just tell me, what form you want to adopt?"

The rat as per its capacity of mind and knowledge replied all of a sudden "Let me become a cat so that neither I shall fall a pray to it, nor will be victimised by that cunning cat. There will be no danger to my life thereafter. Thereby I will not require to hide myself, every now and then, from that cruel cat."

The saint blessed the rat and fulfilled its desire. Consequently the rat suddenly changed into a cat.

Some time later the cat came to the saint with a humble request that it may be obliged further more gracefully. Every now and then it has a danger to its life from the dog. Hence he may transfer it into the form of a dog. The saint was kind enough to bless the cat accordingly. And the same 'cat' achieved the form of a dog. Desires and wishes have no end, bindings and limitation. Later on again it reappeared before the saint concerned and respectfully got himself transformed into a tiger, as the 'dog' was afraid of the tiger.

Now this 'tiger' was very hungry and it was ready to take a jump on the learned saint and kill him. But the saint was fully aware of all these future happenings.

Lo alas! The 'tiger' all of a sudden got transformed into an ant as per the wish of the saint.

The above phenomenon is applicable to our life too. Every one of us is too greedy. Every now and then, while bowing before God or a saint, we too never forget to express our wishes and desires. We are all selfish. If anything in return is to be obtained, then alone we bow before them. Otherwise we forget them and remain enjoying all the worldly luxuries and comforts, which encircle us. But it is always better if we do not possess any sort of attachment to these worldly objects. It is agreed that it is very difficult and we cannot keep ourselves away from all these things all the times. But every thing has got its own limitation. We, therefore should not attach ourselves to such a great extent to the worldly life.

Be satisfied with that much, which we are possessing. Otherwise if we desire to obtain more and more, that too will be missed.

Any thing in excess is always bad. Renounce lust for power. Don't be greedy. Try to live a simple life with minimum requirements.

Otherwise bear in mind :-

"That the rat may perhaps be transformed into an ant instead of a tiger."

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

THE BEST THINGS

- The Best Friend is God.
- The Best Unifier is love.
- The Best Teacher is Time.
- The Best Preacher is the Heart.
- The Best Book is the World.
- The Best Education is the knowledge of the Soul.
- The Best Doctor is Fasting.
- The Best Medicine is Cheerfulness.
- The Best Philosophy is "Not to Hurt Others".
- The Best Kingdom is this Universe.
- The Best Rule is to observe Truth.
- The Best War is the war against your own senses and the mind.
- The Best Victory is the victory over one's mind.
- The Best Science is the science of soul.
- The Best Mathematics is selfless service, which doubles your happiness and divides the worst sorrows.
- The Best Engineering is building a bridge of faith in God over the river of death.
- The Best Study is to enquire who am I.
- The Best Music is the music of the Soul.
- The Best Art is to sing the holy name of "God."
- The Best Juggler is God.

Dr. Babaji
Sai Cottage, Udhampur P. O. (Kashmir)



(Continued from Page 38)

*Ganesh D. Vaidya when talking of Sai Leela communicated his experience to me. That was as follows -

His younger daughter had to get a bridegroom. Early morning he had a dream. Therein Sai Baba pointed his finger to him and said, "Why are you anxious? Keshav Dixit has a son". He (Vaidya), had never seen the boy before. But after waking up he began to make enquiries. In the dream he saw another boy with that boy. But he did not know the name and village of that boy. He asked his son, "Who is this boy 'Dixit' whose father's name is Keshav? Has any one seen him?" His younger son Datta told him, "There is a boy in our office of that name. But I do not know his caste or from what village he is. I shall enquire and tell you". After enquiry the facts were found to be in accordance with the dream. This Keshavrao Dixit is now a pensioner. Vaidya and Dixit are very good family friends. That is to say, due to the grace of Shri Sai, this bride and bridegroom were united together as depicted in the dream and were married. The couple is now very happy. ★

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

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Printed by L. B. Malvankar, at Maratha Printing Press,
Naigaum X Road, Dadar, Bombay 400-014.

Published by Shri K. S. Pathak, Sai Niketan 804-B,
Dr. Ambedkar Rd., Dadar, Bombay - 400 014