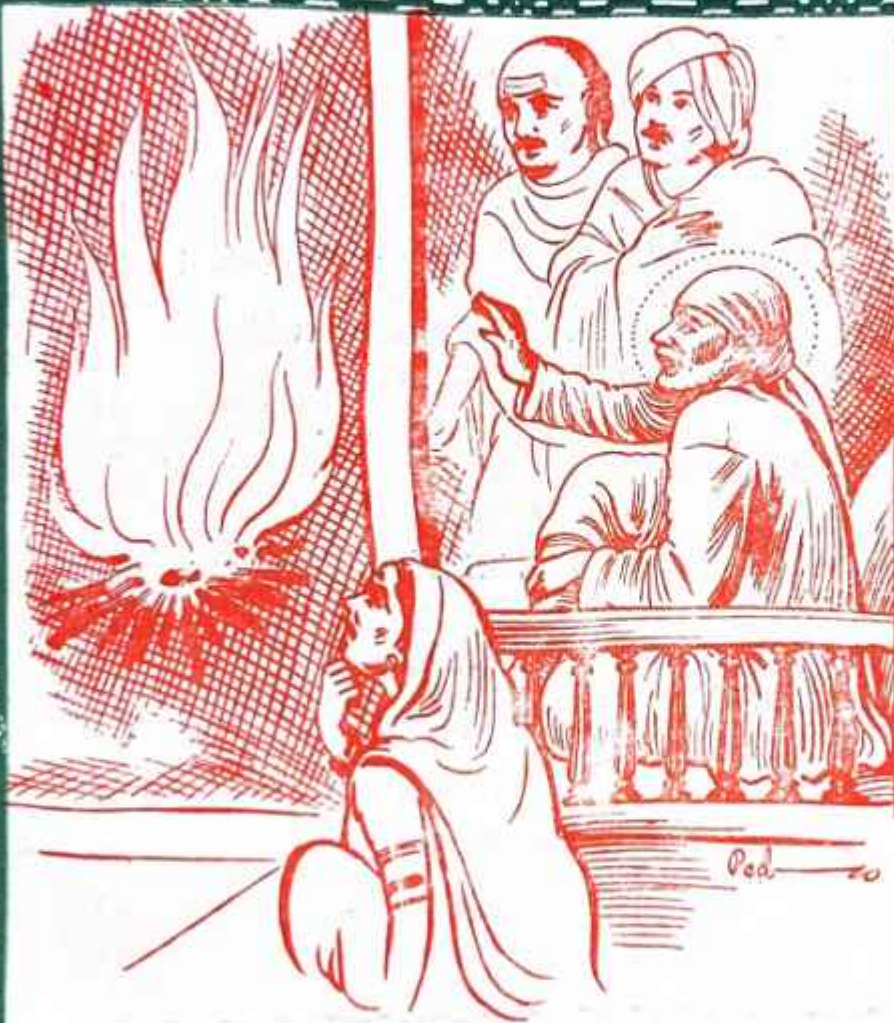




SAI LEELA



Shri Baba Controls Fire in the Dhuni



March

60 Paise

1977

SHRI SAI LEELA

MARCH 1977

CONTENTS

		Page
1. Editorial	A Born Saint	2
2. Experience	Shri V. K. Rama Rao	6
3. The Science of Religion	Swami Chinmayananda	7
4. Shri Gurucharitra	Shri S. N. Huddar	13
5. Shri Sai Baba	Shri Bakht N. Moolchandani	16
6. Saint Gadgemaharaj	Dr. S. D. Parchure	17
7. Thursday - A Holy Day	Shri S. C. Subberwal	22
8. Sai Temple-cum-Ashram	Shri P. L. Goyal	23
9. Shriram Sai Niwas		25
10. The Third Gathering At Shirdi	Dr. S. D. Parchure	28
11. Questions and Answers	Shri B. L. Shrivastava	37
	Shri B. K. Dube	38
१२. श्री साईनाथ की अगाध लीला	श्री किशोरकुमार सपकाल	३९
१३. श्री साई नाम	श्री बी. पी. भीवास्तव	४१
14. Look to Me	Shri Y. S. Rao	42
15. List of Donors		43
16. Declaration.		48

Ramanavami Festival At Shirdi

All Sai devotees are informed that as usual the Ramanavami Festival will be celebrated at Shirdi from Monday the 28th March 1977 to Wednesday the 30th March 1977.

