



SAI LEELA



Miracle of Curing Head-ache by Touch



December

60 Paise

1977

SHRI SAI LEELA

DECEMBER 1977

CONTENTS

		Page
1. Editorial	Fasting	2
2. The Science of Religion	Swami Chinmayananda	7
3. Shri Gajanan Maharaj	Shri S. N. Huddar	13
4. Extracts from Shri H. S. Dixit's Diary	Shri S. M. Garje	17
5. Saint Gadgemaharaj	Dr. S. D. Parchure	21
6. Blessings from Shri Sadguru Sai Baba	Shri Behram Khajotia	25
7. The True Story of a Little Soul	Dr. (Mrs.) Pratima S. Thakur	26
8. Opening of another Branch of Shri Bhagawati Sai Samsthan, Bombay At New Delhi	Shri Sai Sevak Narayan	28
9. Dedication	Shri M. M. Amingad	30
10. Desire	Dr. Anil Jaiswal	31
11. To the Editor	Shri V. B. Nandwani	32
12. My Experiences at Shirdi	Shri C. K. Ramnath Chetty	33
१३. ॐ ध्वनिमय एकाकार	श्री राधाकृष्ण गुप्ता	३६
१४. हरे सॉई	डॉ. अनिल जायस्वाल	३७
15. A Rejoinder	Shri V. B. Nandwani	39
16. No Loneliness	Dr. R. L. Bhagwat	40
17. Baba's kind Blessings	Shri G. M. Dhunjibhoy	42
18. News from Shirdi		44
19. List of Donors		47

SHRI SAI LEELA

(Official Organ of Shirdi Sansthan)



VOLUME 56

DECEMBER 1977

No. 9

Knowledge And Wisdom

Empirical knowledge cometh through the senses and the mind : but "wisdom" cometh to him who has learnt to love. For love teaches humility and service : and the wise are humble : and the wise are in service strong !

Wisdom cometh to the poor in spirit : and love is not ashamed of poverty : love knows that true wealth is worship, and love is the life-breath of wisdom.

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. I. 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

Fasting,

Fasting has been given a very important place in Indian life. It is supposed to be a religious act and is coupled with various religious vows. Observance of fast is supposed to be necessary in order to serve your favourite diety with full devotion.

Fasts are of various types. Certain fasts are supposed to last for a full day, while others last only for half a day. Certain people are devotees of their favourite god. Monday for example is assigned to God Shiva and the devotees of that god, usually observe fast for half a day on Monday. Similarly the devotees of Lord Datta, choose Thursday for the fast. Devotees of certain goddesses like Amba, consider either Tuesday or Friday as the day assigned to that goddess and observe fast for half a day, as a part of their worship of the goddess. The devotees of Shani consider Saturday as the day of Shani and observe fast for half day on Saturday. These are the half day fasts commonly observed by a number of devotees. There might be other gods also, who are supposed to be the masters of certain days of the week and their devotees might be observing a half day fast in order to propitiate those gods.

The fasts, referred to above, are observed continuously on particular days of the week throughout the year, irrespective of the Tithee (i. e. particular date of the month); but there are certain fasts, which do not depend on the day of the week, but which depend on the Tithee. Ekadashi for example is such a fast, which is observed on every eleventh day of the fortnight. This fast is observed for the whole day. The fast on the Shivaratri day which comes on the fourteenth day of the dark half of the month of Magh, is another full day fast commonly observed

The fasts referred to above, are observed by people of both the sexes; but there are certain fasts which are observed only by the ladies. Haritalika, the wife of Lord Shankar, is worshipped by the ladies and fast is observed by them only on that day. The male members of the family eat a sumptuous lunch on that day; while the female members observe the fast in order to get a good husband from birth to birth.

Though people talk of fasting, it should not be understood as abstaining completely from food. Really fasting has that meaning. Only water can be allowed to be taken in as much quantity as desired; but we have given an altogether different turn to that. The usual food is not taken by the people on that day. Certain things like rice, wheat etc. have been prohibited in the food to be eaten on a fast day. Instead of that sago-rice, sweet potatoes, potatoes, fruits, milk etc., is allowed to be eaten. The Mohamedans have an altogether different way of fasting. During their Ramzan month; they do not eat anything during the time from sunrise to sunset; but after sunset they eat all their normal food and again in the morning also they take food before sunrise. There is therefore no change of items of food in their fast, which we see in the systems of fasting of the Hindus. The Christians also observe certain days as the days of fast during the lent period preceding Easter.

We have so far referred to fasts that are being observed for religious purposes and in order to acquire merit, which would profit us in the next world; but there are certain fasts that are observed for getting fruit in this life itself. These are mainly the political fasts. The fashion of these political fasts was mainly introduced by late Mahatma Gandhi. He declared "fasts unto death" and then concluded them, when some satisfactory solution was given to the problem for which he had declared the fast. Our present Prime Minister, Shri Morarji Desai, also took recourse to this weapon sometime back in order to resolve some political problems in the Gujarat state. As the policies in politics are

constantly changing according to the change in the situation, we find that people are resorting to fasts for reasons which are diametrically opposite. Sometimes fasts are observed for hastening the elections and sometimes for getting the elections postponed! Fast is thus used as a weapon for bringing political pressures.

The practice of fasting has also got to be examined from one more point of view and that is the medical view. Man in general is a glutton. He is usually prone to overeating. Medical opinion clearly states that most people are usually taking more food than what is required for their system. The cause of many diseases is overeating. The natural antidote for those diseases is clearly nothing else than fasting. Though most pathies recommend fasting in certain cases, Naturopathy depends more on it. That pathy claims that many diseases can be cured by mere fasting. Hindu religion has included so many good things as religious orders or practices. In our country religion occupied a prominent part of our life. Religion was honoured very much. Orders of the religion were followed ungrudgingly and with devotion. Anything that was told under the name of religion was easily accepted by the people. It may be because of this that many other practices relating to health and hygiene, like the practice of observing fast periodically, might have been included in our religious orders.

Food has certain qualities. Good and wholesome vegetarian food always develops mild and amiable temperament in a person, while rough, spicy, non-vegetarian and stimulative food gives rise to hot temperament. So long as a person is eating food, his desires go on increasing; but when he abstains from food, his desires go on waning. In the second canto of the Bhagawadgeeta, when Arjuna asked Lord Krishna to describe how a स्थितप्रज्ञ should be recognised, the latter described the manner of behaviour, appearance etc. of a स्थितप्रज्ञ. During the course of the narration, Lord Krishna pointed out the relation of food and desires as follows:-

विषया विनिवर्तन्ते निराहारस्य देहिनः । (भ. गीता २/५९)

Lord Krishna clearly states here that the desires of those persons, who remain without food, wane automatically. Hence we know the close connection between food and desire and therefore it is clear that if we have to control our desires, we have to keep control over our food.

Shri Sai Baba, it appears, had given thought to this subject. In this connection we may refer to the following extract from Sai Satcharita :- **"Fasting and Mrs. Gokhale.**

Baba never fasted Himself, nor did He allow others to do so. The mind of the faster is never at ease, then how could he attain his Paramartha (goal of life)? God is not attained on an empty stomach; first the soul has to be appeased. If there be no moisture of food in the stomach and nutrition, with what eyes should we see God, with what tongue should we describe His greatness and with what ears should we hear the same? In short, when all our organs get their proper nutrition and are sound, we can practise devotion and other sadhanas to attain God. Therefore, neither fasting nor overeating is good. Moderation in diet is really wholesome both to the body and mind.

From the above quotation we find that Shri Baba did not like that people should observe fast. His argument was very simple, "When all our organs get their proper nutrition and are sound, we can practise devotion and other sadhanas to attain God." As is well known Shri Sai Baba had good knowledge of Sanskrit. There is one famous verse in Sanskrit, which runs as follows :-

बुभुक्षितः किं न करोति पापं । क्षीणा नरा निष्करुणा भवन्ति ॥

which means "what sin a hungry man will not do? Emaciated people are usually merciless." The wisdom stored in this verse, might have been the basis of Shri Sai Baba's above opinion about fasting.

After the above extract, the story of Mrs. Gokhale has been given in Shri Sai Satcharita, which tells how Mrs. Gokhale came

to Shirdi with the idea of observing fast and how Shri Sai Baba managed to see that she did not observe it! In this connection we have also to refer to Chapter 8 of Sai Satcharita pages 47-48, 7th edition 1974, wherein we get full details of how Shri Sai Baba used to beg for food and how and how much he used to eat out of it. We know for certain that he used to eat very little food and that he had no particular taste or choice of food. The description referred to above, clearly shows that he was against gluttony and was in favour of eating only ~~that~~ much food, which was necessary for sustaining the body. As is commonly said, "Some persons live to eat, while others eat to live" Shri Sai Baba belonged to the latter category and therefore he struck a golden mean as described at the end of the first quotation at pages 177-178 that "Neither fasting nor overeating is good. Moderation in diet is really wholesome both to the body and mind".

