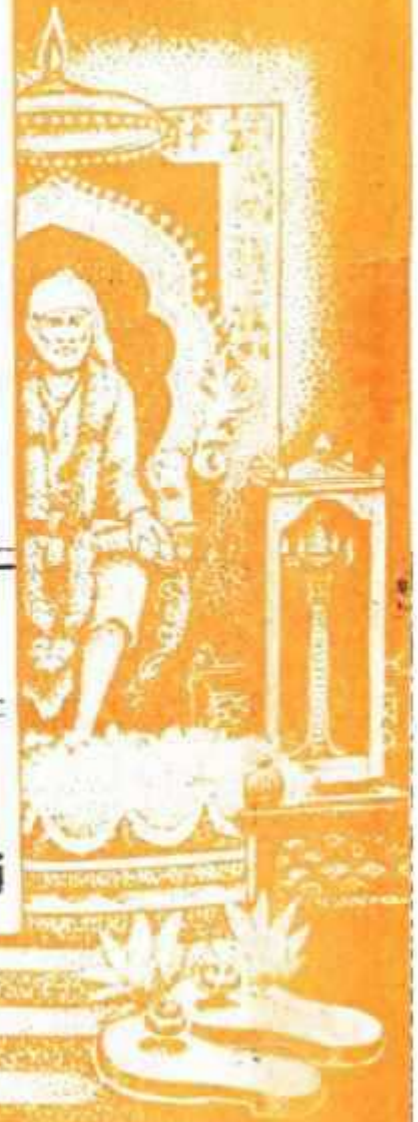


# SALILELA



Baba gives Darshan to Dasganu Maharaj  
as Vitthal of Pandharpur



January

60 Paise

1978



# SHRI SAI LEELA

JANUARY 1978

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# SHRI SAI LEELA

( Official Organ of Shirdi Sansthan )



VOLUME 56

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No. 10

## Power of Love

There is no religion higher than Love. Truth itself shines with the light of Love. Doctrines of religions derive their strength from the love of the great founders of Faith. When love declines and the followers impose their creeds on others with the weapons of hate, there is decay of faith, and the prophets are wounded by preachers of cult and passion.

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## EDITORIAL

### Dakshina

Most of the religious functions of the Hindus are conducted by the priests. It is customary to request the priest before the function to furnish a list of all the materials required for the function. Throughout the function, all persons will be acting according to the instructions of the priest. In the end, the function will end after giving Dakshina to the priest. The people of all other castes have some work or the other for earning their livelihood; but the priests have no other work except conducting religious functions. They are required to be paid something for their subsistence and this is paid to them in the form of Dakshina. Once upon a time when the people were religious minded and when they used to perform religious functions, the priests used to get enough money to maintain their family; but of late people do not perform many religious functions; with the result that the priestly class does not get sufficient Dakshina to maintain themselves. This class is therefore on the point of vanishing from the society. This is not the state of affairs only among the Hindus. The priests in the Parsee community are also disappearing because of the meagre amount that they get for performing religious functions.

Though Dakshina has got this origin, we find in Sai Satcharita a constant reference to Dakshina, which was offered to Shri Sai Baba or which was asked for by Him from the devotees. The origin of this Dakshina is different from that which is offered to the priest for conducting a religious function. In Sanskrit there is saying रिक्तहस्तेन न गंतव्यं राजानं देवतां गुरुम् । which means that we should not go to a king, a God or a Guru empty-handed. Shri Sai Baba was considered as a Devata by sum devotees, while many others considered Him to be their Guru. Hence in either capacity the people could not go to Him empty-handed. Many

people therefore started taking something with them and offering it to Shri Baba; but when some others came to him empty-handed, He started asking them to give Dakshina to Him.

As this system of asking for Dakshina is likely to create some misunderstanding in the minds of the devotees and other people, this question is dealt with separately by Shri Dabholkar under the heading "Dakshina Mimansa" as follows :-

### **Dakshina-Mimansa**

Now we shall close this chapter with a few remarks about Dakshina. It is a well-known fact that Baba always asked for Dakshina from people who went to see Him. Somebody may ask a question, 'If Baba was a Fakir and perfectly non-attached, why should He ask for Dakshina and care for money?' We shall consider this question broadly now.

First for a long time, Baba did not take any thing. He stored burnt matches and filled his pocket with them. He never asked anything from anybody - whether he be a devotee or otherwise. If anybody placed before Him a pice or two, He purchased oil or tobacco. He was fond of tobacco, for he always smoked a bidi or chilim (an earthen pipe). Then some persons thought that they could not see the saints empty-handed and they, therefore, placed some copper coins before Baba. If a pice was placed before Him, He used to pocket it; if it was a two-pice coin, it was returned immediately. Then after Baba's fame had spread far and wide, people began to flock in numbers and Baba began to ask Dakshina from them. It is said in the Shruti (Veda) that pooja of the gods is not complete unless a golden coin was offered. If a coin was necessary in the pooja of the gods, why should it be not so in the pooja of the saints also? Ultimately the Shastras laid it down that when one goes to see God, king, saint or guru, he should not go empty-handed. He should offer something, preferably coin or money. In this connection we may



notice the precepts recommended by the Upanishads. The Brihadaranyak Upanishad says that the Lord Prajapati advised the gods, men and demons by one letter "Da". The gods understood by this letter that they should practise (1) "Dama" i.e. self-control; the men that they should practise (2) "Dana" i.e. charity; the demons understood that they should practise (3) "Daya" i.e. compassion. To men charity or giving was recommended. The teacher in the Taittiriya Upanishad exhorts his pupils to practise charity and other virtues. Regarding charity he says, "Give with faith, or even without it; give with magnanimity, i.e. liberally, give with modesty, with awe and with sympathy. In order to teach the devotees the lesson of charity and to remove their attachment to money and thus to purify their minds, Baba extracted Dakshina from them; but there was this peculiarity, as Baba said, that He had to give back hundred times more of what He received. There are many instances in which this has happened. To quote an instance, Mr. Ganpatrao Bodas, the famous actor, says in his Marathi autobiography that on Baba's pressing him often and often for Dakshina, he emptied his money-bag before Him. The result of this was, as Mr. Bodas says, that in later life he never lacked money as it came to him abundantly.

There were also secondary meanings of Dakshina in many cases, in which Baba did not want any pecuniary amount. To quote two instances—(1) Baba asked Rs. 15/- as Dakshina from Pro. G. G. Narke who replied that he did not have even a pie. Then Baba said, "I know you have no money; but you are reading Yoga-Vashista. Give me Dakshina from that." Giving Dakshina in this case meant - 'Deriving lessons from the book and lodging them in the heart where Baba resides.' (2) In the second case Baba asked a certain lady (Mrs. R. A. Tarkhad) to give Rs. 6/- as Dakshina. The lady felt pained as she had nothing to give. Then her husband explained to her that Baba wanted six inner enemies (Lust, anger, avarice etc.) to be surrendered to Him. Baba agreed with this explanation.

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It is to be noted that though Baba collected a lot of money by Dakshina, He would distribute the whole amount the same day and the next morning He would become a poor Fakir as usual. When Baba took His mahasamadhi, after receiving thousands and thousands of Rupees as Dakshina for about ten years, He had only a few Rupees in His possession.

In short, Baba's main object in taking Dakshina from His devotees was to teach them the lessons of Renunciation and Purification. (Pages 80 to 82, Shri Sai Satcharita, 7th Edition 1974)

The extract from Sai Satcharita, quoted above, is quite self explanatory. It gives the origin of the Dakshina and the purpose for which it was being given by the devotees to Shri Sai Baba. The question that has been asked therein at the beginning of the passage viz. "Why should He (Shri Baba) ask for Dakshina and care for money?" has been replied at the end of the passage thus:- "Baba's main object in taking Dakshina from his devotees was to teach them the lessons of Renunciation and purification."

The article of Mr. B. V. Deo quoted further in continuation of the above passage reads thus:-

Mr. B. V. Deo of Thana, retired Mamlatdar, a great devotee of Baba has written an article on this subject (Dakshina) in "Shri Sai Leela" magazine, Vol. VII, P. 6-26, in which he says amongst other things, as follows:-

"Baba did not ask Dakshina from all. If unasked, some gave Dakshina, He sometimes accepted it and at other times refused it. He asked it from certin devotees only. He never demanded it from those devotees who thought in their minds that Baba should ask them for it and then they should pay it. If anybody offered it against His wish, He never touched it, and if he kept it there, He asked him to take it away. He asked for small or big amounts from devotees according to their wish, devotion and convenience. He asked it even from women and children. He never asked all the rich for it, nor from all the poor.



“Baba never got angry with those from whom he asked Dakshina and who did not give it. If any Dakshina was sent through some friend who forgot to hand over the same to Baba, He reminded him somehow of it and made him pay it. On some occasions, Baba used to return some sum from the amount tendered as Dakshina and ask the donor to guard it or keep it in his shrine for worship. This procedure benefited the donor or devotee immensely. If anybody offered more than he originally intended to give, He returned the extra amount. Sometimes He asked more Dakshina from some than what they originally intended to give and, if they had no money, asked them to beg or borrow from others. From some He demanded Dakshina three or four times a day”.

