

SHRI

SAI LEELA



Baba gives Darshan to a Doctor from Bombay as Shreeram



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1978

SHRI SAI LEELA

FEBRUARY 1978

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Important Change (See Page 26)

Due to some V. I. P's visit to Shirdi no accommodation will be available at Shirdi on 26th and 27th February 1978. The Annual Gathering at Shirdi is therefore required to be postponed to Sunday the 5th March and Monday the 6th March 1978. All delegates are therefore requested to start for Shirdi on 4th March 1978 after confirming the dates from Sai Niketan, Bombay 14 — Editor.

SHRI SAI LEELA

(Official Organ of Shirdi Sansthan)



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What is Gnana ?

What is gnana, knowledge, gnosis ? How may it be attained ? Gnana is not attained by study of books or scriptures. It may be denied to a man of learning or scholarship : it may come in abundance to a simple-minded peasant. Kabir was not a scholar but he was filled with the wisdom of God. Gnana is divine illumination. For this, not for scholarship, must the yearning grow within. Gnana is illumination of the heart.

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EDITORIAL

Shri Sai Baba's Strange Medicines

While explaining the behaviour of Shri Sai Baba, Shri Dabholkar writes as follows in the seventh chapter of Shri Sai Satcharita "People were immensely benefited by having a darshan of Baba. Some became hale and hearty; wicked people were turned into good ones. Kushta (leprosy) was cured in some cases, many got their desires fulfilled without any juice or medicine being put in the eyes, some blind men got back their sight and some lame ones got their legs" (P-40, seventh edition, 1974)

Describing the behaviour of Shri Sai Baba further Shri Dabholkar writes:-

"He first practised medicine in the village, examined patients and gave medicines. He was always successful and he became famous as a Hakim (Doctor)" (Sai Satcharita, P-40, seventh edition, 1974)

After stating that Shri Baba became famous as a Hakim in the Shirdi village, Shri Dabholkar has narrated the use of Beeba made by Shri Baba in the case of an eye patient and has sited it as a 'curious case'. After narrating this case Shri Dabholkar adds at the end, "Though the eyes are very delicate, the Beeba caused no smarting, but removed the disease of the eyes. Many such cases were cured and this is only an instance in point". (P-41, Sai Satcharita, 7th edition, 1974)

It will be seen from the above extracts from Sai Satcharita that Shri Sai Baba knew herbal medicines and treated many patients in the Shirdi village, after his advent in that village.

After narrating several other Leelas of Shri Sai Baba in the intervening chapters, Shri Dabholkar again narrates a few Leelas

of curing disease, in the 13th chapter of the Sai Satcharita. The first case narrated here is of Bhimaji Patil. In this case no mention is made of the medicines given by Shri Baba. Instead of that, we find only the following remark, "While he (Bhimaji Patil) was staying there, Baba cured him by two dreams" (P-74 Sai Satcharita, seventh edition, 1974) It, therefore, appears that this cure was secured by Shri Baba by means of his spiritual powers.

Shri Dabholkar has thereafter narrated the case of Bala Ganpat Shimpi. This case of malignant type of Malaria was cured by Shri Baba by merely prescribing a strange recipe of "giving a black dog some morsels of rice mixed with curds in front of the Laxmi temple"

The case cited next is that of Shri Bapusaheb Booty. He was once cured of dysentery and vomiting by mere order as follows, "Now take care you should not purge any more". "The vomiting also must stop". In the next paragraph Shri Dabholkar states how Shri Booty was cured by Shri Baba by prescribing him an infusion of almonds, walnuts, pista (a kind of dry fruit) boiled in sugared milk, when the former had an attack of Cholera and he suffered from severe thirst.

In the case of Shri Alandi Swami, which is narrated next to Shri Booty's case, the cure was secured by mere words. Next we come across the case of Kaka Mahajani. In this case the diarrhoea of Kaka Mahajani was cured by Shri Baba, by making him eat ground-nuts and drinking water thereafter. Shri Dabholkar comments on this case as follows, "Are groundnuts medicine for Diarrhoea? According to current medical opinion groundnuts would aggravate the disease, and not cure it. The true medicine in this as in other cases, was Baba's word" (P-76, Shri Sai Satcharita, seventh edition 1974)

One gentleman from Harda named Dattopant, came to Shri Sai Baba and he was cured of his stomach ache, from which he was suffering for 14 years, after Shri Baba looked at him

kindly and gave him blessings" (P-77, Shri Sai Satcharita, seventh edition, 1974)

Three more cases are narrated in this same chapter of Shri Sai Satcharita at the end. They are as follows:-

1. Mahavrao Deshpande (Shama) suffered from Piles trouble and he was cured after he was given decoction of Sonamali (Sena pods). However when the same trouble recurred after 10 years and Mahavrao took the same decoction without consulting Shri Baba, his trouble aggravated.

2. Kaka Mahajani's elder brother Gangadharpant suffered from stomach-pain for many years. Shri Baba touched his head and said, "God will cure" and from that time his stomach pain subsided.

3. Nanasaheb Chandorkar once suffered from intense stomach pain. Shri Baba told him to eat Burfi (a kind of sweetmeat mixed with ghee. This recipe gave him complete relief" (P-78, Shri Sai Satcharita, seventh edition 74)

Shri Dabholkar adds after these cases as follows:- "All these stories go to show that the real medicine that cured all various diseases permanently, was Baba's word and grace and not any medicines or drugs".

In addition to the above cases of cure, narrated in Shri Sai Satcharita, one more case of wonderful cure of asthma is reported in that book at pages 269 and 270. It is as follows:-

"Balaram sat near Baba, massaging His legs. Baba was smoking the chillim advanced it towards him and beckoned him to smoke it. Balaram was not accustomed to smoking, so he accepted the pipe, smoked it with great difficulty and returned it reverentially with a bow. This was the most auspicious moment for Balaram. He was suffering from Asthma for 10 years. This smoke completely cured him of the disease which never troubled him again". (Sai Satcharita, seventh edition, 1974)

If we analyse the above cases, we will find that the medicines used by Shri Baba for curing certain diseases can surely be called as "Strange". The eye is a very delicate organ of the body and nobody would have normally thought of using an irritant thing like Beeba for curing the redness of the eyes; but Shri Baba cured the eyes of the patient by using Beeba. Similarly the use of senapods for curing piles, the use of an infusion of almonds, walnuts, pista etc. for curing cholera and thirst that followed it, the use of groundnuts for curing Diarrhoea and the use of burfi mixed with ghee for curing stomach-pain are really strange medicines and their use will normally not be approved by any medical practioner in connection with the diseases associated with them; but the fact remains that the persons got cured with the remedies. Similarly one puff of Shri Baba's Chillim cannot be a medicine for an Asthama patient, who was not used to smoking at all; but Shri Balaram Dhurandhar was cured with that. Hence we have got to find the reason of the cure achieved by these strange medicines.

Two reasons appear to be worth considering in this case. Shri Baba always asked all devotees, to have Shraddha and Saburi. All the devotees referred to in this article had implicit faith in Shri Baba. Their faith was so firm that it was not possible to shake it a bit even in their dreams. So whatever medicine was given to them was accepted by them with the firm belief that it is going to give them complete cure. This factor of faith is accepted in case of most of the modern medical practioners also. If a patient has faith in a particular doctor, then he gets early relief. If on the other hand a patient is being treated by the best medical practioner, he does not get relief when the best of medicines are being given to him, if he has no faith in the doctor.

The second reason is consecration. Shri Baba was a Siddha Purush. His word had a power behind it. Whenever he administered any medicine, he did it with his order that it should produce a

certain desired effect and it was because of this that though the medicines, appeared to be "strange" still they yielded the desired effect. In case of certain people the cure was secured with Shri Baba's touch or gaze or oral order. An accomplished person who has studied Yoga and has performed penance, acquires strength and it becomes manifest in his touch, gaze or talk. We hear of so many different Siddhis that are achieved by people. Apart from the saints, we find that so many other people also speak so many things and they come true. This is because they acquire certain power, which is diffused through their speech. Thus because of the consecration of the medicines given by Shri Baba, they were able to achieve the desired effects.

It will thus be seen that Shraddha (faith) plays a very important role in the spiritual line. Many of the things expected to be achieved in this line, are obtained only if there is implicit faith in the Guru or the person, who is accepted by a person as his guide. The Sai devotees are all having implicit faith in Shri Sai Baba and it is because of this that they are able to progress in the spiritual field. In order therefore to achieve our further progress in the spiritual line, we all Sai devotees, should continue to have our implicit faith in Shri Sai Baba. ★

QUESTIONS & ANSWERS

To The Editor, Shri Sai Leela Magazine

Dear Sir,

Kindly enlighten me on the following points:-

- 1) What is the background for naming the Masjid as Dwaraka Mai by Shri Sai Baba ?
- 2) All Shashtras, Saints and Prophets have laid lot of stress on Non-violence (अहिंसा) and vegetarianism. What is the background for the preparation of non-vegetarian food by Shri Sai Baba for distribution to Bhaktas ?

