

# SHRI SAI LEELA



DIWALI NUMBER

NOVEMBER 1976

60 PAISE

# SHRI SAI LEELA

NOVEMBER 1976 - DIWALI NUMBER

## CONTENTS

		Page
1. Editorial	Minds of the Great	2
2. The Science of Religion	Swami Chinmayananda	7
3. Shri Gurucharitra	Shri S. N. Huddar	13
4. Saint Gadgemaharaj	Dr. S. D. Parchure	19
5. Shri Sai Baba	Bakht N. Moolchandani	24
6. Questions and Answers	Shri B. K. Dube	25
	Shri R. Pattabi Ram	26
7. Sai as Midwife?	Shri Ramachandran	28
8. The Riddle	L. Suryanarayan Sharma	30
9. माँ तेरे लिये	राधाकृष्ण गुप्ता (चेतन)	३१
१०. साई मेरा साथी	प्रा. गुंडेराव पटवारी	३२
11. Our Soul and Mind	Dr. Anil Jayaswal	34
12. Shri Sai Mandir at Forjett Street		36
13. Guru Nanak's Teachings	Prof. Vaman H. Pandit	38
14. List of Donors		43



WE WISH ALL OUR READERS, CONTRIBUTORS,  
ADVERTISERS, WELL-WISHERS AND ALL  
SAI DEVOTEES A HAPPY DIWALI AND A  
PROSPEROUS NEW YEAR.

# SHRI SAI LEELA

( Official Organ of Shirdi Sansthan )



---

VOLUME 55

NOVEMBER 1976

No. 8

---

## Do not be Disheartened!

Does sin pursue you? Be not disheartened! In sin, too, is the Sinless One. The Lord pursues you ; and when the glamour of evil will go, you will know that, wading through sin, your spiritual strength has grown greater and your spiritual vision is keener than before!

---

Editor :

**Shri K. S. PATHAK**

Receiver, Shirdi Sansthan of Shri Sai Baba

Executive Editors:

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

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

Annual Subscription Rs. 6.00

Single Copy Rs. 0.60

Office :

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

**Dadar Bombay 400 014**

**Tel. : 443361**

## EDITORIAL

### Minds of the Great

What is the distinguishing mark of a great person? How can we differentiate between the ordinary people and great personalities? If we look at both of them, we will apparently find no difference between them. Like ordinary people, the great people also appear to have only two eyes and not more. Of course, if we want to speak figuratively, we may say that only the great personalities have the active inner eye, which perceives the good within themselves, which the other ordinary people are not able to see; but apart from this apparent imaginary difference, we cannot ordinarily find any physical difference between the ordinary people and the great personalities; but still they are called great people. It is because of their great minds that people become great and are known to be great people.

The next question that arises is, what are the special features of the minds of the great? In the drama known as Uttarrama-charita the poet has described the minds of the great as follows:-

वज्रादपि कशेरुणि मृदूनि कुमुदापि ।  
लोकोत्तराणा चतंसि का हि विज्ञानुमर्हति ॥

Bhavbhuti, the author of the above drama, says, "Who can know the minds of the great, which are harder than the Vajra and which are more soft than the flower?"

Vajra is the missile of god Indra. It is supposed to be very strong and hard because it was with this missile that Indra clipped off the wings of the mountains, who were formerly moving from place to place and causing nuisance to the people on the earth. Vajra was therefore a standard of hardness and in order to show the hardness of the minds of the great, the poet says that they are even harder than Vajra.

The poet has also compared the minds of the great with a flower. Just as he has taken the Vajra as a standard for hardness, similarly he has taken the flower as the standard of softness. The flowers are no doubt very tender. When they are plucked, they fade in no time. They can be crushed very easily. The heat is not their only enemy; but even the cold affects them adversely. One Sanskrit shloka says:-

पादपानां भयं वातः पद्मानां शिशिरो भयम् ।

There is danger to the trees from (stormy) wind. Similarly, there is danger to the lotus flowers, from the cold. The tenderness of the flowers is thus their special quality; but the poet says that the minds of the great are even more tender than the flowers! Though thus it appears to be paradoxical, the minds of the great are harder than the Vajra and softer than the flowers!

There are various facts of the character and minds of the great. One more trait of their mind has been described in another shloka as follows:

अयं निजः परो वेति गणना लघुचेतसाम् ।  
उदारचरितानां तु वसुधैव कुटुम्बकम् ॥

“This is my man and this is a stranger, these are the considerations of the narrow-minded people. Those who have got a very liberal mind, consider the whole world as their family.” This is the meaning of the above shloka. The terminology that we have used so far is, ‘the minds of the great’, while in the above shloka the poet has called those people as ‘liberal minded people’. Of course, for all practical purposes liberal-minded people, who consider the whole world as their family are also people with great minds and they also stand in line with the people having great minds.

If we look to the world history so far, we see that we have not yet crossed the border of national patriotism. The leaders and dictators of all nations are fostering the love for their own

country among the citizens of their country. They are always appealing to them for sacrificing everything for the uplift of their own country. This has no doubt resulted in producing patriotism for their mother country among the masses; but at the same time it has also resulted in generating a feeling of no concern about their neighbouring countries, if not a feeling of despise or hatred for them. Under such circumstances, it is mighty difficult to get people, who will think about other countries as their own and will consider the whole world as their family, as explained in the shloka quoted above.

In spite of the extreme stress laid on nationalism by the political leaders, the great thinkers and philosophers of the world have considered the pros and cons of the wars between different countries of the world and the general unrest in the world. As a solution to end all the economic and political woes of the world, they have made a proposal of a world state. Though the idea of a world state is very attractive and an apparent solution to end all the tensions in the world, it has so far remained only an Utopian idea; but it may be recalled that this same idea is embodied in the saying "वसुधैव कुटुम्बकम्".

Our late Prime Minister, Pandit Jawaharlal Nehru, was a person having a broad outlook and liberal views. He spoke about non-alliance and neutrality of nations whenever possible and preached about international peace throughout his life. He was a great figure in the international field and his ideas to establish lasting world peace were received with great concern in all the international conferences, that he attended during his life time; but due to the difference in theory and practice all his thoughts and preachings melted away, as he could not establish a lasting peace even with his immediate neighbours viz. China and Pakistan. When Chou En Lia, the Prime Minister of China, came to India, Panditji gave the slogan of "Hindi Chini Bhai Bhai"; but this myth was very soon exploded when China stabbed India in the back by launching an attack on our country from the North-East.

The further history, how Panditji took a great shock because of this incident and almost broke completely when he saw the defeat of his own principles before his very eyes in his own life time, is known to everybody and need not be traced here. What we have to bear in mind is that the great minds or master minds with broad outlook are very rare in the international field and in the present day politics when the national pride has reached its zenith, it is difficult to generate such minds any more.

Because Panditji was an international figure, he voiced forth his ideas in public speeches in the international field; but though he was somewhat influenced by the western ideas, he was mainly a product of the India culture. Dnyaneshwar, who was an advocate of the local languages, has wrote "हे विश्वचि माझे घर" meaning that this whole world is my home. This may appear to be an expression of the Sanskrit saying "वसुधैव कुटुंबकम्" in Marathi; but he was a saint having a great mind and his behaviour during the short span of his life, shows his humbleness and liberal mindedness. It will thus be seen that the ideas of the world state existed in India in the past ages and that inheritance was placed before the world by Panditji in a presentable form.

If we look to the life and behaviour of Shri Sai Baba, we feel that this principle of considering the whole world as his family, embodied in our Sanskrit and Prakrit literature was mastered completely by him. He was sitting in the Masjid, but was maintaining an everlasting fire. He was bringing together all the Hindus during their festivals. He had combined in him the Hindu, Muslim and Parsee faith and tried to bring them all together. His command over the Qoran and the Sanskrit scriptures is well-known and because of that he could establish real secularism in Shirdi in his own lifetime. We, the Sai devotees, will be celebrating the Diwali festival this year as we do it every year. In the villages, this festival was being celebrated by all the people irrespective of their caste and creed. The people of the so called

upper classes, used to cook the sweet dishes and entertain all others with them. Even the religion was not a bar. The people of other religions also would be called for the feast and entertained as other neighbours; but of late some political leaders made the people specially conscious of their caste and creed with the ultimate aim of stabilizing their leadership and this has disrupted the tranquility of the village life. The city life is not so interdependent as that in the village and therefore a general tendency to remain aloof from the neighbours is also growing enormously in the cities. Of course, the people in the cities are getting rather over-conscious of their privacy and they do not like to be disturbed by anybody. All these circumstances have resulted in disrupting our social and political field; but this should not dishearten the Sai devotees. They will always get enough inspiration from the life and teachings of Shri Sai Baba. Though Shri Sai Baba wanted all people to obtain Mukti (relief from the eternal cycle of birth and death) and though for that purpose he wanted that all should serve god and remember him, still he did not want his devotees to renounce the worldly life. He wanted them to live this life quite happily, so that all their desires get fulfilled and they become free from desires. He was himself joining the people in all the religious and social festivals; but was never distinguishing between persons and persons. We, the Sai devotees should therefore bring into practice the teachings of Shri Sai Baba by celebrating this Diwali along with all our friends of different castes and creeds and thus try to cultivate the principle of considering the whole world as one's own family. The minds of the great personalities, like Shri Sai Baba, have various facets and we, his followers have to try to imbibe in us slowly and slowly the traits of that master mind. Though the end of the world feuds is still far out of site, still the beginning has to be made, sometime or the other and as the beginning of all big things is usually small, celebration of Diwali in the above manner by the Sai devotees may prove to be the beginning of some international fraternity, as the Sai devotees of many castes and creeds are spread all over the world. ★



# THE SCIENCE OF RELIGION

By Swami Chinmayananda

## Meet the VI Chapter

In this chapter, the ideas are unhurried and leisurely, and are slowly infused into our understanding. Here we see in the Geeta Acharya, His infinite love and tender affection for His students. In this, the sixth chapter of the Bhagawat Geeta, Krishna, the philosopher, shows great sympathy for our inherent intellectual weaknesses, and He very sympathetically discloses the essential secrets of the Path of Meditation.