“Out of the amount collected as Dakshina, Baba spent very little for His own sake, viz. for buying chillim (smoking pipe) and fuel for His Dhuni (sacred fire) and all the rest, He distributed as charity in varying proportions to various persons. All the paraphernalia of the Shirdi Samsthan was brought by various rich devotees at the instance and suggestion of Radha-Krishna-Mai. Baba always used to get wild and scolded those who brought any costly and rich articles. He said to Mr. Nanasaheb Chandorkar that all His property consisted of one koupon (codpiece), one stray piece of cloth, one kafni and a tumrel (tinpot), and that all the people troubled Him with bringing all these unnecessary, useless and costly articles.”

Woman and wealth are the two main obstacles in the way of our Paramartha (spiritual life) and Baba had provided in Shirdi two institutions, viz. Dakshina and Radha - Krishna - Mai for whenever they came to Him, He demanded Dakshina from them and asked them to go to the ‘SCHOOL’ (Radha-Krishna-Mai’s house). If they stood these two tests well, i.e. if they showed that they were free from attachment for Woman and Wealth, their progress in spirituality was rapid and assured by Baba’s grace and blessings. (Pager 82-83, Sai Satcharita, 7th Edition 1974)



This passage throws further light on Shri Baba's Dakshina. It states from whom Shri Baba used to asked for the Dakshina and also how it was spent by him. Similarly if some one had sent Dakshina for Him through someone, then also it was a wonder how He used to know about it and how He used to remind the person concerned about it.

One who goes through Sai Satcharita closely is often confronted with the Dakshina asked for by Shri Baba from several devotees. The reader is therefore sometimes apt to be confused by this apparant queer behaviour of Shri Baba. If any such confusion is there in the mind of any reader, he should go through the aforesaid two passages very minutely and all his doubts in this behalf will be cleared and he will know that Shri Baba was not asking for the Dakshina for his own sake; but it was for teaching the devotee benevolance and philanthropy and his duty towards others. ★

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### Calcutta Sai-Samaj Mahasamadhi Celebrations

As usual Mahasamadhi day of Shri Sai Baba was celebrated in a grand way at Sai-Samaj, p113, Lake Terrace, Calcutta from the 12th Oct. 77 to 21st Oct. 77. On 21st, Punyatithi was observed by doing Sahasranamarchana. The devotees attended in large number and made the festival a great success. ★



# THE SCIENCE OF RELIGION

By Swami Chinmayananda

## Does God Fulfil Our Desires ?

An intelligent man will never accept any statement in religion blindly. He will try to find the logic in it and to understand it before he accepts it. To a sincere student the idea that God, the Omnipotent and Omniscient, will fulfil the desires of people according to their prayers, sounds irrational. And if it be true, then the impartial Lord becomes partial towards those who pray! No. This cannot be. There must be some deeper meaning, some subtler significance. How does God fulfil the desires of His devotees ?

Lord Krishna says, (VII-21) "Whatever form a devotee seeks to worship with "faith" - - - that "faith" of his I make firm in him". This is a psychological truth, beautifully applied. When we determine to achieve a goal, we develop a "faith" in the goal and confidence in ourselves to do so. This "faith", irrespective of the chosen goal, is that which ultimately takes each one of us to our success. The Lord confesses that He only makes that "faith" in His devotee more firm (तस्य तस्याचलां श्रद्धां तामैव विदधाम्यहम्).

This verse is a very important one as it has carved out a distinct character for the Hindus. The idea of the verse is echoed in the immemorial halls of the Bharateeya culture - - - its unbelievable sense of tolerance towards all other religions in the world. The Hindu knows that "Truth is one; sages call it by different names". In whatever form man worships his God, in that form God shall be revealed to him.

Again, from the material stand-point, whatever be a person's goal, the Lord gives him more and more "faith" in that goal,



and in himself. Faith is a growing belief rooted in understanding. As this "faith" increases, the mind becomes more and more efficient. A single-pointed mind is indeed a mighty force against which no obstacles can stand for long. Success is directly proportional to the depth of faith we have, both in ourselves and in the goal.

Then what? How does one gain the fulfilment of his desire? Lord Krishna continues, (VII-22) **"Reinforced with that "faith", he engages in its worship and from it gains his desires; indeed, they are all dispensed by Me"**. Because of his growing faith in his field (स तया श्रद्धया युक्तः), he works harder (तस्याराधनमीहिते). As a result, he gains his desires (लभते च ततः कामान्), "of course, dispensed by Me alone" (मयैव विहितान् हि तान् )

Thus, first we discover a little "faith"; soon, by His Grace that 'faith' increases; with the increase of faith we put forth more efforts, and as a result, our desires are fulfilled. So to say that we have been praying for years, and our prayers have never been heard, is the complaint of not those who only **beg!** In His Presence, idle beggars are banned! He gives divine audience only to those who pray and constantly strive hard.

This is at once the secret of success in sense-gratifications and their finite joys, as well as in the art of self-control and its final reward of Infinite Bliss. Both in material and spiritual successes, the secret of achievement is one and the same. If one desires the worldly things, one gains them; if the spiritual experience, one gains that too.

Thus Krishna concludes, (VII-23) **"The fruit gained by these men of little understanding is limited. The worshippers of the 'devas' go to the 'devas'; My devotees reach Me alone"**. Since the means of success is the same, the nature and quality of the final success should depend upon the nature and quality of the desire which inspires the faith and devotion in the seeker.

If one's desires are materialistic, then one will seek them through worldly **devatas** (powers) and find ones immediate fulfilment. Similarly, those who seek the Gods of phenomenal powers, they do attain them.

But those whose desire is to attain the Self - - - Me - - - they with the same process of sincere efforts reach the Self - - - Me.

If thus with the same amount of "faith" and effort one can reach both a temporary sense - gratification and a permanent Self-realisation, indeed those who strive for worldly ends must be "men of little understanding" (अल्पमेवमाम्). And they gain a finite, limited, temporary sense - gratification (अन्तवत्तु फलं तेषां तद्भवति) and not a permanent satisfaction.

While those who seek the Self and strive to reach it, they attain the Infinite Bliss, and the Absolute peace in the state of pure Consciousness (मन्दक्ता याति मामपि). Efforts remaining the same, the results depend upon whether we strive outwardly for the passing joys in sense - pleasures, or dive inwards to reach the permanent Bliss in the Self.

In short, we can have what we wish for, if only our powers of wishing are powerful enough. The mind is like Alladin's "wonderful lamp". When it is rubbed with a passing desire-thought - - when the lamp is rubbed - - - the genie of the mind (**its sankalpa sakti**) is invoked and it is ready to successfully execute any order of the master !

But when we invoke the powers of the mind, we know not how to use them in a concerted effort to achieve the noblest and highest successes in life. Our wandering minds have no single, fixed, goal to attain. Our **sraddha** is never steady. So we gain nothing; we merely wish. Prayer brings about the necessary mental integration in ourselves, and assures our success in any field of endeavour.



## The Foolish Recognise Me Not

In order that the ordinary man, living in his limited world of perceptions, emotions and thoughts, may recognise the Higher, the concept of God has been held up by every religion. This is a means, not an end in itself. When God has been understood as the Supreme Creator, Sustainer and Annihilator of the world-of-plurality, when a person has accepted God as the one Reality behind the multiple many, that constitute this universe, when God has been acknowledged as the best of all emotions experienced in this world then the seeker has risen above the world of happenings, its restless agitations and endless sorrows, to recognise a higher Governing Principle.

A child sees the waves; then it is helped to recognise the "totality of the waves" the ocean. The child then sees the waves as playing upon, rising from, existing in, and disappearing into the ocean. When it grows up a little, it knows that the ocean is a mixture of salt and water; a little later that water is hydrogen and oxygen in the proportion 2:1 --  $H_2O$  !!

Similarly, man, who is at the moment, living in full recognition of his outer-world, is made at first to recognise the vast storehouse of love, power and knowledge --- the Omnipotent and Omniscient-Lord, who, as the "Cause", has manifested Himself as the "effect" -- the Universe.

The pure Infinite Consciousness of the Vedas, Brahman, is that upon which God, you and the world all play the apparent game of manifestation. This substratum should not be confused with either the God Principle, or with the world-phenomenon, or with its creatures. Lord Krishna, deploring man's mistaken notion that God is the Absolute Reality, dispairs, (VII-24) "**The foolish regard Me, the Unmanifested, as having come into manifestation, not knowledge My Immutable and Supreme, Transcendental State**". The world is a manifestation of God and not of the

Infinite Reality, the Supreme Self. The Immutable Consciousness is ever the same; no change can ever molest It - - - It is the Changeless. The foolish regard the unmanifested Me as having expressed into manifestation (अव्यक्तं व्यक्तिमापन्नं मन्यते मा अब्रुदयः). This delusory misconception has come about only because they are "ignorant of My Supreme State" (परं भावमजानन्तः).

Change and mutation are the tragedies of that which is limited, brought about by the ever-changing time. The Infinite even when conditioned by time, must ever remain the same without any change or mutation. The Supreme Self is thus, in Its Real Nature, Immutable and Transcendental (अव्ययमनुत्तमम्). This true nature of the Self is realised only when the seeker goes beyond his own mind - and - intellect to be the spiritual Self within.