From the above philosophy of Shri Sai Baba, we will know very clearly why he was not in favour of fasting. Old fashioned people, who are orthodox, are likely to feel that Shri Baba was acting somewhat against religious orders in not favouring fasts; but it is not so. In advising to be moderate in eating and avoiding overeating, he appears to be clearly advising people not to come to a stage, when fasting would be required to be advised on medical grounds! As pointed out above, other fasts are observed after eating sago-rice, fruits etc. and taking milk, which is not at all contrary to the advice of Shri Sai Baba of not laying unnecessary strain on your stomach and mind by observing fast. As per our scriptures, we may therefore observe fasts, if we have belief in them; but at the same time we may bear in mind Shri Sai Baba's advice, which will achieve the real purpose behind the fast viz. devotion, and other Sadhanas. ★



THE SCIENCE OF RELIGION

By · Swami Chinmayananda

The Different Types of Devotees

In the last talk we were told by Krishna that “those who are devoted to Me alone” (मामेव ये प्रपद्यन्ते), “can cross over this **Maya** - power of illusion” (मायामेतां तरन्ति ते). To be devoted to the Self is the way to reach the Self, and thereby to end the magic enchantments of the power-of-illusion in the mind.

This devotion, as an emotion, expresses itself differently, depending upon the mental make up of a person and the motives, if any, in his heart. Accordingly, Krishna classifies devotees into four types.

The Lord says VII-16 “**Four types of virtuous men worship Me, O Arjuna - - - the dissatisfied, the seeker of knowledge, the seeker of worldly happiness, and the wise, O best among the Bharatas.**” All men, whether intelligent or dull, whether happy or unhappy, sometime or the other turn their attention to Him, A few never; but the majority does. These devotees can be classified into four-types because they differ among themselves due to the different motives they have for their devotion.

Sattwic people, who have studied the science of spirituality and have become clear-thinking and contemplative, find even the best of situations in the material-life empty, joyless, meaningless. They are the “dissatisfied” (आर्तः). Worldly successes and their finite joys are not satisfactory to them. They seek that which is Eternal, Imperishable, which is Bliss Absolute. They seek the Lord, with all their heart.

Rajasic people, restless with their wonderment at the universe and man's apparent purposeless life, strive to question, read,

understand, the meaning and mission of life. These people are fully satisfied with information and book-knowledge. They have no impatience with the imperfections of life; theirs is an inquisitiveness to know what are the conclusions of the scriptures. They are fully content with their scholarship and erudition, their ability to quote the chapter and the verse. These devotees Krishna classifies as "the seekers of knowledge" (जिज्ञासुः).

Tamasic people are the third-type of devotees. They have neither the sensitive minds of the **Sattwic** to feel discontent with worldly life, nor the dynamic restlessness of the **rajasic** to feel an urge to know. **Tamasic** men in their indolence and slothfulness, in their dullness and langour, invoke the Lord only for asking, requesting, petitioning, begging for some paltry material objects of pleasure and joy. They are rightly called the "wishers of wealth" (अर्थार्थी), seekers of worldly happiness.

The fourth-type of devotee is the "wise" --- who has awakened to the State of God-consciousness, and thereafter he lives in perfect identification with the Self Divine.

In thus classifying the devotees, the Lord does not make any distinction between them. These types represent the grades of their inner evolution. The baser minds, in their **tamas** (indolence), cannot see any other purpose in life than sense enjoyments and so approach the Lord, begging for wealth and happiness (अर्थार्थी). When slightly more progressed, the developed minds in their **rajas** (restlessness), strive to study and understand the logic of life and the rhythm in the cosmos. When highly evolved, the mature minds in their **sattwa**, (peace and contemplation), feel dissatisfied with even the best in life (आर्तः), and seek to experience the Self. The one in whom evolution is fulfilled (मत्वातीतः), who rise above the ego to live in God-consciousness are classified as "wise" (ज्ञानी). They transcend the three **gunas** (गुणातीतः), meaning the mind (जितात्मनः) and so they go beyond **Maya** (मायामेतां तरन्ति ते).

In order to emphasize that the State of God-consciousness, reached by the wise, is indeed the highest, Krishna declares, VII-17 "Of them, the wise-man, ever steadfast, with constant devotion to the One, excels; for, supremely dear am I to the wise, and he is dear to Me." In a continuous unbroken stream of love, the wise-man (ज्ञानी) lives in perfect identity with the One Self in all (एक भक्ति) and he excels all others (विशिष्यते).

Love is measured by one's identification with the beloved. The wise-man has total devotion to the Self, meaning, he has discovered his total identification with the one Eternal Self. He has awakened to the God-consciousness. Such a love supreme is the highest devotion. And Krishna extolls the wise (ज्ञानी), and says "he excels" (विशिष्यते).

In order to show the complete identity between the seeker and the Self, in such a total devotion and love, Krishna says in this verse, "for supremely dear am I to the wise" (प्रियो हि ज्ञानिनो ऽत्यर्थमहं), "and he is dear to Me" (स च मम प्रियः). When a river reaches the ocean, it loses its identity and becomes one with the ocean. In the same way, when an individualised-ego, through meditation realises the Self, that individual-ego ends, and it becomes the Self, the Supreme Infinite Consciousness.

When a dreamer awakes and becomes the waker, no part of the dreamer can smuggle itself into the waking-state, nor can the dreamer survive and assert in the waking-state. Dream and waking are two distinct states - of - consciousness : either you are in the one or in the other; you cannot be in both at one and the same time.

Similarly, when the ego ends and one experiences the State of God-consciousness, the ego and its world of multiple objects must end, and the One Self alone shines there in splendid effulgence. The ego-centric limited individuality ends and rediscovers itself to be it awakens into the realm of pure Consciousness, the ultimate Reality, the State of "Krishna Consciousness".

The difference between the ego and the world, between man and God, all end. Man, world, and God all merge into one homogenous mass of Bliss, the Great Grand Ground upon which the universe was seen projected by the mind in its delusion --- **Maya**.

Why Seekers Seek Differently

All four types of devotees described in the last talk are recognised by the Lord as noble souls : "noble indeed are they all" (उदाराः सर्व एवैते). Even those who adore and worship the Lord for material gains are noble in as much as they have some faith, even though it is a blind, uncreative, stagnant belief. But among them the wise (ज्ञानी) is "considered as My very own Self" (ज्ञानी त्वामैव मे मतम्), for he is "established in Me alone as his highest Goal"; meaning, that the wise-man of realisation has entered the State of God-consciousness.

While paying the highest encomium to the Man - of - Self - realisation, Krishna also pays compliments to all other types of devotees --- not only the **Sattwic** and the **rajasic** but even the **tamasic** --- by openly declaring "noble indeed are they all"!

To indicate how rare and unique yet, is the wise-man of full realisation, Krishna exclaims, (VII-19) "**At the end of many births an intelligent man takes refuge in Me, realising that all this is Vasudeva --- the inner-Self. Unique is such a great soul**". Spiritual thirst appears in the bosom of only a fully evolved man. Though physically we all have the form of man, we, among ourselves, represent different grades of man : the stone-man, the vegetable-man, the animal-man, and only a rare one lives controlling his mind's whims with a steady discriminative intellect, as a real man-man. The spiritual quest and need for true religion comes only to a fully developed man-man.

To evolve to the state of man-man, it is indeed a long, long way from the inert stone life, into the unicellular organism, the

plant, the animal and ultimately, man. True, therefore, is the statement, "at the end of many births an intelligent man takes refuge in Me" (बहूनां जन्मनामन्ते ज्ञानवान्मा प्रपद्यते).

Surrender and dedication are not true and intense until the seeker gains the direct transcendental experience of the Self divine. Realising that all this **Vasudeva** --- the innermost Self in us --- (वासुदेवः सर्वमित्), the wise-man gains a total identification with the "Self-in-Him" which is the "Self-in-all".

No doubt, such men of full realisation of the Self are rare; they are unique (स महात्मा सुदुर्लभः). This represents the supermanhood, the State of God-consciousness. It represents a stage wherein the process of evolution finds fulfilment. The individual has reached the acme of evolution. The man in the seeker has discovered and has become God.

What obstructs us from realising this universal Pre-ence everywhere, within and without us? Why are Men - of - Realisation so rare and so unique? The Geeta Acharya points out, (VII-20) "Deprived of their discriminative intelligence by this or that desire, following this or that rite, they devote themselves to other deities, as directed by their own temperaments".

Men are constantly tickled by their desires to act and often a powerful desire "for this or that" can temporarily veil their discriminative intelligence. Every man has silently regretted, sooner or later, all such actions. When a passionate desire to gain some object of pleasure arises, the storms of thoughts whistling through the mind eclipse the light of discrimination in the intelligence. Without logic or reason, like an unintelligent animal, such a man runs amuck, planning and seeking, exerting and striving to fulfil his desires.

He serves the 'deity' who will help him in his desire gratification, and faithfully follows the ritual prescribed to propitiate that special 'God'. We observe that in the world, each one of

us courts those who can help us in fulfilling desires! In this maddening pre-occupation with the gratification of ever rising waves of passionate desires, we seek their fulfilment (कामैस्तैस्तैर्दृष्टानाः प्रपद्यन्तेऽन्यदेवताः).

The quality of one's desires is determined by the type of **Vasanas** in us. These desires determine the type of 'deity' we choose to worship. A politician, a businessman, a doctor, a lawyer, in order to achieve success, will all seek the help of different 'powers' --- "ruled by one's own nature" (प्रकृत्या नियताः स्वया).