SHRI SAI LEELA

(Official Organ of Shirdi Sansthan)



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Wisdom and Silence

In my heart is the longing for some silent ones. In the the path of life I see many speakers, many questioners, many talkative ones, many who discuss and argue, many who, in the name of "knowledge", alas! do but babble! True knowledge or wisdom is silence supreme.

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EDITORIAL

A Born Saint

“Some are born great, some achieve greatness and greatness is thrust on some” is a famous saying in English. It describes three types of people, that we come across in this world. The first type that is described is of persons who are born great. Because of the heritage, family traditions, social status and other favourable circumstances some people are known to be great from very early age. If we scan the world history, it will not be difficult to name this type of persons. The second category is of persons, who achieve greatness by dint of their hard labour. Napoleon Bonaparte, Mahatma Gandhi, Herr Hitler and many such personalities belong to this category. The mighty efforts, that these people put in for their progress, are really beyond the reach of ordinary people. The third and the last category of people is very commonly met by us in our life. These people are really speaking not worth much; but some people, who are perhaps benefitted by them, somehow try to praise them, elevate them, speak lofty things about them and thus because of their constant propaganda people somehow start thinking that they are really great and thus greatness is thrust upon them.

In the animal world also, some are born great. From ancient times, the lion is known as the king of the jungle. The question therefore arises how he came to be known like this? A very good Sanskrit shloka explains how this must have happened. It runs as follows:-

नामिषेको न संस्कारः सिंहस्य क्रियते वने ।
विक्रमार्जित सत्वस्य स्वयमेव मृगेंद्रता ॥

The meaning of the above shloka is, “In the forest, no crowning ceremony or some other ceremony is performed by the

beasts. The kingship is automatically earned by the beast who has valour". What is proverbially known as the law of the jungle, is based mainly on valour and strength. Hence the one who is strong and brave naturally gets the best position. It will therefore be seen that like some persons who are born great, the lion in the jungle is also a born great beast.

Among the saints, also there are a few who are born saints. Dnyaneshwar, Eknath, Tukaram, Ramdas, Kabir, can be mentioned as a few names of old saints who were saintly from their early life. Out of all these saints, except perhaps saint Ramdas, no one had a good number of disciples. The disciples of saint Ramdas also came to him after he was known far and wide and after he settled down at Chafal.

Among the modern saints, we will have to name Shri Sai Baba as a born saint. From his life as described in the Sai Sat-charita we know that his early life prior to sixteen years of his age is not known to anybody. He came to Shirdi and was at once known and recognised as a saint. "He came. He saw and he conquered". This is said about one king attacking Briton. Similarly Shri Sai Baba also came to Shirdi, looked at Shirdi and he conquered Shirdi. He became the saint of Shirdi. Even though he was not known to the people at large in Shirdi, still they all started honouring him as a saint and this itself shows that he was a born saint.

The second and third categories of great men can also be traced among the saints; but they cannot be very clearly defined. Some saints do really strive and are then known to be saints; but in many cases these efforts to become a saint are made through an army of disciples. Just as an ambitious conquerer in good old days, had to gather a good army to follow him, similarly in the present days some ambitious persons gather an army of disciples and through them make very effective propaganda about their saintliness. The success of these saints depends on the

capacity of their disciples. If they are monied and clever, they are able to boost up their saint very early. If they are not very sharp, it takes a little time for the saint to come up.

The third type of saints, upon whom saintliness is thrust, are also not few in number. Here the saint is mediocre; but his disciples are very sharp. They only ask him to pose as a saint and manage the other things very capably. The second type of saints, who goad their disciples, being extra clever derive all the advantages and are even amassing huge properties; but in the third category, it is the reverse. The disciples make money. They become rich by earning everything in the name of the saint, whom they call as their guru.