The sun is reflected both in the lake and in a tiny trembling dewdrop hanging from a lotus-petal. Similarly, the Infinite expresses through the universe as God, through a given mind - and - intellect as the **Jiva** (ego). Just as the sun is never really conditioned by the lake or by the dew drop, so too the Supreme Consciousness is not conditioned by either the universe or by its beings.

God is a familiar concept in all religions. The idea of the Infinite, Immutable, Transcendental Consciousness is indeed rare ! Lord Krishna clearly explains why. (VII-25) "I am not available for all as I am enshrouded by Yoga-maya. This deluded world knows Me not, the Unborn, the Immutable". Vyasa is a master at coining new phrases to express subtle ideas. Here is a typical example : "I am veiled by Yoga-Maya" (योगमायासमावृतः). Maya means illusion, Yoga means to yoke. Thus "the illusions caused by identifying with the mind" is Yoga-maya. We live now, at the mind-intellect level and get tossed about by the three gunas. Looking out through the restless medium of the mind, "fools recognise Me not" (मूढोऽयं नामिजानाति) - - - "Me, who am the Unborn, the Immutable" (मामजमव्ययम्). We perceive only the ever-changing world of objects - emotions - thoughts.



The Supreme Self is ever unborn. To be born is to change. The Changeless can never be born, and since It is never born, It can never die. That which has neither birth nor death is Immortal, Immutable. Every change takes place in Consciousness, but Consciousness does not Itself ever change. The waves are born and they die in the ocean; the ocean does not share the joys and sorrows, the births and deaths of the waves. Physical bodies, emotions and thoughts are born. They play and die away, all in the Beams of Light of Consciousness

This Immutable, Unborn, Transcendental Self is not available for the experience of those fools who live identified with their mental modes (**gunas**) and inner **vasanas**. They are so completely enveloped by these **gunas** and **vasanas**, thoughts and emotions, physical likes and dislikes that they cannot pierce the veil of **Yoga-maya** and come to discover the Infinite Consciousness in their hearts.

The wise recognise Me, the Supreme; fools do not ever recognise Me. Be wise and awake to the State of the Infinite in yourself and realise that God, world and creatures are your own projections, in yourself, by yourself.

Awake from the dream and recognise that the dreamer, the dream-world and the folks in the dream were all your own mind projected in your own mind, by yourself. To realise this is to be fully awake. To awake is to end the dream along with all the dream-sorrows.

Wake up to the State of Pure Consciousness. End all the limitations of the mortal in you. Your sorrows and imperfections are of your own choice. End them all, right away! You can! .... You **MUST** ! ★

( Courtesy : Geeta Office, Powai )



# SHRI GAJANAN MAHARAJ

(Continued from December 1977 issue)

By :- Shri S. N. Huddar

## CHAPTER 11

### Bhaskar's Nirwan-Ganu Saved in Explosion

When Das Navami Festival was going on at Balapur, Bhaskar was bitten by a mad dog. Casual treatment was given. Still it was necessary to consult a Doctor. Bhaskar said, "My doctor is Shri Gajanan Maharaj, do not call any other doctor. Take me to him and do as he bids". Bhaskar was brought before Shri Maharaj and Balabhau told him what had occurred. Shri Maharaj smiled and said, "Murder, enmity and debts cannot be avoided. Bhaskar tried to wipe off the stormy nature of Suklal's cow. That has affected him and so he was bitten by a dog. He wanted to drink Cow's milk. His life is nearing its end. If he desires, his life can be increased, but it will have to be borrowed". Bhaskar said, "I am ignorant before you. Do as you like, Mother knows the interest of her child". Shri Maharaj was pleased with his words. Others said, "Bhaskar is your devotee. Let him live long". Shri Maharaj said "Birth and death are illusive. No one takes birth or no one dies. Philosophy teaches this. Give up greediness. Suffer one's sorrows ungrudgingly. An ordinary being cannot be released without suffering the effects of his past (संचित) present (प्रारब्ध) and future (क्रियमाण) Actions of the past birth are to be suffered in this birth and to suffer the effects of one's actions of this birth, next birth is required to be aken. There is nothing to be suffered for the last birth now for Bhaskar and so he is free to be liberated. I shall not allow him to be mad due to the dog's poison".



After this, all returned to Shegaon. Bhaskar requested all the disciples that there should be a great monument at Shegaon as a token of the stay of Shri Gajanan Maharaj there, just like that of Dnyaneshwar at Alandi, Samarth Ramdas at Sajjangarh, and Shri Tukaram at Dehu. Similar monument of Shri Gajanan Maharaj should be erected at Shegaon. Shri Maharaj himself does not need it but it is meant for the welfare of our future generations. This will be the evidence of the saintliness of Shri Gajanan Maharaj."

All agreed to have a monument, but Bhaskar did not believe in their words. So he at once called Bankatlal, Hari Patil, Maruti Chandrabhan, Manager of Khanduji, Shripatrao, Wavikar, Tarachand and others and requested them earnestly, "Now my life is only for two months. I wish that there should be a great monument of Shri Gajanan Maharaj at Shegaon. If you give me assurance to do this on oath, I shall be free to go to Vaikuntha. The Service of a Saint is never futile. He fulfils the desires of his devotees. I shall be much delighted if you will promise me in this respect". All agreed to do this and Bhaskar concentrated his mind on God. His delightfulness increased day after day.

On Magh Vadya 13, Shri Maharaj said to Bhaskar "Let us go to Trimbakeshwar to see Karpur Gour (Shiva) on the bank of Godavary. There is Brahmagiri and Gahininath stays on it. There are many wonderful medicinal herbs and also a herb on dog's poison".

Bhaskar asked, -"What is the propriety of the medicine when your goodself is here? You have wiped off the poison at Balapur. I wish to spend the last two months of my life here. Sacred Godavari is at your feet. When I can have bath with this holy water, what is the need of other holy places?"

Shri Maharaj smiled and said, "Still the holy places have their special significance. Let us start with Balabhau and Pitamber for Trimbakeshwar".

They reached Trimbakeshwar on Shivratri day. They took bath in Kushavart and bowed to Shri Shankar. They worshipped Goutami at Gangadwar. They also visited Neelambika, Cow Gahini and Nivrattinath Samadhis. They then came to Panchwati to see saint Gopaldas who was sitting in front of Kalaram temple with a dhuni burning before him. Shri Maharaj sat on a platform under a Pipal tree with his disciples. Seeing Shri Gajanan Maharaj, Gopaldas was pleased. He told his disciples "My brother Gajanan has come here from Berar. See him and offer him coconut, sugar and garland on my behalf. He and I are one though our bodies are different. Do not think us to be separate". The disciples bowed to Shri Gajanan Maharaj, put a Garland around his neck and offered him a coconut and sugar. Seeing this Shri Maharaj said to Bhaskar "Distribute this prasad to all. I saw my brother here in Panchwati. Now I shall go to Dhurnal leader at Nasik". Shri Maharaj then went to Nasik. Many people came to see him. Staying there for some days, they returned to Shegaon.

Zamsing came to take Shri Maharaj to Adgaon. He insisted much but Shri Maharaj told him that he would come after Ramnavami. Zamsing returned and again came on Ramnavami. After the festival of Shegaon was over, Shri Maharaj went to Adgaon with his disciples for Hanuman Jayanti.

One day at midday Shri Maharaj turned Bhaskar flat on the hot sand and sitting on his chest began slapping him. Balabhau said "Maharaj leave him. He is already troubled by hot sand". Bhaskar said, "Balabhau, do not request him for me. Let him do as he likes. You see he is giving slaps, but I feel he is fondling with me". Shri Maharaj then returned to his halting place, and said to Balabhau, "Only two days have remained of the life of Bhaskar. He will pass away on Panchmi. Bhaskar had caused me to beat you. To wipe off this action. I slapped him today. There was no other motive".

Kala of the festival was over. It was vadya Panchmi. After 3 hours of sunrise, Maharaj asked Bhaskar to sit on Padmasar



facing east, concentrate his mind and recite Harinam. He asked people to repeat "Vitthal" "Vitthal" "Narayan" loudly." Bhaskar sat in Padmasan looking at the tip of his nose. Disciples applied, Bukka and placed a garland round his neck and worshipped him. At midday Maharaj said "Har Har" and Bhaskar's soul passed away to Vaikunth.

People asked Shri Maharaj for the place of Samadhi. Shri Maharaj said 'There is Sati near Dwarkeshwar Pashupati. Take Bhaskar's body there'. People prepared a seat of the trunks of the plantain tree and keeping the body on it and singing religious songs, they took the body in procession to that place. According to rituals, Samadhi was given to Bhaskar. From next day, poor men were fed near the samadhi. This is a beautiful sight one mile away from Adgaon. Trees of Tamarind, Neem, Pimpal, Mandar, Mango, Audumbar and flowers were there. Rows of men sat for meals under the trees. Many crows came there. Bhills prepared arches and arrows to drive them away. Shri Maharaj said, "Bhaskar has gone to Vaikunth. Had he gone to Pitru lok the crows would have got their share of Pind (balls of boiled rice offered to departed soul) on the 11th day. Now they would not get their share, so they are coming to have Bhaskar's prasad. Do not aim arrows at them. I shall tell them to go". Shri Maharaj addressed to the crows, "You be satisfied with this prasad and do not come here from tomorrow. If you come, you will stain Bhaskar's name". Some men expressed doubt "How will the birds obey the orders of a man?" They came next day to see if the crows had come. They were surprised to see that not a single crow was there".