Such persons whose personality vitality is so completely dissipated will have neither the urgency for spiritual enlightenment, nor the patience to strive for self-mastery. Distracted by the passing worldly enchantments, they waste life's dynamism and energy in acquiring, possessing, multiplying, hoarding, enjoying and fattening --- and, in the process get exhausted, disillusioned, weary, diseased. In the end they crawl into their beds to suffer and to die! What a pity!!

It is under the total force of millions of such lives of fruitless quest in the sense world that one grows to feel the utter emptiness of it all and comes to demand the spiritual experience of Infinite Bliss, and the sense of total Fulfilment.

The powerful desires for sense-gratifications and worldly achievements in us drive us to seek and surrender, worship and propitiate "worldly powers" (अन्यदेवताः). It is only when the **vasanas** are exhausted that the desire eruptions end. Then the mind is peaceful and is more readily available for the deeper meditations. Through meditation the seeker awakes to realise "all this is **Vasudeva** --- the innermost Self" (वासुदेवः सर्वमिति). No doubt such a great soul is unique (स महात्मा सुदुर्लभः). ★

(Courtesy : Geeta Office, Powai)

SHRI GAJANAN MAHARAJ

(Continued from November 1977 issue)

By :- Shri S. N. Huddar

CHAPTER 10

Visit to Amaraoti : Balabhau's Test : Stormy Cow Tamed : Laxman Ghude's Dishonesty

Once Shri Gajanan Maharaj came to Amaraoti to stay with an Officer, Shri Atmaram Bhikaji of the Prabhu Community. He was religious and respected the saints much. He gave auspicious bath to Shri Maharaj and gave him a Dhoti of Umrer, applied saffron chandan, garlanded him and offered Rs. 100/- as gift (Dakshina). Many people came there to see Shri Maharaj.

Shri Ganesh Shrikrishna Khaparde, national, popular and the most respected leader of Vidarbha, also invited him and worshipped him. He was worshipped at some other places also Shri Ganesh Appa, a poor Lingayat, was present at every worship. His wife Chandrabai had great devotion for Shri Maharaj. Both wished to take Shri Maharaj to their home. Due to poverty, Ganesh had no courage to invite Shri Maharaj to his house. He however knew the couple's devotion to him and so he caught hold of Ganesh Appa's hand and told him that he wanted to come to him (Ganesh Appa). Ganesh Appa and his wife were glad to hear this. He took Shri Maharaj to his home and both worshipped him with great devotion. Ganesh Appa surrendered his sansar to Shri Maharaj.

Balabhau, nephew (sister's son) of Atmaram Bhikaji, was a Telegraph clerk in Bombay division and had come on leave to Amaraoti. He was present at all the places where Maharaj was worshipped. He was much attracted to Shri Gajanan Maharaj.

He desired to serve Shri Maharaj all the time. Shri Maharaj returned to Shegaon with Balabhau and Ganesh Appa. Balabhau received letters to return and resume his duty; but he resigned his Government service and remained at Shegaon.

After return from Shegaon, instead of staying in Krishna Patil's wadi, Shri Maharaj came to an open space in the east of Mote's Shiva Mandir. Knowing that Shri Maharaj has returned, Krishna Patil came and placed his head on the feet of Shri Maharaj. Tears were coming down his eyes. He said, "Maharaj, what has been my fault that you have left my wadi and have come to a place near that of Deshmukh. This land belongs to Sakharam Mali. If you do not like to stay in my wadi, come to my house. I shall vacate it for you". Other Patil brothers also came and requested Shri Maharaj to come to their houses.

Shri Maharaj said, "You need not be sorry. I love you all and shall love you hereafter also. I am staying here for your benefit. Bankatlal did not say anything when I left his home". Bankatlal also came there and said to the Patil brothers, "Let Shri Maharaj stay where he wishes to stay. Sakharam will not hesitate to give this land. We shall do all other arrangements."

Accordingly a new math was founded here. Parashuram Saoji took more pains. Five Pandavas Bhaskar, Balabhau, Pitamber, Ganesh Appa and Ramchandra Gurao and Maharaj as Shrikrishna lived in the Math.

Bhaskar thought Balabhau was living there only to enjoy the sweets offered to Shri Maharaj. He said to Shri Maharaj, "Balabhau likes sweets as Pedha, Barphi here. He will run away if he is caned". Bhaskar said to Balabhau, "Why do you trouble us unnecessarily. Bulls run to a place where there is grass. But even if they are beaten, still they come again. One who has won victory over passions, only should stay here".

Shri Maharaj did not like Bhaskar's words of vanity and in order to remove his ignorance he took an umbrella and began to

strike Balabhau. The umbrella broke and then he took a stick and beat him. When Balabhau fell on the ground Shri Maharaj stood on his body and began to trample him with his feet. Bhaskar and others were very much afraid. Bankatlal and Krishnarao Patil requested Shri Maharaj, "Balabhau is your devotee. Enough of this beating and trampling". Maharaj smiled and said "What nonsense are you saying? See if there is any sign of beating on his body". Balabhau sat and all were surprised to see that not a single mark of striking was on his body. Bhaskar now realised the power of Balabhau and did not blame him thereafter.

Stormy Cow Humbled

Suklal Agrawal lived at Balapur. He had a fat stormy cow which did neither beget a calf nor give milk. She was a cause of great nuisance to the public. She attacked children and women, entered in any body's premises, destroyed plants, ate corn, turned over the drums of oil or tins of ghee. People asked Suklal to sell away the cow even to a butcher. A Pathan once aimed a bullet at her; but the cow attacked the pathan suddenly and laid him flat on the ground. Some people advised him to take the cow to Shri Gajanan Maharaj, who had tamed the stormy horse of Govind Boa. They placed some eatables before her and 10 to 12 persons bound her with ropes and placing her on a cart brought her to Shegaon.

Seeing the cow, Shri Maharaj said "Why have you bound the cow, who is the mother of the universe" and told them to release her. As no one had courage to go near her, Shri Maharaj himself cut the ropes. The cow come down the cart, bent her two fore legs and bowed to Shri Maharaj. She took three rounds around Shri Maharaj and began to lick his feet. Shri Maharaj said to the cow "Do not trouble anybody. You live here in this Math". All wondered to see this and cheered Shri Maharaj.

Laxman Ghude, a wealthy Brahmin, lived at Karanja (Dist : Yeotmal). He had some disease of the stomach. Even after

treatment, he could not get relief. He had heard about Shri Gajanan Maharaj of Shegaon. So he came with his wife to Shri Gajanan Maharaj. As he had not the strength to come to Shri Maharaj, his wife came to Shri Maharaj, bowed to him and requested "I am your daughter. Kindly give relief to my husband and keep my Soubhagya (let husband live till wife's death)". Shri Maharaj was tasting a mango. He gave the mango to the woman and asked her to give it to her husband to eat. He said, "This would give him relief. You be a devoted wife".

People advised them that as Shri Maharaj had given the medicine, they should return to their town. The wife gave the mango to her husband. Physicians said "Mango is not desirable for disease of stomach". After eating the mango, Laxman had good motion and his disease was wiped out. Gradually he gained strength. He then came to Shegaon to pay his respects to Shri Gajanan Maharaj. He requested Shri Maharaj to come to Karanja and grace his house with his holiness. Shri Maharaj went to Karanja with him. Laxman Ghude worshipped Shri Maharaj and said that all his wealth belonged to Shri Maharaj. He placed some rupees in a plate and placed it before Shri Maharaj. On seeing that Shri Maharaj said, "When you have given all your wealth to me, whence have you brought this amount? You should not do such false acts. You have given me your house. So you open all the doors and throw away all the locks on the street. Open your treasury".

Laxman opened the treasury and sat near it and said to Shri Maharaj "Take away as much as you like". Though he said this outwardly, his mind was wavering and Shri Maharaj could not tolerate that. He went away without taking meals saying "You say 'my' 'my' so suffer the consequences. I had come here to bless you and to give you double the wealth you possessed; but it is not in your luck".

