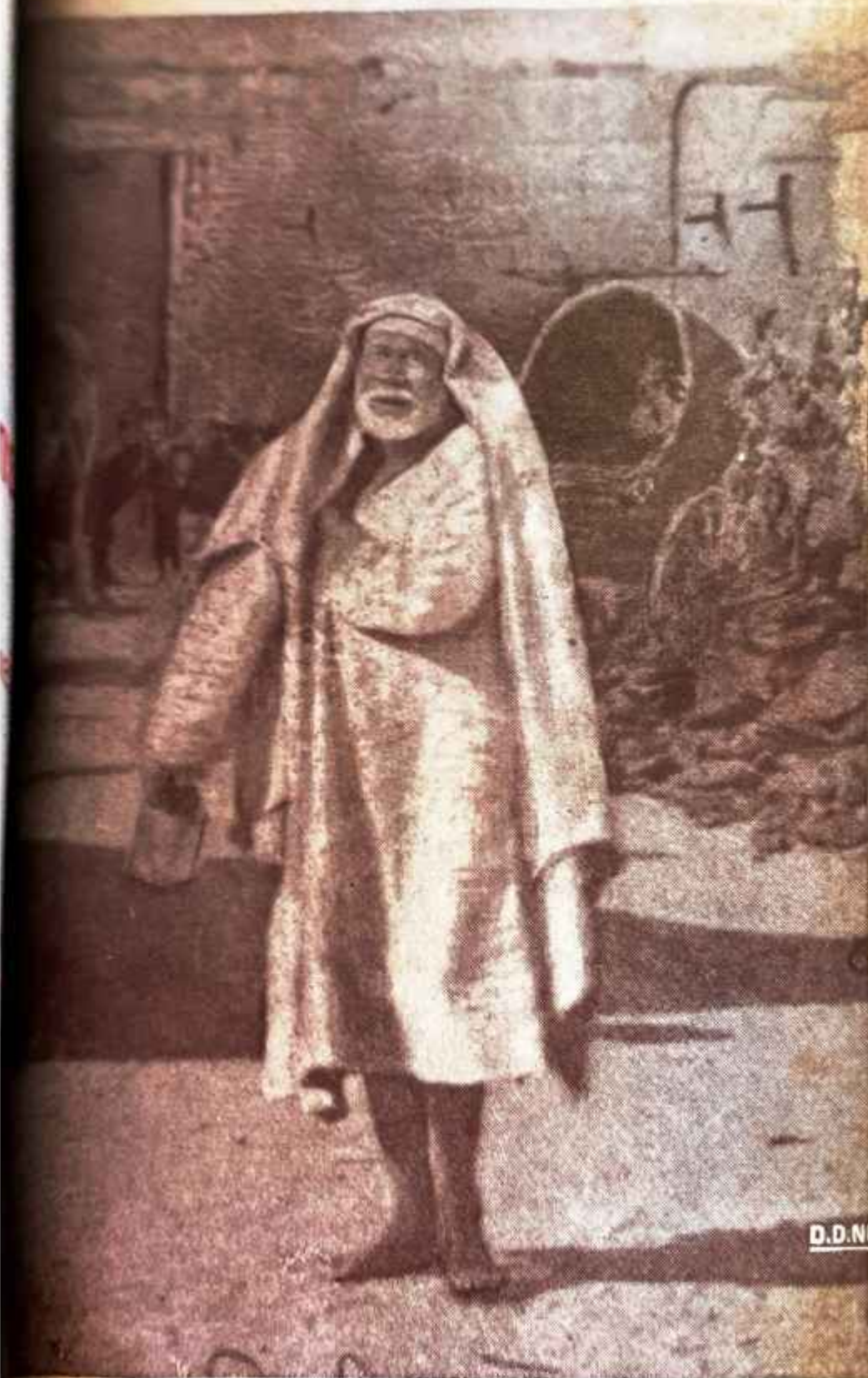


SHRI SAI LEELA



D.D.N

Punyatithi Number

October 1979

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SHRI SAI LEELA

OCTOBER 1979

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SHRI SAI LEELA

(Official Organ of Shirdi Sansthan)



TO GUIDE THE WORLD ON THE RIGHT PATH
IS THE PRINCIPAL AIM OF SHRI SAI LEELA.

VOLUME 58

OCTOBER 1979

No. 7

Compassion, Charity and Forbearance

At every stage of our life, we should exercise greatest degree of compassion, charity and forbearance. Imagine, how much sorrow and pain are in the world. It should be our foremost endeavour to mitigate the misery of mankind by sweet words, by kind acts of sympathy and charity. Above all, we should bear with the faults and shortcomings of others. We should have brotherly feelings towards all.

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EDITORIAL

Punyatithi Festival

This year Dasara will be celebrated on the first of this month. Dasara is an important festival in the Hindu culture. There are many mythological stories describing the importance of this day. Later on some historical and social traditions have also been developed on this auspicious day. Hence this day is valued by different people for various reasons. However this day is important to the Sai devotees for one more purpose. This was the day in 1918, when Shri Sai Baba entered into mahasamadhi and hence this day is popularly known amongst the Sai devotees as the Punyatithi day.

Now-a-days, the Punyatithi of Shri Sai Baba is celebrated at Shirdi as a festival, which goes on for about four days. After the death of a person his death anniversary is usually celebrated by his relatives. In the beginning these days are observed with a tinge of sorrow; but as years roll on, the tinge of sorrow goes on reducing gradually and these days are celebrated as festivals. This has exactly happened in the case of Shri Sai Baba. For the first few years after his Mahasamadhi, the people who were associated with Him, who had seen Him in flesh and blood, observed the Mahasamadhi day in a very serious mood; but as the number of these persons started reducing, the new people, who had the knowledge of Shri Sai Baba from the books, from his photos, pictures and statues, outnumbered the associates of Shri Sai Baba and as majority carries the point, the Mahasamadhi day or the Punyatithi day was gradually converted into a festival. For the last fifty years or so it is thus observed as the Punyatithi festival at Shirdi.

As Kashi or Hardwar is a holy place of pilgrimage for the Hindus, in general or as Pandharpur is a place of pilgrimage for

the devotees of Vithoba, similarly Shirdi is a holy place of pilgrimage for all Sai devotees. As all devotees normally undertake the pilgrimage of a holy place for acquiring merit for our spiritual uplift, which might be useful to us in this world or in our life after death, similarly many Sai devotees used to visit Shirdi during the life-time of Shri Sai Baba, just for his darshan and for obtaining mental peace; but at that time there were also many other devotees, who used to visit Shirdi for getting the blessings of Shri Sai Baba in order to tarry over some difficulties, which proved as an impediment in their life. Shri Sai Baba used to give them a patient hearing and used to help these devotees to surpass their difficulties; but what is the experience of the devotees during the last sixtyone years? (1918 to 1979). Has any change taken place because Shri Sai Baba does not exist in flesh and blood at Shirdi? The experiences of the devotees, spread far and wide, which are being regularly published in this magazine every month, go to prove that though Shri Sai Baba has cast away the mortal coil of his body sixty one years before, still he is responding to the call of his devotees in various ways. Some lucky devotees, who have sincere and ardent faith in Him, even get His darshan in human form. Some others may not be lucky enough to get His darshan; but their desires are invariably fulfilled by Shri Sai Baba. Why does this happen even now? During his life-time Shri Baba himself had given the following assurance to his devotees in order to remove the doubt in their minds :-

“Believe Me, though I pass away, My bones in My tomb will give you hope and confidence. Not only Myself but My tomb would be speaking, moving and communicating with those, who would surrender themselves whole-heartedly, to Me. Do not be anxious that I would be absent from you. You will hear My bones speaking and discussing your welfare. But always remember Me, believe in Me, heart and soul, and then you will be most benefited.” (Page 136, Sai Satcharita, 8th Edition 1978)

Shri Sai Baba is proving even today that He is quite faithful to the above assurance given by Him during his life-time; but while remembering his above assurance, we have to remember His other directions like, "My tomb would be speaking, moving and communicating with those who would **surrender themselves whole-heartedly to Me.**" "But remember Me always, **believe in Me, heart and soul**" and to behave in a manner befitting the directions given by Shri Sai Baba, if we want to have good results of our prayers.

The question that now arises is that how Shri Sai Baba could give such an assurance to his devotees? The first answer to this question would be that He was an "Avatar" and even God himself according to the belief of some devotees. Out of the ten "Avatars" that the common Hindus believe in, the most popular ones are those of Rama and Krishna. Many devotees are asking for favours from these two Gods and they are being fulfilled by them. Similarly other "Avatars" of God are also running to the help of their devotees and Shri Sai Baba being an "Avatar", He is also behaving in a manner befitting other "Avatars" of God and coming to the help of His devotees, when He is invoked by them.

There might be one more reason for giving the aforesaid assurance. From chapters thirtynine and fifty of the Sai Satcharita, we know that Shri Sai Baba had the Bhagawadgeeta at his finger tips. In the second canto of this book, Lord Krishna explains to his disciple, in various ways, that the soul is never perishable and that it is eternal. Out of the many shlokas from this canto, which explain the eternal existence of the soul, the following two shlokas may be quoted for the information of our readers :-

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम् ।
उभौ तौ न विजानितौ नायं हन्ति न हन्यते ॥२।१९॥

(Those who consider him (soul) as the killer or those who consider him as killed, both of them have not come to know the

real truth; because he (soul) does not murder anyone or he is not murdered by anybody).