Yours faithfully,

D. T. Gupta

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THE SCIENCE OF RELIGION

By : Swami Chinmayananda

So Near - Yet Few Realise Me

To make the student realise that the Supreme Self, which is the Substratum for the whole universe, is to be discovered in the depths of his own personality, Lord Krishna explains the Self as the very Consciousness in each of us.

To perceive an object there must be some source of light illumining it. We perceive not only objects, but also our emotions and thoughts. But in what "light"? The "Light" that illumines for us our thought and emotions is the Light of Consciousness. In this Light we become aware of our vasanas, desires, thoughts and all our physical perceptions. Consciousness illumines every experience of every living being--plant, animal or man.

The Lord bemoans when He complains, (VII-26) "**I know beings of the entire past, of the present and of the future --- but none knows Me**". So long as we are able to experience the world within and without we are alive, we are "beings". In order to experience we must become **conscious** of our experiences. So long as this Consciousness is in us we are alive; we are "beings".

All beings of the **past** had this Consciousness; all beings of the **present** have It; and all beings of the future shall have this very same Consciousness. Lord Krishna, identifying Himself with this Consciousness says, "I knew all the beings of the past, for I was in them; I know all the beings in the present, for I am in them; and I shall know all those who will people this world in the future, for in them too, I shall ever be." This consciousness is the one Principle that knows all, but, what a pity, "none knows Me", says Krishna (मां तु वेद न कश्चन). No one ever fully

recognises this pure divine Consciousness within, ever-present in us all, in whose "light" alone our experiences are illumined.

In order to capture the experience of this Consciousness, the mind must become still, the intellect calm, and we must bring our entire attention to It.

But, says the Lord, (VII-27) "By the delusion of the pairs of opposites, arising from likes and dislikes, all beings fall into delusion at birth, O Schorcher of foes". The mind always has its likes and dislikes. It cannot be otherwise. What is conducive to our present **vasanas** are things that we like, and all those that are unconducive are things that we dislike. These likes and dislikes are really of the mind. But identified with the mind we divide our world into things we like and things we dislike. Thereafter we start the futile exertions of (1) running away from, and thus avoiding, things we dislike, and (2) running towards and then striving to acquire and possess things which we like. This is the whirl of endless barren exertions caused by our delusion of the pairs-of-opposites (द्वन्द्वमोहन) - - - which itself, please note, arises out of our likes and dislikes (इच्छाद्वेषसमुत्थेन). All beings fall into this delusion at their very birth (सर्वं भूतानि संमोहं सर्गे यान्ति परन्तप).

We are born with our **vasanas**, and as such from birth itself, the mind has this delusion of the pairs-of-opposites arising from its likes and dislikes. Nobody can be without them. The very essence of the mind is this delusion. Identified with the mind, which is the expression of delusion, we become deluded.

When an individual lives such an extrovert life of passionate seeking of mere sense gratifications, not only is there no lasting joy and satisfaction in them, but they load our personality with fresh **vasanas** for more sense-objects.

These unexhausted **vasanas** give a direction and purpose to the mind-intellect equipment, after the body has fallen down in

fatigue, exhaustion and death. After death, the inner personality in us gravitates in a direction set by the unfulfilled **vasanas**, and acquires an appropriate body in a conducive environment to exhaust those residual **vasanas**. Naturally, from its very birth a child starts exhibiting likes and dislikes according to its **vasanas**. Hence Krishna says, "all beings fall into delusion at birth itself" (सर्वं भूतानि संमोहं सर्गे यान्ति परन्तप)

Thus, even though, I am ever-present in everyone --- past, present and future --- and know them all, alas, no one knows Me (मां तु वेद न कश्चन). Why? Because from birth everyone is seduced by his residual **vasanas**, and so his mind gets deluded. He instinctively runs towards the world-of-objects seeking satisfaction to reap a harvest of disappointments and dissatisfactions.

To quieten the senses, to silence the mind, and to purify the thought agitations in the intellect -- these constitute the spiritual **sadhana** in its entirety. Such a prepared personality can, through deep meditation, detach itself from its outer-world of happenings and inner-world of thoughts, and come to realise the blissful State of Pure Consciousness!

They Realise, Who are Pure

A careful student of the Geeta, may, in the course of his study, come to despair at his own inescapable tragedy. For, was it not said that all beings are born with **vasanas**, and so all are deluded "from birth itself" (सर्वं भूतानि संमोहं सर्गे यान्ति परन्तप). So every student is ready to feel cheated rather than inclined to use his logic to see the truth in the scriptural statement. If we are not born with delusion, realisation is redundant. We would then all be born with Wisdom -- the full realisation of the Infinite Consciousness. We would already know then that God, world and man are all our own expressions through different types of matter equipments!

Spiritual science is to help the imperfect to gain Perfection, for the mortal to climb the peaks of Immortality. It is for guiding men from darkness to Light, from delusion to Knowledge, from entanglements to Freedom. There is nothing to despair in the statement that "all are born deluded".

Who then can come to realise this State of Pure Consciousness? The Geeta Acharya lovingly answers, (VII-28) "Those men of virtuous actions, whose sins have come to an end, they, freed from the delusion of the pairs-of-opposites, come to worship Me with firm resolve".

The Supreme is nearest to us, It being the very Consciousness that illumines our thoughts. Yet, strange enough, we fail to acknowledge this divine Spark because of our preoccupation with the mind and its illusions.

We become readily identified with the mind-intellect equipment because of the force of our **vasanas**, and these are called in religion as 'sins'. In fact, 'sin' (पाप) is that which creates disturbances in the mind, and 'merit' (पुण्य) is that which quietsens and calms the mind. **Vasanas** gurgle as desires in the intellect, which precipitates agitations in the mind, which pushes the body into its fields of activities. Where **vasanas** have ended, there desires, thoughts and actions have ended. There the Pure Self, the Infinite Consciousness is realised.

Therefore, Krishna asserts, men of virtuous actions when they exhaust their **vasanas**, they become sinless. (येषां त्वन्तगतं पापं जनानां पुण्यकर्मणाम्). Then with peaceful mind, in single-pointed attention, they come to seek and serve the Self. And this is possible as they are no more tossed about by the delusion of the pairs-of-opposites and obsessed by their passions and lusts.

In short, they are no more identified with the mind. On being released from its endless demands, they are able to meditate and identify themselves with the Infinite Consciousness in them.

The seekers now become freed from the mind --- the seat of all pairs-of-opposites (ते ब्दन्द्रमोहनिर्मुक्ताः). Thereafter, they are able to steadily and intensely meditate upon the glory of the Self "they worship Me with firm resolve" (भजन्ते मां दृढव्रताः).

Thus, "though I, as the essential Consciousness in all, am nearest to everybody", Lord Krishna in effect confesses, "yet only few evolve and become fit to recognise and realise Me" This realisation, when it comes, is always complete and total. It is not a partial experience of only the meditator's own divinity, but it is a total revelation that the entire universe is but the One Supreme Self only. Lord Krishna hints at this revelation and says, (VII-29) "Taking refuge in Me, those who strive for freedom from old age and death, they come to know Brahman, the Supreme Self, the inner Self and all actions too". Identifying with Me, the Self, those who strive to get away from the sorrows of decay and death in the finite mortal world (जरामरणमोक्षाय मामश्रित्य यतन्ति ये), they do come to realise the Supreme Self in Its entirety (ते ब्रह्म तद्विदुः कृत्स्नं). Explaining what this Brahman is Krishna spells out and says, Brahman, not only as the Self in all, innermost individuality in each (अध्यात्मं) expresses Itself in all activities (कर्मचाखिलम्) of the body, emotions of the mind and thoughts of the intellect.

Such rare men who have realised the Self to be the very essence in them (साधिभूतं), the very vitality in their sense-organs (साधिदैवं) and the very dynamism in all their natural functions (साधियज्ञं), they steadfast in their devotion to the higher Consciousness (युक्तचेतसः), "know Me even at the time of death" (प्रयाणकालेऽपि च मां ते विदुर्युक्तचेतसः). Death is the greatest challenge in life for every mortal-man. Even at that horrible time, the awakened Man-of-Realisation is firmly rooted in his experience of the Immutable, Infinite, Consciousness divine. ★

(Courtesy : Geeta Office, Powai)

SHRI GAJANAN MAHARAJ

By :- Shri S. N. Huddar

(Continued from January 1978 issue)

CHAPTER 12

BACHHULAL OF AKOLA AND PITAMBER BLESSED

Bachhulal Agarwal lived at Akola. He was rich and liberal minded. He had heard the tragedy of Laxman Ghude of Karanja. Shri Gajanan Maharaj once came to Akola and sat on an outside verandah of Bachhulal's house. Bachhulal was delighted to see Shri Maharaj. He said to Shri Maharaj, "I intend to worship Your Holyness." Shri Maharaj knodded his head. Bachhulal performed (शोडशोपचार पूजा) Shodashopchar Puja (worshipping with 16 means). After auspicious bath he gave Shri Maharaj a silken Pitamber, a valuable Kashmiri shawl, turban with jari (silver lace) ten gold rings for 10 fingers of both the hands, a necklace of pearls and precious stones, a pochi of precious stones on the left hand. Besides he offered several plates of sweets and delicious food articles. He applied paste of sandal and safforn and scented Agarbattis were lighted. He placed 10,000 gold mohurs and Hons (होन) in a plate and offered as dakshina together with a cocoanut. He bowed humbly and prayed, "Maharaj, I wish to build a spacious mandir of Ram, as this place is insufficient for Ramnavami Festivities even if a mandap is erected on this verandah."