Within six months he lost all his wealth and he became almost a beggar. Vanity and dishonesty are not tolerated in religion i. e. Parmarth. (to be continued)

Extracts From Shri H. S. Dixit's Diary

EXTRACT FROM THE LETTER OF THE 20TH MARCH 1914 FROM KRISHNARAO NARAYAN ALIAS CHOTU-BHAYYASAHEB PARULEKAR, HONORARY MAGISTRATE, HARDA :

Shivaratri fell on the 14th Magha of 1914. It was a Monday. So to take darshan of Shri Siddhanath (Sai) I started for Nemawar with my wife, daughter-in-law and children. The previous Sunday afternoon, at 3 O'clock we started. There was delay because of the cart wheel getting damaged. It was dark when we reached Hadiya on the bank of Narmada. The rules of the ferry are that after darkness, boats should not ply. Our servant begged the boatmen repeatedly and promised to pay double the normal fare. Yet the boatmen did not agree and said 'No'. We all sat down thinking as to where we should go. My wife said, "Baba, Your mercy will prevail". She asked the servant to get a horse carriage to take us to some temple in Hadiya. Then a wonderful event happened. A Fakir turned up. He was wearing a short cloth round his waist, with a kafni and a head cloth (just like that of Shri Sai Baba's) bearing on his back, a piece of soga hanging from the turban. The Fakir told the boatmen, "The whole of to-day I have been tossing about, and I have come. Ferry me to the opposite bank. Start". The boatmen replied, "The boat cannot ply now". The Fakir came to the place where we were seated and said to Nanu, our servant "You also have come to go to the opposite bank?" Nanu replied, "Yes", and the Fakir said, "Why have you come so late with ladies and children? You ought to have come earlier." Then our servant replied, "Baba, we started early, but on the way the carriage wheel was damaged; so the delay in coming." The Fakir then said, "Whose is this ferry?" Our servant replied, "The place where we are all now standing is British territory and the

opposite bank of Narmada belongs to Holkar". The Fakir thereupon said immediately, "I am going to the police station. I shall get orders. The boatmen's master will have to ferry you across. Do not fear," so saying he walked 10 to 12 cubits' distance. He went and then disappeared from our view. Meanwhile, the boatman, who had told us that he would not ferry, at once came to us and said, "I shall carry you across" and at once he himself lifted up our goods and with the help of our men, the goods and our cart were all placed in the boat. There were two wheels (or bundles). My wife told the servant, "ask the boatman, what hire he would charge? Otherwise he may grumble and quarrel after our reaching the opposite bank". Thereupon our peon asked the boatman to say what he would charge. The boatman said, "I ask for nothing; you may pay what you like or say that you will pay nothing; but get into the boat quickly and I will carry you across." The ladies and children, who had shed tears when the Fakir disappeared after 10 or 12 cubits' distance folded their hands and prayed, "Baba, on our account you have taken so much trouble". After that they all sat in the boat and crossed over to Nemawar and safely reached home. I have informed you of this *chamatkar* or miracle shown by Sri Samartha Sai when the ladies, children and servant were the only persons present, without any help. How Baba helps in every place? This is a good instance to prove that fools like ourselves, deluded in the meshes of *samsara*, even after seeing such miracles, are not able to place complete faith in Him. Now my prayer at the feet of Baba is this. "From these bonds (of *samsara*) please release me. Give me full faith in You. Give me such wisdom". I have communicated all that had happened. In Sai's service, Krishnarao Narayan Parulkar.

EXPERIENCE OF DR. V. G. HATE, BIKANER

Dr. Hate is a total believer in Sai. He lived for some time at Shirdi. One evening a person named Saluram of Gwalior came to him and said that his son was missing from home. So himself

and his wife were greatly distressed in mind, Dr. Hate having full faith in Shri Baba told him. "Go to Shirdi. Take darshan of Sai. Then surely you will see your son". Saluram made a vow at once, that if news of the boy's whereabouts were received, he would go to Shirdi for darshan. After some time a letter was received from the boy, who was in Mesopotamia, which stated that he joined the army without telling anyone and that he was now returning to India. When Saluram told Dr. Hate of this, he asked him to go to Baba for darshan first. Instead of doing so, Saluram went to Bombay first with his wife to see the boy. No doubt he saw his son, but the latter had got emaciated due to fever. Seeing that Saluram went with the boy to Gwalior and went to Dr. Hate for medical treatment. Dr. Hate told him, "You have failed in your duty. You have not taken darshan of Baba even now. If the boy falls at Baba's feet, he will get all right". Saluram made up his mind to go to Shirdi. He went to Dr. Hate and asked the doctor for a letter of introduction. The doctor replied that no introductory letter was required. But he said he would deliver something to him (Saluram) to be given to Baba. Saying so, he took out a rupee from his box and gave it to Saluram. When doing so, the doctor's idea was that Baba should return it to him to be kept as prasad, such a prasad being a rare blessing. Saluram went to Shirdi, took darshan of Sai Baba and delivered the rupee. Baba returned the rupee to Saluram saying, "Give him his rupee". The doctor's idea was to get it back as prasad. Baba, knowing that, returned the coin.

Saluram returned to Gwalior, and told the doctor that he had taken darshan of Baba and that his boy's health had improved and added that Baba returned the rupee to him. The doctor took the rupee in his hand. On taking the rupee in his hand, he felt that, it was not the coin he sent. So he told Saluram to take it back (to Shirdi) for that was not his coin. Saluram was much perturbed in mind and took back the coin. Next day he went to doctor Hate with a different rupee. When that was placed in the

doctor's hand, he identified it as his own. Saluram said that by his wife's mistake (of substitution) he had given the doctor the wrong coin. (This incident is also reported at pages 161-162 of Shri Sai Satcharita, chapter 29, 7th Edition 1974 - Editor)

VASANTRAO NARAYAN of Bombay, was often going to Shirdi for Baba's darshan and had full faith in Baba. Mr. Jehangir Patel, a Parsi friend of his, saw Baba's photo with him and borrowed it. Mr. Patel did not take it with full faith, but he asked for it only because in his office, there was a Sai devotee named Limaye. Patel took the photo to Limaye only for the purpose of harassing him. There was a quarrel between Patel and Limaye. Patel took the photo to him and spoke unholy words about Baba. Limaye's mind was much pained. Then Limaye said to Vasant Rao that he committed a mistake in giving the photo to Patel. Vasant Rao then said that he had given the photo unknowingly. He gave it to Patel in order that Patel may mend. Then both Vasant Rao and Limaye prayed to Baba that Patel should have repentance and go to Baba for darshan. Fifteen days thereafter Shri Patel said, "I have offended Sai Baba. I am repenting Please send this bit of dakshina to Shirdi". Vasant Rao was overjoyed, seeing the change in Patel. He took Patel to Kakasaheb Dixit and mentioned all the facts (and Patel confirmed the same). Then in 1918 during Gurupournima, Patel went along with Vasant Rao and Limaye to Shirdi for darshan of Baba. Not only did Patel give up hating Limaye but the two became intimate friends. ★

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



SAINT GADGEMAHARAJ

(Continued from November 1977 issue)

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

Though Shri Maharaj had left his family members, still they had not forsaken him. They still looked upon him as a person, who was responsible for solving their problems and approached him whenever possible. Our readers might remember that when the work of building the ghat at Rinamochan was in progress, Shri Maharaj had arranged to build a hut for Sakhubai, his mother and Kuntabai, his wife. After however the work of the ghat concluded, they were removed from there and Shri Maharaj arranged for their hut at Amla. They both worked as labourers in someone's field and maintained themselves. Though Shri Maharaj was visiting the villages round about Amla for his keertans, he never enquired about his mother and wife. He did not go there any time nor did he take food with them. He always used to beg for the bread and subsisted on it, Shri Baliram, cousin brother of Shri Maharaj however used to come occasionally from Dapure to pay a visit to them and used to enquire about their wants. Kalawati, the younger daughter of Maharaj was now about ten years' old and according to the custom of the days, she was considered to have attained the age of marriage. So whenever Baliram would come to Amla, Sakhubai would say to him, "Bali, Debuji does not care any more for his family; but so long as we are alive, we cannot neglect our duties. We must arrange the marriage of Kalawati. Will you please be on the look out for a proper match?" To this question Baliram gave an affirmative reply and started enquiring about suitable bride-grooms. Because of their personal neglect by Shri Maharaj, his family members were utterly disgusted with him, but in his 'Parit' community, he commanded good respect and hence no sooner Baliram made a proposal, than it was accepted by Shri Shivramji Patil of Naxapur for his son.

Shri Gadgemaharaj came to know about this marriage and he was worried as to who would bear the expenditure of marriage. When he came to know that Baliram had agreed to bear expenditure of the marriage, he flatly opposed him and told that the bride's mother may beg and collect the necessary amount! Smt. Kuntabai then begged from door to door and collected some food-grains. The day of the marriage dawned and all the relatives gathered at Amla. Shri Maharaj reached Amla on the day of the marriage in the morning. He took the bride and the bridegroom to Rinamochan and gave them a bath in the Poorna river. The menu for the lunch was very simple. It consisted of bread and vegetable. The marriage was to take place in the evening at sunset. So in the noon, Maharaj said, "You conduct the marriage ceremony. I have to go for performing keertan". Saying so, he went away.

The people, who had gathered there for the marriage ceremony, celebrated the wedding according to religious rites and had a simple lunch at night, after the marriage ceremony was over. The next day in the morning, when all the people were ready to go back to their respective places, Shri Maharaj returned and enquired, "Where are you all going? "To our respective houses" came the reply. "Are you going after leaving all the rubbish here as it is?" Was the further query from Maharaj. When people started looking round, they found that because of the camping of all the bullock-carts etc. the whole place had become filthy. When Maharaj himself took the broom in his hand, all others joined him and the whole place was swept clean. Shri Maharaj then called all the relatives to him and asked, "Have you all given your presents to the married couple? When Maharaj enquired like that all started searching for money. Shri Maharaj said further, "Look here, Whatever you want to give, should be given in cash". All gave their presents in cash. Shri Maharaj then collected all the cash and sent somebody to purchase some nourishing food for the bullocks and directed to serve it to the bullocks. In this manner the bullocks got the feast of the

marriage!. It was no wonder that a man, who had so much love for the mute animals, established a farm near Murtijapur for the old and maimed cattle!