After 14 days, Shri Maharaj came to Shegaon with the remaining disciples. It was summer and there was scarcity of water. So a well was being dug. After digging for about twelve feet, black stone was found. To break it gunpowder was filled in four holes. Lighted candle was put inside through a rope; but it did not go below due to some obstruction. The Mistri asked a labourer Ganu Jawari to get into the well to remove the

obstruction. He first hesitated, but being insisted that he had to do the job, he removed the obstruction. The candle reached the gun powder and before Ganu came out of the well, all the explosions (Surung) burst out one after the other. Ganu was a devotee of Shri Gajanan Maharaj and he remained there praying him all the while. He found a hollow by chance and he remained there. A big slab of stone lay in front of him. People outside thought Ganu might have been dead. Hence they searched for his body.

However, hearing the voice of Mistry, Ganu said that he was safe inside the well and asked to remove the slab in his front. Some men entered the well and removed the big slab. Ganu then came above, and ran to Shri Gajanan Maharaj. He lay prostrate before him saying "You held me by hand and seated me in a hollow in the well and also placed a slab before me for my safety". Shri Maharaj said to him "How many stones did you throw from the well. You should not venture like this at the risk of your life again. Your danger of death is averted this time".

(to be continued)



## ANNUAL GATHERING AT SHIRDI

The annual gathering of the contributors to Shri Sai Leela magazine is proposed to be held at Shirdi on the 26th of February 1978. This date will be confirmed in the issue for February 1978 — Editor.





## Extracts From Shri H. S. Dixit's Diary

### GANPAT DHONDU KADAM THUS STATES HIS EXPERIENCE :

In 1914 myself and my wife went to take darshan of Baba. On the Nasik line the train was moving and it was one or two stations on this (Western) side of Nasik. I was seated in the carriage. Fifteen or twenty jet black Bhils got into this carriage one after another. They came and sat by me. There was no other passenger. My wife, my daughter, and I were the only three who were not Bhils. At that time Hari Bhakta Parayan Lakshman Ramachandra Pangarkar's Bhakti Margapradipa was the book I was reading. Then I understood or thought that these men came and sat near me to hear the book. So I read out the abhangas very loudly. The Bhils sat for some five minutes near me. Then while the train was still running, they got down from it. I went to the carriage door and I saw all these Bhils running away. Then I looked into the carriage and I found an old Fakir in the carriage. I wondered in my mind how that Fakir could have got in the carriage. When this thought came in my mind, the Fakir suddenly disappeared. I was struck with great wonder and I was highly puzzled. Right before my mind's eye, there was a Fakir and there were the Bhils. I could not forget the same. Then I went to Shirdi and took darshan of Sai Baba. When I placed my foot in the Masjid, Baba asked, "Have you come back safe?" My heart then heaved with emotion and the miracle that took place in the train and the disappearance of the Bhils, who were obviously robbers, all came to my mind. I thought that they would have robbed me in the carriage; but Baba's presence in the garb of a Fakir was an obstacle. That is what I came to know.

Be VERY CONSIDERATE: Dr. Pandit, a friend of Tatyasaheb Noolkar, came for Baba's darshan. He went straight to

the Masjid. After darshan was over, Baba told him to go to Dada Kelkar. The man did not know where Dada Kelkar's house was. Baba gave him full directions. Accordingly, he went to Dada Kelkar's. Dada welcomed him and some time later went out to do Baba's puja. At that time he asked the doctor, "will you come along with me to Baba?" The doctor at once started with him. After going to the Masjid, Dada did Baba's puja. At that time Baba did not allow any one to apply sandal paste to his forehead. The devotees all applied that paste to Baba's neck. After Dada's puja was over. Dr. Pandit got up, took sandal paste, and began to apply it in Tripundram fashion, (that is, three horizontal parallel lines) to Baba's forehead. Dada was afraid and thought that Baba would be ruffled. But Baba said nothing and allowed the doctor to calmly and quietly apply the paste. At night Dada Kelkar asked Baba, "You do not allow us to apply sandal paste to your forehead; this afternoon the doctor applied it to your forehead. How is that?" Thereupon Baba said, "Arre, the doctor's Guru is a Brahmin and so the doctor treated me as his Brahmin Guru. How can I then go against his idea?" Dada learnt from the doctor later on that it was so and that the doctor's Guru was Dhopeswar Kaka Maharaj (This incident is reported in Sai Satcharita at page 64 in the 7th Edition, 1974—Editor).

### SALE OF LAKSHMAN BHAT'S LAND

Lakshman Bhat of Shiridi was a Vaydiki Brahmin. I (H.S.D.) purchased some land from him in 1910. He wanted Rs. 200 as its price. I said Rs. 150 was a fair price and I was not prepared to pay more. When the dispute was thus unsettled, Lakshman Bhat went to the Masjid and Baba called him and said, "Lakshman, what is this dispute?" Lakshman mentioned everything to Baba. Then Baba said, "Let both of you come to a compromise. Take Rs. 175. Do not give the land away for less price." Lakshman Bhat did not mention this to me. In the end the bargain was



struck at Rs. 150. Accordingly before the Registrar, I paid him Rs 150, but what a wonder? After coming to the house, Lakshman Bhat counted the rupees and he found that they were Rs. 175.

### BAPUSAHEB BUTY CURED OF TYPHOID

Towards the end of 1915, Bapusaheb Buty was suffering from Typhoid (Vishama Jwara.) For a month his sufferings were severe. Continuous temperature varied from 103 to 105 degrees. Bapusaheb could not get up or move about. Yet in that condition Baba had him brought to the Masjid and told him, "Take Shira (semolina rawa, sweet pudding)." After making him eat that everyday, Baba would send him back. Either Shama (Madhav Rao Deshpande) or somebody else would carry him on his back to Baba. He took absolutely no medicine, but by Baba's grace and Baba's Udi, his health improved gradually. Baba was all that time unwell. When Bapusaheb recovered Baba also recovered.

### QUARREL WITH THE SOLDIERS AVERTED

At Manmad station, once I (H.S.D.) got into the train going to Kopergaon. I took the seat and began to write letters. Meanwhile three soldiers came and told me, "You go to some other carriage and sit there". I replied, "There is no other carriage, and I will sit in this carriage only". Then they said, "We will not allow you to sit in this carriage". By this time my letter writing was over and I went out to post the letters. While I was going, I mentally addressed Baba and said, "Do you want me to have a fight? Well; it will be done". I then posted the letter and came back when I found that the soldiers were taking away their luggage and going to another carriage. Thus they had a different carriage and I sat alone in my compartment. Thus Baba saved me from a quarrel.

### BABA AS THE BEGGAR

One evening I got out of my office and was walking on the street. Then a young beggar came to me smiling and asked me

for some coins. From his conduct I conceived regard for him and I gave him few coins. He took them and went back quickly. Till he disappeared I was looking at him. He stopped nowhere and asked no one else for money. That day I went to Shirdi. After going there, I asked Baba, "Were you the person who came to me in the garb of the beggar?" Baba said, "Yes. It was I".

### SECRET CURE FOR EYE TROUBLE

Some days back Sowbhagyawati Tayebai Jog (Mrs. Jog) had some eye trouble. Daily it was getting worse and worse. She applied her own domestic medicines to it, but all was to no purpose. Then Taye prayed to Baba, who mentioned to her a remedy, which was very simple and easy. She immediately took that medicine and got all right. Baba said, "Do not mention this to anybody and do not apply this to your eye in the presence of any body".

### SAKSHATKAR AND HELP

My nephew Madhav was in Ranade's house at Kirkee. Once he fell ill there. The members of the Ranade family looked after him excellently. But as there was none of his relations there, Madhav was naturally much distressed. At that time Baba gave darshan to Madhav and said, "Have no anxiety or fear. I am with you. Soon you will get all right." He thus assured him and accordingly he got all right.

### BABA APPEARS AND CURES BY UDI

Raghuvir Bhaskar Purandare made a resolve to see Baba for the first time. Then from the village he sent for his mother. Purandare's child had high fever from the previous night. So, the mother was pained at the idea of his starting for Shirdi, leaving the sickly child; but Purandare would not give up his resolution. The child was therefore not taken to Shirdi". On the third day after Shri Purandare went to Shirdi, Baba appeared in the dream of his wife, and gave udi to the sickly child. From that time the child's health began to improve.



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**SAKSHATKAR TO ENCOURAGE**

Damodar Ghanshyam Babre alias Annasaheb Chinchnikar went to Shirdi for the first time. At that time his wife was at Chinchni. Suddenly Plague epidemic started at Chinchni. Many people fled from the place. The lady was all alone and was naturally afraid. Baba then appeared physically before her at Chinchni, and gave ten or twelve more such sakshatkar appearances till people returned to the village. Mrs Chinchnikar thus continued in the village without any fear from the epidemic. ★

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

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Worries ...

WORRIES .....

WORRIES .....

A patient of great shape and size,  
Came to me with tears in his eyes.  
"If you won't mind, Oh Dear Doctor,  
Let me offer to marry my daughter."