Shri Maharaj said "Janakijewan Ram will fulfil your desire. But what have you done now? Do you think me a bull of Pola (पोळा) or a horse of Dassara? You have dressed me richly and have put so many ornaments on my body. What is the use of these things to me? This is all poison for me. Let me not even touch any of these things. Do not bother me with any such

things. Have you done this to exhibit your riches? You should offer one what he likes. You know I am a mad, naked Sanyasi. Let all these please you. Family men like you need this wealth. My master is standing on the brick with his hands placed on his loin on the bank of Bhima. Can he not give me all this?"

Saying this, he put off all the rich clothes and ornaments and threw them here and there. He took only 2 pedhas (sweet) and went away. The people, who had gathered there, felt very sorry to see that Shri Maharaj had gone. There were some men of Karanja who said, "Our Laxman was unfortunate. He was weak minded and greedy and so he received the fruits of pretentious worship. Therefore he is ruined. Bachhulal is fortunate. He did as he said. His prosperity will not decrease because he is blessed by Shri Maharaj". Bachhulal searched for Shri Maharaj everywhere in Akola; but he could not find him.

PITAMBER AT KONDOLI

Pitamber Tailor, was a devotee of Shri Gajanan Maharaj. Seeing him wearing a torn dhoti, Shri Maharaj said to him, "Your name is Pitamber (One who wears yellow silk dhoti) but you are wearing a torn dhoti due to which your buttocks are uncovered. Are you not ashamed of this? A woman is named Sonubai (having gold) but she has not even a zinc bangle. Take this my dupatta (cloth taken to cover upper body) and wear it". Pitamber wore Maharaj's cloth. Other disciples began to envy him. There were many disciples but real devotees were few, who could be counted only on fingers. There are many trees in a jungle but sandal-wood-trees are very few. Therefore low minded disciples scolded Pitamber, saying "How can you dare to use a cloth of Shri Maharaj. You are an Idler. Do not live here to dishonour Shri Guru".

Pitamber said "I have not dishonoured Shri Guru; but I have obeyed him and I am wearing this as he bid me. Is this

disobedience?" Thus the disputes amongst the disciples were increasing. So Shri Maharaj said to Pitamber, "You now better go to some other place. When a son comes in age, the mother keeps him aloof. You have my blessings. You guide the people who are illiterate". Pitamber placed his head on the feet of Shri Maharaj, shed tears and went away looking at him again and again.

Pitamber came to Kondoli and sat under a mango tree outside the town, reciting the name of Shri Guru Maharaj all the time. He passed the night there. In the morning he saw too many ants there. So he climbed up the tree; but as the ants were there also, he went from one branch to another branch. He could not find any safe place there. The cowherds were looking at him from below with curiosity. They wondered to see him going from one branch to another easily without fear of falling down. They thought him to be a disciple of Shri Gajanan Maharaj, who, they had heard possessed such powers. They decided to give this news to the people of the town. Knowing this other persons also came there to see him.

Some exclaimed "He is a pretender and is doing childish acts. Shri Maharaj's disciple Bhaskar has taken Samadhi at Adgaon. Why would his disciple come here, leaving plenty of sweets and delicious food articles at Shri Maharaj's Math. Why express doubt? Let us ask him directly." Thereafter someone asked him "who are you? Whence have you come here? Who is your Guru."

He replied, "I am a tailor named Pitamber. I am coming from Shegaon. I am a disciple of Shri Gajanan Maharaj." Some said to him angrily, "Do not act like a child, taking the name of a great man" Shamrao Deshmukh of Kondoli said, "Shri Gajanan Maharaj is like a God. Do not stain his name. He had once made a mango tree to bear fruit out of season. If you can bring only green leaves to this dry mango tree, we shall believe in your words. Otherwise you will not be safe here. We

shall beat and drive you away. If you bring foliage to this Baliram Patil's dry mango tree, we shall bow to you". Pitamber said, "Diamonds and white stones are in the same mine. You think me a white stone. But due to this, the value of a Diamond is not diminished" Shamrao retorted, "Do not speak nonsense. In difficulty a disciple remembers his Guru and by Shri Guru's favour he is free from difficulty".

At last Pitamber, seeing no other means of rescue, folded his hands and began praying Shri Gajanan Maharaj. He said, "Maharaj, ocean of knowledge, protector of the humble, hasten to save me. You are being blamed for me. To keep your prestige bring foliage to this dry tree. I fully rely on you, else this is the time of my death. To keep the words of Pralhad, Narsinha appeared in the Pillar. When Jani was taken to a shool, the shool turned into water. Jani had faith in God. You are a flower and I am the thread, you are Kasturi, I am earth. For you this calamity has befallen on your disciple. Kindly do not take my test any longer and bring foliage (green leaves) to this dry mango tree". Pitamber requested people to say loudly, "Jai Jai Gajanan Maharaj, Great Sadhu Avaliya of Shegaon." After the chours had began, the dry mango tree had nice foliage, which astonished all the people present there!

People said "Is it a dream or reality?" They pinched themselfs. They even thought as a magician turns a rope into a serpent and brick pieces into rupees. Similarly this foliage may be false". They cut a branch and found that a gumlike liquid was coming out. They were then satisfied and were free from doubts. They brought Pitamber in procession in the town. A math was constructed for his residence and they hoped that at least for his disciple, Shri Gajanan Maharaj would grace the town on some day. The mango tree is yet seen in Kondoli That year it had abundant fruit as compared to other mango trees. Pitamber stayed there permanently and his Samadhi was constructed there after his death.

In Shegaon one day Shri Maharaj was seen sitting in a very dejected mood. When the devotees asked for the reason, Shri Maharaj said, "Krishna Patil has passed away. He used to give me chikani supari (Gummy nut) every day. Who will now supply it to me? His son Ram is yet a child. I would not like to stay here now".

Hearing these words, the people became anxious and were afraid that Shri Maharaj might now leave Shegaon. Shripatrao, Bankatlal, Tarachand, Maruti and others fell at his feet and requested him earnestly as follows, "Maharaj, kindly do not leave us and go to any other place. You should live in Shegaon wherever you wish" Shri Maharaj said, "There is friction in your town. I do not want a place owned by any person. If you show me a land, which is not owned by any person, then only I shall stay in Shegaon".

The people began thinking. The land not owned by any person is owned by the Government. Will the Government donate any land to Shri Maharaj. They were doubtful. They said, "You ask for the land of any one of us. We are prepared to give it to you. But how could the Government land be obtained?" Shri Maharaj said, "How ignorant are you? All land belongs to Satchitanand. There have been several Rajas so far. The land belongs to Pandurang. For practical operation Rajas are empowered. It is not so important. Hari Patil will surely succeed in this".

People approached Hari Patil, who gave an application to the Dy. Commissioner, Buldhana, for getting two acres of land for Shri Maharaj. Mr. Kerry, Dy. Commissioner, sanctioned one acre of land at the first stage and remarked that if that land was well-used within a year more land might be granted. Thus people got the fruit of the advice of Shri Maharaj.

(to be continued)

Extracts From Shri H. S. Dixit's Diary

BABA'S HELP IN JOURNEY

Six years back (1917) the marriage of Nanasaheb Chandorkar's son took place at Gwalior. I (H. S. D.) went to Gwalior for that purpose. I reached Gwalior on the day previous to the marriage. In the evening he told me that the Guru of Shri Chintamanrao Vaidya should be invited on the next morning. So on the next morning, myself, Nanasaheb Chandorkar and Madhavrao Deshpande started by the train. We had to go from the railway station five miles by cart to reach the place of that Guru. That was Nanasaheb's idea. When we got down from the train, there was only one tonga available. We engaged that tonga and sat in it. Afterwards we told the tongawalla where we wanted to go. He said, "My horse would not go such a long distance. Please get down." Because there was no option, we got down. Then we learnt that it was not five miles; but it was ten miles, of which seven miles were very bad for the carts to drive. We tried to get another cart, but did not succeed. I told Nanasaheb, "Let us get back. The marriage is to take place today" Nanasaheb said, "Baba's order is that I must go and invite him and so without inviting that Guru I should not return. Without me the marriage will not take place." Meanwhile a tonga became available and we started. The road was bad. The horse would not go. But somehow we reached the destination. Then we saw that Guru. We got udi from him and he said, "This is Hari Hara's udi". He gave us permission to return. When we returned, we lost our way. We thought that we would not get any conveyance. But by Baba's grace, we caught the train. We also had plenty of leisure even to take our tiffin. So, we reached Gwalior in time for the marriage.