After a few days, Shri Maharaj came to Amla, took his wife Kuntabai and his son Govinda and came to a village known as Zingle Pingle. Within two hours he erected a hut there, housed his wife and son in it and went away. This village was away from civilization. There were only two-three houses of harijans in that village. Shri Maharaj erected the hut for these two, just by the side of these houses. The river was at a good distance from these houses. Water was required to be fetched from that river. Kuntabai was required to go to the river keeping the young lad Govinda all alone in the hut. Due to vicinity of the jungle, wild boars and wolves used to frequent the place. Kuntabai therefore used to be very much restless when she had to leave Govinda all alone in the hut. Due to lack of agricultural fields in the vicinity, Kuntabai could not get work. She therefore had hardly any food to eat. She and her son were almost starving. Ultimately, she complained about this to her mother-in-law, Sakhubai, who asked her to come back to Amla and stay with her. Kuntabai therefore again started staying at Amla along with Sakhubai!

At the time of the next fair at Rinamochan. Maharaj came to that place as usual. Kuntabai and Sakhubai both tried to meet him; but for the whole day, he was surrounded by somebody or the other and they could not meet him. In the end, after the midnight when the keeran was over, Shri Maharaj found a little time and they complained that Govinda is undernourished and weak because he does not get regular food. Shri Maharaj suggested that he may be sent to his maternal aunt at Kalashi. On that Kuntabai said, "How can he remain without me?"

In reply to this question, Maharaj said, "Look here, I am absolutely of no use to you, old lady (Sakhubai) may not also

survive for a long time. Some day if you also die due to snake bite, then who will take care of Govinda? Will he not be all alone?."

After a little more worded discussion, it was decided to send Govinda to Kalashi. Kuntabai then asked Maharaj, "What about me? Where shall I stay?" Maharaj replied, "Do not stay with your mother-in-law. Move about from place to place. Do whatever work you can do, or beg for bread. Anybody gives you bread if you do some work"

Kuntabai very soon sent her son, Govinda, to Kalashi, as decided by Maharaj and started moving about all alone as told by Maharaj; but by now Shri Maharaj was known in the vicinity of Murtijapur so much that when anybody would know that she was the wife of Shri Maharaj, nobody allowed her to beg for bread. They offered her food without allowing her to work. Kuntabai was much worried because of that. She thought that if Shri Maharaj comes to know about it, he will censure her for that in any manner he likes.

Kuntabai's conjecture proved true. She went to Murtijapur and started begging for bread. By chance she came to the house of one Dr. Sahasrabuddhe and asked for bread. The doctor had heard the keertans of Shri Maharaj and he was impressed much by the selfless work that was being done by Shri Maharaj. On knowing that Kuntabai was the wife of Shri Maharaj, he would not allow her to beg. He would not allow her to do any work. When Shri Maharaj came to know about this, he immediately sent a letter to Dr. Sahasrabuddhe, "You are a noble hearted and philanthropic person. I came to know that you have allowed my wife to stay in your house. We are washermen by caste. Our duty is to wash the clothes. You also give to my wife enough work. Do not serve her any food without doing work. If that is not possible, she may move about in the city and beg for food. She should not stay with you.!" This was the discipline of Shri Maharaj and even his wife was not an exception to it! ★

Blessings from Shri Sadguru Sai Baba.

My son, Homi, aged 12 years, was always complaining about fatigue and giddiness after play, pains and suffocation at the time of deep breathing and pain in the chest.

My wife and myself decided to have a thorough medical check up and confirmed an appointment with Dr. Goel, Heart Surgeon of the Bombay Hospital.

After examining Master Homi thoroughly, the Physician detected a hole in the patient's heart and advised us to undergo a heart operation, which was only possible in America.

We left Bombay for U. S. A. on the 14th of May 1976 and reached St. Luke's Hospital, Houston, Texas on 16th May 1976.

Dr. Cooley, Heart Surgeon took tests of Cardiac, Catheteration and decided to keep the patient on empty stomach for 2 days and then undergo on operation.

Master Homi recollected his memory and remembered that a photograph of Shri Sai Baba and Vibhuti, which was given to us by a devotee of Shri Sai Baba was with him. He started applying Vibhuti to his chest and to drink it with water.

On Thursday 20th May 1976, Dr. Cooley took Homi to the operation theatre, where the apparatus and machines were ready. Dr. Cooley leaned down and immediately burst with laughter and shouted, "What a Miracle? The hole is healed up, a lucky boy-No need of operation at all". Overwhelmed with joy, I despatched a telegram to my aged mother, who was anxious to know the Truth. We returned to India and immediately rushed to Shirdi and bowed to Shri Sai Baba. ★

Behram Khajotia
T-3, Cusrao Baug, COLABA, Bombay-400 039

“The True Story of a Little Soul”

“The little soul is not going to survive”. Everyone in the house was thinking alike about my newly born son.

I am blessed with a son on 28th April 1976 and since then he was suffering from loose motions of unknown origin. He used to pass undigested stool as soon as he would take his feed. I tried every brand of milk powder, then gave him cow's milk, then buffalo's milk and again cow's milk, but there was not even the phlegmatic change in the frequency and consistency of loose motions. I gave him every type of best medicines including Antidiarrhoeal, Antibiotics, Vitamins etc., consulted many physicians, but the baby was becoming languish day by day. My faith in allopathy started flickering, even being a doctor myself.

My in-laws started trying other measures. His horoscope was shown to some “Pandit” who asked to do some “Pooja” (Grah Shanti etc.) on Saturday and gave a “Tabiz” (amulet) to be tied on his arm. This was also done, but all these measures failed utterly.

In the pandemonium of shifting from one medicine to another, taking advice from one Physician to another, listening to every one's suggestions, I had passed three long torturous and gloomy months. In this plight of miserable failure, my fortitude to fight with these adversities annihilated completely. I myself started thinking “The little soul is not going to survive”.

My husband and myself are working as Medical Officers at the District Hospital, Hamirpur in Himachal Pradesh. One day my colleague Dr. Miss Suman Sharma told me regarding the respected Dr. Babaji and said that he has given a book to read entitled “SHRI SAI SATCHARITA” and to give the “Sacred Udi” three times a day to my child, after knowing my agony.

Strange enough Dr. Babaji had not even seen my baby till then. In the complete darkness of my failure, it seemed to me the only ray of hope. So I started reading the book regularly and giving "Sacred Udi" to my child, with devotion and exhortation. I left every precautions regarding his feeds, the cupboard, full of medicines, was closed and all other measures were stopped except my resolute faith and devotion to "Shri Sai Baba of Shirdi".

And then there was an axiomatic miracle!! My child started improving within 2-3 days of giving "Sacred Udi" with the mercy of OMNIPOTENT, OMNISCIENT and OMNIPRESENT "God Shri Sai Baba". I never knew much about "Shri Sai Baba", but it was only during the ailment of my child that I came to know the colossal image of His Holiness. The motions of my child were controlled completely and he started improving in his health.

Since then my husband and myself have read more about the potentate and distinguished "Shri Sai Baba" from the literature given by respected Dr. Babaji. Very recently we had an opportunity to see the movie "Shirdi Ke Sai Baba" at Delhi. It further intensified our faith. Now we wish to visit Shirdi and hope that with His grace we shall have the darshan of the Holy Samadhi of Sai Baba very soon.

Even today my child is having the grace of "Shri Sai Baba" who verily composes the calamities of his devotees. I am giving my child "Sacred Udi" regularly and whenever he becomes sick, I give him only the miraculous UDI with Holy water of Shirdi and he responds to it i. e. to my total faith in **ANTAR YAMIN SAI BABA.** ★

Dr. (Mrs.) Pratima S. Thakur (M.B.B.S.)
W/o Dr. S. P. S Thakur (M.B.B.S.)
District Hospital, HAMIRPUR (H. P.) 177001



**OPENING OF ANOTHER BRANCH OF
Shri Bhagawati Sai Samsthan, Bombay
At New Delhi**

Yet another indication of the Sai cult spreading all over India and abroad, Shri Sai Baba has inspired and made it possible to open another branch of Shri Bhagawati Sai Samsthan, Bombay, at the centrally situated place i. e. A-1/90 Safdarjung Enclave New Delhi-16.

The Murti of Baba of Italian marble in Gyan/Chin mudra as of dakshina murti, as yet not attempted by any sculptor of Baba, was made by the famous sculptor Shri H. B. Talim (Son of the famous Shri Talim, who executed the Murti of Shri Baba at Shirdi). Baba's inspiration was that this inauguration should take place on the holiest of the holy days 'Janmashtami', the 5th Sept. 1977. The above statue and a life size portrait of Baba by the famous block maker Shri D. D. Neroy, were taken earlier to Delhi so that a temple complex could be constructed at A I/90 Safdarjung Enclave. Devotees staying at Delhi, who had been showing great enthusiasm and interest, among whom was none less than the exalted personage Hon. Mr. Justice Jaswant Singh of the Supreme Court of India, gave tumultuous welcome and actively participated in all the preliminary arrangements with unbounded bhakti and shraddha. He released the first 'Souvenir' of the Samsthan at 11-30 a. m. during the Maha Yadnya and offered prayers to Baba for the success of the celebration.