In the modern days, becoming a guru or a saint has become a business. Modern life is full of complications. People have lot of troubles and difficulties. They want a solace somewhere. They are seeking some way to escape from all this. Some cunning persons who are able to feel the pulse of the public properly therefore open a math or an Ashram and become the gurus of the Math or Ashram. Such fake gurus are in a big number in the modern society. Only you must have the eye to see them. Recently in the gathering of the contributors to the Sai Leela magazine, one poem was read out by Shri G. V. R. Naidu, who is the president of Shri Sai Baba Seva Samajam at Market Street, Secunderabad 3. The poem under the caption, "Save us now from all these Sais" presents in a humourous way, the ways of these fake gurus, saints and Babas, who exploit the emotions of the people and hold to them false hopes.

SAVE US NOW FROM ALL THESE SAIS

Sainath Guruji since You left,
 Numerous Sais, clever and deft
 Sprung up here, sprung up there
 District, district everywhere.

They start as devotees first of Sai,
 Speak of Sai and sing of Sai
 Take 'Sai' out of Shirdi Sai
 And shoot out then as 'So-So Sai'

Ask us "Follow" —that's the Truth!
 They give us Udi say some sooth.
 If good comes off, "See my strength"
 If not, "You are not fit yet".

"Come surrender your mind and body
 Gents and ladies, but ladies specially
 I shall bring you milk and honey,
 Only give me all your money!"

Meek and gullible men and women
 Crowd to such-like baba's Sai,
 Lose their money, lose their all
 Finally turn away even from Sai!

"I shall act from even my tomb
 Save you, lead you away from womb"
 You said Swamy in one breath
 Save us now from all these Sais"

It will be seen from the above poem how fake Sadhus and Sannyasis are playing with the people, swindling them and misleading them. From the life of Shri Sai Baba that is known to us, it is very clear that none of these things are even heard anywhere in his life. Money was being given to him and sometimes he was even asking for dakshina from the devotees; but that was for teaching benevolence to the devotee and not for earning money. Besides the record shows that Shri Baba was distributing lot of more money than what he was getting. He cured people of all their ailments not with any ulterior motive; but simply on grounds of humanity. Though sweets and rich food used to be offered to him by the devotees. He never ate it stomachful. He distributed

THE SCIENCE OF RELIGION

By · Swami Chinmayananda

The Supreme State of Yoga

Till now, many instructions regarding meditation have been given. But the student who is still at his ego-centric level of consciousness can never appreciate them all, in their full significance. Therefore the Teacher must give enough data, if the seeker is to, at least intellectually, gain a vague comprehension of what his Goal is, and to know what his vision-of-life will be, when he has his transcendental experience in meditation. In the following three verses, Sri Krishna gives us a "peep" into ourselves and into the state of fulfilled meditation.

He carefully defines in measured words, (VI-21) "There where he feels that Infinite Bliss --- which is comprehended by the pure intellect but never by the sense-organs --- and established wherein he never again slips from his Real State" The mind collapses in total meditation. Its thought dries up and so the experience is Infinite Bliss. This State of Bliss can be comprehended by a pure intellect (बुद्धिं ब्रह्मम्), meaning an intellect which is not disturbed by the outgoing excitements of its mind. Where the mind is fully subdued the intellect becomes quiet. And in the quiet intellect, the Supreme Consciousness, as Bliss, reflects clearly for the seeker's comprehension. This state is not "perceived" by the senses as it transcends the senses (अतीन्द्रियम्). Having attained the Source of all Bliss, a meditator "thereafter never again slips from his Real State."

Almost in the same breath, the Geeta Acharya continues, (VI-22) "Having gained which, the seeker comes to regard no other gain richer than that, and wherein established, he is not

moved even by the heaviest of sorrows....." Here Krishna talks in the idiom of the imperfect, in the vocabulary of the worldly. We now live an extrovert life to "gain" satisfaction. It is for this that the senses roam among the sense-objects, the mind seeks and the intellect becomes restless.