न जायते म्रियते वा कदाचिन्नायं भूत्वा भविता वा न भूयः।

अच्चे नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥२।२०॥

(He (soul) does not take a birth. He does not die. He was not born or he will not have a birth. He is without birth, eternal and everlasting. He does not perish even when the body perishes)

As a result of the mastery over the philosophy of the Bhagawadgeeta, we find, that philosophy used to reflect in the behaviour of Shri Sai Baba. His neutral mind, His neutral intellect and His neutral way of looking towards the human beings, pigs and other animals, show that Shri Sai Baba not only knew the principles of the philosophy of the Bhagawadgeeta, but he also practised them. The principle of the eternal existence of the soul, which is an important part of the philosophy of the Bhagawadgeeta, must have prompted Shri Sai Baba to give the above assurance to his devotees. He therefore could give emphatic assurance to his devotees that he would look after their well-being even after his Mahasamadhi.

On the occasion of this Punyatithi, those devotees, who will be able to take part in the festival, which is being held at Shirdi, will be singularly lucky; but those, who will not be able to go to Shirdi, should not at all be sorry. If they feel sorry, they will be forgetting the teaching of Shri Sai Baba that He is omnipresent and that He would be present at the site, where His devotees would remember Him. All Sai devotees should therefore pray to Shri Sai Baba, with their heart and soul, on the occasion of His Punyatithi on Dasara and rest assured that all their desires will be fulfilled by Him, as per his above assurance, provided they believe in Him and surrender themselves to him wholeheartedly as told by Shri Sai Baba Himself.

Bow to Shri Sai Baba—Peace be to all.



(TO WHOMSOEVER IT MAY CONCERN)

**Sub :- Shri Sai Baba Mandir at Shirdi
Construction of Replica of**

Sir,

You are aware that the Great Saint, Sadguru Shri Sai Baba of Shirdi, left his mortal body at Shirdi in the year 1918 and the same is laid in Butti Wada, at Shirdi and over it, Samadhi is constructed which is now called Samadhi Mandir.

The Samadhi of any Saint could be at only one place, where his body was laid. The Samadhi could not be at any other place in the world. Therefore, the Samadhi of the Saint Shri Sai Baba of Shirdi could be and is at one place in the Samadhi Mandir at Shirdi, where his mortal body was laid. It could not be at any other place.

There are innumerable devotees of Shri Sai Baba all over the world and whenever it is possible, they often come for darshan of Shri Sai Baba at Shirdi. It is further observed that at various places, the devotees from the respective areas have constructed Shri Sai Baba's Mandirs and installed either Idols of Shri Sai Baba ;or His Photos in those Mandirs in order that they can take darshan whenever they desire and perform worship, of Shri Sai Baba of Shirdi. This is highly appreciated. It has however come to our notice that at some places, replicas of Samadhi of Shri Sai Baba of Shirdi are also constructed and/or contemplated to be constructed. This is quite improper and somewhat strange and not in the fitness of the devotion to Shri Sai Baba of Shirdi, apart from the fact that it is illegal.

If the Samadhi of Shri Sai Baba of Shirdi is constructed at any other place, where his mortal body was not laid, that amounts to deception of devotees and dishonour to the Sai Baba's Samadhi

at Shirdi. After lapse of long time, in future, doubt may arise in the minds of the devotees of Shri Sai Baba and also of the people in general as to where the real Samadhi of Shri Sai Baba of Shirdi is. That may become a subject of research. Certainly this would be an act of disservice to Shri Sai Baba.

I would therefore, request you to whomsoever it is concerned to examine the position at your end and please see that replicas of the Samadhi are not constructed in your Shri Sai Baba Mandir. In case, it is already constructed, it is desirable that the same is changed to some other form and it is not designed as Samadhi any longer.

I shall be grateful if you will please apprise me of the position existing in the Mandir there and action taken on this letter.

May Shri Sai Baba bless you all.

Yours faithfully,

K. H. Kakre

Court Receiver, Shri Sai Baba Sansthan, Shirdi

Shri Sai Baba of Shirdi

A short Biography of Shri Sai Baba (in English) in narration form, written by Mrs. Perin S. Bharucha, will be published by Shri Sai Baba Sansthan, Shirdi, on 1-10-1979 at the occasion of the Celebrations of Silver Jubilee of the installation of the "IDOL" of Shri Sai Baba at Shirdi and of His 61st Punyatithi.



Hints For Seekers

God is hidden in man like the fire by smoke, the mirror by dust, the embryo by the fluid and latent like the oil in oilseed and the butter in curd (Dahi or yoghurt).

Many men of affluence are quite happy and contented to let things drift as they are, under the policy of eat, drink and be merry. They feel no urge to seek the higher truth as they are not bothered by such abstract and needless (?) question of Jiva (Soul) or God or the world of universal spirit (Kingdom of heaven) hidden behind the facade of appearances of the world of phenomenon.

Man has the privilege and predicament of wanting to know who in reality he is, whether he had a life before birth (ante-natal) an existence after death and dissolution of his physical body (post-mortem). The famous English sculptor Rodin's statue of the thinker—a powerful athlete like a Roman gladiator, sitting stock-still and absorbed in deep thoughts, adopted by the Thinkers' Library as their symbol in all their publications, represents the typical man lost in thought about the imponderables, though he is not lacking in any earthly wants. All persons, who are not satisfied with a purely material life but have hunger and thirst for a solution of mysteries of God, soul and the world of spirit, (Kingdom of heaven) belong to a caravan of truth seekers. The reason why a healthy mind can find no rest or peace except in the wisdom revealing God, is because the urge of the God within who is latent, wanting to become patent. The story of man's agony and struggle for wisdom is exemplified in the story of Nachiketa in the Kathopanishad where the seeker does not want any earthly glory, riches or all the joys and luxuries that the material world can offer, but insists on answers to the questions of God and immortality of the soul. This restlessness is implanted in the deepest recess of the human heart so that the process of

'becoming' at one end of his life attains the perfection and glory of the 'Being' at the other end otherwise called polarisation. Healthy minded man is bound to be restless and unhappy because at one moment of his life, he is not yet what he is capable of becoming or in other words he is not at any moment what he in reality is. All the scriptures and saints have been declaring emphatically that God alone is the Reality and all things other than God are a misperception of the one Reality as many objects of the world. Man's existence at any moment is a reality needing no evidence in scriptures or Gurus. If the whole world were to tell you that you are not existing at this moment, this will not make any effect on your firm conviction (dradh-vishvas) because it is based on your direct experience. Thus if God is the only reality and your existence at this moment is also an indisputable reality, then you must be God, for there can be no two realities, for if there are two realities a third reality becomes essential to establish relationship between the two. If man is really God or the perfect Being, why does he not realise this truth here and now straight away? Lord Buddha answered this pertinent question by pointing out to some logs lying in water and explained that though fire is latent in the wood, these logs could not be lit, so long as they are moisture laden. Similarly so long as the mind of man is saturated with worldly thoughts the God, who is latent in the mind, cannot be made patent. - Shri Ramakrishna Paramhansa in his inimitable way described this question in a simple parable of Kamala's mirror. Kamala is a girl, who asked her mother for a new mirror, as the one in her hand did not show the reflection clearly because it was overlaid with a coating of dust. Kamala's mother asked her to wipe the surface of the mirror with a clean cloth and look into it. The same mirror was showing the reflection clearly. Similarly our thoughts and desires latent (vasanas or inhibitions) and patent are the dust covering the mirror of the mind. Man's only instrument of knowledge is his mind or intellect. Unless this is clear as crystal, one cannot see the world or God as He really is. Whatever

sadhana one may be doing, it is only the means to attain mental purity, peace and tranquility. The only sadhana worth adopting by man of intelligence is to free the mind of the burden and dirt of all thoughts and qualities. This thought-free mind is a prerequisite for enlightenment of the Atman or Soul.

The ordinary mind is like a computer data-processed by the senses (shabda, sparsha, roopa, rasa and gandha). Now the senses are not capable of apprehending or understanding the reality as it is e. g. the eyes tell you that the sun is going from east to west, that the Earth is flat and stationary and the sky is meeting the Earth in the horizon etc. If you want to know the reality as it is, then you have to shut out or sterilise the senses and the mind and make them as if dead. If you can achieve this by any process of sadhana instead of being plunged in darkness as the unenlightened may fear, you come on the astonishing experience of those who have achieved this feat to the world of radiant glory, call it God or kingdom of heaven.