For the inauguration ceremony itself, a party of thirty-two devotees from Bombay Samsthan participated. Among the other devotees, who participated in the celebration, were Shri A. N. Vidyarthi I. A. S. Managing Director H. P. S. S. I. C. Simla, Shri Satish Mahajan, Sales Tax Commissioner Jammu, Shri Nagarani, I. G. Delhi, Shri Malayya, Deputy General Manager of Syndicate Banks Delhi etc. etc. The devotees, following the above

celebrations, felt as if they have stopped into another celestial world of Gods and Goddesses with the Vedic chants still ringing in their ears. It was a wonder to see Shri C. N. Gidwani, incharge of the new branch, engrossed and lost in devotion and seva of Baba for the occasion. For days together he had spent sleepless nights in making the arrangements for the occasion. In an atmosphere of incredible fervour of devotion and absorption in Baba, it was a marvellous and fitting climax to the inauguration ceremony of Baba at His new branch at Safdarjung Enclave, New Delhi 110016.

After the inauguration ceremony, the group of thirty two devotees of the Bombay Samsthan visited the prominent temples of Delhi. On Wednesday the 7th Sept. 1977, the group of devotees arrived at 'Swamy Shivananda's Ashram' at Rishikesh where they were welcomed by Swamy Chidananda. On the following day they participated in the birthday celebration of Swamy Shivananda. After visiting Swargashram, Gita Bhavan, Paramarth Niketan, Veda Mandir Ashram, Mahesh Yogi's Ashram at Rishikesh the group of devotees arrived at Haridwar on Friday the 9th Sept. The pleasant bath at the Hari Ki Paidi made the devotees quite fresh. The sacred temples of Haridwar were visited with delight. Ultimately the group of devotees arrived at Shri Kshetra Shirdi on Sunday the 11th September 1977 by 11-00 a. m. As usual the management of the Shirdi Sansthan, had made suitable arrangements for our stay at the Shanti Niwas main hall. Further more devotees, of the Bombay Sansthan, had joined us at Shirdi and the group of devotees had increased to ninety in number. The devotees were taken to all the important places at Shirdi and were explained their importance. Poor feeding was conducted as usual. The pujaries of the Shirdi Sansthan, Sri Martand Mhalsapati, Sri Balaji Gurao, who were the associates of Shri Baba were introduced to the devotees. All the patients (about fifty in number) of the Shirdi Sansthan hospital, were attended personally along with Dr. Deshpande, who took keen interest in explaining the complaints of each patient. Each patient received

a packet of Baba's Udi, a small picture of Baba, a copy of Sri Sai Mahima, two biscuit packets and a towel. This sort of service is done by the Kurla / Bombay Sansthan in all its trips to Shirdi. We pray that Baba may go on giving such opportunities to help the needy and distressed for ever. It was a sight to see all the devotees of Kurla Sansthan ready at 3-45 a. m. on the platform, in front of the Samadhi mandir, chanting Shri Venkateshwara Suprabhatam and Shri Sai Mahima.

The group of devotees of the Kurla Samsthan returned back with 'jay jay kars of Shri Baba'' on Monday the 12th Sept. 1977, by 8-30 p. m. May the All Compassionate and Almighty Baba always keep us under His guidance and enrich our mind in thinking of Him and Him alone. Om Sai Ram. ★

Shri Sai Sevak Narayan
Shri Bhagawati Sai Samsthan
R. B. 11, 92/4 Railway Colony, KURLA
Bombay 400 024

DEDICATION

I dedicate all my manifold joys
And unbearable sorrows as well to Thee
As Thou art the Lord of my life
And Thou art all the objects of my desire.
Yet it is thy sweet will to make or mend me
And, indeed There is nothing beyond Thee
So, Lord Sai, I submit myself, to Thee alone
To Thee alone, To thee alone, O! Sai none but;Thee alone.

Amingad M. M.
Gulunche - Via - Nira, S. C. Rly. Tal. Purandar, Dist. Pune

DESIRE

I have heard
I have read
Alone at the age of five,
Pralhad had possessed
Deep knowledge,
Complete detachment,
And intence devotion.
Consequently his servitude was
Favoured by Lord Narsinha,
Who presented Himself
By depavation and devastation
Of pillar in the palace.

* * *

Despite of being middle aged
I have done nothing yet.
Every sufferer who came to me,
Treated under policy
"Tit for tat".

I ran after wealth
To satisfy the lust.
Has it been fully satisfied?
No -- Nay -- Never.

* * *

I ran after food
To satisfy my hunger.
Has it been gratified?
No -- Nay -- Never.
I ran after worldly pleasures

To satisfy the self,
Has the desire been fulfilled?
No -- Nay -- Never.

* * *

Wealth, Prestige and Comforts
Of life-long labour,
Are my earnings.
Standing before and calling me,
With inviting hand
Charmly spreading.
But the life is
Still onerous,
Still thirsty and dry is
My illusory scyphus.

* * *

I slept when I felt sleepy.
I ate when I felt hungry.
Just like threadworms in excreta
Roaming hither and thither.
Just like a mad dog,
I spent the precious past.

* * *

I have done a lot hitherto
But what was to be done
The same I haven't done
It has remained undone yet.
I have done nothing, at least
For Lord SAI yet.

Dear Readers,

Here I remember the words of Shri Sai Baba :- "IF YOU LOOK AT ME, I LOOK AT YOU".

Yes! If you look at Him with faith and dedication, His Holy Blessings are always there with you!

A devotee of Sai Nath will never have a noble desire unfulfilled in his life. ★

Dr. Anil Jaiswal M. B. B. S., M. R. S. H. (London)
Sri Sai Clinic, CHITAROLI, Nagpur-2

Humble Suggestion for Shri Sai Leela Gathering

To The Editor, Shri Sai Eeela,

Dear Sir,

1. Through Shri Sai Leela, all Bhaktas, intending to attend or not, may be asked to send their suggestions and/or points for discussion at the gathering. These should be published in Jan. 78 issue, so that the attendees would come prepared with mature ideas / thoughts / suggestions. Any other points can also be raised and considered.

2. Presence of attendees should be used ONLY for propagation of Shri Sai Leela and its improvements and attractiveness, and not for any other programmes, for which, if required other times are kept.

3. Due to longer personal talks re Anubhavs/personal matters, one whole session goes in self introduction. It is suggested that the Chairman should simply announce names of Bhaktas present, who should simply stand up to complete the introduction. They should be requested NOT to speak during this part of the programme.

JAI SAI RAM :

Sai Sewak

V. B. Nandwani

55, L. J. Road, Mahim Bombay 400 016

[As per the above letter, the devotees may forward their suggestions before 15th December 1977, so that they could be published in January 1978 issue - Editor]

My Experiences at Shirdi - III

My experiences at Shirdi on my first and second trips to Shirdi have appeared in the earlier issues of "Shri Sai Leela".* Essentially, my experiences in the earlier trips were spiritual and I was blessed with contact of live presence of Shri Baba.

The third and latest trip was undertaken due to Baba's grace in May '77 and in this article I propose to describe both spiritual and mundane experiences that I had. The essence of my experience in this trip was that Baba made me learn two lessons - SABOORI and NISHTHA.

Due to Baba's blessings, solution to certain long standing personal problems were in sight and, therefore, a thanks-giving trip to Shirdi was keenly felt. As children have vacation during May, we all made a trip in that month.

It so happened that our train reached Manmad two hours behind schedule and so we were forced to go by 12-30 p. m. bus from Manmad to Shirdi, where we reached at 2 p. m. Needless to say, we were extremely tired due to travel during the hottest part of the day, in mid-summer and our bodies were craving for a bath and food. However, the Sansthan's mess was already closed and we were promised to be given a room only at 4-30 p. m. as there was a tremendous rush of pilgrims. We had to spend about two and a half hours in the dormitory of Shanti Niwas, where there was no provision of water in the bath room before 5 p. m. To our great chagrin, there was not even provision for drinking water in Shanti Niwas dormitory. Our attempt to satisfy the hunger of our children at a private hotel, proved bitter as hopelessly bad food was served at exorbitant rates. I

*The first article in the series appeared in SHRI SAI LEELA, Oct-Nov. 1972 (Special Experiences Issue) while the second appeared in Nov. 1974 issue.

alone went to Sansthan's 'Snan Grih' and had bath and after changing dress, went to Samadhi Mandir for darshan. My family however, continued to suffer restlessly in the dormitory upto 4-30 p. m. when we were finally given a room. During these agonising two and a half hours, I recollected Baba's lessons of patience and faith (Saboori and Nishtha) and was constantly praying to Him for solace.

Here I wish to record for the information of my brother devotees that because of extraordinary rush of pilgrims, we had to spend the whole day in queues (for tea, darshan, lunch, dinner - in fact for every thing). However, even under these trying circumstances, the devotees, I must say, exhibited great patience and behaved in a disciplined manner, thus practising Baba's lessons in life.

In the evening, after going round Samadhi Mandir, Dwaraka Mai, Chawdi and Lendi Baug, we went to Shri Khandoba's temple, where we had the good fortune to meet Shri Martand, the octogenarian poojari of the temple, who is the son of late Shri Mhalsapati (whose name is familiar to all Sai devotees). It may be of interest to recall that Shri Martand was born to his parents as a special boon of Baba and it is on record that Baba used to fondle the baby boy and play with him at Dwarka Mai.