The meditator, as he grows in inner poise and balance comes to a state where he gains an experience, at once satisfying all the layers of his personality --- a gain having gained which he regards no other gain richer and so his senses, mind and intellect refuse to rush out to roam in their usual fields of gratifications.

Having attained this inner Source of all Bliss, a meditator is not shaken even a bit by the greatest of sorrows or personal tragedies in the outer world. He is no more dependent upon the world around him for happiness and satisfaction. He has unearthed a palace of Bliss within himself, and in his newly awakened state (यस्मिन् स्थितः), he can ignore and laugh at all worldly pains and physical tragedies (न दुःखेन गुरुणापि विनाल्यते), as though they are all happening for his entertainment --- away from him --- around him --- all in him but not of him.

Having thus explained the state of transcendental Consciousness, Krishna shoots from the hip, (VI-23) **"Let that state be known as Yoga --- a state of divorce from contact with pain. This Yoga is to be practised with perseverance, undisturbed by waves of depression."** "The state of blissful peace, of steady meditation, the state of Yoga, insists Krishna, "is to be practised with perseverance" --- without allowing waves of mental depression to cool its fire and warmth.

This Yoga of meditation is interestingly described as "a state of divorce from contact-with - pain" (दुःखसंयोगवियोग योग संज्ञितम्). We are ever in a state of pain because we are ever expressing ourselves through the body - mind - intellect in a world

of objects - emotions - thoughts. These equipments and the objects of their experiences are both ephemeral, changing, finite. As such, joys from sense - objects of the world can only be temporary, finite. The end of joy is pain. Thus wedded to our matter - equipments, we come to experience in the world-objects, a life of pain and sorrow.

To detach ourselves from this triad of instruments of experiences is to end all pain. Where pain ends, joy glimmers over the horizon. This pulling away of our Consciousness, which is now streaming out through the body-mind-intellect, and gathering it all in one immediate and total self-awareness is true Yoga. All acts of discipline or schemes of behaviour that ultimately contribute to this self-withdrawal of Consciousness from the equipments-of-experiences are called Yogas, the spiritual practices.

Thus Yoga, "divorce from the contact-with-pain" --- is to be diligently practised without allowing the mind to thwart the Yoga-efforts with its moods of depression and sense of hopelessness. With faith in yourself and in the Lord, the *Yogeswara*, strive on. Success is sure to the sincere, to the courageous, to the cheerful. Be sure of the path. Be confident of the results. Be firm in your determination to reach the Goal. Let nothing deter you on the path --- neither the sorrows and tragedies of the world around, nor the desires and dejections of the world within. And you will gain spiritual experience. You can. You **must**.

The Art of Meditation

Krishna now addresses those who have not been fully instructed by what has been so far expounded in this chapter on meditation. Slow students need more instructions, mainly upon the mechanical adjustments of the body, mind and intellect. These are given out in all detail by the Lord of Yoga in the following three verses.

Serially enumerating the necessary adjustments to be made within us, Lord Krishna says, (VI/24) **“Abandoning fully all desires born of one’s fancy (sankalpa), and totally restraining, by the mind alone, the whole set of senses from their objects all around”**. The human mind stores away in its memory, sense experiences of the past, and in their light, continuously plans to organise a future life of more intense happiness. This play of the faculty of fancy in the mind gives such a complete picture of happiness that the dream-picture can itself generate desires within us. This play of fancy is called sankalpa - - and **“sankalpa-born desires”**, says Krishna, **“must all be entirely abandoned” - -** (संकल्प प्रभवान्कामा स्त्यक्त्वा सर्वानरोधेत).

In short, we must learn to control the mind’s woolgathering habit, its self-dissipating dreams, its impossible fancies. When a mind is being redeemed from its wanderings it is restrained from breeding new sets of desires for objects. Desires whip the mind into the sense world, there to seek and to acquire objects of pleasure and to indulge and to enjoy them.