BABA TAKES FEVER TO HIMSELF

On 28th, Saturday while I (H. S. D.) was going to the Office, I got fever in the carriage. Then I thought of Sai Baba

in my mind and prayed thus, "If this fever is to increase, please call me to yourself at Shirdi". When I went to the Office, there was on the table a letter from Shirdi in which Baba asked me to come to Shirdi. The whole of that day I had fever. And in the night as I travelled in the train I had fever. When I reached Shirdi, there was no fever. The day on which I went, Baba had fever, and that fever lasted four days.

Sukha devuni Bhaktansi

सुख देउनी भक्तांसी

Tyanche dukha swayam soshi

त्यांचे दुःख स्वयम सोशी ।

This means, "Giving happiness to your devotees, you yourself suffer their pain or sorrow".

DHRITI OR COURAGE AND STRENGTH

Four or five years back, my (H. S. D. 's) left leg was paining greatly. I felt it difficult to walk even one furlong. When I was in that condition at Shirdi, some one came to the wada (Dixit wada) and said that Sai Baba had gone to Nimgaon. Immediately accompanied by all devotees, I started. We walked fast. We walked up one mile and a half and then returned along with Baba. On the whole I walked three miles; but I had no trouble (or pain) whatsoever. (G. S. K's diary also mentions such a welcoming procession on 19-12-1911).

BABA WANTS MASIK DONE

Kaka Mahajani had a vision at dawn on 13-11-1918. Baba (therein) came and said, "Are you sleeping? Today is the thirtieth day for me. Perform it" (i. e. Masik ceremony). Kaka got up and calculated the days. It was exactly the thirtieth day of Shri Baba's Mahasamadhi; but what was to be performed, he had no idea. He invited me to breakfast, and in the evening he invited Shri Dabholkar, M. W. Pradhan, Thosar etc. i. e., a group of devotees. After meal was over, Bhajan followed. The night passed most delightfully.

MIRACULOUS DISAPPEARANCE OF VASANA

At my first or second (1909) visit to Shirdi, a strange thing happened and that was as follows :- While I was in the tonga, a woman carried a basket of guavas. The tongaman asked, "Do you wish to buy guavas for Baba?" I agreed to buy that full basket and took it into the tonga. The guavas were nice and very fragrant. I had temptation to eat a guava and a thought came at once to my mind. "Baba, will my strong vasana like this be extinguished?" Immediately a wonder happened. Not a bit of smell came from the fruits. Even the presence of the basket near me disappeared (from my mind.)

ORDER TO SNAKE POISON

Madhavrao Deshpande was bitten once by a snake at Shirdi. There is a temple of Viroba at Shirdi to which people stung by cobras are taken and there they get alright. That was the experience of the people of that locality. Hence many people asked Madhavrao Deshpande to go there. He replied, "I will do as Baba orders". Then he went to Baba. When Madhavrao was on the floor in front of the Masjid, Baba commanded thus, "Var chadum nako' (i e., Do not come up). Madhavrao thought that this was an order to him and he did not climb up; but this order seems to be an order to the snake poison, because the poison which was going up, stopped spreading immediately from that moment. Then thereafter by Baba's grace Madhavrao got alright slowly without any treatment. He (Madhavrao Deshpande) had a vision or hint in this behalf, one year before. (This incident is reported in Sai Satcharita at pages 123-124, seventh edition, 1974 -Editor)

BABA KNOWS FUTURE ETC. WATCHING AND GUIDING (MHALSAPATI)

Once I (H. S. D.) was at Shirdi. A friend of mine was hard up for money. Then I had no money. I thought that if I

should get money I would help that friend. But I had my doubt, if the friend would accept the help or not. I did not mention this to others. After I got money, I took a note and put it into an envelope with a slip, and thought of sending it to that friend. But that friend's rule was not to accept any help unless Baba ordered it. So I went to get (Baba's) order. There was a big crowd there (i. e. around Baba). As this was not a matter to be made public, I asked a general question. I said, "Baba, shall I send this letter." Baba said, 'Yes'. So I sent it. In the evening I met that friend, and he said, "Two hours before your letter came. My wife was told by Baba. 'I am coming to your house. Ask your husband not to reject me with scorn'. This was an indication or reference to your letter, and so I felt I should accept it. (This friend was Mhalsapati).

BABA APPEARS : TO CHEER UP

My friend Moreshwarrao Save was very anxious to go to a sadhu and have a samaradhana (charity dinner). But two days before that date, he suddenly fell ill and he could not go. He felt distressed deeply and could not even sleep. On the day of the dinner, early morning, he felt sleepy. At once, Baba appeared in his dream and asked for dakshina and received it. When he got up, the state of his health was totally changed. His distress was gone, his mind was at peace. Though Baba has left his body, still when his devotees are distressed, in some way or the other, he removes that distress.

FUTURE IN JOURNEY, SEEN OR CONTROLLED

Once I (H. S. D.) and Tatyasaheb Nulkar with his family were starting from Shirdi. Baba said, "Go tomorrow and take your meal at Kopergaon". Accordingly we sent word to the Kopergaon hotel to keep meals ready. When we reached Kopergaon, the meal was not ready. The scheduled time for the arrival of our train was very near. So without taking our meal, we went to the station. There we found that there was still one hour and a half for the train to arrive. Then we sent a tongawala

to the hotel to fetch our meal. The meal was brought. All of us ate at the station. Ten minutes after the meal was over, the train arrived.

BABA HELPS H. S. D. IN TRAVEL

One or two years back, I was at Bombay during Christmas vacation. I had gone from Vile Parle to Bombay to get my post. When I returned in the evening from Bombay (by train) I saw Galwankar, son-in-law of Dabholkar (Bandra Resident Magistrate) at Bandra station. He said, "Dabholkar will be at home. So let us go to meet him". Saying so, he tried to pull out the door of my carriage. The wonder was that the door was locked. After I got in the carriage, neither the guard nor the porter locked the door. I was sure of that. When we were still talking, the train started and left the platform. After the train arrived at Santa Cruz, I shouted to the porter to get the door opened. He tried and thought that it was locked. So he brought a key and the door was opened. Later I got down at Vile Parle and found that Tendulkar, his wife and other friends were waiting for my arrival, at my place. I learnt that on the above occasion, Annasaheb Dabholkar was not at home (at Bandra).

ISSUE : BY COCONUT IN A DREAM

A lady at Poona had no issue. She was anxious to get an issue. Her desire was to get darshan of Baba and to get a coconut from him. Many a time she tried to go to Shirdi, but each time the effort was fruitless. In the end she felt a longing to go there. Then Baba appeared to her in her dream and gave her a coconut. When she woke up, she discovered that actually a coconut was on her bed. She was delighted and she vowed, "If I get a son by Baba's grace, I will take the son and place him at the feet of Baba for Javal (tonsure ceremony). So within a year, she got a son and according to her vow, she went to (Shirdi) and performed the jawal of her son at Baba's feet. After seeing a real coconut after her dream, she felt surprised at Baba's miracle.

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

श्री स्वामी समर्थ गीतायन

गीत - २

“जय जय स्वामी समर्थ”

ध्यान धारणा की परिणति समाधि होती है। तीन सौ वर्ष की समाधि में पार्थिव शरीर में सर्व मनोमय कोश स्व-कारण में विलीन होकर अंत में केवल ब्रह्माकार स्वरूप में स्फुरण तथा सिर्फ प्राणमय कोश के स्वरूप में स्पंदन चालू रहा। लकड़हारे को निमित्त बनाकर यह तेजपुंज मूर्ति बाहर आनेके लिये व्यथित थी। अपने ध्येय पूर्ति के लिये नवीन जीवन दर्शन को लेकर उनका प्रकट होना अत्यंत आवश्यक था। तीन सौ वर्ष की समाधि भंग होनेपर, जो व्यक्ति (तेजपुंज) बाहर आई, यही 'स्वामी समर्थ' थे। इनको श्री नृसिंह सरस्वती के अयोनिज कहा जाता है, क्योंकि ये जन्मशून्य थे।

भंग हुई समाधि श्री गुरु की, अर्थ कहें या अनर्थ
जय जय स्वामी समर्थ, जय जय स्वामी समर्थ ॥ टेक ॥

जन्मशून्य तव दिव्य रूप हे।

अयोनिज नृसिंह स्वरूप हे।

निजागमन ध्येयार्थ ॥ १ ॥

कोटि सूर्य सम प्रभा विराजे

सारे अवयव सुन्दर साजे

दिव्य बाहु रक्षार्थ ॥ २ ॥

रौद्र रूप तव हे शिवशंकर।

दीनों के हो करुणा सागर

दया धर्म शरणार्थ ॥ ३ ॥

अमूर्त होवे जग में मूर्त

ऐसी सुन्दर प्रेम की मूर्त

भक्तों के भावार्थ ॥ ४ ॥

'दत्तनगर' के हो तुम वासी

'मूलपुष्प' तुम हो अविनासी

असीम तव सामर्थ्य ॥ ५ ॥

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

कालाबाजारी

मेठ मंगलदास बोले, :-

“क्यों न करें घंटा ‘आफ् फ्रॉड ?’
करेंगे ‘प्रेअर्स’ हरदिन हम,
‘इन फेवर आफ गॉड’ ॥ १ ॥

हे जमाना अच्छा,
मौका भी आया हात ।
कहेगी जैसा ‘पब्लिक’,
करेंगे वैसी बात’ ॥ २ ॥

* * *

ध्यान टूटा सेठजीका,
आयी रसोई घरसें आवाज,
“साईकीही तो कसम खाकर तुमने
इन चरणोंपे गड़ा था माथा
इक दिनकीही कोई बात हो
तां और सुनाऊँ कोई गाथा ॥

दिन हुवा की भागते हो रूपैया के पिछे ।
रातको तो बस, मन रिझाते हो इस रूपके पिछे ॥
कभी न किया आत्मचिंतन या निजस्वरूप का विचार
साडी के लिये कहा कलसे,
सुनते नही कोई बात !”