"Don't this opportunity be called as missing.  
She has completed her studies in Nursing.  
And here it is the play of time  
That I have come with this daughter of mine"

"Oh No Doc, No, Don't think much  
My unmarried daughter worried me much.  
It is only that I complain of,  
With high hopes, I visited you Doc."

"I know and I am sure,  
None of your patients lack proper cure  
And here lies the only remedy,  
Marry my daughter and relieve my worries".

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

## SAINT GADGEMAHARAJ

(Continued from December 1977 issue)

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

Sakhubai, the mother of Shri Gadgemaharaj was, like other ladies, keenly interested in worldly life. She had suffered a lot in her early life and was therefore hoping to lead a life of ease in the company of her family members. When Shri Maharaj was in his full bloom, Sakhubai thought that he would now lead a peaceful life of a familyman; but quite in his youth he took sannyas of the family life and decided to spend the rest of his life for the well-being of the society. This dedication of life would have been accepted by a lady of spiritual bent of mind; but a lady like Sakhubai, could not accept that view point. Hence though Maharaj shirked all his responsibilities of the family affairs, she took the job on her own head and was always alert on that. Thus she forced Baliram to settle the marriage of Kalawati and thereafter started worrying about the marriage of Govinda, the son of Shri Maharaj.

On a request from Kuntabai, Govinda was sent to Kalashi to the house of his maternal aunt. There Shri Maharaj had given instructions that he may be given food only if he works, otherwise no food should be given to him. He was, therefore, hardly getting enough food. Similar was the condition of his clothes. Due to the fear of Shri Maharaj, no one dared give him costly clothes free. Because of this fear, the poor child suffered a lot in the absence of proper clothes. As Shri Maharaj was by now well-known in the Parit (Washerman) community, someone from that community, staying in Bombay, came to know about this predicament of Govinda and he straight hurried upto Kalashi and brought Govinda to Bombay!

Though while bringing Govinda to Bombay the person concerned had said that he would beg and continue his education,



still it proved otherwise, after Govinda was brought to Bombay. At that time there were a number of devotees of Shri Maharaj in Bombay, but they all knew the strict discipline of Shri Maharaj and hence no one dared keep him at his house and feed him.

They knew it fully well that if Shri Maharaj would come to know about it, he would at once arrange to send Govinda back to the village. Thus Govinda became a difficult problem. Ultimately a solution was thought about. It was decided that Govinda should stay in the house of Smt. Aubai Bhandari and should take lunch at different places every day. He should also continue his education in the school.

The people of the Parit community thus resolved the problem of Govinda's stay; but the problem that faced Sakhubai was altogether different. She was getting old and weaker every day. She did not expect herself to survive long. From her experience of Shri Maharaj, she lost her faith in him as regards domestic matters. Hence, she thought that if she does not arrange to settle Govinda's marriage, then it would never take place, as nobody will take a lead in this behalf after her death. So she decided to take a lead and settle Govinda's marriage.

Because of the fame of Shri Gadgemaharaj, when the above news spread in the Parit community, so many people started vying with each other for giving their daughter in marriage to Govinda. Ultimately the daughter of Shri Marutrao Gavli from Khairi was selected as a bride for Govinda. The family had good reputation and the girl was suitable to Govinda. Hence Sakhubai confirmed all the things. Though Sakhubai thus took the lead, still she did not want to bypass Shri Maharaj, because he was after all the father of the bride-groom; but as Shri Maharaj was always on his legs for his keertans, it was rather difficult to contact him. Though Shri Maharaj had by now achieved a big name and though he was moving about Maharashtra, still he never forgot the fair at Rinamochan and he

always made it a point to attend that fair. So Sakhubai knew it for certain that it would be possible to meet him there. She therefore called Shri Marutrao to attend the fair, in order to keep Maharaj informed of all the happenings.

Shri Maharaj came for the fair as per expectation; but even then it was not easy to contact him, because he would be surrounded all the time by a number of people and he would be busy discussing with them or solving their problems. However as Sakhubai knew all this, she contacted Shri Maharaj late in the night, after his keertan was over. On seeing her Shri Maharaj enquired, "What is your work?" When Sakhubai explained that it was her last wish to celebrate the marriage ceremony of Govinda, Shri Maharaj objected to it on the ground of his young age and on account of the obstruction that it would cause in his education. As Shri Maharaj could not get education in his childhood, he knew what sort of a handicap it caused and hence he wanted that there should be no hindrance in the education of his son, but Sakhubai was not in a mood to leave her point. She entreated Maharaj that it was her last wish and that he should therefore accede to it. Shri Maharaj had decided once for all not to get involved in any of the family matters and he had kept away from them from the day he left his home; but somehow he yielded on this occasion, but said, "Alright, you are the grand-mother of Govinda. You decide the matter and make arrangements for the marriage ceremony according to your wish". On seeing the slight change in mood on the part of Shri Maharaj, Sakhubai decided to advance further and she said, "I may be the grand-mother; but you are the father. You must perform the ceremony". Shri Maharaj realised that he committed a mistake in yielding to Sakhubai's wish, but it was rather too late to retreat. So he said, "If that is your last wish, I will fulfil it; but the marriage will take place as per my directions" Sakhubai thought to herself that Shri Maharaj has at least agreed to remain present at the marriage ceremony and to conduct it. So she agreed



to that condition and Maharaj told her, "You all come to Bombay with the bride, I will attend the marriage ceremony".

The consent given by Shri Maharaj to attend the marriage ceremony of Govinda exhilarated every one and Sakhubai, Kuntabai and other relatives went hurriedly to Bombay. The Parit community of Bombay started making preparations for the marriage. Relatives and friends from all the four quarters flocked at Bombay with the idea of celebrating Shri Govinda's marriage on a grand scale; but no one knew what Shri Maharaj had in his mind. He kept every body in the dark as far as the day of the marriage or the place of the marriage, was concerned and one day he came all of sudden at Jacob Circle, where Govinda was staying and told him, "My lad, we have decided to celebrate your marriage ceremony today. Come on. Go for begging alms".

Shri Maharaj made Govinda beg alms on his very marriage day. After he returned, Shri Maharaj told him, "Your marriage will not be celebrated here. It will be celebrated on the top of a hill".

The marriage party therefore started following Shri Maharaj, who started walking westward. Ultimately after reaching Worli Hill, Shri Maharaj stopped there and pointing out towards an open space there, he said, "Come on every body, Please clear up this place soon. We want to celebrate the wedding of Govinda over here". Nobody could disobey the orders of Shri Maharaj. All the persons present, including even the bride and the bridegroom, joined hands in the work of cleaning the site. Within a short time about five thousand people collected at the site. As the people were expected to stay there the whole day, somebody noticed that there was no drinking water for the use of the people. Shri Amrit Patil, who was a contractor, immediately made arrangements and brought sufficient water for the use of the people, who had gathered there for the wedding.

After the place was cleaned, Shri Maharaj applied the paste of "Halad" to the wedding couple and directed them to garland

each other. When this was done, he declared that they have been married to each other. The relatives who had gathered there started consulting each other regarding the presents to be given to the wedding couple; but when Shri Maharaj came to know about it, he immediately stopped that. Because of this alround strictness on the part of Shri Maharaj the total expenditure incurred on account of the marriage ceremony amounted only to seven and a half rupees!

When the news about the wedding of Shri Gadge Maharaj's son spread far and wide in Bombay, many admirers of Shri Maharaj rushed to the Worli Hill. Some rushed with their cars to Worli with a view to taking out the marriage procession in their car; but Shri Maharaj was not a person to agree to such a proposal. He sent for a bullock cart and asked the wedding couple to sit in it. The procession then started from Worli Hill. Thousands of people followed the cart and the procession assumed quite a big size. Shri Maharaj was so much against pomp and show that he did not allow both, the bride and the bridegroom, even to change their usual clothes and put on new ones. The wedding procession returned to Worli Hill and after the fall of the night, Shri Maharaj started his keertan in front of the audience, who had gathered there.

Keertan was more or less a routine for Shri Maharaj by now and therefore his keertan at that place prolonged to about 2 A. M. in the night. After the keertan was over, Shri Maharaj met Sakhubai and told her, "As per your cherished desire, your grand-son's marriage is over. Your wish is now fulfilled, so I feel that it is better that you now go back to Amla and stay there in peace".

When Shri Maharaj consented to attend the marriage ceremony of his son Govinda, Sakhubai the mother of Shri Maharaj, was exhilarated. Before her mind's eye, she saw a marriage ceremony performed with pomp and show. Shri Maharaj had become so popular by now that if he desired, it was not impossible for him



to celebrate Govinda's marriage on a grand scale; but he was not a person, who would accept anything from anybody for his personal use. So Govinda's marriage proved to be a very poor show to Sakhubai. However on seeing that there are so many appreciators and followers of Shri Maharaj, she got solace and felt herself to be a blessed woman to have given birth to such a son. In her early life she had to fight with odds to bring up her son; but because of the helping hand offered to her by her brother, she could surmount those difficulties. In his youth she expected her son to continue a family life like other householders; but he did not like that and hence she got annoyed with him. She however, came to know slowly and slowly that it was no use arguing with him as he had finally chosen his way of life. Though she did not like the way of behaviour of Shri Maharaj, still she was happy that he was on the path of righteousness. Her husband was a drunkard and a wayward person; but Shri Maharaj did not follow his father's path and acquired fame in the public field. In their Parit community, there had not been such an illustrious person, who commanded so much respect. Taking all these facts into consideration, Sakhubai was pleased and felt internal satisfaction that Shri Maharaj had elevated the whole of her family.