This process is called Amanasa-yoga or yoga beyond the mind. So long as you are in the death-grip of the mind and senses, you have absolutely no chance of knowing what the reality is. The unenlightened mis-perceives the one reality as the many objects of the world. The train by which you are travelling halts at a way side station and another train comes and halts alongside and when the other train is going off, you feel as if your train is going at tremendous speed in the opposite direction. The movement of your train appears to be so real even though it is standing still! Man is caught in the errors of Maya like this. But if one wants to know the reality, just as by looking through the window on the opposite side of your train, you will see that your train is standing still. Thus if you want to know the reality or God as He is, you have to look in the direction opposite to that of the phenomena; but how can you turn away from the phenomena for wherever you may go—to the forest or mountains or to the North or South poles the phenomena, your

body and mind and senses are all there. How then can man go away from the external world of Maya or illusion to the internal world of the reality or God? Only by making the mind about-turn or making it antarmukh from the bahirmukh, which is its natural position. Antarmukh means mind without thoughts and bahirmukh means mind afflicted and coloured with the dirt and burden of thoughts. Swamy Nityananda the famous Avadhoot of Vajreshwari, when asked how one can eliminate the ego, explained that ego is like a kite flying high on the length of your thoughts. As and when you eliminate one thought after another the kite of the ego comes nearer and nearer and with the last and only thought, the kite is lying helplessly at your feet, and when the last thought is also eliminated the ego disappears.

Whatever sadhana you may be doing which gives you a feeling of well-being and peace of mind and exaltation of spirit is good for you; but while doing any sadhana, enquire internally who is doing this sadhana. You will find that all sadhanas are done by the ego and the Atman or God within you is neither the actor nor the instigator of the ego to act in a particular way. The God within is totally isolated and separate from the activities of the body-mind machine. If you remember this all the time, then the activities of the body-mind become spontaneous as if they are no action, akarma in karma.

May the Almighty and all-merciful Baba guide you in the internal journey of realising the Supreme Being within your own self. ★

Swamy Karunanand

Shri Bhagawati Sai Sansthan,
92/4, Railway Colony, Kurla, Bombay 400 024



SAINT GADGEMAHARAJ

(Continued from September 1979 issue)

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

After the bhajan was over, Shri Gadgemaharaj started speaking further, "I am happy that if people are taught, then they can sing bhajan properly. Let us now resume our main talk. I explained to you the different classes of people that we come across in Bombay. I pointed to you that some are rich and some are poor. Have you ever thought why this has happened? Have you ever considered why these people have remained backward? The reason for that is lack of education. The upper classes of the society have taken education and have prospered; but the lower strata of the society has remained without education and consequently without money. He, who is without education, can be called as the bullock, fit to be yoked to a cart. Improve yourself at least now. At least educate your children by now. Do not worry about other luxuries. Do not spend more on your food. Eat just what is necessary. Do not worry if you do not have a plate to eat your food. You can eat your bread from your hand. Purchase a sari of a lower quality for your wife. Do not entertain your friends and relatives; but see that you spend enough money on the education of your children.

Education is great wealth. The people, who go to Delhi and speak in the Parliament, are human beings and who are they, who carry the luggage on the Boribunder station? Are they not human beings? Are they bullocks? No! No! They are also human beings; but they are not educated. Know the value of education now. Educate your children at the proper time. In our time uneducated people could at least get some work; but the time ahead is very bad. The uneducated will now have to do only boot-polish! Nothing else.

Education has great value. Look at Dr. Babasaheb Ambedkar. For generations, his ancestors were doing the work of sweeping; but his father got the proper intuition and he sent Dr. Ambedkar to school. Because of his education, Dr. Ambedkar rose very high. Because of his knowledge of the constitution, the responsibility of framing the constitution of India was shelved on his shoulders and he has absolved himself of that job very creditably. If Dr. Ambedkar was not to prosecute his studies, under very adverse circumstances, what would have been his plight? He would also have been required to do the sweeper's job. I therefore repeat once again. Never mind if you do not have a plate to eat your food. Purchase a sari of a low quality for your wife. Live in a dilapidated house; but see that you educate your children.

I want to draw your attention to one more thing it is the economy in your household expenditure. I told you before that the Marwadies, Gujraties, Brahmins and Bhatias are daily eating shira cooked in pure ghee; but have you considered how they can afford it? They are very practical. They are very careful about their income and expenditure. They can therefore afford to have good food every day; but look at the other communities like Maratha, Teli, Mali, Barbar and Dhobi. They never try to make both ends meet. They never worry about the income and expenditure. If somebody's income is rupees seventyfive per month his monthly expenditure will be eighty or ninety rupees. Their policy is this. Make merry in the month of January. Do not worry about February. Face all the difficulties, that you come across, in that month! This is not proper. You must be economical. You must look to your income and expenditure.

Many people complain that the payment, that they get, is not enough for them; but this complaint should not be there. You must say that it is not possible to spend the whole salary, in that house where the husband and wife are intelligent and educated, there this is the position. In that house, monthly salary never gets exhausted. In most houses expenditure is more and

income is limited. Income is one hundred and twenty five rupees, while the expenditure is one hundred and fifty rupees! This is not good. When you are running a house, remember three things are of very great importance. The first is cleanliness, second is economy and the third is mercy! Saint Kabir has pointed out the greatness of mercy as follows :-

तीरथ जाव काशी जाव चाहे जाव गया ।
कबीर कहे कमालकू सबसे बडी दया ॥

(You go to any holy place like Kashi or Gaya; but Kabir tells Kamal that mercy is the greatest of all)

That person, who has mercy in his heart, is a real saint. I ask the people of the Maratha community in this audience. Do you go to Jejuri or not? Do you take a goat there along with you? Do you not cut his throat and eat his flesh, cooked in spices, with great taste? Remember this is not mercy. This is cruelty. This will not lead you to heaven. This is a false conviction. I tell you, this will lead all your generations to disaster and destruction. You will never prosper by such offering.

Do you feed the goat or not with grass? Do you offer him water or not? While purchasing a goat do you not select a robust one? If it starts raining don't you immediately remove the goat inside the house to protect him from rain? Then one day you become so merciless that you cut the throat of this goat, whom you have reared for so many days, almost as your own child! Who can call you human beings? You are worse than beasts. You can better be called as wild boars! That is the proper name for you.

Our marriage ceremonies also are not free from this sin. At the time of marriage do you kill a goat in your court-yard or not? Is the blood of the goat shed in the court-yard or not? But does anyone feel sorry for the life of the killed animal? Does anyone shed tears for the goat? This is sin! Very great sin!

Not only nobody feels sorry for the goat, but everybody says that the flesh should be made as spicy as possible !

This is our merciless behaviour towards mute animals. When a child expires in a house, the whole house starts mourning for him. They cry aloud with a view to attract the attention of others. People in the house go on saying that irreparable loss has been created for the family, a very sad happening has taken place and so on. The old man in the house moans the death and says, "A jewel in the family has been lost. What is the use of my life now? Why should I remain in this world? Show me the well. Let me end my life." Why should the old man ask others to show him the well in order to commit suicide? Does he not know where the well is? He has been staying in the village from his childhood. He knows the nook and corner of the village. So if he wants to commit suicide, he may go and jump in the well; but there is no real sorrow in the heart of the man. This is a mere show! You feel sorry in your case, while you kill others, cook them and eat them and enjoy the dinner! Is this humanity?

Our people from the Konkan are fond of hens. On Narali Pournima and Gokul Ashtami they kill and eat hens. They are shouting "Govinda, Govinda" on one side and are eating hens. Every man is so voracious that he devours one full hen. Are these men? Have they the slightest idea of humanity? They kill other beings in order to fill their belly. Consider the position of some other communities. Has the Marwadi reared hens in his house? No! Has the Gujrati kept hens in his house? No! Has the Bhatia or Brahmin got hens in his house? Still how are they able to live? But if you enter the house of any Maratha or Mali, it will be found full of hens. There will be hens everywhere in the house. There is nothing but sin in your heart. You keep water for them to drink, you give them corn to eat in the morning and in the evening you cut them and eat them. You tell me which Shashtra gives you support for this act?

Similar is the case of fish. There is a kind of fish known as bombil (Bombay-duck). This fish has got a strong obnoxious smell. Those who are not used to eating it, become quite uneasy when they get that smell. They avoid that shop, where this fish is sold; but look at some ladies, who devour this fish with great taste. This fish is so dirty that even a dog will not eat it. You touch the nose of a brahmin lady with a small piece of this fish, she will get such nausea, that she will vomit profusely. Therefore those ladies, who eat such dirty food, are really bad. They should have no sympathy from us. The society should shun such persons, who do not have a humanitarian outlook.

Some of you have an ambition to send your son to England for higher education. This is a good ambition. Education is always of great value and there cannot be a limit for education; but when you are caring so much for the uplift of your son, why do you not do something for the sons of the poor people? Try to help the child of a poor man in taking education. Give him clothes to wear, give him a pencil or a note-book. When you are dreaming of sending your son to England, you do not even have the courtesy to give an exercise book, worth one anna or two to the son of a poor man and help him in his education?

During the Diwali festival, you are preparing ladus in your house and you are allowing your son to eat them to his heart's content. Sometimes even this over-eating causes diarrhoea to your child; but you people will not have the slightest inclination in your mind to give some ladus to the children of the poor people. Do not only look to your own family. To take care of your wife and children is a natural instinct and you will do it as a matter of course. Even a bitch allows her young ones to suck her milk. Similarly if you only look to the well-being of your family, then what is the difference between a human being and a beast? Have a benevolent outlook. Do good to others. This is the quality of a human being, which distinguishes him from other beings. (to be continued)



Shirdi 1-9-1979

My Dear Sai Devotee,

Silver Jubilee of Installation of Shri Sai Baba's Idol and 61st Shri Sai Punyatithi Festival will be celebrated at Shirdi between 29-9-1979 to 3-10-1979.