* * *

निडर बनकर बनना ब्यौपारी,
मनमें था विचार ।
पत्नीकी इक आवाजसेही
बल दिये बाजार ॥

डॉ. अनिल जायसवाल
श्री साई क्लिनिक, चितारओली नागपुर २

कृष्णप्रेमदीवानी मीराबाई

भागवतवर्ष की पुण्य भूमि पर समय समय पर भक्तों व साधु संतों का प्रादुर्भाव होता रहा है। उन्होंने दुखी, अस्त व कर्तव्य विमूढ़ जनता को परमानंद प्राप्ति हेतु मार्गदर्शन प्रदान किया एवम् स्वतः के उदाहरणसे विशिष्ट मार्ग प्रतिपादित किया। विक्रम संवत् १३०० से १७०० के मध्य भारत में मुगलोंका शासन स्थापित होकर दृढ़ता प्राप्त कर रहा था तथा भारतीय जनता विदेशी शासकों के अत्याचारों से बहुत दुखी हो रही थी। उसी समय बलभाचार्यजीने वैष्णव धर्म आन्दोलन चलाया। उत्तर भारत में सूरदास, रामानंदजी व तुलसीदास, पूरब भारत में चैतन्य महाप्रभु, मधुसूदन सरस्वती व जयदेव; महाराष्ट्र में नामदेव, ज्ञानेश्वर, तुकाराम व रामदास तथा गुजरात में मध्वाचार्यजी और नरसी मेहता आदि भक्त राम व कृष्ण की भक्ति का प्रचार कर रहे थे। ऐसे समय राजस्थानमें दिव्य प्रेम की मूर्ति मीराबाई प्रकट हुई जिन्होंने कृष्ण प्रेम हेतु राजलक्ष्मी तथा समस्त गृहस्थ सुखों का परित्याग कर दिया तथा मोहमाया प्रसित जनों के लिये प्रभु प्रेम का मार्ग प्रशस्त किया। उन्होंने कृष्णप्रेम निमित्त अपने आपको न्योछाकर कर दिया और कृष्णमयी हो गई।

मीराबाई ने राजस्थान के प्रसिद्ध राठौड़ वंश में जन्म लिया था। वे जोधपुर को बसानेवाले प्रसिद्ध राव जोधाजी की प्रपौत्री, वीर व परम ईश्वर भक्त राव दूदाजी की पौत्री तथा मेडतिया के राठौर राजसिंहजा की पुत्री थी। उनका जन्म वि. सं. १५५९ में कुंडकी नामक गाँव में हुआ था। उनकी माताजी का देहान्त उनके बचपन में ही हो गया था। उनके पिता रत्नसिंह एक प्रसिद्ध योद्धा थे तथा हमेशा युद्धरत रहते थे जिसके कारण वे घर के बाहर ही घूमा करते थे। इन परिस्थितियों में मीरा के पालनपोषण का भार उनके पितामह रावदूदाजी पर पडा। उन्होंने बड़े प्रेम से मीरा का लालनपालन किया।

मीरा के दादा रावदूदाजी वीर होने के साथ साथ परम ईश्वर भक्त थे। उनके निरीक्षण में मीरा की शिक्षा आरम्भ हुई। वहाँ मीरा का चचेरा भाई जयमल भी उनके साथ शिक्षा प्राप्त कर रहा था। एक राजकुमारी के योग्य शिक्षा मीरा को प्राप्त हुई। वीरत्व के अतिरिक्त उनको संगीत तथा नृत्य की भी

शिक्षा दी गई। रावदुदाजी ने अपनी पौत्रा में बचपन से ही ईश्वर भक्ति के बीज बो दिये जो समय के साथ साथ पल्लवित व पुष्पित होते चले गये। बचपन में खेलते हुए मीरा को किसी साधु के पास एक सुन्दर मूर्ति दृष्टिगोचर हुई। उन्होंने हठ करके वह मूर्ति ले ली। लोकोक्ति के अनुसार ये साधु संत रैदास थे जिनको आगे चलकर मीरा ने अपने पत्रों में गुह कहकर स्मरण किया है।

गुह रैदाम मिले मोहिं पुरे धुर से कभम मिड़ी ।
सतगुह सैन दई जब आके जोत में जोत अड़ी ॥

खेलते खेलते मीरा मूर्ति की गतदिन सेवा करने लगी। धीरे धीरे मूर्ति का आकर्षण प्रेम में परावर्तित होने लगा। बाल्यावस्थामें ही मीरा ने कृष्ण को अपना पति मान लिया, और पूर्ण मनोयोग तथा प्रेम से उनकी सेवापूजा करने लगी। उनके प्रेम की तीव्रता के कारण कृष्ण साकार होकर मीरा के साथ खेलने लगे। मीरा ने पूर्व जन्मकी प्रीति कहकर अपने कई पत्रों में इस प्रेम की ओर संकेत किया है।

- (१) पूर्व जनम की प्रीति पुरानी सो क्युं छोडी जाय-
- (२) मीरीं हरि रे हाथ विकानी जणम जणम री दासी-
- (३) मैं तां दासी थारां जनम जनम की ये साहब सुगणा-

प्रज्वलित कृष्ण प्रेम ज्योति लेकर मीराने यौवन में पदार्पण किया। यौवन प्राप्ति के साथ उनके सौन्दर्य में चाँद चाँद जुड़ गये और वे एक अब्दितीय सुन्दरी बन गई। देश की प्रथा के अनुसार उनके विवाह का समय हो गया था। वि. सं १५७३ में उनका विवाह राणा सांगा के ज्येष्ठ पुत्र भोजराज के साथ कर दिया गया। वे राजबधु बनकर उदयपुर आईं। समुरालवाले उन्हें मेड़तनी कहकर संबोधित करते थे। गणाजी सुन्दर, सुशील व वीर पत्नी पाकर बहुत प्रसन्न थे और उनसे लौकिक सुखभोग का कामना रखते थे। परन्तु मीरा अपने अलौकिक पति कृष्ण की उपासना में ही रत रहती थी और उन्होंने लौकिक पति के प्रति अपना प्रेम प्रदर्शन नहीं किया। पत्नी के उपेक्षा भाव ने राणा में विरोध और क्रोध को जन्म दिया। मीरा ने स्वयं कहा है "बतलाया चाली नहीं, गणाजी गया रिसाय।" मीरा का कृष्ण प्रेम परिपक्व होता हुआ उस अलौकिक भावभूमि पर

पहुँच गया था जहाँसे लौटना संभव नहीं था। राणाने मीरा को बार बार समझाया परन्तु वे अपने प्रयत्न में सफल नहीं हुये क्योंकि राणा और मीरा की मनः स्थिति में जमीन आसमान का अंतर था। धीरे धीरे मीरा पर संकटोंके पर्वत टूटने लगे। वि. स. १५८० में मीरा की पूर्ण यौवनावस्था में उनके पति राणा भोजराज का देहान्त हो गया। उनके ऊपर वैधव्यकी कालिमा छा गई। उनके अन्तःकरण में इस लौकिक जीवन के प्रति वैराग्य उत्पन्न हो गया और उनका मन अपने अलौकिक पति कृष्ण की ओर तीव्रता से बढ़ने लगा।

[अपूर्ण]

दीनानाथ टी. गुप्ता
रेल्वे क्वार्टर्स, नं. अ.र. बी. २/२५७/५ रेल्वे स्टेशनके सामने जव्वलपुर (म. प्र.)

ANNUAL GATHERING AT SHIRDI

As announced in the issue for last month (page 18), it has now been decided to hold the Annual Gathering of the contributors to Shri Sai Leela Magazine at Shirdi on Sunday the 26th February and Monday the 27th February 1978. Those contributors who intend to attend the gathering may inform the Court Receiver Shri K. S. Pathaksaheb before 20th February 1978, so that arrangements would be made for reserving their accommodation. In order to avoid inconvenience, the delegates are requested to reach Shirdi by 9 P. M. on 25th February 1978. The arrangements for tea, lunch, etc. of the delegates will, as usual, be done by the Shirdi Sansthan.