The earlier five chapters had already explained the need for, and the urgency in living a life of selfless dedication to the Lord, and spending our time and energy in fulfilling our duties towards others in the immediate community and the world around us. By thus striving in an attitude of pure love for all, and deep devotion to the Creator, our **vasanas** get exhausted. When the **vaśanas** are eliminated, the mind becomes quiet, as the flood of agitations in it dries up. With such a quietened, pacified, hushed mind, we must practise contemplation and deeper meditations upon the nature of the Self. This "Art of Meditation" is the theme of the sixth chapter of the Bhagawat Geeta.

The chapter opens with a definition of a man of "true renunciation" (sanyaasee) and a "true practitioner of spiritual life" (yogee). The ochre robe and the shaven head cannot make a Sannyasi, nor can the display of some supernatural powers declare the real worth of a Yogi.

Says Krishna, (VI-1) **"He who performs his obligatory duties without anxiety to enjoy their fruits, he is a Sannyasi and a Yogi --- not he who has no alter nor he who is without**

**action"**. By merely renouncing one's duties, both sacred (*agnih*) and secular (*kriyah*), he can become Niragnih and Akriyah but not a Sannyasi or a Yogi. One who performs his spiritual and material duties without any anxiety to enjoy their fruits (*anaasritah karmaphalam*), he alone is a true Sannyasi and a Yogi. So long as there are expectations to enjoy the fruits of an action, it is a clear indication of the presence of **vasanas** deep within; hence the desires. This sense of "enjoyment" must end through dedicated selfless actions (*karmayoga*). Then alone can one be considered as a "renouncer" (*sanyaasee*) and as one "steadfast-in-mind" (*yogee*).

What then is the difference between the renunciation of sense - object (*sanyaasa*) and fixing the mind steadily upon the Ideal (*yoga*)? Krishna declares, (VI-2) **"Know, that renunciation-of-fruit itself is devotion-to-action, O Pandava, --- for none can have devotion-to-action without renouncing Sankalpa"**. It was during the decadance of Hinduism that these terms got misinterpreted. Sannyasa and Karma-Yoga are both one and the same, as each intensifies the other. "Renunciation of ego" (*sannyasa*), makes an individual a better Yogi, and, in "selfless work" (*Yoga*) when he renounces his desire for fruits, he pulls down the super-structure of his ego. True Karma-Yoga cannot be in one who has not renounced the play of his **sankalpa - game**.

**Sankalpa** is a very pregnant term used in Hindu psychology. The human mind fancies possibilities of further happiness, and thereafter it tenaciously holds on to its dream and strives with exhausting efforts and panting struggles to accomplish that dream. This preoccupation of the mind is called its **sankalpa - game**. So long as such desire-prompted and **vasana - goaded** fancies invade the mind, it can never in quietude work with steady dedication to the Ideal. One who has not given up **sankalpa** cannot be a truly dedicated worker (*na hi asamnyastasankalpo yogee bhavati kascana*). One who makes plans and grows restless in his anxiety to enjoy the fruits of his actions, can never be a truly dedicated

worker (Karmayogee). Thus, to be a Yogi is to be a Sannyasi: to renounce desire is to destroy the ego : to conquer the sense-of-enjoyership is to vanquish the sense-of-doership.

The two paths --- the Path of Renunciation and the Path of Action --- are a balanced equation. Krishna even hints that they are complementary to each other --- the one is not possible without the other --- they enhance each other by their mutual potencies.

To be shy of work is not to lead a spiritual life. Work undertaken in an attitude of offering unto the Creator is itself one of the most effective and powerful spiritual exercises (*sadhana*). Social service, political work, selfless creative works in art and literature, research work in science and technology --- why, even our mundane day-to-day activities --- when properly performed in a spirit of dedication --- can be transmuted into a day-long spiritual programme. Such seekers grow inwardly and reach the higher levels in Sannyasa --- in exercising the ego-devil from themselves.

If thus Yoga --- as the selfless dedicated performance of our duties --- can bring about the end of the sense-of-individuality (ego), and give us the experience of the ultimate Reality, why do Masters insist upon "Meditation"? Where does meditation, as a process of quietening the mind and silencing it, come into the scheme of self-perfection?

This is the main topic to be elaborated upon, in this discourse. One of the special beauties that make the Bhagawat Geeta so unique is the clear and vivid exposition of the Art of Meditation in this chapter. Nowhere else in the world's religious literature do we find such an exhaustive treatment of the technique of meditation. Even in the Upanishads we do not find so many details packed together, in a single discourse. All these different ideas lie scattered in the garden of our scriptures --- Vyasa has collected them all and Krishna has strung them together into a garland of beauty and eloquence

## Concentration

Meditation is the art of contemplating a single theme with the entire mind to the exclusion of all other distracting, dissimilar thoughts. The mind, left to itself, has a natural tendency to wander and roam about among the tumbling haphazard topics thrown up from the garbage-can of the subconscious. To regulate its aimless wanderings and to converge all the rays of the mind to a single given topic of contemplation needs a special strength of the mind, called "concentration". Without concentration, the mind has no strength, no efficiency.

Just as the warm rays of the tropical sun, when focussed through a lens can become powerful enough to burn or ignite things, so too, when the mind's rays are converged at a given focus-of-thought, the mental efficiency increases. Concentrated thinking alone is creative, capable of producing results. A wandering mind is only capable of wool-gathering.

Concentrated thinking is the very nature of the mind. But the mind is disturbed by the subconscious currents of inhibition, repressions and suppressions. So long as these surface, the mind becomes inefficient and incompetent. To exhaust these filthy and unhealthy impressions stored away in the subconscious, is the secret of bringing the conscious mind to its fullest efficiency of performance.

What then is the contribution of meditation in the evolution of the seeker - - - in the pilgrimage of the **sadhak** on the path of spiritual self-discovery? Sri Krishna answers, (VI-3) "**The seeker who wants to mount the steed of Yoga, dedicated work is the means; having mounted it, quiescence is the means**". To develop concentration, Karma Yoga is the means; but having developed it, it must be employed for deeper contemplations upon the Self. For this, quietude is necessary. This practice of quiescence (sama) is "meditation".

Krishna conceives the path of self-development in two distinct stages --- first, through selfless service to the community, we conquer the sense of "enjoyership" (bhoktruty bhaava) and thereby discover a wealth of concentration-power roaring into our mind. The mind madly wanders here and there, only under the whip of "desires", and when the "desire to enjoy" gets eliminated, the mind becomes steady in its applications and this is called its power to concentrate.

When through right-karma one has thus developed a mind rich in concentration, our anxiety should then be to quieten it (samah), so that it is not distracted from its continuous contemplation upon the nature of the Self.

Krishna here uses a metaphor --- mounting the horse --- a familiar picture to men of battle of those days, and so it must have been very revealing to Arjuna, the warrior. "He who wants to mount the steed-of-Yoga" (aarurukshormuneryogam) to him "selfless-work is most helpful" (karma kaaranamucyate). But "having mounted the steed-of-Yoga" (yogaaroodasya tasaiva), "to him quiescence is the means" (samah kaaranamucyate) to reach the highest. To develop concentration, the causes that distract the mind must be removed. When we analyse carefully, it can be seen that the sources for all mental agitations are (1) the ego and (2) ego-centric desires. These two are eliminated in selfless dedicated work. Thus Yoga is the means for those who are seeking to develop the faculty of concentration in their minds.

Having developed a certain amount of concentration (yogaa-roodasya), the spiritual seeker must strive to bring more and more quietude within his heart. This attempt to generate quiescence within is called **Sama**. The Vedantic term **sama** has been defined as the "restraining of the mind from its wanderings into remembered fields of sense-pleasure".

How can one know for certain that one has sufficiently acquired the power-of-concentration, that one has "mounted the steed-of-Yoga"? Lord Krishna explains, (VI-4) "One is said to

have attained concentration when one has no attachment either to sense-objects or to actions, and when one has renounced all sankalpas " The state of perfect concentration is achieved --- the state of Yoga-roodha is gained --- only when all the causes for mental disturbances are removed. The main sources for disturbances are three --- (1) our clinging attachments to sense-objects, (2) our anxiety for our worldly work and (3) our ability to imagine possibilities for future enjoyments --- the power of sankalpa.

Krishna here vividly explains that one who has given up his all attachments to sense-objects and to actions (yadaa hi na indriyaartheshu na karmasu anushajjate), and one whose mind has stopped wandering (sarvasankalpasanyaasee), is considered as fully established in Yoga (yogaaroodastadocyate).