I would feel grateful, if you could join us as usual with your family and friends in making it a grand success.

The following programmes have been arranged for the festival :

29-9-1979 (Saturday)

5.15 a. m.	Kakad Arti	8.00 a. m.	Collective Abhishek (Limited)
6.00 ..	Procession of Shri Sai Baba Photo and Pothi from Samadhi Mandir to Dwarkamai	12.00 Noon	Mid-day Arti and Prasadam
6.30 ..	Shri Sai Satcharita Parayan Starts	4.00 p. m.	Kirtan
6.30 ..	Holy bath of Baba and devotional Music	6.15 ..	Dhuparti
8.00 ..	Public Auction of Shri Sai Baba's Clothes and other articles by way of Prasad	7.00 ..	Bhajans By Shri Snehal Bhatkar and Worlikarbua
		11.00 ..	Shejarti

30-9-1979 (Sunday)

5.15 a. m.	Kakad Arti	12.00 Noon	Mid-day Arti and Prasadam
6.00 ..	Holy bath of Shri Sai Baba and devotional Music	4.00 p. m.	Pravachan By Principal Shivajirao Bhosale
7.30 ..	Collective Abhishek (Limited)	6.15 ..	Dhuparti
8.00 ..	Public Auction of Shri Sai Baba's Clothes and other articles by way of Prasad	7.30 ..	Programme by Artists
		9.15 ..	Palakhi Procession in Shirdi Village
		11.00 ..	Shejarti

1-10-1979 (Monday) Vijayadashmi (Dasara) Main Day

5.15 a. m.	Kakad Arti	10.30 a. m.	Punyatithi Kirtan
6.00 „	End of Akhand Parayana and Procession of Shri Sai Baba's Photo and Pothi from Dwarkamai to Samadhi Mandir	12 00 Noon	Mid-day Arti and Prasadam
6.30 „	Holy Bath of Shri Sai Baba	1.00 p. m.	"Aradhana Vidhi"
8.00 „	Collective Abhishek (Limited)	5.00 „	Simollanghan Programme
8.00 „	Public Auction of Shri Sai Baba's Clothes and other articles by way of Prasad	6.15 „	Dhuparti
9.00 „	"Bhiksha Zoli" in Shirdi Village	7.30 „	Mantra Pathan by Shri Upasanimaharaj Kanyakumari Ashram Sakuri
		9.15 „	Rath (Chariot) Procession through entire Village
		11.00 p. m.	Programme by Artists

Mandir will remain open for the whole night for Darshan

2-10-1979 (Tuesday)

6.00 a. m.	Holy Bath of Shri Sai Baba	9.30 a. m.	Celebrations of Children's year by prize distribution
7.30 „	"Rudrabhishek" in Gurusthan		Ceremony of Competitions in Shri Sai Baba Drawing Arts, Essay writing and debating and Distribution of Uniforms and Sweets to Children
8.00 „	Collective Abhishek (Limited)		
8.00 „	Public Auction of Shri Sai Baba's Clothes and other articles by way of Prasad		

12.00 Noon	Mid-Day Arti and Prasadam	6.15 p. m.	Dhuparti
4.00 p. m.	Pravachan by Principal Shri Shivajirao Bhosale	8.00 „	Cinema Show Shridiche Sai Baba (Marathi)
		11.00 „	Shejarti

3-10-1979 (Wednesday)

5.15 a. m.	Kakad Arti	12.00 Noon	Mid-Day Arti and Prasadam
6.00 „	Holy bath of Shri Sai Baba	4.00 p. m.	Pravachan by Principal Shri Shivajirao Bhosale
7.30 „	Collective Abhishek (Limited)	6.15 „	Dhuparti
8.00 „	Public Auction of Shri Sai Baba's Clothes and other articles by way of Prasad	7.30 „	Programme by Artists
10.30 „	Gopalkala Kirtan and Dahihandi Programme	10.00 „	Shejarti (Festival Terminates)

Programme is subject to change according to convenience

Yours sincerely,

K. H. KAKRE

Court Receiver,

Shri Sai Baba Sansthan, Shirdi



Parma Doctor Shri Sai

In the previous article entitled "Kalpa Vriksha Shri Sai", published in (Jan. 79) I had promised to narrate as to how and why I had come to the Lotus Feet of Shri Sai Nath Maharaj at Shirdi. Hence, I am narrating the following incident.

I had a severe attack of pain in my stomach on 14-6-76. I remained suffering from this pain for three days as it could not be diagnosed properly. On the fourth day I was taken to the surgeon, who after check up, revealed that this was a case of acute Appendicitis and that operation was the only remedy and that too, to be done immediately, as there was every possibility of the vein-bursting.

My all kith and kin were stunned to hear this and they would not agree for the operation at any cost (although such an operation is minor), because only three months back (In March) we had lost our younger brother, all of a sudden, at the age of only 35, and psychologically all were depressed due to this sad incident. I was not told about the disease; but only that the doctor had prescribed some medicines.

I was brought home from the clinic. Everybody was grief-stricken, and it appeared that tears would roll down immediately. However, by the intuition of Shri Sai, I realized that I had an attack of Appendicitis and when I said about this, everybody burst into tears

I consoled all of them and assured them that since I was under the care and protection of Shri Sai Nath Maharaj, nothing untoward would happen

After evening Arti I bowed before Shri Baba and said, "Sai Nath! if You want me to live, I will live and if otherwise, let Yours be done." I, further resolved that I would not take

any medicine; but would use sacred Udi only, and I started taking sacred Udi.

After a few days, I was taken to another surgeon for check up. He said that although the pain had subsided, the second attack was expected within one month. He too advised that the operation must be got done.

Two months passed but the pain did not re-occur, as predicted by the Medical Authorities.

Meanwhile there developed in me a keen desire to see Shri Sai at Shirdi; but as I was having a little pain now and then, it was not possible for me to leave, as none would agree to undertake such a long journey in such a condition.

However, I took my wife into confidence; but she too had high fever (104°-105°) and suffered for 4/5 days. The temperature would not come down inspite of our best efforts. Here again Shri Sai came to my help. I took some Udi, diluted it in water and after bowing before Shri Baba, gave it to my wife. And lo ! Wonder of wonders! The temperature reduced to 99/100. It was checked four or five times during the day and was found at 99.

So I was allowed by HIM to come to His Lotus Feet and quietly I left for Holy Shirdi on 27-8-76, telling none other than my wife.

On Sunday (29-8-76) while sitting before Shri Baba in Dawarakamai, I bowed before Shri Baba and said to HIM, "Baba! Do you want me to beg that I be relieved of this pain? Sai Nath! I want something else to be granted. Have mercy upon me and show your grace and blessings. Kindly kindly kindly". And saying so I placed my head upon His Lotus Feet (Charan-Padukas).

Within moments it was all bliss & peace and when I lifted my forehead and saw towards HIM, HE was saying, "Since you

say that you have surrendered your body, heart and mind before me, so it is I who has to worry and not you. I have to take work from this body, so let me do what I like."

And there remained nothing more to be said or heard. I wondered and thought over these words again and again; but could not come to any conclusion. In fact we are not capable of measuring His depth and should, therefore, only submit before HIM.

And when I left Shirdi on Sunday (5-9-76), my disease was left behind there. I was completely cured by Shri Sai Nath Maharaj

Has new birth been given to me without destruction of this present body? His ways are inscrutable and inexplicable! Even today I think deeply as to what service am I meant for?

Does Shri Sai seek out/choose His own? On 2-9-76 (Thursday) after I had got Shri Sai's Parshad from Kolamb, in the afternoon, I went to the house of Late Smt. Laxmibai Shinde. There also I got Shri Baba's Parshad from Smt. Sunnubai Shinde aged about 75 (her daughter-in-law, I got Bhakri and Bhaji and realized Shri Baba's 'Vachan' that if bread is offered to you, take it granted for your success.

After bhog of my Saptahik Path of Shri Sai Satcharita in Shri Dawarakamai on 5-9-76 (Sunday) I came to my room and got ready for the Noon Arti. One vendor asked me to take a garland for Shri Baba. I stepped forward towards the mandir thinking to have the garland from the next shop. The vendor however asked me again and I took one garland from him. It was about 12 O' clock when I reached there. The garlands from all devotees present there were offered to Shri Baba and when my turn came, I was asked to wait. I felt somewhat disturbed But Shri Baba's ways are His own! Removing all the garlands, the Pujari took garland from me and offered it to Shri Baba and came down. Shri Baba accepted the Noon Arti of that day with only that garland and my joy knew no bounds to see His Kirpa.

After meals I went to the cottage of Shri Homi Babaji, who also blessed me and encouraged me to fix up my mind in Shri Sai's Lotus feet. I took his permission too, to leave and came back.