Shri K. S. Pathak
Convener

S. D. Parchure
Sadanand Chendwankar
Secretaries

SAINT GADGEMAHARAJ

(Continued from January 1978 issue)

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

The construction of the Chokhamela Dharmashala at Pandharpur, exclusively for the use of the Harijan pilgrims, coming to that place, impressed many people. The utility of such a building at Pandharpur set the ball rolling in the minds of many Warkaries, coming to Pandharpur for the Ekadashi pilgrimage in the months of Ashadha and Kartik. Shri Gadgemaharaj belonged to the Parit Community, so that community also thought of constructing a Dharmashala at Pandharpur with their money. They therefore held a meeting and considered the proposal of constructing a Dharmashala at Pandharpur. Immediately the question of donation cropped up and everybody quoted his figure as per his might.

When the preliminary arrangements were thus made, the pioneers thought of approaching Shri Maharaj to take up the work of constructing the building, as in their opinion he was the most fit person for undertaking such a work. After the pioneers came to Shri Maharaj and explained their intention, he said, "Look here, you will have to contribute the total cost of the building. You will not have to take money from any one else." When they replied in the affirmative, Shri Maharaj asked a further question "Have you complete faith in me?"

To this question the people replied, "Maharaj, when have we doubted your fidelity? Have we ever expressed doubt about you?" Shri Maharaj then said, "I am quite happy that you intend to utilize your money for a public purpose and I will undertake the work provided you leave the work fully in my charge.

After the pioneers agreed to this condition of Shri Maharaj, he immediately started searching for a suitable place to construct

the building. The open space on the East side, of the orphan's home was considered suitable by Shri Maharaj for the purpose and it was immediately purchased. Shri Maharaj now had the experience of constructing such a building and he therefore ordered all the materials necessary for the construction of the Dharmashala.

After all the material was collected, the work started progressing briskly. Front side building had two stories. The building was fifty feet in length from North to South, while the breadth of the building from East to West was forty five feet. In the middle there was a Chowk open to sky. On the ground floor, a small shrine was constructed and the idols of Vithoba and Rakhumai were installed therein. The rooms on the ground and first floor were designed for the pilgrims for residing during the time of the pilgrimage. Arrangements were made for constructing cupboards in the rooms for keeping the goods. Similarly utensils were being provided for cooking purposes. In short all possible arrangements were made, which would make the stay of the pilgrims at Pandharpur quite comfortable.

Since Shri Maharaj left his house, he had decided not to get entangled in any wordly affairs. Hence no sooner the work of the Dharmashala was complete, Shri Maharaj hastened to appoint a Committee of Trustees to look after the building. He then immediately gave charge of the building to the Trustees so that he could again start for his normal rounds to do preaching among the masses. Shri Maharaj appointed Amrit Ganaji from Daryapur as the first manager and it was decided that Shri Dagdubawa Parit should succeed him.

When a man shows inclination for undertaking work, it follows him closely. By this time, the zest of Shri Maharaj in works of public interest was widely known, hence one after the other people started coming to him with their proposals. As soon as Shri Maharaj freed himself from the work of Parit

Dharmashala, a proposal came to him for putting up another building known as "Maratha Dharmashala". Because of the existence of a number of communities in India, they are vying with each other. So when the Harijans and Parits had their Dharmashala, the Marathas thought that they should not lag behind and they started collecting funds for the purpose of building a Dharmashala at Pandharpur.

Very often we hear complaints about shortage of funds for so many public activities; but because of the sincerity and integrity of Shri Maharaj, people always thought that their money was quite safe in the hands of Shri Maharaj. Though so many years passed, still Shri Maharaj did not change his ways in any manner. He continued to wear his tattered clothes as before, he never allowed anybody to bow to him after touching his feet. Similarly he continued to walk on foot and eat the bread that he would get by begging. Hence all the people, who donated their money, felt sure that no part of their money will be wasted by Shri Maharaj.

Though the money would thus follow Maharaj, still he took the money only when any work was in progress. Similarly any amount that was offered was flatly refused, if it was donated after completion of the work in hand. The case of Shri Lalji Vithoba Patil is specially noteworthy in this respect. Shri Lalji Patil was a wealthy resident of Manchanpur Sawra in Akola District. Because of his wealth, he used to have a good following. People from the village always used to gather at his house and flatter him. Once when he was sitting in his house, he saw Shri Maharaj passing on the road. Because of his usual strange attire, he roused the curiosity of Shri Patil and he called Shri Maharaj through his servant.

Shri Gadgemaharaj did not normally offend any one. So when he was called, he came inside the compound; but he did not enter the Patil's house. He stood in the open courtyard in

front of the house with folded hands, when the Patil asked him, "May I know your name?" Shri Maharaj never gave his name, so he replied, "I am sorry. I have forgotten my name." The next question came from the Patil, "Do you perform Keertan?" To this question Maharaj replied, "I am an illiterate person. How can I perform Keertan?" The Patil further asked, "You must be singing Bhajans as indicated by this Ektari (one string instrument), which you are having with you" Shri Maharaj however replied, "Oh! no, I found this Ektari on my way and hence I picked it up for driving away the stray dogs, who run after me on my way." After these questions and answers, Shri Maharaj thought that it was no use wasting his time and hence he left the place. Shri Patil forgot all about this, but in the night when some people came to his house, telling him that there was the Keertan of Shri Gadgemaharaj in their village, opposite the temple, he went to that place and to his surprise, he found that the same strange fellow, who came to him in the morning, was performing Keertan. The Keertan of Shri Maharaj progressed as usual. It involved the audience completely and at the same time pinched them also. The whole audience remained spell bound upto the end of the Keertan and after it was over, when the people tried to come near Shri Maharaj for touching his feet and bowing to him, he disappeared quickly from the place.

Shri Patil was however much impressed by the Keertan. So he followed Shri Maharaj after the Keertan was over and standing before Shri Maharaj with folded hands, he said, "excuse me. I did not know you in the morning and hence I went on enquiring with you."

Shri Maharaj was not perturbed at all. He folded his hands and said coolly, "What is your order? What can I do for you?"

Shri Patil then told Maharaj that he had heard about a ghat, which was under construction at Rinamochan, under the auspices of Shri Maharaj and that he would therefore like to contribute something for that work. Shri Maharaj however told the Patil

to first go to Rinamochan and see for himself the progress of the work there and if he was satisfied with the work, then he should give his donation. After a few days, Shri Patil sent his servant to Rinamochan with money. Shri Maharaj was supervising the work and he was continuously watching its progress. Shri Patil's servant came to the site and started enquiring about Shri Maharaj and told him that he has been sent by Shri Lalji Vithoba Patil from Manchanpur Sawra, who met him when Shri Maharaj visited that village. On knowing that, Shri Maharaj enquired with the servant whether he has seen the work of the ghat. When he came to know that he had not visited the site, he at once told him to go and inspect the work on site. After the man returned, Shri Maharaj asked him, "Have you seen the work? How do you like it?" The man replied, "The work has been accomplished nicely. It must have cost you a lot. Shri Patil has sent his contribution with me. Please accept it".

Shri Maharaj at once replied, "Why do I need the money now? Have you not seen that the work is nearing completion? I have enough money in my hand at present, which will suffice upto the end of the project."

The servant asked "What shall I do with the money that has been sent by my master? He will feel sorry, if you will not accept the money sent by him."

Shri Maharaj quickly said, "Take the money back. Tell Shri Patil that I am thankful for his help, which he has offered so spontaneously, but no more money is now needed. He may offer it in future if I will need it for some other project."

Such was the honesty of Shri Maharaj. He had absolutely no greed for anything. His personal wants were very few and they were being satisfied without any trouble. It was therefore no wonder that money used to run after him. Shri Maharaj often used to say in this behalf, "God's arrangements are very strange. Sometimes it is very difficult to get even a piece of bread and at other times heaps of money follow us without asking".

(to be continued)

UNITY OF GOD AND SOUL



“Nothing is beside Myself. I hold all like the thread holds the beads.” Says the Geeta — The Divine Himself became the many. To find all embodied Lord within, to fix oneself in the Atman which He is, is the real way of conscious eternal unity. Until that Unity in the self is achieved no social gathering, no preaching, no external mental or vital means can bring about permanent unity in the humanity. Humanity is blindfolded with the divided mentality and is wandering here and there aimlessly to reach Unity.

There is but ONE, the only one that is the Brahman, the so called Atman, which is

Sat (existence), Chit (knowledge of awareness), Ananda (bliss). Brahman is God, Paramatman, Purushothama, Kshetragna. He expands himself through His supreme Prakriti or paramashakthi everywhere embracing all, all are His becomings. He is the life of lives, the fulfillment of all lives. He is the fount of Peace, Bliss and Beauty in life. Various do men paint him. In every several guise; He is the only one that is. He is knowing's essence. He is the Transcendent, the Universal, the individual. He is the Paramatman, Vishwatma and Jeevatma. He is the highest, the purest, the most blissful truth, light, life, love, freedom and beauty in all. He sheds Graceful Light equally upon all. The pure and awakened embrace Him and enjoy His embrace.