With her heart full with such satisfaction, Sakhubai returned to Amla after the marriage of Govinda was over at Bombay. After that, she met Shri Maharaj in the annual fair at Rinamochan; but as usual this meeting lasted for a very short time as Shri Maharaj remained busy. Thereafter she went to Kalashi for a change, but there she got sick. Her sickness took a bad turn and she started getting weaker and weaker. When no improvement could be seen in her health, Sakhubai knew that her end was near. So she started requesting all her near relatives to call Shri Maharaj for his last meeting with her. All the relatives then started moving up and down, but it was mighty difficult to know the whereabouts of Shri Maharaj. He had no fixed programme and hence it was not possible to say that he would

be at such and such place at a particular time, but through good luck Kuntabai, his wife, came to know that his keertan was to take place at Murtizapur and hence she went there to inform Shri Maharaj about the condition of Sakhubai. When Maharaj met Kuntabai, he asked her the reason of her coming over there. After knowing the condition of his mother from his wife, he said, "I had met her in the fair at Rinamochan" Then he told Kuntabai, "Tell Sakhubai to think little about me now. Ask her to divert all her attention to God now. He will do her good and not I". After this evasive reply, Kuntabai again entreated Maharaj to come to Kalashi to see his mother, giving him the idea that it may prove to be his last meeting with his mother; but even this request was turned down by Shri Maharaj. When Kuntabai got such emphatic "no" from Shri Maharaj, she knew from her past experience that it was no use dashing her head on the wall. Hence she returned to Kalashi. Sakhubai was anxiously waiting for a word from Shri Maharaj and when she came to know from Kuntabai that Shri Maharaj has declined to come, she at once became unconscious. After regaining consciousness, she started speaking in a low tone, "My Debuji is a very great soul. He has elevated the whole of our family. His selfless work for the society has no parallel. You all should not oppose him in any way. As far as possible try to co-operate with him". After speaking these words, Sakhubai again lost her consciousness and left this world after some time. This old lady thus expired on the 1st of May 1923, without being able to meet her son at her death bed.

(to be continued)





## Shirdi Sai Salvages a Sinner

Shirdi Sai is still alive although He threw the coils of His mortal body in 1918. The miracles that happen in the life of the devotees bear testimony to this truth.

I am a sinner; but I am a devotee, who has faith in Shirdi Sai Baba, who is all to me in life. If I am a man today, it is because of His blessings. Many misfortunes overtook me but all of them vanished by the grace of Shirdi Sai, as the snow mountains were destroyed by the grace of the Sun.

Before I could narrate the graceful deeds of my Lord Shirdi Sai, which happened on 23rd April, 1977, the day of my arrival at Hyderabad after my visit to Shirdi, I must recollect the readers an incident that happened in 1975. During my visit to Shirdi Sai in the month of May 1975, the story of which was already reported in Sai Leela for the month of August 1976, wherein it was narrated how Sai helped us in tracing the thief.

The question is that Shree Sai Baba of Shirdi did not want his devotees to feel that they were orphaned during their visit to His Holy Place for His Darshan.

That His devotees should remember an event of this type and tell people that during their visit to His Holy Place, a theft had occurred at his house, should be told to others, was not liked by Shirdi Sai Baba.

Such is the power of our great Holy Son of God, Shirdi Sai Baba that He gave the mood to the boy to stitch and wear the stolen cloth, for it is a well-known fact that no boy who steals anything from a neighbour stitches the same or parades with the same.

Again I left for Shirdi with my family as usual on 11th April, 1977 and returned on 23rd of the same month to witness yet another great deed of Shirdi Sai, which cannot but be construed as great miracle. Now the story.

I am living in a House bearing number 12/1/9, situated at Old Mallapally, Hyderabad since 1962. It is a rented house and my relations with the landlord were cordial. After the landlord's death, a minor son through his guardian started giving me pin pricks and it ended in a legal battle. In the course of legal proceedings, I sent for those people and told them that I had no ill-will against them. The rents were paid in full. I also gave them to understand that I will not contest the case, although I responded through my lawyer to the call of the first legal notice. Personally also I can tell you the land owner's children bear no animosity towards us. But their lawyer is totally against my occupying their house since 1962 till today. That is because certain properties of the landlord were pledged to the father of the lawyer and are still in his possession. This "Marvadi" through his son who is an advocate, had an evil design to grab this property of the deceased landlord since the children of the deceased landlord are not lettered people. His lawyer took an ex parte decree in the month of October 1976 for eviction even knowing that the landlord had received and is receiving the rent regularly. Since the house owner's children are friendly with us, I didn't bother on two accounts :

(i) Payment of rent has been made; (ii) And they are very close and friendly; but the lawyer worked in his own crooked way and wanted to take possession of the house when we were all away from the house. Generally we lock the house which is a separate house in entity and proceed on camps.

As usual, this time also we locked the house and left for Shirdi. Taking advantage of our absence in city and 23rd April 1977 being the last working day for the court before vacation, he brought the bailif to unlock the house and get us evicted, for he knew that we were away to Shirdi and that after the execution of the decree, because of the vacation of the court, I will be disabled from taking action to stop the eviction.

But he did not know that Shirdi Sai Baba has willed it differently. Instead of starting on the 22nd by train, I changed



my mind to travel by direct bus from Shirdi to Hyderabad. When we arrived by bus, and were settling, the said lawyer with a bailif came to evict us. It was about 11-30 hours. I was simply shocked. The house owner's children were also out of city then. He started processing the execution by removing the furniture and other things.

At that stage, I told my wife not to bother and that Shirdi Sai Himself will solve the problem.

Wonder of wonders. The execution was stopped legally by an injunction order brought out by my lawyer. This is also another interesting feature. My lawyer, who had been out of city, returned that day since it was the last working day of the court. Very casually he peeped into the office of the Rent Controller since this office is situated in the same area of the City Civil Court. To his surprise, he found that the land owner's lawyer had taken bailif to my house to evict me. He knew that I was out of station. He telephoned to my office to find that I had not returned. Still he took a petition for stay order without my signature, stating the facts that I am out of station and that the execution petition is taken for disposal on the last day of the court, knowing that the occupants are out of station. It was a mystery to my lawyer also, to find the Rent Controller passing order of injunction, although the rule of the law insisted on the signature of the aggrieved party.

Completing the lengthy process very quickly before 13.00 hours, he came to my house to stop the execution, presuming that I am out of station. Don't you think that it is next to an impossibility to get a stay order without even the petition being signed by petitioner? How do I attribute this, except to say that Lord Sai didn't want His devotees to be uncared for during their visit to His Holy Place, Shirdi.

Malicious men cannot malign a man with clean record, no matter even if he had become poor, for poverty is no crime or

an offense either in the eye of man or in the eye of God, as long as his means for living are clean and good.

A word about my lawyer also is essential. He is a young man, who lives near my office. By his frequent visits, he has developed a great regard and respect for my learning and knowledge. He also handles some of my personal litigations, but in this particular case, inspite of his filing Vakalat on my behalf, I had told him not to contest the case, sometime in January, 1976. Had it not been for the personal contact and respect for me, he would not have acted upon voluntarily spending his money, on that particular eventful day.

Knowing as he does that I am a Shirdi Sai devotee and that I had been to Shirdi, he confessed in the presence of all on that eventful day that it was Sai's grace that everything worked out successfully on that day.

This miracle of His, happening day to day in the life of His devotees, spells out that He is still alive protecting those, who surrender to Him. ★

**K. Subramaniam**

10-2-317/A/6, Vijaynagar Colony, HYDERABAD-500457

---

## A HAPPY NEW YEAR

Hail to you Oh New Year!  
 Bring all happiness and drive out fear,  
 Fear of famine which none can bear,  
 Fear of the flood which happened so near,  
 Let all get their equal share,  
 A Loaf of bread for a hungry beggar.  
 The fertile fields grow more and more,  
 To suffice the needs of the nook and corner,  
 Bestow your boon on every creature  
 For peace and prosperity in future.