A successful meditator must have a well-developed power of concentration. The faculty of concentration in every human mind gets disturbed and so becomes ineffectual, for, the mind gets distracted : (1) with our clinging attachments to sense-objects, (2) with our anxiety to our worldly work and (3) with our uncontrolled and wild imaginations and fancies. When these causes are removed, the mind manifests its own natural, healthy powers of concentration. Such a powerfully charged mind alone can succeed --- even in the material cut-throat competition of life. All successful young men of commerce or politics, of art or science, of all professions or of any great undertaking have a reservoir of these powers of concentration --- and hence their success in their chosen fields of endeavour. Anyone can discover this faculty of concentration in himself and bless his own life.

Only after discovering and developing the power of concentration can one hope to enter the seat of meditation. To sit with a wandering mind, dancing from object to object, is to drown in worldly joys and sorrows. Such a personality will fail to gain the bliss of meditation. Meditation is meant only for those who have developed concentration. ★

( Courtesy : Geeta Office Powai )

# SHRI GURUCHARITRA

By :- **Shri S. N. Huddar**

(Continued from October 1976 issue)

## CHAPTER 43

### Tantuk's Shri Shailya Yatra on Maha Shivratri

Tantuk, a weaver, was one of Shri Guru's devotees. He served Shri Guru devotedly. He did his profession till afternoon, then bathed and swept the courtyard of Shri Guru's Math. Maha Shivratri was approaching. His parents and other relations started for Shri Shailya, and asked Tantuk to come with them. Tantuk said, 'My Shri Shailya is here' and he lived alone at home.

Shri Guru asked him 'Why did you not go for yatra?'

He replied, 'My yatra is at your feet.'

On the Maha Shivaratri day Shri Guru went to Sangam for bath. Tantuk observed fast and he also went to the Sangam and bowed to Shri Guru.

Shri Guru said 'All your relatives went for yatra. You only remained Behind. Do you want to see Shri Shailya? Follow me, I shall show you. Shut your eyes and hold my Sandals firmly.' 'Saying so, he took him to Shri Shailya within a moment. Shri Guru asked him to open his eyes. Tantuk saw Shri Giri before him. Shri Guru told Tantuk to do Kshour, bathe and see the Malleshwar. He went to the river where he met his parents and relatives. They asked him, 'Why did you not come with us but came stealthily.' He said, 'I came just now with Shri Guru.' Some people did not believe in his words.

Doing Kshour and taking 'bel' and flowers he went to the temple. While worshipping, he saw Shri Guru sitting on the

Linga. He offered puja with devotion and came back to Shri Guru who asked him, 'Will you stay or come with me?'

Tantuk said, 'I saw a wonder today. While worshipping Shri Shankar, I saw you in the place. When you are there why people come so far? Kindly explain this to me.'

Shri Guru said, 'God is all over. But significance of the place is there. The greatness of this place is narrated in the Skand Purana. Formerly Vimarshan was a king of the Kirat desh. He had won all the kings. He was adulterer, and ate meat. Still he worshipped Shiva devotedly. His wife Kumudwati was pious and devoted. She once asked the king, 'You are adulterer and eat meat. Yet how are you devoted to God?'

The king said, 'I shall tell you an account of my previous birth. I was a dog in Pampa city. On the Shivaratri day all were worshipping Shri Shiva in the temple. I went there hoping to get something to eat. The people began to drive me out of the temple and beat me with sticks and stones. I ran round the temple and entered into a drain. I saw the worship of Shiva, that was being performed there but due to the thrashing given to me by the people, I died in front of the temple. Due to that meritorius deed, I became a king in this life, but the nature of dog of eating anything has not left me.'

The queen asked, 'You narrated your previous life. Please tell me of my previous life.'

The King said, 'You were a Kapoti (Bird). You were flying with a piece of flesh in your mouth. A kite saw this and it attacked you, You ran in the forest at Giri and began to take rounds at the Shiva temple. The kite followed you all along. Ultimately you got tired, you sat at the top of the temple and the kite attacked you and took away the flesh that you had. You too died instantly. Due to the merit of the rounds of the Shiva temple, you became my queen in this life.'



The queen further asked, 'What will be our future life? The king said, 'I shall be the king of the Sindhu desh and you will be born in the Srinjaya desh and you shall again be my queen. Later I shall be the king of Sourashtra and you shall be born in Kaling and shall be my queen. In the fourth birth I shall be the king of Gandhar and you will be born in Magadh and shall be my queen. In the fifth, I shall be the king of Awanti and you will be born in Dasharha and shall be my wife. Next I shall be the king of Anart and you being a daughter of Yayati, you will marry me. Seventh time I shall be the king of Pandya and 'Padvarma' will be my name. You being the Vidarbha princess 'Vasumati' shall marry me in a Swayamvara. After performing many sacrifices, I shall accept Sanyasa and study Brahmavidya at Agastimooni's Ashram and in the end I shall go to the heaven with you.'

Such is the greatness of the worship of Shri Shailya. 'Shri Guru then said, 'There is Kalleshwar in Ganagapur. Thinking him as Mallikarjuna worship Him. 'Tantuk said, 'When I saw myself at the place of Mallikarjuna, why should I worship other shrines?'

Hearing this Shri Guru smiled and asked Tantuk to shut his eyes and hold his padukas (sandals) firmly and instantly both returned to Ganagapur. Shri Guru sent Tantuk in the town to call his disciples.

Seeing Tantuk in clean shave, people wondered and asked him why he had shaved. Tantuk said, 'I had been to Shri Shailya. Here is the bukka and prasad.' All laughed and said, 'We saw you here in the morning. How can you go to and return from Shri Shailya so soon?' He said, 'I had been there with Shri Guru and have just returned. Shri Guru is at the Sangam and he has asked me to call you.'

Hearing this all were astonished. They went to the sangam and praised Shri Guru. The persons, who had been to Shri Shailya, returned in a fortnight. They also wondered to know this episode.

## CHAPTER 44

## Nandi Brahmin relieved of Leprosy : He became a Poet

Nandi was a Brahmin suffering from Leprosy. He worshipped Tuljapur Bhavani for 3 years. He observed fast. He stayed near Bhuvaneshwari at Bhilavadi for 7 months and worshipped the deity devotedly. He was told in a dream to go to Shri Guru at Ganagapur and that he would then be relieved of the disease.

Nandi said, 'You are Goddess yourself, how do you ask me to go to a human being. I shall be here, nomatter if I have to lose my life.'

The pujari also had similar dream. He and some others told Nandi, 'Do not trouble the Goddess hereafter and if you do not mind, we shall not allow you to enter this mandir.'

Being helpless he came to Ganagapur and went to the Math and bowed to Shri Guru. Shri Guru asked him 'Leaving the Goddess, why did you come to a human being? When you doubt, how can you be relieved of the disease?'

Realising that Shri Guru knew what was in his mind, he said, 'I am a dullard. Kindly forgive me. I have come for your shelter. Kindly protect me. I am very much harrassed due to this disease. My wife also left me and went to her parents. Chandla Devi has sent me to you. Kindly do not drive me away.'

Shri Guru asked Somnath to take Nandi to the Sangam and said, "Let him bathe at the Shatkul and have rounds of the Ashwattha. Give him new clothes, throwing away his old ones and then bring him here for meals."

As advised by Shri Guru, Somnath took Nandi to the Sangam for bath. After bath his body became free from leprosy. After taking rounds of the Ashwattha, Somnath brought him

back to the Math. Nandi bowed to Shri Guru and began to pray Him.

Shri Guru asked him, 'See if all your body has been free from the disease. He looked to his body and found that some patches had remained on his thigh. Being afraid he asked 'After having your blessings why these patches should be here?'

Shri Guru said, 'You came with a suspicion that what a man could do and so a little disease is there. You should stay here praying God, the little disease that is there will also be wiped off soon.'

Nandi said, 'I am illiterate. How can I compose poems of praise?'

Shri Guru asked him to draw out his tongue. When he did so, Shri Guru put little bhasma on the tip of his tongue.

Instantly he became wise. He bowed to Shri Guru and began to compose poems in praise of Shri Guru. The summary of those poems is as follows :-

'I was sinking in the wordly ocean, being deluded by the affection for my family members. I was roaming through different species as swedaj, Andaj, Udbhija and Jaraj i. e. animal life. Human life is the best of all. I had no knowledge in the Shudra birth. The birth of a Brahmin is the best amongst the human beings. But if a Brahmin is also a dullard, how can he have knowledge of Shri Guru?

The blood of the mother and the semen of the father unite and a fetus comes into existence as a bubble. After 15 days it becomes liquid. Within a month a small solid fetus is formed. In the second month the head and the limbs take shape. When the five great elements i. e. the earth, the water, the luster, the wind and the sky unite, the soul enters the fetus. In the fifth month the skin and the hair are formed. In the sixth month the

fetus starts respiration. In the seventh month, the ear, the tongue, the brain and the marrow become solid. In this way I was growing in the mother's uterus. The mother would eat hot, salt, sour, pungent and acidic articles, due to which I was greatly troubled.