To find the Paramatman is to find yourself. He is within you as your Supreme Self in your heart's sanctum. To possess Him in the self is to possess and enjoy Him in all. He is the one in the many. Real Love and Real Union is found in the self. Everything is dear to you for the soul is dear to you. When you are conscious of the self - you can be conscious of the self in all - The all self and expand your self, your love, your power, peace, joy etc to all that lives. Then alone your love is a living love embracing all that lives. Then you see lives as moving temples; you see yourself in all. The whole Macrocosm lives in you and you as the Macrocosm live in all. You are then yourself and all the selves. This harmonious and real inner and eternal unity dissolve your separate, egoistic individuality in the collective individuality. You are then inseparable from all. Such a self union in God - awareness for cosmic consciousness is the real unity, real bond of love in real peace and bliss. It is upon this rock of peace that the harmony of the multi-faced Human existence can stand firm to acons. It is towards this peace, bliss and beauty in existence that we go finding and expanding ourself. If that fountain head of Truth is attained, then alone we can transform by it our mental, vital and the material life too.

Our ideal is to be ever energetic, active, agile and divine soldiers of God. We have to embrace God in earth, life with all our spiritual richness, Divine, Dynamic energism in a life of eternal peace, bliss and beauty is our purpose. We aspire to perfect ourselves and be a centre of self perfecting force. Our purified being can draw that force from everywhere for, that God force fills all the space. You will know what that force is when your inner being awakens. That force is pouring into you; flows into yourself. To receive that force you have to completely give your self upto the Lord, Paramashakti (Sai Paramatman) and open inner communion with Him. **All our hearts we must consecrate and make into a garland for Him.**

We must have our being in God. The spiritual communion

of all with one Supreme raises our human consciousness to God Consciousness and we all find ourselves united into one Divine Communion, one Universal Nation of God's children. Our Kingdom on earth is the God's kingdom where we live in perfect self-consumation. Self-Union, a life of the soul in this body, life of Supreme Peace, Bliss and Beauty, for it is the All-peaceful, All-Blissful consecrated life. It is towards the divine life of peace, bliss and beauty, towards a new dawn of spiritual communion that we have set our foot.

Let us head on the Ocean fount of Divinity and fertilise all our members with its abundance. Our very body must be radiant with pure divine beauty, our nerves must everflow with pure divine energy; our mind must be ablazed with dazzling Divine light, our senses must embrace in Divine Ananda. Our heart must be perennial Bliss. When thus our body, life, mind and heart divinely transform themselves, then alone we are divine and dynamic centre of Divinity. Then our life will be rooted in the divine consciousness and we can enjoy the Kingdom of God within and without.

“See thyself in all and be free from fear and weakness. Shrink not from aught. Expand thyself. No Grief shall be when oneness is seen everywhere. Know the Truth and live the Truth and be the Truth.”

Remember! We are one and the many. We are the whole as well as the part. We are individuals in collective body. We need not fear birth and death. We need not shrink from life and society. We shall embrace God in the Self as well as in the Wideself, and the Universe, we must possess, enrich, expand and enhance life's empire.

Remember Baba's words spoke from 'Dwarka Mal' :

“Look to me, I look to you”. Cast thy Burdens on me and I shall bear them (Yogaksheman). Have patience and perseverance

(Continued on page 37)

Blessings of Shri Sai Baba

In this world, every one has to undergo difficulties and crisis in his life. Great saint like Shri Sai Baba, when prayed, helps in tiding over the difficulties and when HE realises that you have a truthful reverence for him in the prayers you offer, you mysteriously come out of the crises with a very happy end. All you have to do is to pray HIM sincerely and rest yourself on his shoulders. Regular daily psayers of BABA, regular application of his UDI (उदी) on the fore-head, does help in encountering the difficulties. This is my experience. I state below one illustration. I am an ordinary Bhakta of SHRI SAI BABA and I am praying HIM for the last 35 years.

In the year 1944, my elder son attained the age of twelve years. As per shastras, the thread ceremony of the boy is to be normally performed at the age of 8. He was thus overdue for his thread ceremony. In the society, amongst the neighbours and relations I was an object of censure, and was being ridiculed for this delay. My wife and other members of the family, the boy himself, started looking very small in the eyes of these people. The customary thread ceremony was only prolonged so long as I had no funds required for its performance as per my status in the society. My mother, wife and others desired that the thread ceremony should be a befitting function so that our position and status in the society may be maintained. One day all family members complained that they are annoyed by my inactivity in the matter. They complained that the boy is growing old every year and that they require to face the snubs, ridicule. Even they cannot move freely in the society. They stated that I must arrange anyhow for the thread ceremony of my son in the coming Vaishakh that is by May. I did not know what to do.

In this period I was working in the Irrigation subdivision at Rahata near Shirdi. I was much depressed. In a vexed mind,

I went to Shirdi. I sat before the portrait of SHRI SAI BABA, with watery eyes, I prayed HIM thus. "Oh BABA, I have to perform the thread ceremony of my son which is being prolonged only for want of funds. Kindly, grant your assistance. I have now determined to perform the same in the coming May. I applied UDI on my forehead and put in the box one anna, the only coin which I had in my pocket. I was somewhat relieved of the mental pressure. I came home. The next day, I applied for G. P. fund advance for the thread ceremony.

All the people concerned with me came to know that I am performing the thread ceremony. To my dismay my well-wishers, friends came to me and said that you have very little time at your disposal, so please let us know what help we can render. Voluntarily one sent a bag of wheat, the other one sent rice, the third pulses gur-bheli and sugar etc. When I asked them for the cost, they said we will all settle the matter after the thread ceremony was over. Thus in a very little time without any payment all materials required for the function were ready at my house. All volunteered assistance during the function. A grand pendal was installed. The amount received from my G. P. Fund was found sufficient for the purchases of clothings for the 'Batu' and other cash transactions. Every body tried to have a share in making the function successful. Thus by the KRIPA of SAI BABA the thread ceremony was a grand one. During the ceremony, I received gifts, donations (अहेर) in cash and kind. After the ceremony was over, I counted the collection of this cash, from which I could settle all the transactions. Nothing was left unpaid. After settlement of all the matters, I was astonished to find that the balance remaining with me was only one anna. Thus on account of the blessings of Shri SAI BABA the thread ceremony was performed without any extra burden on me. The expenditure I had to share in the fuction was only my advance from G. P. Fund. All my worries were set right.

This is one of the incidents which dragged me to His feet. I am ever grateful to HIM. I feel HIS HAND of protection is

over my head. In difficulties I surrender to him and by HIS GRACE, I get peace and relief. May all Bhaktas get the same peace and redress from Him.—The great Sai Baba ★

B D. Kulkarni
C/o. Prof. A. B. Kulkarni
Ekhe Building, Pandit Din Dayal Marg,
DOMBIVALI (West), Dist. Thana



(Continued from page 34)

(Saburi and Nishta). Get over these three steps of Dwarka Mai. "Kama, Krodha and Lobha". You shall be with me. May this new year 1978, bring us all peace and happiness in full.

"Poornamastu"

"Om Shanti Shanti Shanti" ★

Shri Saipadananda, Radhakrishna Swamiji
President All India Sai Samaj, MADRAS



LOOK AT HIM

HE KNOWS my deepest sorrow,
My Heart aches in despair;
HE KNOWS about each morrow,
It is all in HIS CARE !

HE LOVES ME when I am wrong,
HE LOVES me when I am good,
When troubles around me throng,
By HIM I am understood !

It is SUCH A JOY to know HIM
To have HIM by my side;
O SINNER! Please do ACCEPT HIM
As your GOD and GUIDE !

SHIRDI SAI BABA is FATHER, MOTHER,
MASTER, SAVIOUR and NECTAR :
HE is OMNIPRESENT, OMNISCIENT,
OMNIPOTENT and OMNIBLESSFUL !

LOOK AT HIM; LOVE HIM; Think of HIM;
Read HIM; SING HIM; ACCEPT HIM;
SEEK HIM through FAITH and PATIENCE;
SEE HIM in your SINCERE HEART !

When LIFE is sorrowful and dim
Pray SHIRDI SAI BABA in your OWN HEART,
You have only to RECEIVE HIM,
And in you HE'LL ABIDE ! !

Dr. Babaji
Dadaji Darpan, Amar Ganj,
KAILASHPUR P. O. (U. P.)

“Efforts Without Grace of Shirdi Sai Nath”

On 2nd July, 1965 I proceeded to Shirdi, the renowned place of pilgrimage. My wife Shrimati Shakuntla Sharma was accompanying me. We stayed in one of the lodges, Bhakta Niwas, available there very comfortably. The onus of visiting this place goes to respected Doctor Babaji, with whose covert power we planned to have the holy darshan of “Shirdi Sai Baba The God”. It is truly a place with eternal peace as Sai Baba is the congenial companion of his devotees.