On the next day, we had further good fortune to come across a Telugu speaking Sadhu from Varanasi, who took us to the Samadhi of late Shri Mhalsapati, where we could touch Baba's padukas and 'satka' with veneration. We were also shown the three coins presented by Baba to Shri Mhalsapati, as well as the coat presented by Baba on the occasion of the marriage of Shri Martand. We were happy to note that these holy relics are properly preserved. The Sadhu also took us to the residence of late Smt. Lakshmibai Shinde, where we saw the nine coins presented by Baba to Smt. Shinde. We also went to the residence of late Shri Abdulla Baba. The Sadhu also showed us a peepul tree in Lendi. It appears that this tree had resprouted after virtual death, when Baba sprinkled udi on it.

Both during the trip to Shirdi, as well as subsequently, I have been facing several knotty problems in my life; but with patience and faith in Baba, they have been gradually solved. So, I firmly believe that "SHRI SAI UPANISHAD" may be summarized as "SABOORI AND NISHTHA".

Concluding this article, I wish to suggest the following for the consideration of the Court Receiver (of the Sansthan) so that the thousands of pilgrims, who visit Shirdi daily may get better amenities :-

- i) Provision of water round the clock in the bath rooms in the dormitory of Shanti Niwas;
- ii) Provision of drinking water in the dormitory;
- iii) Improving the quality of food served in the mess to what we used to get a few years ago;
- iv) More efficient way of serving food in the mess;
- v) Improving the hygienic conditions in the mess.

Here I may respectfully suggest to the Receiver to depute a couple of persons to Pondicherry to study the system of catering to devotees in Shri Aurobindo Ashram there. It is a treat to see more than two thousand devotees being catered food in most orderly manner within just one hour, in that Ashram. The food is prepared under most hygienic conditions there. In my humble opinion, the whole mess in Shirdi needs to be reorganised, on the lines of Sri Aurobindo Ashram at Pondicherry. ★

C. K. Ramanath Chetty

16-11-16/E Sri Puram Colony, Malkapet, Hyderabad.500 036

[Note :- The above suggestions of Shri Chetty have been noted by the Court Receiver and they will be given due consideration - Editor]



ॐ ध्वनिमय एकाकार

हे निराकार ! सकल ओंकार !
विश्व स्वधर्म होवे साकार ॥ टेक ॥

सहस्रार से बहती धारा
ऊर्ध्वगामी बनती "राधा"
राधा-कृष्ण ही जीवाधार ॥ १ ॥

आनंदरूपा हे जगन्माता,
तेरा चिन्तन सदैव भाता
शांतिरूपा हो साकार ॥ २ ॥

ब्रह्मा, विष्णु और महेश्वर
त्रिगुणात्मक तू हे परमेश्वर !
विश्वात्मक होवे संचार ॥ ३ ॥

साधक ही यह योगसाधना
पूर्ण होवे मनोकामना
ज्ञान, भक्तिमय प्रेमाचार ॥ ४ ॥

'अरूप' रूप का ऐसा दर्शन
आनंदमय यह प्राण स्पंदन
ॐ ध्वनिमय एकाकार ॥ ५ ॥

कवि : राधाकृष्ण गुप्ता 'चेतन'
पाटकर वाडा, भगतसिंग पथ, डोंबिवली (पूर्व) जिल्हा थाने



हरे साँई

साँई देखता हूँ, देखता हूँ
कल्पनामें बस तुझेही न्याहरता हूँ,
रात-दिन विरहाग्निमें बेचैनी से जलता रहता हूँ
तुझे पाने ही तडपते रहता हूँ
जलबिन मीन सा मेरा हाल है
और आता न मुझे किसी और का खयाल है
दिलमें मेरे उठती है एक जानलेवा तडप
महसूस होता है जिगरमें एक मिठासा दर्द
हमदर्दों ने मिलकर, अस्पताल लिजाकर
कईन्नार जचवायों, इलाज करवाया
लेकिन परवरदिगर, ऐ मेहबूबा
आराम न पाया जराभी
बल्की उन बेचारे बुध्दीमान चिकीत्सकों को
मेरेही लाइलाज रोगने भरमाया
और उन्होनेही मुझको फरमाया
कीं “ए न जा इ ना” हो गया है ।

साँई देखता हूँ, देखता हूँ
कल्पनामें बस तुझेही न्याहरता हूँ,
‘समाधी-मंदीर’ के राज सिंहासनपर विराजे हुवे
कभी-कभार कुछ तिगळी निगाहोंसे भी
न्याहार लेता हूँ मैं तुझको
लेकिन बाबा, मेरी इन निगाहोंमें
दिन ब दिन जरा तिरछापनसा आ चला है
और अब बही चिकीत्सक कहते है की
मुझे “स्क्वीट” हो चला है ।

सोंई देखता हूँ, देखता हूँ,
 कल्पनामें बस तुझे ही न्याहरता हूँ
 और सोच लेता हूँ की शायद
 तुझे भी मेरी कुछ चाहत तो होगी ही
 इसिलिये तो उस दृष्टांत द्वारा जतलाया था
 कि तेरे सिनेके एक कोनेमें ही सही
 मैं बसा रहता हूँ,
 इसी बहाने शायद
 याद तो आता ही होगी; मेरी कभी-कभी
 लेकिन होता है सख्त अफसोस मुझको
 अनार्थों के नाथ कहलानेवाले
शिर्डी के पे साईनाथ !
 तेरी मुरतमें उस रोज मैंने
 अपनी तसवीर की जरा भी झलक न पायी
 हाय रे मेरी तकदीर
 हाय रे बेवफाई; तुझे जरा भी रहम न आयी ?
 और हाय मेरी मूर्खता
 अहं को छोड़ने की बजाय
 उसे ही जोड़ने चला हूँ
 जनम-जनम का रिश्ता
 तुझसे तोड़ने चला हूँ ?

सोंई देखता हूँ, देखता हूँ
 कल्पनामें बस तुझे ही न्याहरता हूँ
 देखते ही रह जाता हूँ
 मैं तेरे 'चरण-कमल'
 तडपसा जाता है मेरा जख्म-दिल
 उन्ही चिकीत्सकों द्वारा लाख 'पेनिसिलीन' टुचवायें
 लेकिन जख्म भरे नहीं

जगभी भरे नहीं
हरे है, अभी भी हरे है
याद जो भाती है - 'हरे सॉई - हरे सॉई' ।

डॉ. अनिल जायस्वाल
श्री साई क्लिनिक, चितारओली नागपुर २



A REJOINDER TO
"Shri Sai Baba's Secret Arrangements"

Page 12-Nov. 77 Shri Sai Leela

There is a very strange and interesting side to Shri Sai's Leela, not known to respected Dr. Parchuresaheb. On my request, Shri Victor Alby had kindly promised to come to Bombay from Shirdi, at the end of Sept. 77 to help me in certain matter. However, about the middle of that month, I wrote to him that since alternative arrangements had been made, he need not take the trouble to come from Shirdi for the purpose. However, Baba made him come and that fine morning he reached our humble abode at about 4-00 A. M. The same morning, seeing his eagerness, I put the bundle of Shri Sai Leela magazine before him. Going through the same, he found that some issues, in which Shri Guru Charita had been published were not in the lot. Then, I gave him a chit on Dr. Parchuresaheb with instructions, how to reach his place, which is not far from my house. I was rather unhappy that Shri Victor spent money on bus fare etc. which he could better use for medicines, as he had not been keeping well those days. He simply brushed aside what I said. ★

V. B. Nandwani

Above Central Bank, 55 L. J. Road, Mahim, Bombay 16

NO LONELINESS

Life is a continuous stream of experiences of events and associations of things around in the world, occurring every moment. Man is unmindful. The occasions are sometimes of happiness and Bliss and many times of sorrows and worries. The current of the stream keeps you submerged and that state you call life. Some of the immersed moments are of Divine joy and the rest, of man-made sorrowful actions.

All the moments - why every moment - in fact are or should be of happiness and pleasure, because you are always and ever accompanied in your heart, by the presence of the Spirit of God Sai, who is ever blissful, cheerful and helpful.

That spirit though present in all lives, human or other living beings, you are unaware of, due to the presence of the veil of ignorance in you. In life there are occasions when the veil of ignorance or the Devil, is in predominance over the awareness of your self-spirit, you feel misery of loneliness and moments of sorrow. In fact you are never alone. But the born ignorance or the Satan or the Maya of yours, due to your too much involvement or attachments to worldly affairs, make you feel that there is no God either in yourself or elsewhere. Of course that is ignorance.

That veil of ignorance makes you feel to be alone. That is loneliness. A little thought or thinking or meditation will shake off the pangs of loneliness. Make it a point that ever and at all times you are never alone, because there is God within you, in your heart, to accompany you all the time. The spirit of Shri Sai Baba is ever with you.

Love is a synthesis of heart, mind and spirit which is affinity, and that the Lord says when offered to Him and to every being in the world, He is pleased. One, who offers Love without reservation in His Bhakta - is in unity with Him. The symbol of

offering of love is sacrifice, tyag. Bhakti or love or sacrifice even in minutest form or in any form of devotion, service and sentiment is enough for the Lord to grant you kindness and His Grace. His response is exactly proportionate to your sincerity and truthfulness.