I then took birth. My span of life was fixed. Half of the time i. e. the nights were spent in sleep in vain. The remaining half is divided in three stages, childhood, youth and old age. In the childhood, I had to suffer much. I wept due to pain in the stomach, but my mother thought that I was hungry and took me to her breast. And when I was hungry, she thought I was ailing and gave me bitter medicines. At times due to scorpion bite, in the cradle I would cry. She would then sing lullabies and move the cradle to and fro and tried to lure me to sleep or she would think that I am affected by some spirit and so she tried Mantra - Tantra and tied a black string on my wrist. My mother would take pungent and sour articles and I had to suffer from diarrhoea, cough etc.

In the youth, I was influenced by passion. I disregarded the parents and the guru and always thought about the female-sex. Due to vanity, I despised sadhus, saints and old persons. How could have I adored Shri Guru during this period?

In the old age I was affected by cough, gases and other troubles. My hair became white while taking care of my family and children. I lost my teeth, I could not hear well and see properly. Even in this state I did not serve Shri Guru. You are the protector and liberator of the universe. Please liberate me.'

Illiterate Nandi composed such poems. All wondered to see his feat. Nandi further said, 'Vedas say that the feet of Shri Guru are holy (चरणं पवित्रं विततं पुण्यं) there is no other way than the feet of Shri Guru, to be free from the worldly sea. By the favour of Shri Guru, all my sins are wiped off. Shri Guru Narsimha Saraswati is like Kamdhenu. So people should adore him and get liberated.

Nandi was later called 'Kavishwar' due to his poetry. The patches of leprosy on his thigh also disappeared in course of time. Nandi greatly rejoiced at the cure. He began to serve Shri Guru with more devotion.

(to be continued)

## SAINT GADGEMAHARAJ

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

(Continued from October 1976 issue)

Dhebuji was thus passing his days of boyhood. Because of the successful management of the Bhajan Saptaha, he became the indisputable leader of the village boys. Playing of the pranks is a natural tendency of the boys. Dhebuji also was no exception to this rule. He therefore once played a practical joke on the villagers.

At that time, one famous burglar, Bawara by name, was looting people in Berar. All the villagers were terribly afraid of him. He used to come to the village beating the drums and sounding the bugles. On dark nights he would come with torches. Bawara would earmark a particular house in a village. After this was done, the inmates of that house could only wait for him on that night after collecting together all the gold and other costly things in the house, duly packed. Bawara would then come in the dead of the night in his usual way with music and torches and after ascertaining that there was no foul play and that every thing in the house was duly surrendered, he would go away carrying the packages with him without creating much trouble. If on the other hand wherever he would meet the slightest opposition, he would see that the house was completely razed to the ground or burnt and reduced to ashes.

Every few days, some news or the other of the burglary of Bawara would be received. One day news would come that Bawara looted a house at Belore. After a few days people were being heard talking about the burglary of Bawara on the house of a landlord of Chandur. A few days later, it would be heard

that one leading merchant of Murtizapur refused to give money to Bawara and he therefore cut his nose.



The above legends about the burglar, once suggested a nice idea to Dhebuji. He was the leader, of all the village boys and they were always ready to carry out all his wishes. One day after all the boys returned home in the evening along with their cattle, they started acting according to the plans that were hatched

by them during the noon. After the children, in all the houses, had their evening dinner, they one by one got out of their houses under the pretext of joining a Bhajan programme in the temple. They collected the oil from the lamp in the Maruti temple. One boy brought from his house some old and tattered rags. Old and broken tins from the houses were carried away by a few boys. With all these preparations, the boys gathered in the grove outside the village. They cut some branches of the trees and tied to them the pieces of cloth brought with them. The oil brought from the Maruti temple ultimately helped them to get the torches ready.

The preparations of the campaign of the faked Bawara were thus ready and at about the midnight, the torches started burning and the broken tins started sounding. This resembled the approach of the famous burglar Bawara and all the adults in the village got terrified to a great extent. The villagers did not know what to do. Bawara was a terror and he would loot whatever he wanted. He was merciless and he would not mind killing anybody, if he was not given what he wanted. Some villagers with weak minds became senseless, some could not utter a word through fear, a few, that were a little bold, were just looking in the direction of the burglars, who were approaching the village and could hear the sound of the drums and the bugles. Against the background of the darkness of the night, the scene was quite imposing. Bawara was usually coming with previous intimation. So it was suspected by some people that this may not be the approach of Bawara's gang; but on a second thought, they thought that he might have changed his modus operandi. They also therefore thought that Bawara was really attacking their village. As the village boys had just to poke a fun, the campaign of Bawara very soon melted away. The torches were put off and all the boys returned to their houses, late in the night, pretending that they were returning after performing a bhajan.

After Dhebuji became Gadgemaharaj, he had almost no time for gossiping. He had decided to improve the whole society and

for that purpose he had decided to undertake certain programme. He had decided to carry out certain works and also to create awakening among the masses by performing Keertans. In this busy programme, he hardly had any spare time. He himself always remained busy and kept all the persons around him fully busy in something or the other; but at times when he was in light mood, he was in the habit of narrating certain anecdotes from his early life. This incident about Bawara used to be told by him with special zeal and interest. He used to laugh aloud freely, while telling this account; but would add seriously, "It was really god's grace that nobody recognised us on that night, otherwise the villagers would have murdered us for playing that joke on them."

Coming back to Dhebu's early life, we see that neatness was as if imbibed in his blood. He was quite neat and clean from his childhood. When he came to Dapuri along with his mother after his father's death, he was just a young lad. His maternal uncle was a kind hearted person and he never gave differential treatment to Dhebu. It was because of this homely atmosphere and good treatment that Dhebu looked upon the cattle and the whole property of his uncle with keen interest. He used to look after the cattle as if they were his own. He used to keep them quite clean and fed them properly. His uncle's cattle would therefore appear to be different from the other cattle of the village.

His way of working in the fields of his uncle was similarly peculiar. He spared no pains while working in the field. He would not allow weeds or grass to grow in the field. The fields of other villagers round about his uncle's fields, used to be infested with rank vegetation, grass and weeds. While because of Dhebu, his uncle's fields would appear to be different from those of his neighbours. The bunds of fields of Dhebu's uncle would always be properly constructed and the ploughing and other operations of the agriculture used to be performed by Dhebu



quite in time. It was therefore no wonder that the yield from his fields always used to be good.

Early marriage was a very common custom among the Hindus in the nineteenth century. The cities were somewhat advanced; but the villages were clinging too fast to the ancient customs. Hence when Dhebu became fourteen years of age, his mother started worrying about his marriage; but who would take the lead? Ultimately his mother broke open the subject to her brother. Shri Chandrabhanji therefore started negotiations for Dhebu's marriage; but he met with disappointment at several places. Dhebu was a well-built and a fair looking chap. He also knew most of the jobs connected with agriculture. He was almost managing the whole work by himself; but this was not enough. The would be fathers-in-law were after money or landed property. They were always enquiring about the estate of Dhebu and would come to know that he had no property or money. They then used to refuse the proposal of the marriage. Ultimately one Dhanaji Parit, a resident of Kamalpur, agreed to give his daughter in marriage to Dhebu. At the age of sixteen in 1892 (A. D.) Dhebu was married. Kuntabai was the name of his wife. After the marriage when Kuntabai came to know that Dhebuji had no landed property or money and that he was passing his days on the charity of his uncle, she got very much disheartened and annoyed; but the ladies, in those days, had hardly any voice which could be heard. Though Kuntabai thus got annoyed in the beginning, she had to be reconciled and she ultimately started doing the household duties in Dhebuji's house without any complaint.

The money lenders in the villages of those days were quite merciless. They were always seeking opportunities to catch poor farmers in tight corners. After that they would fabricate false accounts and swallow the small piece of land that the farmer would have. Dhebuji had a very bitter experience from the money lender of his village and because of that, later on when he was known as Gadgemaharaj, he always used to refer to the unscrupu-

lous ways of the savakars (money lenders) and used to advise people, "If you have nothing to eat, take lunch only once in a day or starve fully. Our country is a hot country. We require very few clothes. If you have no money, remain without clothes and move about like that. Do not spend money for the marriage ceremony or the celebration of birthdays; but see that you never approach a savkar for loan; because remember once a loanee is always loanee and the first loan is the sure first step towards the loss of your property."

(to be continued)

## SHRI SAI BABA

We salute you, the Master of miracle,  
Who by your sheer will  
Can remove our sorrow and agony!  
And fill our heart with joy and glee!

You're so sweet and kind,  
The like of Whom we'll ne'er find  
On this earth,  
Giving us joy and mirth!

You're full of charm and magic,  
Who can cure the sick,  
And grant us any boon,  
However difficult, so soon!

We kiss Your lotus feet  
For You're our safe retreat  
In this world of woe and worry;  
Verily, You're God, behold and see!

**Bakht N. Moolchandani**

13, Lilian Apartments, 73, Dr. Ambedkar Rd., Khar, Bombay-400052

## QUESTIONS & ANSWERS

[Our readers are requested to refer to the two questions asked by Shri Pujari, which were published in the issue of this magazine for the month of November 1975 (P. 31). Replies of Shri Nandwani to those two questions were published at page 34 of the issue of this magazine for the month of March 1976. The replies given by Shri Dube are being published here. - Editor]

Q : 1 : The rubbing of coins by Shri Sai Baba and uttering the particular name of his devotees denote below-noted spiritual significance.