It was 4 p. m. when I went to Shri V. V Bagve to bid good-bye and say Jai Sai Ram. I may mention here that I had purchased some books and photos of Shri Sai Baba from the office, costing about Rs. 80/- Every now and then I intended to ask Shri Bagve to give me even a small Photo of Shri Baba as Parsadam, free of cost, but the words would not come out of my lips. I daily visited Shri Bagve 3/4 times; but I did not gather courage of demanding the photo free of cost. However when I bade good-bye at this time of departure and I was just to step out of the door Shri Bagve called me and said, "I have kept Shri Baba's one photo for you which is lying with me for the last 3/4 days. You meet me daily so many times, but I always forgot about it. Please have your Parsadam." Saying so he took out one post card size coloured photograph of Shri Sai from his locked almirah and handed it over to me. There were tears of joy in my eyes and I kissed Shri Sai's feet again and again. Bagve further added that only some 10 or 12 copies were received by him and that he had kept the said piece for me, hiding it from the eyes of others.

After evening Arti, I took my meals and took permission of Shri Sai Nath Maharaj to allow me to leave. In the train, in our coach, there was one party, who was going to Shri Hem Kunt and all the way, they were singing the glory of Shri Guru Maharaj and as such Shri Sai was with us all the way.

I had bowed at the Lotus Feet of Shri Sai and prayed from the core of my heart that HE must visit my house and bless my family. When I reached my house on Wednesday morning (8-9-76) I was told that one Mahatma had visited our house on Monday (6-9-76) singing "Shirdi Se Aya Brahmin."

He had done Kirpa by accepting a little "JAL-PAN",
blessed the whole family and then left his own way.

"DHANYA-DHANYA TERI MAHIMA PRABHU"

Bow to Shri Sai Nathji Maharaj at His Lotus Feet.

May He shower His blessings upon us all!

With prayers to Shri Sai to meet soon again.



Amar Nath
Booking Clerk Railway Station, Pathankot
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SHRI SHIVALEELAMRIT

(Continued from September 1979 issue)

By :- Shri S. N. Huddar

CHAPTER 9

DURJAYA AND SHABARI

Vamdeo meditated on God Shiva and was always roaming in all the lokas. He applied 'bhasma' all over his body and lived in the digambar state. He had controlled his senses and was above lust, anger, greed, temptation, pride and envy. He saw Shiva in everything. He had no home, wife or children. He did not speak anything but dnyan and always recited Shiva's name. He roamed for the uplift and welfare of the people. As he was going through Nemisharanya, a fierce, hungry, thirsty, sinful and cruel Brahmarakshas saw him and pulled him to his bosom. With only the touch of the body of Vamdeo, the mental state of the Rakshas was altogether changed. Just as iron is changed into gold with the touch of 'Paris', similarly 'Tam' bhava disappeared from the mind of the Rakshas and 'Satwa' bhava was created there. Heaps of his sins were wiped off. He gained divine body. He fell at the feet of Vamdeo. He had gained knowledge of his past thousand lives. Just as a crow bathing in the water of Manas lake turns into a goose or darkness of night disappears at the rise of the Sun, similarly the Rakshas began to pray to Vamdeo, "I have become pious by your darshan. I have got knowledge of my past 1000 lives; but I shall narrate the great sins committed by me in the last 25 lives. I was a king named Durjaya. Due to youth, I became cruel and harassed the brahmins and my subjects I did not care for Veda, Saastra & Purana & acted thoughtlessly. I killed the Brahmins and enjoyed with the females of all the castes. I daily enjoyed with a new beautiful

woman. Such women were kept in my custody. Females from all the parts of the country were brought to my palace. Those who did not come willingly, were tempted by money or even by force. I enjoyed with 300 brahmin, 400 Kshatriya, 100 Vaishya and innumerable females of the Sudra caste. Thousands of chandal, mang, chamar, washer-women, concubins were also enjoyed by me. I was addicted to eat flesh and drink wine. Being overpassionate, I had consumption and I died soon. I suffered great agonies and harassment of various types in Yampuri such as walking on very hot sand, embracing hot iron pillars, putting in the boiling oil can, putting urine, filth, saltish and bitter articles in mouth, pouring hot iron liquid in ears, pushing hot iron bars in anus, taking out teeth by force, pounding testicles with stones, suspending with the head below, cutting penis, throwing from the summit of a hill into a deep valley, full of thorny plants and so on. My second birth was of a dragon, Third of a wolf, fourth of a bear, fifth of a chameleon, sixth of a dog, 7th of a jackal, 8th of a wild cow, 9th of a monkey, 10th of an ass, 11th of a mongoos, 12th of a crow, 13th of a duck, 14th of a wild cock, 15th of a vulture, 16th of a cat, 17th of a frog, 18th of a tortoise, 19th of a fish, 20th of a rat, 21st of an owl, 22nd of a wild bull, 23rd of a camel, 24th of an hunter and in the 25th, I have become a Brahmarakshas. As sins are wiped off by taking bath in the holy Ganges, as Shri Datta, son of Atri, destroys miseries, as the Kalpavriksh removes poverty, similarly the sins, miseries and poverty are all destroyed by the company of a saint.

Vamdeo told a tale showing the greatness of 'bhasma'. There was a brahmin. He lived with a 'Sudra' woman. Her husband once saw the brahmin with her and so he killed him and threw him outside the town. Yamdoot took him to Yampuri. There was a Shiva Mandir, where a coration of Shivaratri was going on and 'bhasma' lay before the mandir. A dog wallowed in the bhasma and looked at the Linga. The dog then ran in search of some eatables. Seeing the corpse of the brahmin, the dog sat on it, and the bhasma of his body naturally touched the skin of the

brahmin. As a result of this, the brahmin, who was lying in hell, became sinless. Shivadoot beheld this and took him in a plane to Kailas.

Bhasma is a great ornament of Shri Shiva. Its efficacy cannot be described. Brahmarakashas however requested Vamdeo to describe it to him. Hence Vamdeo narrated to him the following incident in God Shiva's life.

Once Shiva came to Mandargiri alongwith the Gods, Yaksh, Gandharva, Kinnar, Charan, ghosts and demi gods. Marudgan, Pitrigan, 11th Rudras, 12th suns, 8 Vasus, 8 Bhairavas, 8 Digpals, 88000 Rishis, 60,000 Valkhilyas, the Nag of Patal and Sanatkumar were also present there.

They asked how to apply bhasma. God Shiva said, "Bhasma of the balls of cow dung, free from particles of earth is pure. This should be chanted along with Gayatri mantra. First apply upwards with the thumb, then apply round the head. Do not use the forefinger (tarjani). Leaving short finger, apply with the two fingers to the forehead. Have middle line by the thumb. These three lines make 'Tripundra'. Use 3 fingers, leaving tarjani, to apply bhasma all over the body." Great sins are wiped off by the favour of Shiva by applying Bhasma in this way. Adultery, drinking, brahmahatya, cow killing, flesh eating such great sins are also destroyed by applying Bhasma.

Vamdeo thus explained the efficacy of bhasma to the Brahmarakashas, who gained divine form. Immediately, a divine plane descended and he was taken to Shivalok.

Sinhaketu was the king of Panchal. He once went out for a hunt, along with Shabars and servants. While roaming in a forest a pious Shabar saw a Shiva Linga, of 5 metals, lying near a Shiva mandir. He showed it to Sinhaketu, who said that the linga was good and it should be worshipped with devotion.

Shabar requested the king to explain to him the procedure of worshipping the linga. The king said in joke, "There are many ways of worship; but chita bhasma (ashes of burnt corpse) is the most pious. Daily fresh bhasma should be brought and offered with food as Naivedya. This is the main principle of Shiva Puja. The Shabar brought the Linga home and showed it to his wife, who was very glad to see it.

They both duly started worshipping Shiva with sincere devotion. After aarati, the wife would bring Naivedya and both would pray God Shiva. One day the Shabar could not get fresh Chita-bhasma, though he tried his best to find it in the nearabout villages. Both were therefore worried as they felt that they would have to offer Naivedya without Bhasma.

The Shabari therefore said that she would give bhasma of her body. She took bath, recited Shiva's name and burnt herself. The Shabar took the bhasma and performed Shiva worship with it. The Shabar forgot that the Shabari was burnt and as usual he called his wife to bring Naivedya. Suddenly the Shabari came with the usual Naivedya. She had acquired divine body and she appeared more charming than before. They both then stood before God Shiva with folded hands and prayed to him devoutly. The Shabar looked at the Shabari, who appeared to be beautiful and well adorned. He himself also acquired divine body. A divine plane descended with musical bands for them.

King Sinhaketu wondered to see this miracle. He had told simply in joke to the Shabar to worship God Shiva with fresh chitabhasma and due to great devotion, the Shabar and the Shabari were relieved of worldly miseries. Sinhaketu himself then worshipped God Shiva devotedly and observed Shivaratri, Pradosh and Somwar vratas, and gave in charity to the poor. Ultimately Sinhaketu also got a divine body and went to Shiva Lok. ★



The Covert Healer From Shirdi

My niece Bindu, was sick for the past few days. She was five years' old at that time. Her body was gradually swelling. She used to run hectic temperature of and on. She was becoming toxic with a wan face. Now she was passing less and less urine. Her languished body was so weak that she could hardly move her body in the bed. Oh! God! Her elder sister had also suffered from the same signs and symptoms. Yes! She was suffering from "Nephrotic Syndromo" (Kidney infection with incompatibility to function normally). It was the same devastating disease, to which he elder sister had succumbed, inspite of every best possible medical treatment.