**Smt. S. M. Gadkar**

38/1088, Nehru Nagar, S. G. Barve Marg, Kurla (E)



# श्री स्वामी समर्थ गीतायन

## गीत - १

‘श्री गुरुचरित्र’ में श्री नृसिंह सरस्वती के श्री शैल्यगमन का विस्तृत वर्णन दिया है। वे शैल्य पर्वतपर कर्दलीवन में गुप्त हुए। शैल्य पर्वत से संचार करते करते वे उत्तर पथ की ओर खाना हो गये। अवतार कार्य समाप्त करके पुनः नये पहलु से जीवन दशन कर, लोक कल्याण के लिये भागीरथी के तटपर वे आये। आसपास के घनसांद्रवन को देखकर (योगियों की तपोभूमि) श्री नृसिंह सरस्वती को परमाल्हाद हुआ। दिव्य सौंदर्य को देखकर, वे वहीं पर रम गए। उनकी सहज समाधि लग गई।

### ‘सहज समाधि अद्भुत व्युथान’

सहज समाधि अद्भुत व्युथान प्राणकोश में यों रमते प्राण ॥ टेक ॥	योगी जनों की सहजस्फूर्ति ‘घनसांद्रवन’ प्रियतपोभूमि यही रम गये यांगी महान ॥ ४ ॥
कर्दलीवन से श्री गुह चलकर उत्तरपथ से आगे बढ़कर भागीरथी के तीर भगवान ॥ १ ॥	गुह की लगती सहज समाधि देश काल के परे यह अवधि तीन सौ वर्ष तक ये परिधान ॥ ५ ॥
कलकल कर संदेश सुनाती भगीरथ सम प्रयत्न जताती नवजीवन सह, जगत् कल्याण ॥ २ ॥	तप के कारण उज्वल काया ब्रह्मरंध्र में प्राण समाया योगी जीवन, परे दिनमान ॥ ६ ॥
चिर सौंदर्य का साक्षात्कार दिव्यानंद का कहीं ना पार अमृतानुभव ईश वरदान ॥ ३ ॥	लकड़हारे का निमित्त आना अनपेक्षित यों प्रहार करना भंग समाधि से दिव्योत्थान ॥ ७ ॥

कवि : राधाकृष्ण गुप्ता ‘चेतन’

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

[ श्री साई लीला के मशहूर तथा लोकप्रिय कवि राधाकृष्ण गुप्ता ‘चेतन’ से लिखा हुआ “श्री स्वामी समर्थ गीतायन” नामक गीत मालिका का प्रथम गीत यह अंकमें प्रसिद्ध किया जाता है। अगले गीत हर महिने प्रसिद्ध होते रहेंगे - संपादक ]

## साकोरी - आश्रम - माहत्म्य कन्या-कुंआँरी

जगसे न्यारी  
 माँ-बाप की प्यारी  
 राजदुलारी  
 बडे लाड-प्यारसे पली  
 एक कुंआँरी गरीब बालीका  
 सुशील, सुंदर, कन्या  
 जब हो गयी उम्र उसकी  
 सोलह सालकी,  
 तो फेक दी गयी - वह भी  
 उसी कचराघरमें  
 जिसे लोग बाग  
 'ससुराल' कहते है ।

\* \* \* \*

'विवाह' क्या है ?  
 मात्र एक कटोरा है ।  
 जिस पात्रमें भरकर  
 किसी सुपात्रसे ब्याह रचाकर  
 डोली में बिठलाकर  
 शृंगारसे सजाकर  
 उसें घावालेही खदेड देते है;  
 कचरा घरमें फेक देते है ।

\* \* \* \*

वहाँ पडी पडी वह बेचारी  
 नादान गरीब मजबूर कन्या,  
 चिल्लाती है,  
 गिडगिडाती है,  
 रोती और तडपती है ।

माँ-बापकी यादमे;  
 सिसकती है,  
 आंसू बहाती है ।  
 निराश होकर आखिर  
 पति चरणोंसे लिपटती है ।  
 लेकिन कोई नहीं मुनता  
 कोई नहीं समझता  
 अपनेवालेभी उस वक्त  
 पराये हो जाते है ।  
 या समझकर भी  
 मुँह फेर लेते है ।

\* \* \* \*

आखिर हारकर  
 वह भी हात-पैर टेक देती है ।  
 निराश हो पती रूपी वृक्षसे  
 लता बन लिपटती है,  
 भविष्यकी मंजिल की ओर  
 होने अग्रेसर ।  
 उसी अपने नाथ के सहारे  
 जिसे मानती है वह ईश्वर  
 सिनेसे चिपट, लगती पनपने ।

\* \* \* \*

लेकिन आदम के सिरपे  
 संवार हुवा भूत  
 कभी कभी करामत दिखा ही जाता है  
 ग्रसित मोह-माया-कामसे



कामिनी की कामना कर ही जाता है ।  
 तृष्णा-तृप्ती के लिये ही सही  
 जिसे कोई मर्यादा ही नहीं;  
 उस अमर्यादित शैतान व्दारा  
 बेचारी कर दी जाती है पशुवत,  
 गंदगी के किडोंकी भांती वह भी  
 एकपर एक जनतेही जाती है  
 सन्तान पैदा करतेही जाती है ।  
 वह नादान दुखिया  
 सन्मार्गसे भटकादी जाती है ।  
 संतानों की भलाई के लिये चिंतीत  
 आंसू बहाते  
 सांसारिक कर्मों में ही  
 व्यस्त करा दी जाती है ।  
 गृहस्थी का बोझ बढ़ाकर  
 दिनों-दिन उसीमें घुटकर  
 सन्तानोंको पालकर, बढाकर, पढाकर,  
 उन्हेभी सांसारिक बंधनोंव्दारा जकडकर  
 आखिर इक दिन वह भी चल बसती है ।  
 या सन्तान ही उसे  
 सता-सताकर मार डालती है ।  
 जले हुवे को जला आती है ।  
 बस यही है जिंदगी की कहानी

\* \* \* \*

लेकिन अरी सखी ।  
 एक दुसरी भी जिंदगी है  
 इससे न्यारी

कुन्दनसी सुनहरी  
 बहोत ही प्यारी  
 जहां होता नहीं  
 पशुवत ब्योपार ।  
 हे नारी, कन्या-कुंवारी  
 भूलकर भी न पड  
 बन्धन में किसी पशुके ।  
 डुबों दे अपने आपको  
 प्रेममें 'श्री साई' के ।  
 'माता गोदावरी' की छायामें रहकर  
 भूल जा यह दुनिया सारी  
 प्यार कर 'कन्या-कुआंरी' की मूरतसे  
 प्यार कर 'माता गोदावरी' से  
 प्यार कर दुःखी आत्मासें  
 प्यार कर 'भगवान शिर्डी साईसे'  
 त्याग दे अपना जीवन सारा  
 किसी दूसरोके ही भलाई में ।  
 न सुन कभी किसीकी  
 न डर किसीसे ।  
 डरना ही है तो  
 भगवान 'शिवसाई' से डर  
 करना ही है प्यार तो किसी  
 तडपती - दुखी - त्यागी  
 आत्मासे कर ।

परंतु पशुवत ब्यवहार कभी किसीसे न कर ।  
 इसमें बहोतही आनंद आता है ।  
 जीवन सफल व सार्थक हो जाता है ।

डॉ. अनिल जायसवाल  
 श्री साई क्लिनिक, चितारओली नागपूर २

## Shri Shirdi Sai Baba Society of Hyderabad

Shri Shirdi Sai Baba Society of Hyderabad was formed by some of the devotees of Sai Baba on 17th June 1976, at Hyderabad. The main aim and object of the above Society is to construct a Temple for Baba in Hyderabad City. For a long time now the devotees of Sai Baba of Hyderabad, felt the need to have a suitable Temple of Sai Baba in the City. With this aim in view the above Society was formed and registered in June 1976.

### INCOME TAX EXEMPTION :

In this short time the members of the Society are happy to state that they were able to get Income Tax exemption. All donations given to the Society will get exemption from Income Tax. The members of the Society appeal to all Philanthropic persons and Institutions all over the World to contribute generously in this noble venture of constructing a beautiful Temple of Baba.

### FUNCTIONS :

During the past one and a half year, the above Society has celebrated so far three main functions :-

- (i) Shri Ram Navami Day
- (ii) Gurupournima Day - - 1st July 1977.
- (iii) Vijaya Dashmi and Maha Samadhi Day - - 21-10-1977.

All these functions took place in the Auditorium of the Reddy Hostel, which is situated opposite to the registered office of the Society. The Reddy Hostel auditorium was nicely decorated for all these functions. The day's function commenced with KAKAD ARTI at 5.15 A. M. There was a Pooja at about 9 A. M. in the morning. The main functions were in the evening from 6 to



10 P. M. when various Bhajan Mandalies of the twin Cities participated. Poor feeding was done in the afternoon. On Maha Samadhi Day Shri M. Hanmanth Rao, the Treasurer of the Society went for Bhiksha (Jholi) in some of the localities of the City. All these functions came to a close with Arti at 10 P. M. and Prasadam was distributed. All these functions were largely attended and the Reddy Hostel Hall was over-flowing. ★

**Hanmanth Rao**  
Treasurer

Shri Shirdi Sai Baba Society, HYDERABAD

## SAI BABA'S JOSS STICK MIRACLE

Around 08.00 Hrs, my father, two sisters and myself paid a courtesy visit to Mrs. **Subba Rao** (on 16-10-1977), whom Baba highly favours by appearing in her vision during the meditation. I informed her of my then proposed visit to Shirdi on 20-10-77 and sought her blessing. She obliged me and revealed that in a vision Sai Baba pointed to my Sai Shrine and wished her to burn joss sticks there. Most enthusiastically she reached for a new packet of "**Jan Sugandh**" joss sticks and handed it to me. On our return home at about 09.15 Hrs. my daddy lit one joss stick, waved it four times around the Lotus feet of Sai Baba, which I had brought last year after consecrating on Baba's Samadhi at Shirdi Sai Mandir, fixed it on our ever-bright steel Lotus-shaped Joss Stick stand and went to the entrance door just to pose for a photograph. I took a low angle long shot of him and sped away.