As is known "Jeeva" taking birth after birth has his collected "Papa-Punya" and sanskars connected with them. "Papa" can be wiped off only through sufferings in the human body. There is one other way in which a Samarth-Sidha Purush can with his will-power wipe them off. The means through which this is to be performed can be a substantial thing or action. With a view to wipe off the evil effects of previous wrong doings of his devotees and to make them deserving to receive his teachings and to react desirably in this very birth, Shri Sai Baba was rubbing the coins and uttering particular names.

Q : 2 : The possible reason may be that Shri Sai Baba wanted to put to an end, his own tied Karm-Bandhan (शेष कर्म) of previous birth, with Shri Baba and to get rid of that much liability, which might be a hindrance in the path towards realisation of God.

**Shri B. K. Dube**

District Small Savings Officer, At & P. O. : Hoshangabad (M. P.)

---

E-1/1 Boys Battallion  
ARDE Colony, Ganeshkhind, POONA-7

To The Editor, Shri Sai Leela.

Sir,

With reference to the issue of Shri Sai Leela 'Questions and Answers' Aug. 76, P. 39, Dr. LSR Krishna Sastri's Query, I humbly offer to give the following explanation to the queries raised.

**i) Shri Baba getting Angry.**

Baba's anger has to be viewed according to the circumstances. Baba, though an incarnation said, He was an obedient servant of God and HE showed the people the way how to behave satisfactorily and carry out the duties of their respective status (Varnas) in this life.

To understand such circumstances when he got angry for the benefit of his bhaktas, we will cite one example, though many such can be found in Sai Charitam. Baba anticipates the calamity that was to befall his devotees and rescued them from it. His devotee Shama was once bitten by a poisonous snake. In pain Shama ran to the masjid. When Baba saw him, HE began to scold and abuse. HE got enraged and said, 'Oh Vile Bhaturdya (priest), do not climb up. Bewara if you do so. Go, get away. Come down, Baba was red with wrath. Shama was greatly puzzled and disappointed. When Baba was normal and calm, Shama went to Him. Baba said, 'Don't be afraid, the merciful Fakir will save you. Believe in me and remain fearless and have no anxiety. Tatyapa Patil and Kakasaheb Dixit then explained to Shama that the orders of Baba in an angry tone were directed to the snake and to poison not to go up and circulate through Shama's Body. His words were most efficacious in saving the life of Shama (English Shri Sai Satcharita, by Gunaji - Ch. 23). Every incidence of Anger has to be studied with reference to the circumstance.

ii) **Baba - undressing in the midst of Bhaktas.**

Presumably the incident refers to the story of Sidik Falke referred to in Ch. 11 of Sai Satcharita. Because this individual was proud of his pilgrimage to Mecca and Madina, Baba ignored him for a long time and did not allow him to step into the Masjid. After much repentance Baba agreed to meet him near Barvi well. Only Shama was the third person there. Baba during their heated argument "lifted His Kafni up with His hands" and said, "Why do you brag and fancy yourself great and pose yourself as an old Haji? Do you read Qoran like this? You are proud of your pilgrimage to Mecca but you do not know ME". After this scolding, Haji became a sincere bhakta of BABA. Baba purchased a "few baskets of mangoes and gave him Rs. 55/- The Haji came thereafter regularly to the Masjid and became one of the Bhaktas whom Baba liked very much.

So Baba's ways of anger and action have to be viewed as per the special circumstances and the lesson in each case has a broader meaning to all Bhaktas. Sai Satcharita abounds in such stories.

Always in the service of Baba.

Yours sincerely

**R. Pattabi Ram**

Sai Das Mandal - POONA

---

## THIRD GATHERING AT SHIRDI

The Third Gathering of the contributors to Shri Sai Leela magazine is proposed to be held at Shirdi some time in the month of January 1977. Further details will be announced later. All interested should watch further announcement in this behalf. — Editor.

## SAI AS MIDWIFE ?

I am a railway employee. I came to know the greatness of Shri Sai Baba of Shirdi during the year 1950 and began developing my faith in Shri Sai Baba through the medium of Shri Sai Baba's Satcharitam written in the Tamil language. With the passage of time and regular reading of Sai Satcharitam, I came to have implicit faith in Sai Baba and His words, "Why do you fear when I am here," went deep in my heart and, felt that I can always look to Shri Sai Baba for protection.

During the ninth month of pregnancy of my wife, we received a telegram informing about the serious illness of my wife's mother and that our presence in the mother's house was necessary. After a hurried consultation with the doctor and with limited cash in hand we boarded the Madras mail from Bombay. This was the occasion that demanded my heartfelt prayers to Sai Baba for safety of my pregnant wife, with the fear in me about my unfavourable financial position in case of emergency while in travel. I firmly placed myself at the feet of Sai Baba for protection. My brother's son unexpectedly came to the railway station and handed over Rs. 100/- to me with a request to pay the amount to his father in Madras. The train moved and the next morning at 8 O'clock my wife developed delivery pain. The train halted at a way-side station (off the Schedule) for a short spell when a Fakir entered the compartment and took his seat. I asked the Fakir, if he could help my wife with medicines for safe delivery. Immediately, he took out three small packets of medicine, in powder form and gave 2 of them to my wife. One packet the Fakir himself administered to her, with instructions to take the other two, each, once in 2 hours and the Fakir left us at Sholapur station. My wife completed the two packet course, as instructed by the Fakir and she felt relieved of the pain. The train was heading towards Adoni station, when my wife entered the latrine

and gave birth to a male child with commendable ease. I was anxiously waiting outside the door of the latrine. The train stopped at Adoni. Suddenly a woman came to me and said that she is there to render help and that I need not worry. She took a knife from me and entered the latrine with another woman who was in her company. After attending to my wife, they came out and gave me all clear and safe signal. I gave Rs. five in return for the timely service rendered to my wife and they left. Although I was happily placed at that time I could not escape wondering the appearance of these women in the particular compartment in that critical stage of my wife. Their taking leave of us so abruptly was another matter to be pondered. I spared no time to appraise the Station Master of the situation who immediately arranged for her admission in the Central hospital at Adoni. The mother and child progressed well. The Lady doctor's pleasing manners and extra-ordinary interest in the welfare of my wife and baby gave me added pleasure in that strange place.

It is crystal clear in my mind that Sai Baba heard my humble prayers and accepted the entire burden, that I placed at His feet in my prayers. Rs. 100/- given to me through my brother's son, the appearance of the Fakir in the compartment from a way-side station, giving powder packets liquidating the pain of my wife and her smooth delivery, the woman who entered the latrine with a companion to render midwifery service to my wife and the motherly touch of the lady doctor in the hospital made me bow down my head to Shri Baba with devotion and I said to myself, Oh! My Lord, Sai Baba, Your leelas are wonderful. You take pleasure in going all-out in the service of Your bhaktas everywhere and in any form as required by circumstances.

Oh! My Lord, Sai Baba, You are 'sarva vyapee', (all pervading) You are supreme.

We prostrate before You our Lord - Shri Sai Baba. ★

Shri Ramchandran

8/392, Vasant Building, Matunga, Bombay 19

## THE RIDDLE

Baba ! Yogeswar ! Avatar of Dattatreya ! Mercy personified ! Ocean of love ! Where art thou ? Art thou real and permanent ? Truthful ? Omnipotent ? Speak to me Sai. Why art thou inflicting suffering on me thus ? Endless, innumerable, intriguing art these hardships ! Insurmountable Baba ! pity me. Shower thy grace on me. Have compassion on me. Bear I can't the rocks of difficulties thrown upon me by thee. Is this the way thou adopt towards those who surrender to thy feet ? Art thy leelas, miracles and wonderful acts only tales of past or mere romantic stories woven by thy sycophants and flatterers or Art thy power confined to the period thou lived in Shirdi ? Baba ! What about your eleven statements ? Are they not valid now ? Have thou forgotten thy words that thou stand by thy bhaktas for ever "Throw thy burdens on me, I will bear. It is my duty to protect him who surrenders to me and who takes shelter under me and who seeks my help". Thou said. Art thy promises unreal, unstable and unbelievable ? Baba, where is the truth of thy sayings, teachings and precepts ? Thou said thy bhakta will be released first from economic want and worry. Do thou knoweth ? I am ridiculed, mocked at for serving thee. Pained I am. As thou art in me thou knoweth my agony I surmise. Solve the present riddle imparting perfect answer and hapiness to me. Grant me comfortability, peace, solace, steadfastness in my devotion. I believed in thee, thou art my saviour, lord, guru, father and mother Baba ! Why art thou silent ? Am I not sincere and devoted to thee ? Why don't thou speak to me ? Why don't thou grant darshan to me Baba ? If there is shortcoming in me, tell me frankly and guide me properly. Let misery and troubles be ended, grant me happiness to adore thee more. All Avatars art in thee, thou art Siva and Vithal, Ram and Krishna. Turn my life as one of dedicated service to thee and to thy lotus feet. Dispel disappointments, discomfitures, doubts, conquer devils of senses Baba ! Believe me there is nothing that I have with me.



Everything is thee. It is my staunch and inner feeling that in me art thou only. Therefore thou art free to avail me in any way thou thinketh. When thou art in me, is this justice Baba to subject me to untold mental torture? Speak out Baba! Solve this problem, intolerable, it has become to me.