Anyhow, my mind observed that she was struggling with her life and death. I served her with great care and efforts day and night. She was regularly examined by doctors and was provided with every type of prescribed medicines. Fortunately, she recovered from this terrible disease after some time. One day, some one asked Bindu, "Who saved you Bindu"? Bindu replied confidently, "Bhagwan Sai Baba saved my life" (Lata Didi ke Sai Baba.)

It astonished every one present there. How sure the little girl was in telling these words? How she was knowing about Shirdi Sai Baba? How she was sure about his power of giving life and death? How this thing has happened to her?

To some, it might have appeared a grotesque statement; but I tried to find out the pertinent hidden truth about the magnanimous power of Sai Baba of Shirdi, the paragon of mercy. Soon I discovered the whole simple hidden truth.

Smt. Bholi Devi, a female peon in the District Hospital at Hamirpur, is my neighbourer. We are both residing in the same Govt. building. She is a staunch devotee of Shri Sai Baba of

Shirdi. She had been to Shirdi, a few months ago, along with her younger daughter Miss Lata, for the darshan of the Samadhi of Shirdi Sai Baba. My niece used to go to their house very often. One day Mrs. Bholi Devi was doing (performing) her prayer in front of the statue of Shri Sai Baba of Shirdi. The little girl watched her thoroughly and then inquired whose statue was that? Mrs. Bholi Devi said, "He is Shri Sai Baba, Bhagwan He gives us every thing He gives us life too." Perhaps she adopted Him, her Bhagwan, in her mind.

Now let us see the covert leelas of Sai Baba! One day Mrs. Bholi Devi, lost her key-ring, which was having the alluring sign of Shri Sai Baba of Shirdi, with resplendent figures. Bindu got the key with ring and recognised her Bhagwan Sai Baba.

She used to keep this key-ring all the time under the pillow of her bed, without anybody's knowledge. The little girl prayed, in a similar way as she had seen Mrs. Bholi Devi pray time and again during the period of her ailment, "Lata Didi Ke Sai Baba Bhagwan save me! Save me! Save me!" (मेरे को ठीक कर दो, मेरे को बहुत तकलीफ है, मुझे ठीक कर दो)

God Shri Sai, the congenial companion, reduces the burden of our calamities by fulfilling the desires of His devotees, even after once we pray to Him. This little girl was praying with the most innocent and pure heart, without any iota of doubt. Due to her perpetual and assiduous prayers, finally the life of the little girl was saved surreptitiously by God Shri Sai Baba, though both these sisters suffered from the same ailment.

Now I have full faith in Shri Sai Baba of Shirdi, in every sphere of my life. Therefore life seems to be peaceful and calm even when I am surrounded with many hurdles.

My hundred Pranams to God Sai Baba.

★

Mrs Krishna Pathania,

(Staff Nurse) W/O Dr. Naresh Pathania (G. M. M. S)
Civil Hospital, Hamirpur, Himachal Pradesh 177 00.

H. H. Madhwacharya

With the intuition and instinct by Shri Sai Baba of Shirdi and by His grace, He made me write in Saileela of April 79 issue on the glory of the Holiest of Holy Shrines, Mathura.

With the same force and energy recharged in me by Shri Sai Baba, He has made me a tool of His writing (His hand and pen), now to write upon His Holiness Shri Madhwacharya and on his Dwaita cult. I hope this appeals to all likeminded Sai Bhaktas (to me Shri Sai Himself is Madwacharya and Madhwacharya is Shri Sai). Shri Sai appeared in different forms, with different names and in different periods and in different places to propagate, his teachings to the world at large.

Who is Madhwacharya :

It is stated that Shri Vasudeva Lord Vayu, son of Lord Vishnu, was **born in 1238 A. D.** at PAJAKAKSHETRA near Udupi to Shri Narayana Bhutt, on twelfth day of Dassara and was named Vasudeva He lived a robust life of 79 years. At the age of 3 he was led by hand to Ananteswara Temple and 2 years later (**5 years old**) he gave religious discourses and gave correct interpretations of Vedic lectures. He was sent for education to Gurukula of TOTANTILLAYA.

Vasudeva, as a boy, repeated not only shlokas taught to him but many succeeding shlokas not taught to him. So amazed and impressed was Totantillaya, that he never again questioned Vasudeva to repeat any shlokas.

Vasudeva after his Gurukulam training, decided to fight for our (Hindu) Dharma and to make a research on our scriptures to enable our religion to survive the onslaughts by hostile aliens and to study the scriptures to find out their true meaning. Thus Vasudeva, on his way home, decided to become

an ascetic to lead and explain the true meaning of the holy scriptures.

In the days that followed, he would often disappear for hours together continuously and would tell his parents that he was with Achuta Prajna, an ascetic. Vasudeva, being an **unusual child**, his father thought it right and reasonable that Vasudeva should become an ascetic; but that would break the heart of Vasudeva's mother, which he did not like.

Thereupon Vasudeva's parents suggested a marriage to him, to live a house-holder's life, since what has he to do with ascetics? **Vasudeva abruptly declined to marry** and decided and expressed his desire to his parents to renounce the world and to become an ascetic and asked for their blessings; but his mother objected to that, he being the only son and pleaded with him not to become a Sannyasi.

Vasudeva was however adamant and said that he had made up his mind, but added that he **would await till another son was born to them**. Accordingly soon after a son was born. Then Vasudeva **told his parents not to stop him any more**, and to **offer him to the service of God**. Thereupon he was accordingly blessed and sent and he was at last thus ordained a Sannyasi by Achuta Prajna, and named Vasudeva as Poorna Prajna.

During the disputations and discourses Poorna Prajna's **sharp intellect astounded the visiting scholars, and none could face him in scriptural disputation and slipped out of his sight without being noticed by him**. Seeing this Achuta Prajna's face beamed with satisfaction and pride and later appointed Poorna Prajna (Vasudeva) as his successor and from that time Poorna Prajna came to be known as **Anandatheetha**. He began to expound the scriptures to large audiences. His interpretations were to the point, refreshingly original and convincing, that the audience could not but believe in the unshakable glory of the supreme being.

It was around this time that **H. H. Madhwacharya** as **Anandateertha** began writing his famous commentary on **Bhagavad Gita** and went on pilgrimage to South India holding discussions with scholars at places like Shrirangam and Kanyakumari. Though some of them were initially sceptical about his theories, they ultimately admitted and accepted and became his followers and admirers as, to hear him speak was an intellectual treat. As soon as his commentary on Bhagavad Gita was completed, he went to Badri to dedicate this work to Lord Badrinarayan and to seek the blessings of Lord Vasudeva.

He then took a vow of silence, fasted and prayed for a call from Lord Vasudeva. Forty-eight days later, he was told, "come to my Ashram in Uttar Badri". Leaving a message to his disciples that he may or may not return, he started on his journey to Uttar Badri. It was left to Sri Vasudeva, whom he was going to meet at Uttar Badri, regarding his return.

A close disciple of Madhwacharya, by name Satyateertha, who could not bear the separation from Acharya, broke down and began treading the path on the terrain to join him; but half way Satyateertha became exhausted and tried and could go no further and thought he was lost. At that moment Acharya happened to look back and saw the plight of Satyateertha struggling to follow him. Knowing that Satyateertha cannot reach him, waved his powerful hand signalling him to go back and lo! Immediately Satyateertha felt being lifted by a powerful wind and flown back to his Ashram.

Madhwacharya meanwhile reached Vedavyasa's Ashram and received instructions from Vedavyasa. Madhwacharya did not want to go back to the world, but the Maharshi Vedavyasa told Madhwacharya that his work awaited him there and needed him, and so ordered him to go back. As ordered Madhwacharya obeyed the command and returned to Badri, where on the banks of Alaknanda, Madhwacharya wrote the commentary on Brahmasutras of which his disciple Satyateertha made copies lovingly.

Madhwacharya then returned to Udupi holding philosophical discourses at Poori with learned scholars who said "The world is not real, it is illusory". Acharya replied to Swami Shastri, one of the scholars. "it is not illusory. God being real, his creation must necessarily be real".

After a protracted and prolonged debate, Madhwacharya won over Swami Shastri as his disciple and named him as Narahariteertha.

At Pratishtana, Madhwacharya met one Shobama Bhut, a renowned scholar, who argued "To achieve salvation one must renounce action. It is action that brings about the cycle of births and deaths." But Madhwacharya replied to him, "No, what is to be given up is the desire for the fruits of action and not action itself."

But Madhwacharya's greatest conquest was his own master Achuta Parjna, at Udupi, who declared that Madhwacharya's was the right path, after studying his works and listening to him.

Thus, Madhwacharya taught the men to look upon the world of matter and souls as real instead of illusory and unreal in a philosophical sense. He therefore put forward a fresh ONTOLOGICAL Classification of reality into two orders—SVATANTRA and PARATANTRA—-independent and dependent—God alone is the one independent reality. Hence the name DWAITA (DUALISM) is given to his system.