A leaf, a flower, a fruit and little water are enough offerings to satisfy Him; but the devotion should be unabated, continuous and unattached.

Man's heart is a repository of Divine Love, only under favourable condition this love manifests itself, and when it starts to flow out, we cannot gauge to what extent it will flood Him and overpower Him. In fact, one is swept away, and loses oneself in it. Often not knowing what one is actually doing. It is this Love that turns the so-called sane and discreet man into a mad devotee of God. The world without understanding ridicules Him.

Verily, we and God are never separate. It is through ignorance we feel, we are separated from Him. When we are ignorant we know that we are not only one with Him. Once Shri Ram asked Hanuman who he was. Then Hanuman replied that as body he was Ramchandra's servant, as Jiva he was part of Ram and as Atma he was Ram himself - so essentially our self is not different from God. Verily one is never alone. There is no loneliness as such in one's life. Sai Baba, when remembered is ever with you to help and grace you. That is the experience of many. ★

Dr. R. L. Bhagwat
Jayendra Ganj, GWALIOR



BABA'S KIND BLESSINGS

My humble self and my family members are amongst those many fortunate persons, who have the privilege of being devotees of our beloved Baba.

He has protected me and my family members and always helped us out of most difficult situations innumerable times, for which I shall always be thankful to Him. I would like to record here one incident, which shows how our beloved Baba comes to our rescue and protects us.

My wife got hurt on her leg a few weeks ago and the wound became septic and was not healing fast. Since I myself despence Homeopathic medicines, I started treating her without much of good results.

Then I turned to our merciful Baba for His help and guidance. On 21-8-77 before going to bed, I prayed for his help. At about 2.00 A. M. that night, I dreamt that the walls of one of the rooms of our house, in which my wife was sleeping have developed cracks and are about to fall and a security guard of Sai Baba Sansthan comes to me and warns me to support the walls before they fall.

I woke up suddenly and immediately remembered what Baba had said in a dream to Das Ganu after His Maha-samadhi. He had said, "the masjid collapsed, and they have driven me out of Shirdi" (refer to Chapter 42 of Shri Sai Satcharita). I immediately realised that Baba is hinting to me that my wife is in danger and I must act quickly. I studied her case carefully and it dawned on me that she was developing the initial symptoms of Titanus (a very serious disease due to injury) or something serious of that type.

Here again our Baba helped me in deciding the right medicine and it was 3.00 A. M. when the first dose of medicine was

administered. Then on that morning, I sat praying for His merciful help, till it was sunrise.

Next day onwards my wife started improving very fast and with the kind blessings of our Baba she is fit and fine now.

On another occasion, my son was also, blessed with his grace and the little boy's troubles were reduced very rapidly.

I have nothing but my thankful tears to offer at His Lotus feet for Baba's kind blessings on me and my family.

May Baba always Bless and help all in trouble.

Daily we apply 'Udi' and have a sip of 'Tirth' water that we get from Shirdi. This itself always works like magic. ★

G. M. Dhunjibhoy
Qr. No 2/N3 Tpye D Sector,
Berkhera, BHOPAL 462021

Sale of Gold & Silver Articles to Devotees

It is proposed to sell to the devotees, at Sai Niketan, Dr. Ambedkar Road, Dadar, Bombay 14 on Sunday, the 18th December 1977 at 2 p.m., the gold and silver articles offered to Shri Sai Baba at Shirdi

All devotees, who are interested, are requested to attend the sale.

ANNUAL GATHERING AT SHIRDI

The annual gathering of the contributors to Shri Sai Leela magazine, will as usual, be held at Shirdi sometime in the month of February 1978. The exact dates will be announced later — Editor.

News from Shirdi

OCTOBER 1977

Out of all the festivals that are held at Shirdi, the Punyatithi Ustav is considered the most important and is always celebrated on a grand scale. This festival usually lasts for four days and is attended by thousands of devotees. This year it was celebrated from 20-10-77 to 23-10-77.

On 20-10-77, after the usual Kakadarti was over, the procession of the Sai Satcharita (Marathi Pothi) started with usual pomp and show from the Samadhi Mandir and reached Dwarkamai at about 7 a. m. Immediately the reading of the "pothi" was started in the Dwarkamai and it went on round the clock.

Auction of the silver articles and cloth, offered to Shri Baba, was conducted on all the four days in the morning and several devotees purchased the articles with keen competition in the auction.

In the evening programme, vocal music was given by two artists from 7 p. m. to 10 p. m. in the Samadhi Mandir. The Artists were Shri Rajabhau Kale, Shri Arun Apte and Miss Shobha Joshi. The programme was attended by a large gathering and the audience was showing great interest therein.

21-10-77 was the most important day of the festival. The programmes in the Samadhi Mandir went on as usual. The programme of reading continuously Shri Sai Satcharita (Parayan) in the Dwarkamai concluded at about 6-30 a. m. and the Pothi (Sai Satcharita in Marathi) was brought back to Samadhi Mandir in a procession with the usual paraphernalia. After that the usual bath was given to the Statue. Thereafter the Shraddha ceremony of Shri Baba was performed according to the usual rites as this was the day on which Shri Baba took Mahasamadhi.

At 5 p. m. the flags were taken in procession beyond the limits of Shirdi village and thus Seemollanghan (crossing the limits) ceremony was performed. After the procession returned to Samadhi Mandir gold (leaves of Apta tree) was exchanged among the

devotees, after it was first presented to Shri Baba. A number of artists, who are also devotees, come to Shirdi for the Punyatithi Ustav with the idea of giving a programme in the Samadhi Mandir during this festival. Unlike other days, therefore the Samadhi Mandir is kept open for the whole night and the artists give their programmes during that time. As Shirdi attracts record crowd during this festival, there is a large gathering in the Samadhi Mandir, throughout the night. This encourages the artists to give their programmes with their full skill. The programmes are of varied nature and include vocal music and instrumental music.

The 22nd is the Ekadashi day, there are really no important scheduled programmes on that day. However the festival does not end before the Kala is celebrated and hence people who come to Shirdi for the festival have got to stay there on this day. They no doubt attend usual arti and pooja programme in the Samadhi Mandir at usual timings; but some other programme is also arranged for their entertainment. Mrs. Alka Joglekar gave her programme of vocal music on that day at the Samadhi Mandir from 7 p. m. to 10 p. m. This programme was appreciated well by the audience.

23rd October was the last day of the festival. In the morning from 10 a. m. to 12 noon, the Kala Keertan was performed in Samadhi Mandir, which was followed by the programme of Dahi Handi, which technically concludes the festival. However, on the same day from 7 p. m. to 10 p. m. Shri Jaywant Kulkarni and his party gave a very interesting variety entertainment programme to the audience present.

The usual Prasad was given and Bhojan was served to all the devotees, who attended the festival. The staff of the Sansthan had a very busy time all these days and they had to take a lot of trouble in making arrangements of all the devotees, who came to Shirdi for the festival. The devotees left Shirdi with full satisfaction and with the hope of attending the next festival, which would be held at Shirdi.

Punyatithi Festival at Sai Niketan, Dadar

Though Ashadhi and Kartiki Ekadashi days are very important for the Warkari sect and though every devotee of god Vitthal tries to attend Pandharpur on those days, still it is not possible for all of them to do so due to various difficulties. Therefore, it is a custom of the devotees to visit the local temple on that day. In most of the villages in the Maharashtra state, usually we find that there exist the temples of Ganapati, Shankar, Maruti and Vitthal and the devotees satisfy themselves by paying a visit to that temple. Similarly every Sai devotee yearns, in his hearts of heart, to attend the Punyatithi Utsav at Shirdi on Dasara day; but however strong your desire may be, still it is not possible for all of them to go to Shirdi. Hence it is a custom among the Sai devotees to celebrate the Punyatithi Utsav at Sai temples nearby. The Punyatithi Utsav was therefore celebrated in Sai Niketan, at Dadar, by the devotees staying nearby. A Keertan programme was arranged in the hall from 10 a. m. to 12 noon. Mrs. Kamalabai Joshi from Kurla, who studied to perform the keertan at the school at D. L. Vaidya Road, Dadar, performed the keertan. She followed one of the keertans composed by the late Editor of Shri Sai Leela, Late Prof. D. D. Parchure, all of which have been published by the Shirdi Sansthan in a book form. This keertan mainly dealt with the early life of Shri Sai Baba. The audience remained spell bound and was pleased to listen to the anecdotes from the life of Shri Sai Baba. Shri Bade gave accompaniment to the keertan on the Tabla, while Mrs. Laxmibai Patwardhan accompanied Mrs. Joshi on the Harmonium. Mrs. Patwardhan also sang two devotional songs during and after the keertan. At 12 noon the arti was performed and after distribution of Prasad to the devotees, who were present, the audience dispersed. Devotees were coming for the darshan of Shri Baba from morning to late in the evening and were departing with their minds full of devotion. More than five hundred devotees took darshan of Shri Baba on the day and the flow of the devotees was quite continuous. ★

Publications of Shri Sai Baba Sansthan Shirdi

The prices of the publications are as follows:-

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

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

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

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