L. Suryanarayana Sarma, B. A.,  
Rajupet, MACHILIPATNAM

## माँ! तेरे लिये - माँ भगवती के प्रति

तेरे सिवाय मैं कुछ और न देखूँ  
माँ! तू सदा रहे मेरी आँखों में ॥ टेक ॥

खाना पीना, सोना उठना  
हँसना रोना, जीना मरना  
सब कुछ मेरा तेरे लिये माँ! तेरे लिये  
माँ! तू सदा रहे मेरी आँखों में ॥ १ ॥

रूप सलेना इन आँखों में  
श्वासोच्छ्वास इन सांसों में  
जीवन अर्पित तेरे लिये, माँ! तेरे लिये  
माँ! तू सदा रहे मेरी आँखों में ॥ २ ॥

गीतों में तेरी चाह रहे  
शब्दों में मेरी आह रहे  
संगीत - पूजा तेरे लिये माँ! तेरे लिये  
माँ! तू सदा रहे मेरी आँखों में ॥ ३ ॥

राधाकृष्ण गुप्ता 'चेतन'  
डोम्बिवली (पूर्व)

## साई मेरा साथी

मैं यही कहूंगा कि यदि गत तीन चार वर्षों में मुझे भगवान श्री साईजी का साथ न होता तो मैं आत्महत्या कर लेता, मुसीबत पर मुसीबते आयीं केवल श्री साई के कृपा से सब मुसीबते स्वयं ही आसान हो गयीं। कई अनुभव हुए जिन्होंने मुझे सदा यही पाठ पढाया कि साई जीवन का साथी है।

गत फरवरी १९७६ को साईनाथ के दर्शन के लिए शिरडी पहुंचा। लेखक और कवि सम्मेलन में भाग लेने के पश्चात ज्ञात हुआ कि, कुछ ही दिनों में श्री के. सी. पाठक रिसीव्हरजी की तबीयत खराब हुयी है, मैं ने "पाठकजी के सहित के लिये" एक ऊर्दू कविता लिखकर साई चरणों में उपस्थित कर दिया, पश्चात के. सी. पाठकजी का पत्र आया कि स्वास्थ्य ठिक हो गया और वे साई मिशन का कार्य पूर्ववानुसार कर रहे हैं।

मार्च १९७६ के द्वितीय सप्ताह में मेरे कान में बड़ा ही खतरनाक दर्द आरंभ हुआ, मैं ने निश्चय किया कि केवल दवा के रूप में श्री साई की उदी उपयोग करूंगा, तीन दिन का बड़ा कष्ट हुआ, केवल साई, साई, का नाम लेते रहा, तीन दिन के पश्चात स्वयं ही दर्द समाप्त हुआ और भगवान साई कि कृपा से अबतक ठिक हूँ।

ज्ञात हुआ कि जुलाई १९७६ के तृतीय सप्ताह में बम्बई के मेरे परम प्रिय मित्र श्री नन्दवानीजी का स्वास्थ्य अचानक खराब हुआ, वे मौत के दरवाजे से वापस आ गये कारण उन्हें हृदय विकार की पुरानी बिमारी है।

एक दिन २२ जुलाई से ही नन्दवानीजी की फिक्र मुझे सता रही थी, कारण उनका कोई पत्र मुझे प्राप्त नहीं हुआ था, २६ जुलाई १९७६ के रात के बारह बजे मैं ने ऊर्दू में एक कविता "इबादत" साई चरणों में समर्पित कर दि, तीसरे दिन अर्थात् २८ जुलाई को श्री नन्दवानीजी का पत्र आया कि उनका स्वास्थ्य बिल्कुल ठिक है, हार्ट अटैक हो चुका था। इसी प्रकार के प्रार्थना से ही मेरी बड़ी लडकी मीरा का स्वास्थ्य भी ठिक हो गया।

मेरे कर्म के अनुसार मुझे मुसीबतें भाती है, श्री भगवान साई के कृपा से सब ठिक हो जाती हैं ।

केवल साई कृपा के कारण साई भक्ति से प्रभावित होकर मैं ने अनेको ऊर्दू कविताओं को रचा है, उन कविताओं को कई ऊर्दू वृत्तपत्रोंने प्रकाशित किया, बहुतसों ने मेरी भूरी भूरी प्रशंसा भी की है। श्री साई भक्त नंदवानी ऊर्दू जानते है । वे मुझे और मेरी ऊर्दू कविता को पसंद करते हैं ।

मैं नित्य भगवान साई के चरणों में प्रार्थना करता हूँ । साई के भक्ति मे एक विशेष योग्य बात है के श्री साई कि अद्भूत शक्ति हमारे मानसिक विकारों को दूर कर के सबूरी के साथ परम चैतन्य वस्तु की तरफ हमें ले जाती है । अंत मे यही कहूंगा के :—

“सबूरी से काम कर, साई का साथ हो जायेगा  
तुफान मे तेरी किशती, खुद ब खुद पार हो जायेगा,  
सिर्फ इतनी इलतजा है, साई का नाम जवान पै रख,  
जमीन आसमां तो क्या, खुद खुदा तेरा हो जायगा ॥

प्रा. गुंडेराव पटवारी “साहित्यरत्न”

यन्. यफ्. जे. कॉलेज P. O. बिदर (कर्नाटक) 585401

## SUGGESTIONS

On the Dasara day in the year 1978, sixty years will be completed for the Maha Samadhi of Shri Sai Baba, which He took on Dasara in 1918. The year, starting from Dasara in 1977 and ending on Dasara in 1978, is proposed to be celebrated by the Shirdi Sansthan as the 60th Year of the Maha Samadhi of Shri Sai Baba. We have pleasure in inviting suggestions from our readers and Shri Sai Baba's devotees regarding the apt way of celebrating the year. — Editor

## OUR SOUL & MIND

Once upon a time, a king declared that he who will feed the grass to his goat, till perfect gratification, will be rewarded with half of his kingdom.

Several persons came forward; but non could feed the goat to perfect satisfaction. For whole of the day the goat was kept on grass. Still on the return whenever the king used to put fodder before the goat, it used to eat the same readily. This was enough to prove that the goat was not grazed to perfect satisfaction. Yet it was hungry.

Ultimately a saint came to the king. He was fully aware of the happenings that occurred hitherto. On that day he had taken the goat to feed the grass; but whenever the goat used to touch the grass with its mouth, the learned saint, used to beat it with the stick in his hand. For the whole day, the goat could not satisfy its hunger because of the fear of the stick. On return from the forest on that day, when grass was offered to the goat by the king, not only did the goat leave it uneaten, but it could not even dare to look at it, because the goat was now afraid that if it touched the grass it would be punished and beaten by the stick.

\* \* \* \*

The same phenomenon is applicable to our life.

The king is the : **God Sai.**

The man who used to carry the goat to the forest is our **Soul.**

The goat is our : **Mind.**

The grass is : **Worldly pleasures, comforts, and happiness.**

The stick that beats is : **Fear of sorrows and unhappiness.**

Our soul should control the mind.

The fear of sorrows and unhappiness should be shown to this our mind.

If the mind inclines to enjoy the worldly happiness - the beat of stick - i. e. sorrows and unhappiness will follow.

By creating this sort of fear, again and again, our mind can be mastered by our soul and can become its slave to follow it according to its wish.

Then alone bhakti or intense devotion will be created and purity of our mind can be judged by **God Sai**.

The stage when our soul will be able to control the mind is full of happiness that has no end or boundaries.

That happiness is called as '**Atmanand**' - (Experience of real happiness of soul.) ★

**Dr. Anil Jaiswal**, M. B. B. S., M. R. S. H. (London)  
Chitar-Oal. Nagpur-2



But for His will, the earth will crumble to pieces, water will dry up, the wind will stop, the Sun shall not rise, the Moon shall not shine, the rains shall stop, the crops shall not grow; men, animals and creatures all will perish; the world would be no more.

## Shri Sai Mandir, at Forjett Street

[Originally published in Shri Sai Leela, (Marathi), for the month of May, 1975.]

During His life time, while at Shirdi, Shri Sai Baba favoured so many people and cured so many ailing persons that His leelas were known everywhere as miracles. Though more than fifty years have rolled on since his Mahasamadhi, still He is showering His favours on his ardent devotees and is helping them in the nick of their time. Because of this favour shown to His devotees by Shri Sai Baba, the devotees have thought of constructing Sai temples at different places for their convenience.

In the Tardeo area of Bombay, there is one such temple on the Forjett Street. The temple is located on the ground floor of a building, known as Haji Mohamed Kasam Building on the aforesaid street. On peeping through the door of the temple we see the pleasing statue of Shri Sai Baba placed on a high altar. This statue is of plaster and is about four feet high. The altar, on which the statue is placed, is prepared from strong teak wood. At first sight, we therefore feel as if Shri Sai Baba has mounted an elephant and is sitting in the Ambari. In the space on the right side, there is another small statue of Shri Sai Baba, which has been presented to the authorities of the temple by the devotees, attending the temple. Near this statue, we also find another statue which is of Yogiraj Dattadas Madiye Maharaj, who was instrumental in constructing this temple and who also blessed it.