Madhwacharya, freed, and emancipated the concept of Bhakti from the clutches of blind faith and placed it in its right perspective as informed faith in and love of God. He also rescued it from the pitfalls of sentimentalism eroticism and other maladies.

Madhwacharya lived a robust life of 79 years. He was a prolific writer in Sanscrit prose and verse. He wrote 39 works

which are collectively known as SARVAMULA. These include commentary on RIGVEDA, UPANISHADS GITA, BRAHMA-SUTRAS, MAHABHARATA, BHAGAVATA and critical works on logic and metaphysics, rituals and SADACHARA (right conduct). He also wrote a number of devotional hymns.

Madhwacharya visited Goa twice in his life-time and won many followers there. The CHAITANYA SAMPRADAYA of Bengal is deeply indebted to Madhwa's philosophy. In many respects, it includes in its Guruparampara Madhwa and His successors, JAYATEERTHA and VYASATEERTHA. The followers of Madhwacharya are found in Karnataka, Tamil Nadu, Kerala, Andhra, Goa, U. P. and Maharashtra.

Madhwa's system has made a massive contribution to Indian philosophy through the writings of great commentators such as Jayateertha, Vyasateertha, Vadiraja, Raghottam and Raghavendra to mention only a few.

The Haridasas of Karnataka, owing allegiance to Madhwa philosophy, such as Purandara Dasa, Kanaka Dasa and Jagannatha Dasa, have made equally significant contributions to the philosophy of mysticism and Kannada religious literature.

B. Ramanadha Rao

24, Manivilas Lane, Corporation Park Down,
II Cross Magadi Road, Bangalore-560 023

Appeal to Subscribers

It is observed that some subscribers are remitting their subscription to Shirdi Office. As the entire work of publication and circulation of Shri Sai Leela magazine, is managed from the Bombay Office at Sai Niketan, all subscribers are requested to remit their subscription directly to Bombay Office in order to avoid inconvenience to them.—Editor

Miracle of Our Sai Baba

It was Thursday and 31st of August 1978. On that day early morning we, I myself and my wife, had gone to Harkison-das Hospital to see our ailing relative. On our return from there we went to Piramal House, Lalbaug, Parel, to submit some papers to Income-Tax Authorities. When this was done, we went to Lalbaug, Parel to board a bus for going to our place at Santacruz. It was noon time and the day was very hot. A double decker bus came and my wife boarded it. While I, on my part, when I was about to board the bus, catching hold of the bar on the rear side, lost my grip and was thrown out on the road. Fortunately for me and by Baba's grace though my body was lying on the road my head had not dashed against the road. By the time the bus could stop, on hearing shouts from my wife and other passengers, it had gone almost 20 feet from where I had fallen. My wife and some other passengers came running by my side expecting to see either my dead body or to see me with multiple injuries on the head and other parts of the body; but by the **GRACE OF OUR BABA** I was lying there quite alive and without any injury whatsoever either to my head or any part of my body and **HIS ANOTHER GRACE** at that time was that not a single vehicle had followed the bus, when I had a fall. If any had followed, I would have been crushed to pieces under that vehicle.

That day was a great day for me and for my wife and family since that day I got a new life by the **GRACE OF OUR SAI BABA**.

Isn't it a **GREAT GRACE** and **MIRACLE** of **BABA** who has given me another life on 31st August, 1978?

Arvind J. Mehta.

3B, S'cruz Takshashila Apt. 56, Tagore Road,
Santacruz (W), Bombay-400 054.

You And I Are Not Different

This is an anecdote, narrated by Late Shri Vithalrao Marathe, former Shirdi Sansthan Musician and Keertankar, at a Satyanarayan Puja at Shirdi.

One day two pious pathans came to Dwarkamai early at dawn for Shri Baba's darshan. They paid obeisance to Baba and sat in front of Him. As they sat there, shivering in the piercing cold, a thought just touched the mind of one of them, "How fine would it be, if we could get a cup of hot tea at this time!" But the very next moment he brushed it away, saying to himself "It is foolish to expect hot tea at this remote village particularly at this hour, where tea may not even be known to some."

Just than Sagun Naik, who ran a sort of an inn for devotees, coming to Shirdi, came there for his morning darshan of Shri Sai Baba. After bowing to Him, he asked Shri Baba what he should bring for His breakfast. Shri Baba said, "Sagun go and bring quickly a kettleful of hot tea." Sagun was wonderstruck. He had never seen Shri Baba taking tea; but he was a dedicated and disciplined devotee. Without asking any question, he went home and returned soon with a kettle full of steaming tea.

The pathans were baffled! They drank the tea to their hearts' content. They had never expressed their wish for tea to anyone, yet Shri Baba had seen through their minds. They at once realised that Shri Baba was not only an ordinary holy man but a Superman, who was one with every being!

Sou. Shobhana T. Malvankar
Sai Smirti, 25 Vincent Square, Bombay-400 014



वापना, आसक्ति और विकारों को हटाया। कैची अपना काम ठीक से कर सके इसके लिए उसको तेज बनाए रखा। इस तरह निष्काम कर्मयोगी जो आभक्ति-रहीत है बिना फल की या यश की कामना किए अपने रथ को मोक्ष द्वारपर पहुंचाने में सफल हो गया।

जिस प्रकार सृष्टि के निर्माण में पांच तत्वों का महत्व है उसी प्रकार का महत्व है ज्ञान, कर्म और भक्ति का जो नर को नारायण बनाती है।

एक सज्जन दर्शनशास्त्र के बड़े ज्ञाता है, पंडित है, भारतीय व विदेशी दर्शनशास्त्रपर घंटों बातचीत कर सकते हैं। उनसे पूछा गया कि क्या आपको परमात्मा की लीला का भेद प्राप्त हुआ। वे कहने लगे बड़े-बड़े संदेह उठते हैं, जीवन के सभी पहलुओं पर शास्त्रार्थ से कोई निर्णय नहीं निकलता। उन्होंने यह भी स्वीकार किया कि १००-२०० पुस्तकें और पढ़ लूं तो भी स्थिति में अंतर नहीं आयगा। यह तो एक उदाहरण है भक्ति विहीन जीवन की अपूर्णता का।

ऐसे ही लोगों ने अपनी बुद्धि के आधार पर ज्ञान, कर्म और भक्ति के तीन अलग अलग मार्गों की रचना कर दी है और इन कल्पित मार्गों में कौनसा श्रेष्ठ है आदि पर अपनी दुर्बल बुद्धि का उपयोग करते रहते हैं। उग्रोक्त दर्शनशास्त्र के ज्ञाता के विपरीत भक्ति मार्ग में लीन ऐसे संत हैं जो संसार की उलझी गांठें खोल चुके हैं। ये महात्मा पीड़ित मानव को राहत दे रहे हैं। सांसारिक दृष्टि से इनका ज्ञान कम मालूम पड़ता है पर बात करनेपर सब संदेह समाप्त हो जाते हैं।

ज्ञानी और कर्मशील में अहंकार की भावना आने की सम्भावना रहती है। जब अहंकार आता है तो माया का धक्का लगता है। भक्त तो भगवान के चरणों का दास है अहंकार से बचे रहने में उसे बड़ी मदद मिलती है।

सच्चा भक्त ज्ञानी व कर्मशील अवश्य होगा। अनेको आशीर्वाद उपलब्धियां प्राप्त कर लेने पर भी कर्म नहीं छोड़ेगा। संत रोहिदास को पारस प्राप्त हुआ पर उन्होंने उसका उपयोग नहीं किया और जूते बनाने के कार्य को चालू रखा। आज भी अनेको आश्रमों में संत व उनके शिष्य शुभ कर्मों में प्रवृत्त रहते हैं। भक्त की प्रवृत्ति भक्ति में है तो उसकी सांसारिक आवश्यकताएं सहज भाव से प्रभु कृपा से पूर्ण हो जाती हैं। ज्ञानी और कर्मशील भक्त के सान्निध्य में पूर्णता प्राप्त करते हैं।

जानी और कर्मशील - स्थूल शरीर - भक्ति विहीन - सूक्ष्म से अपरिचित
अधनीय मानव । होगी उसपर भी प्रभु की कृपा जब वह अपना अहंकार समाप्त
करके परम पिता परमात्मा की शरण में तन्मय होना सीख लेगा ।

शिवदत्त रामपाल जोशी
७ अर्चना, महात्मा गांधी रोड,
राजावाडी, घाटकोपर (पूर्व) मुंबई ४०० ०६६

“तेरे हम है साई”

(चाल - हमारा इरादा तो कुछ भी न था)

तेरे हम है साई, बंदे गुलाम
अलाह तुम्ही हो, तुम्ही मेरे राम ॥ धृ. ॥

लोग है यहाँ, धनके पुजारी
स्वार्थ के सिवा, नहीं रिश्तेदारी
तेरे बिन नहीं कोई, माँ और चाप ॥ १ ॥

तेरे नामकी महिमा बड़ी है
शिरडीमें तेरी मुरत खड़ी है
चरण तुम्हारे वही मेरा धाम ॥ २ ॥