My father later said that immediately after my exit, there burst in a dark complexioned reed-like **Lord Muruga Devotee**

woman wearing a thick **yellow** sari with a gold-hued large image of **Goddess Mariamman** placed erect on a bamboo winnowing, resting on her bosom and held tight by both her palms. Staying firm on the ground, she requested him in faulty Tamil for a "**piece of Joss Stick**" and added in the same breath of his suspicion over her request particularly for this item instead of cash. She, no doubt, read his mind, for he took her for a "**tantrik**" in his mind and lost his bearing for a while. On regaining his **composure**, he handed to her "one piece of a joss stick" with pleasure. She then requested him to light it and to give her. He, of course, dismissed it politely. She later on cautiously alighted the flight of steps from our first floor residence and vanished from his view. He had never beheld her before.

On **19th October 1977**, around 08.15, our relation V. Raghunathan dropped in with his young daughter and fed my parents with an interesting confirmatory news. When Mrs. Lalitha Raghunathan visited Mrs. Subba Rao a couple of days before the joss stick drama, Mrs. Rao told her that Sai Baba appeared in her vision again, touched on this joss stick drama and confirmed His Hand in it. Our Sadguru Sai Baba's ways are inscrutable indeed!

**T. R. Anand**

C/o Ram Basak, First floor,  
34-A, S. R. Das Road, CALCUTTA - 700 026





## Shri Baba is Always With His Children

Once my father advised me, when I was a school boy, to go to BABA'S temple at our native place, Guntur. Slowly BABA drew me to His feet. It has become a habit for me to look at the photo of BABA, as experience has shown me that if I seek Him even by name, He gives the feeling of His presence near me.

It happened in the month of July 1977 that I had to go to a place nearby Tirunalveli on some office work and I was new to that place. While going in the bus, I was chanting His name silently and I was sure that He would be somewhere around me. When the bus stopped at some place on the way, suddenly my eyes were happy to see the name of the Lord on the board of a hotel. The name of that hotel is SAIFUN, whatever may be the intention of that hotel owner to name his hotel so, but my Lord smiled at me through it affectionately.

On my second trip I sincerely wished to see a photo of my Lord BABA, I was not blessed.

In my third trip I sincerely prayed BABA that He should bless me with His appearance. In that trip a colleague of mine, who is also a devotee of Shri BABA, accompanied me. We were discussing about BABA'S Leelas on the way. As we had some time to see the town, we were wandering here and there doing some purchases. Both of us tried in many shops to see a photo of our Lord SAI. We came near a theatre showing a Hindi movie 'Zindagee Aur Toophan', we went inside to see the movie. But all the time I was feeling anxiety to see my BABA. Then, when we were seeing the still photographs of coming attractions my friend pointed telling me "there is our BABA". It was a coloured photograph of BABA'S statue from the movie "Ab Kya

(Continued on Page 44)

Due to Diwali vacation, the schools and colleges were closed during this month. The devotees therefore visited Shirdi in large numbers during this month. The crowd of visitors used to be almost beyond the capacity of the staff at Shirdi on Thursdays, Sundays and other holidays. To have a better idea of the crowd we may say that it used to be almost as big as on festival days.

The programmes that took place at Shirdi during the month were as follows :-

**Keertan :** (1) Shri G. V. Joshi, the Sansthan singer, performed keertans as usual on Ekadashi days and other auspicious days in the month. (2) Shri Aba Phanshikar from Bombay, also performed keertan before Shri Sai Baba.

The following artists gave their programmes of Bhajans, Vocal Music and Instrumental music :-

- 1) Shri Onkar A. More, Malegaon
- 2) Shri Ravi G. Gandhi Bombay
- 3) Shri Goutam M. Gandhi, Bombay
- 4) Shri Anuragkumar, Bombay
- 5) Miss Vandana M. Shirodkar Bombay
- 6) Shri Vishwanath M. Shirodkar
- 7) Shri Mohan V. Shirodkar
- 8) Shri Rajan Patel, Bombay
- 9) Shri Anil W. Pagare Bombay
- 10) Shri Dattoba O. Guraw, Shirdi
- 11) Shri K. T. Tikum Bombay
- 12) Shri Rajesh K. Tiku, Bombay
- 13) Shri Damodar B. Hirwe, Nasik
- 14) Shri J. B. B. Naidu Bhajan Party, Vijaywada
- 15) Shri Krishnamoorty M. Bhide, Hubli
- 16) Shri Sadanand H. Bargode, Ratnagiri
- 17) Shri Sai Bhajan Mandali, Gavdevi Bombay
- 18) Mrs. Shobhana M. Jawle, Bombay
- 19) Shri Bhasakarrao Amembal, Bombay
- 20) Shri Bal Palsule, Sangli
- 21) Shri Mubarak B. Mahat, Sangli
- 22) Vijaykumar Mishra, Itarsi
- 23) Guruseva Brass Band, Yeola
- 24) Shri M. Rajamani, Bombay
- 25) Shri Baliram Danduk and Party, Worli Koliwada, Bombay
- 26) Sahir Tanaji Balsane
- 27) Shri Tukaram Patil
- 28) Shri Ganpat M.



Patil 29) Smt. Nirmalabai Koli 30) Smt. Yamunabai Danduk  
31) Smt. Changuabai Dhanu, Bombay.

**Kartiki Ekadashi** : This day was celebrated with a Keertan in the Samadhi Mandir. At night the Palkhi (Pallanquin) of Shri Sai Baba, was taken in procession through the village and some programmes were arranged after return of the Palkhi to the Samadhi Mandir.

**Tulsi Viwaha** : This programme was arranged as usual with pomp and show in the Dwarkamai.

#### V. I. P. VISITS :

The following important personages visited Shirdi during the month :-

- 1) Hon. Mrs. Pratibha Patil, Education Minister, Maharashtra State.
- 2) Hon. Shri Jagesh Desai, Rajyamantri, Maharashtra State.
- 3) Shri Shiwajirao Patil, R. D. C. Ahmednagar.
- 4) Shri Jitkar, Collector, Ahmednagar Dist.
- 5) Shri G. D. Tapase, Governor, Uttar Pradesh.
- 6) Shri Nasikrao Tirpude, Minister, Maharashtra State.
- 7) Hon. Shri Malharrao Mahurkar, Rajyamantri for power etc. Maharashtra State.
- 8) Shri Ramubhai Jadhav, Parliamentary Secretary, Chief Minister's Office, Gujarat State.

**WEATHER** : The weather of Shirdi was free from epidemic and quite enjoyable during the month. ★



(Continued from page 41)

Hoga". A lady is praying to BABA in that picture. When I saw BABA, I wept with joy. I felt that HE seemed to say more

IF YOU TRY TO LOOK AT ME  
I WILL LOOK AT YOU

BABA is always with His children and takes care of them in the best way. ★

**K. Saratchandra**  
'Dwaraka', H. No. 35/14, Single Street, Etaiyapuram  
Tamil Nadu - 627 902





## Publications of Shri Sai Baba Sansthan Shirdi

The prices of the publications are as follows:-

1. Shri Sai Satcharita (Marathi)	Rs.15 .00
2. Shri Sai Satcharita (English)	Rs. 6.25
3. Shri Sai Satcharita (Gujrati)	Rs. 6.50
4. Shri Sai Satcharita (Hindi)	Rs. 7.50
5. Shri Sai Satcharita (Kanarese)	Rs. 4.25
6. Shri Sai Baba Jeevitacharitram (Telugu)	Rs. 10.00
7. do do (Sindhi)	Rs. 10.00
8. Shri Sainath Stawanmanjiri & Sumananjali	Rs. 0.30
9. do do (Gujarati)	Rs. 0.30
10. Four Adhyayas by Dasganu (Marathi)	Rs. 0.80
11. Sagoonopasana (Marathi or Gujrati)	Rs. 0.35
12. Shri Sai Baba of Shirdi by Pradhan	Rs. 2.00
13. Sai Leelamrit (Marathi)	Rs. 5.00
14. Sai Baba in Pictures	Rs. 2.00
15. Sheeladhi (Marathi)	Rs. 0.20
16. Shri Sai Baba Awatarkarya (A. Y. Dhond)	Rs. 2.50
17. Shirdi Darshan (Album of 66 photoes)	Rs. 3.00
18. 'Shri Sai Leela' Monthly (Marathi or English)	
Annual Subscription	Rs. 6.00
Per copy-	Rs. 0.60
19. Mulanche Sai Baba (Marathi)	Rs. 0.75
20. Children's Sai Baba (English)	Rs. 1.25
21. Pictorial Album	Rs. 2.00
22. Sai Keertanmala (Marathi)	Rs. 1.25
23. Sai The Superman by Sai Sharan Anand	Rs. 3.25

Available at :- 1. Receiver, Shri Sai Baba Sansthan,  
P. O. Shirdi, Dist. Ahmednagar.

2. Sai Niketan, 804-B, Dr. Ambedkar Rd,  
Dadar, Bombay - 400 014.

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Naigaum X Road, Dadar, Bombay 400-014.

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Dr. Ambedkar Rd., Dadar, Bombay-400 014