Shri Madiyemaharaj, is the maternal uncle of Shri Gurunath Mayekar, who runs the temple at Forjeet street. Ramchandra Rawji Madiye is the full name of Madiye maharaj. He was a contemporary of Shri Sai Baba and Shri Satam Maharaj. He had progressed much in the philosophical field and was respected very much by his devotees. He had met Shri Siddharudh Swami

at Hubli, who was mainly instrumental in directing him to go and meet Shri Sai Baba. He accordingly came to Shirdi and spent many years in the company of Shri Sai Baba and performed penance there. Later on he came to Bombay and stayed here permanently upto 1946, in which year he left this world, at a pretty mature age of Seventy-three. His Samadhi is however built at Kailakatta near Kudal in the Ratnagiri District. A number of his devotees, who have had the experience of his strong spiritual power, are still strewn all over the country and they still remember and pray him in their difficulties.

Late Mrs. Janabai, the mother of Shri Gurunath Mayekar, and the sister of Shri Madiyemaharaj was a sincere Sai devotee and Shri Mayekar has inherited this devotion to Shri Sai Baba from his mother. Shri Mayekar is a dealer in Motor cars and he maintains a garage at Haines Road, Worli, under the name of "General Auto Works". Shri Mayekar is prospering in his business. He has hardly any spare time; but whenever he finds a little free time from his work he utilizes the same for praying Shri Sai Baba. It may be said with a little exaggeration, that devotion to Shri Sai Baba is his only addiction. He gives the full credit of his ardent devotion to Shri Sai Baba, to his mother and to Shri Madiyemaharaj, his maternal uncle.

The beginning of this Sai Mandir was really done in 1919; but at that time it was located in a house, which is in front of the present location of the temple. In 1942 it was brought to the present site. This temple has only a very scanty space of fourteen feet by ten feet; but because it was blessed by Shri Madiyemaharaj it came into importance. Many important personages in other fields and high officials are paying visit to this temple for paying their respects to Shri Sai Baba. Shri Muktananda Swami from Ganeshpuri, (near Vajreshwari), Sati Godavarimataji from Sakuri and such other dignitaries have visited this temple for taking the darshan of the idol of Shri Sai Baba. The Court

(Continued on Page 42)

## GURU NANAK'S TEACHINGS

The teachings of Guru Nanak are finely woven in a beautiful poem well known as JAPJI or meditations. It is not a hymn but it is an essay on MAN. It contains the fundamental principles of Sikh thought. It is a great morning service of the Sikhs. It defines the attitude of mind in which a man has to approach the different problems of religion.

Guru Nanak was the first saint, who gave solidarity and unity to Sikhs. Guru means prophet. He lived from A. D. 1469 to 1539. The Japaji written by him is a priceless gift to the Indian people. Its exclamations ring out like a paean to life. The meditations are like a beautiful temple raised by the efforts of this great sage and seer.

In those days the Indian mind lay enmeshed and distracted in the intricate toils of its own creation. It had to be freed and made healthy before it could comprehend the ideals of solid virtue. This is the task Guru Nanak sets himself in the Jap. The history of the Sikhs is a witness that the Guru's labours have been successful beyond words to narrate.

These meditations are composed in simple Punjabi language. But they are regarded as the most difficult part of the Sikh Scripture because the thoughts contained in them are of the nature of reflective contemplation and are difficult to follow by an ordinary man. The style is elliptical and easier for memorisation.

### SONGS

In order to understand these songs one must possess a ready knowledge of so many systems of thought, so many orders of reasoning and religion before one can grasp the full significance of the reasoning by which the Guru clears up the sophistries and follies of men and arrives at the real truth. He taught the people



to have direct communion with God in whatever language they spoke. Sacred are the words sincere; mere words do not possess sanctity.

The Guru fought against the mechanical repetition of the text of Japaji like a charm or mantra which is of little use. In this process the attention is diverted from the inner meaning and fixes more and more on the outward form of words. What is the use of completing fiftyone readings of Japaji every morning without caring to understand the inner meaning of the slokas? It is, therefore, necessary to read it carefully to comfort our hearts and obtain peace.

When India is in need of men of Light, they come. It has always happened. The Gita bears a witness to this truthful axiom. Guru Nanak was such a man, "May I unto the Truth be a sacrifice!" he said.

Those were the critical times when he lived. Religion had degenerated into formalism and the spirit of Truth was stifled by creeds and ceremonies "Kings are butchers; cruelty is their weapon. The sense of duty has taken wings and vanished. Falsehood is over the land as veil of darkness -- the darkness of the darkest night," thus the Guru expressed the state of the then India.

Guru Nanak was certainly a man of Light. He appeared on the scene when it was all dark -- the dark hour of our history. His faith became the foundation of a new society. His disciples called him by many names -- Lord, Prince, Saviour, Father. But he spoke of himself as "a servant of the Beloved One."

The Guru begins with the beginnings of all things. He defines God as the highest unity in which the Absolute and the Personal are reconciled. He is the eternal Verity, but at the same time He is the supreme Grace. He is so exalted in every attribute that all Reason, Meditation and Austerities are of no avail

before him. He is to be constantly realised in a life of self-surrender. Thus the Guru saw life from the heights of a great seer. He realised the brotherhood of religions. He sang the Gospel of Love. He called men back to worship God as Truth. "In the beginning", he said, "is the True one." So he bore witness to the great idea that is Truth, "the eternal Verity." is the fountain-head of cosmic evolution. He preached a proudly practical religion of service and love.

### MEDITATIONS

The Meditations of Guru Nanak express : "As we sing His praises our devotion would be called forth and His love would come. There is no other way of Winning His love. We cannot set up His like in images."

When the Guru thinks deeply of the wonder-working Will of the Lord, an intense feeling or admiration overtakes him. At such moments the contemplation of his subject transcends all limits or hard and fast lines of understanding and the expression of his thoughts assumes insensibly a negative form. He says that the ultimate source of all that is in us is God alone. Without Him there is no strength in us. Nobody, not even the evil man, can say that he can do anything independent of God. Everything moves within the Providential domain.

Regeneration comes when, at the call of Grace we begin to subject our tiny-self to the highest Self, that is God, and our own will is gradually attuned to His Supreme Will, until we feel and move just as He wishes us to feel and move

Why did God give us this Ego, or the freedom of will, which leads us often to sin? It is a great boon for it is through this freedom that the cultivation and ultimate perfection of human character is possible. It is the only condition of progress. Had there been no choice of good or evil left to man, he would have been a mere automation and his life would have

been an unprogressive blank. It would have been impossible for him to acquire the glorious development of character, which seems to be the great purpose of God's creation.

God is said to be residing in the heart of man and in the works of nature. But none can realise Him fully, though people in making this attempt have given us some partial views of His presence. He has infinite qualities and each quality is inexhaustible. Take His bounty. Men have been living on His gifts ever since the world began and still the store is there, inexhausted. Make an offering, therefore, of your time immortalised, and by way of utterance, you should speak of the grace of His true Name. Every good action on our part possesses the signet of eternity on the fleeting moments of our life.

### REPRESENTATIVES

About representative men, the Guru says that the words convey the idea that such men are the best representatives of the people, raised above the crowd not because God has appointed them as His representatives. His elect, but because they have worked themselves up with the same material and the same chances as other people around them, and have acquired commanding personalities. They are, rather, men of the world working themselves into God-like beings and serving as practical examples to the rest of mankind.

The word Panch means one of the five representatives of a village community. By constant association with the representative system, this number came to have a special sanctity attached to it. Bhai Gurudas says : "One disciple is a single Sikh; two form a holy gathering; but where there are five there is God Himself. It was on the same account that in the scheme of Guru Gobind Singh, five tried Sikhs were invested with the executive authority.

Finally, the Guru corrects our mistake regarding the countless names of God. In fact, the whole creation is His name,

because it serves to express Him to us. His holy presence is spread over all the earth and heavens. "His glory is great for His name is great."

"O man ! love God as the fish loveth water;  
The more the water, the more joyous is the fish;  
Without water, the fish liveth not for a moment;  
God knoweth its heartache.  
May I be fish and living in water, know the secret of life !"

← Guru Nanak

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

\*\*\*\*\*

(Continued from Page 37)

Receiver of Shirdi Sansthan, Shri Pathaksaheb has also regard and love for this temple and whenever he is in the vicinity of this temple, he makes it a point to visit this temple.