बोल तुम्हारे “श्रद्धा सबुरी”
“अल्ला मालिक सबको तारी”
“उदी” तुम्हारी अमृतधाग देती खुशी आराम ॥ ३ ॥

विजय द. हजारे

सी/६, गुंफादर्शन, फर्स्ट क्वार्टर रोड, बोरीवली पूर्व मुंबई ४०० ०६६

श्री साईं स्तवन

श्री साईनाथा, श्री शिडीनाथा ।
देन हमको शरण तेरा ॥

दीन बंधू, दया सिन्धु ।
देन हमको शरण तेरा ॥

साईनाथा, शिडीनाथा ।
देन हमको शरण तेरा ॥

ईश्वर तू ही अल्ला तू ही ।
आश मेरी दूर कर दे ॥

साईनाथा, शिडीनाथा ।
देन हमको शरण तेरा ॥

मेरी फलाई तेरी छा है ।
आरती मैं करता हूँ ॥

साईनाथा, शिडीनाथा ।
देन हमको शरण तेरा ॥

साईनाथा, गुरुदेवा ।
शरण तेरा पडता हूँ ॥

साईनाथा, शिडीनाथा ।
देन हमको शरण तेरा ॥

सी. पी. व्ही. पणिकर

२२।२६, गुरु नगर, जय प्रकाश रोड, मुंबई ५८



“साई-महिमा”

शिरडी के साई बाबा, शिरडी के साई बाबा ।
जय जय संत फकीर, जय जय महात्मा ॥
आया मैं तेरे ब्दार, लेकर एक फरियाद ।
तू मन का अन्तर्यामी, तू जग का अन्तर्यामी ॥
शिरडी के साई बाबा, शिरडी के साईबाबा ।
जय जय संत फकीर, जय जय महात्मा ॥

पूर्ण हो मनोकामना, सफल हो जीवन मेरा ।
प्रकृति पुष्प मे साथ तेरी, मंगलमय हो जीवन मेरा ।
काम आ सके जीवन मेरा, हो जग मे साथ तेरा ।
तू मन का अन्तर्यामी, तू जग का अन्तर्यामी ॥
शिरडी के साई बाबा, शिरडी के साईबाबा ।
जय जय संत फकीर, जय जय महात्मा ॥

तूने बिन तेल बाती, जगमगा दी प्रकाश ज्योति ।
मेरा जीवन सूखी बाती, जगमगा दे जीवन ज्योति ॥
जगमगा उठे जीवन मेरा, काम आ सके मेरी ज्योति ।
तू मन का अन्तर्यामी, तू जग का अन्तर्यामी ॥
शिरडी के साई बाबा, शिरडी के साईबाबा ।
जय जय संत फकीर, जय जय महात्मा ॥

(एक भक्त)



News from Shirdi

AUGUST 1979

During the early days of this month, there used to be heavy rush of devotees at Shirdi only on Thursdays and Sundays; but because of the 'Sinhastha', pilgrims from all quarters of India are visiting Nasik and many of them are visiting Shirdi on their way to Nasik. Hence any devotee visiting Shirdi feels that there is a fair at Shirdi itself. The pilgrims going to Nasik are being inoculated at Shirdi. The staff of the Shirdi Sansthan was doing their best to see that no inconvenience of any sort was caused to the pilgrims going to Nasik, via Shirdi. During this month the following artists gave their various programmes in the Samadhi Mandir :-

Keertan :- Shri G. V. Joshishastri, the Sansthan singer, performed keertans on the days of Ekaadashi and other important religious days. Shri Bhagwatbuwa Palkar, from Aurangabad, also performed keertan in this month.

Pravachan :- The following devotees delivered pravachans on religious topics.

1 Shri Vitthal Swamiji Maharaj, Hyderabad. 2 Shri Narayan K. Kulkarni, Pandharpur. 3 Shri Laxmanbuwa Waghchoure, Shirdi. 4 Shri Hari Narayandas, Bhubaneshwar.

Bhajan, Vocal Music, Instrumental Music etc. : The following artists gave their programmes of Bhajan, Music etc. during this month -

1 Shri G. P. Dube, Narsingpur. 2 Shri Vasant N. Bhosale, Solapur. 3 Nutan Brass Band Pathak, Bombay. 4 Shri Shreeram V. Satardekar, Bombay. 5 Shri Shiwaji T. Dhumal, Shirdi. 6 Dr. M. K. Kirtikar, Bombay. 7 Shri Sitaram B. Pawar, Shirdi. 8 Shri Appasaheb Kage, Gautamnagar. 9 Shri Kailaschandra Soni, Hoshangabad. 10 Miss Koyal Mahuwakar, Bombay. 11 Miss Manisha Mahuwakar. 12 Shri Ravindra Anibuheer, Puri Jagannath. 13 Shri Kantilal Mahuwakar. 14 Mrs. Pramilabai Mahuwakar, Bombay. 15 Miss Charusheela Belsare, Thane. 16 Mrs. Surekha Belsare, Thane. 17 Shri Suresh Belsare, Thane. 18 Shri Kamlakar

Patil, Worli. 19 Shri Waman Koli, Bombay. 20 Shri Jayant, Bombay. 21 S. Kumar and his orchestra, Lalbaug, Bombay.

Artists :- Shri Sudhir P. Salunke, Shri Ambaji Bodulkar, Shri Narendra Bhansali, Shri Jyo. Shri Kanta, Shri Pradip, Shri Shankar, Shri Gawankar, Shri Chandrakant, Shri Ajay, Shri Vivek, Shri Paparao, Shri Frankey, Shri Tanaji, Shri Hiraji, Shri Sishal, Sunanda, Shubhangi, Subhash, Maisudas, Ashok, Miss Jurani, Chhotu, Shinde, Ramesh and Amin.

Gokul Ashtami - On Tuesday, the 14th of August 1979, after the routine programmes in the Samadhi Mandir were over, the local artists and the artists of the Shirdi Sansthan gave some cultural programmes from 9 p. m. to 10.30 p. m. From 10.30 p. m. to 12 midnight, Shri G. V. Joshishastri, the Sansthan Singer, performed keertan on the topic of the birth of Lord Shrikrishna. Shejarati was sung thereafter and prasad was distributed to all who attended the keertan. Next day in the morning, Gopalkala keertan was performed by Shri Joshishastri and thereafter the programme of Dahihandi took place. At night the chariot of Shri Baba, alongwith his photo, was taken in procession through the Shirdi village. The shejarati was sung after the return of the procession.

Independence day celebrations :- On Wednesday the 15th August 1979, Shri K. H. Kakre, the Court Receiver, hoisted the national flag, in the morning, over the Samadhi Mandir and the flag salutation was done thereafter. The staff of the Shirdi Sansthan, Band troupe of the Sainath High School, the teachers and students of the Sainath High School, important people from Shirdi village, Sai devotees and guests attended the function. Tea was served to all, who attended the function and sweets were distributed to the children. Lighting was done on the dome of the Samadhi Mandir, at night.

Adjoining to the Sansthan limits and next to the proposed Bhojan griha, under construction, some more land has been purchased by the Shirdi Sansthan. Shri Namdeo Gamaji Kote, who had donated seven Gunthas of his land, to the Sansthan before some forty years, has been pleased to sell this land to the

Publications of Shri Sai Baba Sansthan Shirdi

1.	Shri Sai Satcharita (Marathi)	Rs. 16.00
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. 8.00
6.	Shri Sai Baba Jeevitacharitram (Telugu)	Rs. 10.00
7.	do do (Sindhi)	Rs. 10.00
8.	Gujarati Pothi (Sharananand)	Rs. 5.50
9.	Shri Sainath Stawanmanjiri & Sumananjali	Rs. 0.30
10.	do do (Gujarati)	Rs. 0.30
11.	Four Adhyayas by Dasganu (Marathi)	Rs. 0.80
12.	Sagoonopasana (Marathi)	Rs. 0.30
13.	do (Gujrati)	Rs. 0.25
14.	do (Telugu)	Rs. 2.00
15.	Shri Sai Baba of Shirdi by Pradhan	Rs. 2.00
16.	Sai Leelamrit (Marathi)	Rs. 5.00
17.	do (Hindi)	Rs. 5.50
18.	Sai Baba in Pictures	Rs. 2.00
19.	Shri Sai Baba Awatarkarya (A. Y. Dhond)	Rs. 3.00
20.	Shirdi Darshan (Album of 66 photos)	Rs. 4.50
21.	Mulanche Sai Baba (Marathi)	Rs. 1.25
22.	Children's Sai Baba (Gujarati)	Rs. 1.00
23.	do do (English)	Rs. 1.50
24.	do do (Telugu)	Rs. 1.50
25.	do do (Hindi)	Rs. 0.75
26.	Sai Keertanmala (Marathi)	Rs. 1.25
27.	Sai The Superman by Sai Sharananand	Rs. 3.25
28.	Guide to Shirdi (English)	Rs. 1.00
29.	The Great Saint Shri Sai Baba (Marathi)	Rs. 0.50
30.	do do (English)	Rs. 0.50
31.	Shri Sai Baba by Mani Sahukar English)	Rs. 3.50

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

2. Sai Niketan, 804-B, Dr. Ambedkar Rd,
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