We visited Khandoba's Shrine where “Baba” was first named “Sai”. Baba's Guru's Samadhi “TURBAT” is a place overshadowed by the flaring Neem tree. “Butti Wada”, the resting place of Sai Baba is visited by the people from every corner of the world with their calamities to end by “His Divine Grace”. At Baba's “Naivedya Kothi” everyone is fortunate to get prasad and Udi.

At “Dwarka Masjid” there is Sai Baba's grinding stone and “wheat bag” about which I already read in the beginning of “Sai Satcharita”. In one corner is the “DHOONI” sacred fire, which Sai Baba used to burn continuously at Shirdi. The stone (“Sheela”) is also lying there.

Lendi Bagh, Horse Shyam Sundar's Samadhi, Sai Baba's well, Dixitwada, Chawdi, Hanuman Temple, Tiger's Samadhi and what not, where thousands of devotees still feel the presence of “Omnipresent Sai Baba”.

One day, I was sitting below the Neem tree in extreme peace. Someone asked me the purpose of my visit casually. Yes, it was not an excursion. It was with very specific purpose. I retrospected myself thoroughly and ransacked my own memory from the very beginning. It all started in 1944, more than three decades ago.

I got married in February 1944 to Shakuntala Sharma and soon entered in Govt. Military service as Clerk in Defence Account Department in June, 1944. My days passed in blithe mood upto 1955. By that time I was having only two issues, Vijay Kumar and Shashi Bala. I was having a meteoric career as there was no further promotion in my department as such. By that time I started feeling that my funds were not sufficient to meet the demands of my family. Again there was no other way to eke my income, so I decided to appear for the departmental examination to achieve higher status. It took me complete five years to clear 1st part in 1960. The 2nd paper was supposed to be more tough and hence required definitely more efforts. When I introspect myself now, it was only "Efforts without any grace of God" which I required at that time.

By that time, I was having two more daughters (Indu and Renu). In 1962 I shifted my family from Meerut to Jammu Tawi as their presence was impeding my studies. Though I could study with more concentration and efforts, still I failed during 1963 and 1964. The embroglio created by my successive failures and simultaneous difficulty to run my family at two different and distant places, filled me with grief and despair. My sincere and perpetual "Efforts" for the last decade were not fruitful. During these torturous days of my worry, on 10th April 1965 my sister Mrs. Sushila Sharma and nephew Upinder Nath Sharma and niece Miss Suman Sharma came to me from Simla along with Respected Dr. Babaji who had gone to Simla in 1963 March and had stayed there with sardar Amrik Singh Punjabi Monitor of All India Radio Moniteering Service, Simla. Dr. Babaji was kind enough to come to Jammu Tawi and stay with us for 10 days. My sister had already told Dr. Babaji regarding my misfortunes.

For the first time Dr. Babaji introduced me to "Sai Baba of Shirdi" and "His Leelas". He gave me a book "Sai Satcharita" to read five chapters daily and to light Jyoti for forty days

regularly in front of the "Almighty Sai Baba". To my utter surprise, Dr. Babaji assured me that I could pass my examination if I only made up my mind to go to Shirdi. From Simla also Dr. Babaji was too generous to remind me to plan to go to Shirdi. I had some financial problems, but I decided finally to go to Shirdi in the near future, leaving all my problems to "God Sai Nath", and informed Dr. Babaji accordingly.

This time also I failed to fair well in my examination and was left with little hope to clear this time too. In my heart due to my impetuous thoughts, the faith of OM Sai God started flickering. To every one's surprise, against my subverted faith, I had "His Mighty Grace" and I cleared my examination. Henceforward, I proceeded to "Shirdi" with this very decided purpose. But "God Sai" is Great in His mercy and in His ways. One day a strange thing happened to me.

On 8th July (Thursday) 1965 after attending Chawdi procession of night Arati, we went to Dwarkamai with our beddings to sleep there. I started to con a lesson of "Sai Satcharita", sitting near the "Sacred Stone" where Sai Baba used to sit to shower His grace on his devotees. All of a sudden I felt something moving on my back under the shirt. It was a snake with his mouth over my head. I was dumb-founded and my body was cold and rigid with horror. My wife, who was also sitting there and listening to me, immediately removed the snake by pulling it by its tail. It disappeared in no time below the "Stone". I was looking bewildered towards "Sai Baba", whose huge photo was just above the "Stone".

In fact, it proved an augury of great achievement in my life. I received a cable next morning regarding my promotion, for which I was only doing my efforts since long. I was supposed to join as an Accountant in 6, Border Road Task Force at Udhampur, Jammu & Kashmir State on the 12th instant.

(Continued on Page 44)

News from Shirdi

DECEMBER 1977

December is a month when the weather is very fine due to cold. In addition to that, there are the Xmas holidays in this month. Therefore the Schools and colleges are closed and the parents take advantage of the fine weather for going on an excursion. These circumstances naturally affect the crowd at Shirdi. The devotees pour in great numbers in Shirdi according to their convenience. The crowd at Shirdi in this month was so big that it resembled the crowd that gathers at Shirdi during the festivals.

Due to this great influx, many artists gave their varied programmes during the month as follows:-

Keertan:- Kavyateertha Shri G. V. JoshiShastri, the singer of the Sansthan, performed keertans on Ekadashi days and other holy days.

Pravachan:- Shri Laxmanbuwa Waghchoure, from Shirdi, delivered a Pravachan during the month.

During the month of December the following artists gave their programmes of Bhajan, Vocal music, Instrumental Music etc.

- (1) Shri Dwarkanath Hajare, Dombivali
- (2) Shri Shreeram Uddhav Godbole, Bombay
- (3) Miss Arundhati Karandikar
- (4) Mrs. Vasundhara Karandikar, Bombay
- (5) Shri Jayawant Kulkarni, Bombay
- (6) Shri Anant Panchal, Bombay
- (7) Shri Mukund R. Mahadik, Bombay
- (8) Shri Suhas M. Gunjhikar, Nasik
- (9) Shri Anant D. Shirsawade, Vinchur
- (10) Shri Ashokrao Jadhav, Vinchur
- (11) Shri Vishwas V. Kambl, Bombay
- (12) Shri Anant D. Gaikwad, Thane
- (13) Shri K. B. Ramanmorthi, Vishakhapatnam
- (14) Mrs. Sudha S. Chapnerkar, Ahmedabad
- (15) Mrs. Meena C. Rele, Bombay
- (16) Shri Madhukar D. Belsare, Bombay
- (17) Shri Sunil P. Ghamle, Kopergaon
- (18) Shri Anantrao Adhav, Kopergaon
- (19) Shri M. V. Alias Bandopant, Solapurkar, Pune
- (20) Shri Bajirao Sonavane, Pune
- (21) Shri Ramakant Sonavane, Pune
- (22) Shri Chintamani Solapurkar, Pune
- (23) Shri Shankar Solapurkar, Pune
- (24) Shri Narayanbaba and Bhajan Party, Bombay

Datta Jayanti:

The birthday of God Dutta was celebrated in the last week of this month. This festival started on Datta Jayanti day with the Keertan of Shri G. V. Joshi Shastri from 4-30 to 6-00 p. m. in the evening. The birth of Shri Datta was celebrated thereafter and the evening Arti followed. Teertha and Prasad was distributed to all the devotees, who were present on the occasion. Shri Shreeram Godbole, from Bombay, gave his programme of vocal music from 7-30 p. m. to 9-00 p. m. and from 9-30 p. m. to 11-00 p. m. Thereafter the Ratha procession was taken out in the village and after the procession got over, the usual shejarati was performed. The programmes for the day thus came to a close. On the next day, Shri Bandopant Solapurkar and party from Pune played on clarionet and Shahanai. In this way the programmes for the Datta Jayanti festival were carried out.

V. I. P. Visits:

The following V. I. P. s. paid a visit to Shirdi during the month for taking Darshan of the Shrine:-

1. Shri Jitkar, Collector Ahmednagar Dist.
2. Shri Afjalpurkar, Collector Pune Dist.
3. Shri Seth, Asstt. Commissioner, A. C. Bureau, Pune
4. Shri Eknath Nimbalkar, Rajyamantri for Irrigation, M. S.
5. Shri B. C. Gadgil, High Court Judge, Bombay
6. Shri Nirgude, Charity Commissioner, Maharashtra State
7. Shri Deshpande, Director of Accounts, Bombay
8. Shri P. B. Sawant High Court Judge, Bombay
9. Shri Dharkar, Law Minister, Madhya Pradesh

Weather:- The weather was cold during the month. There were no epidemics etc. in the village during the month.

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It very well connotes the grace of Sai Nath. Thousands of devotees must be visiting this place with their calamities but mine is the unique pilgrimage to Shirdi which fulfilled my desire at "His Own Holy Feet". Really my efforts with His grace were fruitful.

Ganga Ram Sharma
Sai Cottage, P. O. Udhampur (J & K)
KASHMIR



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. 8.00
3. Shri Sai Satcharita (Gujrati)	Rs. 6.50
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Annual Subscription	Rs. 6.00
Per copy-	Rs. 0.60

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

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