This temple is located in a very small space. It is more or less owned by a private individual, still it is frequented by a number of Sai devotees regularly. Shri Mayekar has a sincere desire to perform publicly the morning and evening Aarati and Bhajan, keertan etc. at the temple premises; but due to want of space, it has not been possible to introduce these things at the temple. Still it is a great wonder how Shri Sai Baba is attracting thousands of people to this temple for his darshan. Forjett Street is a little out of the way for ordinary people. The locality all around is full of aristocratic people, belonging to high strata of the society, still it is the devotion to Shri Sai Baba, which is instrumental in attracting big crowds to this small temple. ★

## List of Donors, August 1976

(Continued from October 1976 issue)

### Poor Feeding

Name	Rs.
Shri R. Govindrajaloo	108-
" S. H. Shah	100-
" Tehmas Maneksha	112-
" D. F. Deboo	251-
" Arun Sharma	1,121-

### Permanent Fund

Smt. Badambai C. Sankalecha	101-
Shri Narayanrao Mudhol	100-
Smt. Lilavati Sharma	500-
Shri V. S. Deshpande	100-
" H. H. Shah	101-
" V. S. Murty	100-
Dr. P. C. Jain	100-
Miss Shobha Sood	100-

Shri Laxmandas V. Dhutisa	100-
Dr. Mira Dundappa Hukeri	100-
Shri T. Satyanarayan	116-
" D. K. Dantale	100-
" S. B. Desai	100-
" Vasant Laxman Salvi	100-
Mrs. Shalini Dadarkar	100-
Shri Vijaykumar Aagrwal	101-
" D. M. Vyas	101-
" G. S. Reddy	100-
Mrs. Subhadrabai G. Kotalwar	101-
" Prabha M. Kulkarni	121-

### Medical Fund

Shri J. C. Patel	101-
" D. K. Reddy	200-
" C. C. Patel	200-
" M. P. Bhatt	101-
" R. P. Khot	101-
" Ashok P. Patel	100-
" Tusharkant	1,001-
" Ravinathan	101-



M/s. Nabras	101-	Dr. M. H. Mehta	111-
Shri I. T. Desai	101-	Shri D. A. Desai	125-
Mrs. A. H. Desai	101-	" M. T. Sompura	100-
Shri Anilkumar Banerjee	100-	" M. G. Joshi	100-
" K. N. Seth	101-	" K. Sudarshan	101-
" D. Lakhanpal	101-	Dr. S. K. Suree	101-
M/s. Narendra Bharatkumar & Co.	101-	Shri Themas Manekshaw	111-
Shri Pradeep Jain	120-	M/s. Ramji Jeewan & Co.	117-25
" R. P. Patel	100-	Shri M. B. Lavangani	251-
" R. S. Sanwaal	101-	Smt. M. Prabhavati	100-
" Sunilkumar Sharma	111-	Miss K. Y. Shende	101-
" A. B. Upashi	101-	Shri N. D. Vyas	127-60
M/s. Mahavir Trading Co.	101-	M/s. Sainath Novelities	100-
" Sunil Traders	101-25	Shri M. N. Rao	100-
" Sai Baba Canteen	100-	" P. V. Patel	101-
Shri K. R. Subramaniam	101-	" K. G. Kuwelkar	111-
" M. B. Lavangani	150-	" D. H. Kulkarni	101-
" N. K. Murty	150-	" S. M. Karaka	100-
" I. C. Patel	101-	" B. H. Bhagat	351-
" R. F. Rathod	101-	" H. V. Vasvani	115-
" K. H. Patel	151-25	" Lalchand G. Chhabdia	101-
" G. V. Borade	100-	Smt. Sushilaben Patel	101-
" D. Satyanarayan	110-	Shri Tokanlal	151-

Shri J. T. Asarani	101-	Shri Purushottam R. Patel	200-
" D. B. Naik	111-25	Smt. S. P. Anantlakshmi	100-
" R. D. Marathe	151-	Shri Dulal Guha	202-
Mrs. C. L. Patel	151-	" Ashu Bhojraj	101-
Shri Kailas B. Jadhav	100-	" Sai Devotee	530-74
Miss Charushila Belsare	101-	" Uday & Arun Patil	183-
Shri Maganbhai R. Patel	101-	Staff Members of International Tractor Co.	111-
" Nanubhai J. Patel	101-	Shri Sai Devotee	501-
Mrs. Archana Jogal	152-	" Narendranath & Kousalyadevi	101-
Smt. Meerabai Deshmukh	101.	" S. N. Kemkar	501-
Shri Sai Devotee	205-	" Niraj Agrawal	101-
M/s. Dharmapuri S. Yerawar	251-	" M. S. Mamdiwar	111-
Shri Ramanlal R. Patel	150-	" R. S. Bavishi	101-
" Sai Devotee	200-	" C. L. Nangia	101-
" K. D. Kondekar	125-	Dr. C. C. Patel	251-
" V. R. Ambarwadikar	101-	Shri H. N. Bulsara	501-
" M. G. Bhatt	120-50	" N. B. Upadhyay	201-
Shri & Smt. Baswaraj Magavi	101-		
" Girdhari Chomnani	101-		
" Swami Prakashnand Saraswati	101-		
" K. M. Desai	101-		
" J. R. Daryani	1000-		
" Brig. B. D. Kulkarni	101-		
		<b>Poor Feeding</b>	
		Shri S. L. Pande	501-
		" Surajmal Sahu	101-
		" Ferumal Marvadi	201-



Shri Babubhai Patel	125-	Shri J. K. Patel	109-48
" Doulatsing Madan	101-	" J. M. Prakash	125-
" Beharilal	251-	Smt. Veena G. Ahuja	256-25
" Sai Devotee	126-25	" Pushpabai Chokhani	101-
" C. S. Hegde	100-	Shri Sai Devotee	101-
" B. G. Shirmewar	150.	" C. G. Pardesi	125-
" Gajanan Gupta	151-	" Dattu Bhau Dhangat	125-
" Chandrakant Mehta	105-	" Dulal Guha	101-
" T. Mithoo	250-	" Dhondiram Patilba	156-25
" S. S. Atur	210-	" Vasant Patel	501-
" Chandrakant Mehta	101-	Shri & Smt. Kulkarni	125-
M/s. Dharmapuri S. Yerawar	255-	Smt. Usha Pathana	101-
Shri K. B. Kanekar	101-	Shri Deedarsingh	101-
" R. B. Shah	201-	" Arjun	101-
" Ishwarlal G. Engineer	101-	" V. A. Gotikar	101-
" Vasant T. Konjia	100-	" M. P. Chanchlani	101-
" T. K. Konjia	100-	" N. H. Mehta	125-
Smt. Devibai T. Dasvani	120-	" H. R. Naik	131-25
Shri R. V. Shleambar	101-	" A. S. Dawar	126-25
" Chitalia family	101-	" Maruti J. Shirsat	126-25
" Hirabhai Maganbhai	100-	" I. D. Engineer	101-
" Sundarlal Bhartia	101-	" D. H. Thakkar	100-
Dr. D. V. Mallaki	200-	" C. B. J. Seth	210-

151-	Shri K. N. Rupani	100-
101-	" L. N. Rupani	100-
402-	" J. N. Rupani	100-
110-	" N. M. Rupani	100-
115-	Smt. Nirmala Sabnis	100-
120-	Shri Bhaskar S. Shetty	101-
201-	" N. S. Bute	101-
100-	Mrs. Bharti Jayram	100-
100-	" Vasundhara Limaye	101-
108-	Shri Jadhav S. V.	101-
100-	" L. C. Ferwani	100-
201-	" J. S. Ghuman	100-
121-	" K. B. Barodkar	100-

**Donation for Specific Purpose**

	Shri Ramesh V. Prabhu	432-
	" Ramchandra H. Mhatre	125-

151-	Dr. H. P. Tilwat	100-
101-	Shri J. D. Bangali	100-
402-	" M. A. Shah	100-
110-	" G. R. Ravte	100-
115-	" S. V. Satpute	100-
120-	Dr. A. S. Narayan	100-
201-	Shri M. A. Shah	100-
100-	" S. K. Lavate	100-
100-	Mrs. Jaji Bopayya	100-
108-	Shri M. B. Gupte	100-
100-	" P. K. Amar	100-
201-	" M. A. Shah	100-
121-	" V. A. Adarkar	100-
180-	" V. S. Mohite & Family	100-
100-	" G. C. Tanna	100-
101-	" V. R. Manjeshwar	100-
201-	" M. A. Shah	100-
251-	M/s. Gigray Maheshvari	100-
251-	M/s. Pushpak Corporation	100-

**Permanent Fund**

100-	Shri M. S. Jairaman	100-
100-	" N. M. Rupani	100-



## 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. 4.50
4. Shri Sai Satcharita (Hindi)	Rs. 7.25
5. Shri Sai Satcharita (Kanarese)	Rs. 4.25
6. Shri Sai Baba Jeevitacharitram (Telugu)	Rs. 8.00
7. do do (Sindhi)	Rs. 10.00
8. Shri Sainath Stawanmanjiri & Sumananjali	Rs. 0.20
9. do do (Gujarati)	Rs. 0.30
10. Four Adhyayas by Dasganu (Marathi)	Rs. 0.25
11. Sagoonopasana (Marathi or Gujrati)	Rs. 0.20
12. Shri Sai Baba of Shirdi by Pradhan	Rs. 1.00
13. Sai Leelamrit (Marathi)	Rs. 4.75
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. 2 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. 0.50
20. Children's Sai Baba (English)	Rs. 1.25
21. Pictorial Album	Rs. 2 00
22. Sai Keertanmala (Marathi)	Rs. 2.25
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.

# Sai Baba Charitable Dispensary

(HOMOEOPATHIC)

FOR THE BENEFIT OF ALL COMMUNITIES

Take advantage of the facility

Timing: Daily 11.00 a. m. to 1 00 p. m.

4.30 p. m. to 6.30 p. m.

Except Sunday and certain Bank Holidays.

**Charges 25 Paise per patient per day**

**New case 50 Paise for Registration**

Lady doctor also available

**SAI BABA CHARITABLE DISPENSARY**

(SHAMDASANI FOUNDATION)

Navjivan Housing Society, Block No 3, Room 104,

Lamington Road, Bombay 400 008

Printed by L. B. Malvankar, at Maratha Printing Press,

Naigaum X Road, Dadar, Bombay 400-014.

Published by Shri K. S. Pathak, Sai Niketan 804-B,

Dr. Ambedkar Rd., Dadar, Bombay 400 014