Even when the mind is no more gushing out, it gets dragged out by the compelling charm of the sense-world reported to us by our sense organs. Krishna indicates how **“the sense-organs are to be fully restrained by the mind”** (मनेसेवेन्द्रियग्रामम् विनियम्य समन्ततः), **“from their objects all around”**.

Thus, two adjustments to be done within are mentioned in the verse: (1) to subdue the faculty of imagination and fancy of the mind, so that desires born out of them are eliminated and (2) to control by the mind all the senses from roaming among their sense/objects. The instructions spill into the following verse where the Lord says, (VI-25) **“With the intellect set in patience, with the mind fixed upon the Self, let him reach quietude by degrees: thereafter, let him not initiate any fresh thought-chairs.”** An impatient intellect will be ever agitated, and so

extremely restless. In walking the spiritual path, patience born of faith and understanding is very essential. With patience hold the intellect steady. (बुद्ध्या धृतिं गृहीतया), and fix the mind upon the Self (आत्मस्थ मनः). When a meditator maintains his intellect in patience, and his mind in steady contemplation upon the Self slowly and steadily (शनैः शनैः), his inner quietude will increase in degrees. Again, have patience: inner peace comes in its own rhythm, all by itself. In degrees, inner poise and peace will grow.

When the bosom is filled with peace, don't break it by starting any new thought current by yourself. The advice is "let him not thereafter think of anything" (न किञ्चिदपि चिन्तयेत्). When once the mind has entered this arena of inner peace let it not again gush out on the crest of a newly-risen thoughtwave. To think and to initiate a new thought-chain at this stage of meditation is to make the personality again outgoing. Once this is encouraged, the mind will soon reach out to embrace its familiar world of objects, emotions and thoughts.

But any meditator will find it difficult to hold the mind back from its habitual wanderings. Not to allow the mind to wander among objects is its own total annihilation. The mind in fact, has no existence apart from its sense perceptions. Therefore, it will certainly slip from its meditation, and again and again wander into the world of sense-objects. One will get disgusted with this revolt of the mind. What then is one to do?

Lord Krishna explains how we must meet the mind's vagaries (VI-26) "**For whatever reason the restless, unsteady mind roams, let him, curbing it from that (object), bring again under the subjugation of the Self alone**". The mind will wander --- it **must** roam about --- as it is a dynamic vehicle in us. Just as "the flow of water is a river", "the flow of thoughts is the mind". Therefore, whenever the mind wanders into its world-of-objects, persuade it to contemplate upon the Self again.

Invariably, early meditators are not even conscious of the mind's flight from its point of concentration. When the mind slips away, the meditator too, fascinated by the object, rises on his mind and gets carried away.

The process of bringing the mind back to its point of concentration is called in our sacred books as "**Abhyasa Yoga**", "the Yoga of practice". In order to do this successfully, the meditator must remain aloof from his mind ever gushing into the meshes of sense-objects. In short, be a "witness" to the mind's pranks - - - the mind without your peddling cannot run all by itself into the fields-of-objects. The tamed mind will soon be easily available for longer durations to contemplate steadily upon the Self. Meditation becomes successful, deep and profound. In such moments of meditation the personality gets transformed, integrated, energised, and made vibrant. No struggle is too great for gaining such a brilliant, recast personality. ★

(Courtesy : Geeta Office, Powai)



(Continued from Page 6)

treatment given, he was informed of all the details. Swamiji then asked her whom she generally prays every day, for which she replied she prays to Lord Sri Rama. Swamiji put a photo of Sri Sai Baba along with that of Sri Rama and after intensive prayer and Aarati to Sai Baba, gave Bhuti to my wife and blessed her that she will not have any such trouble from the next day. All this took place in the presence of our relatives, including the lady Doctor. To our surprise, early in the next morning my wife woke up and demanded some food which she began eating as usual and gradually recovered in a week's time. Since then we are devotees of Sri Sai Baba.

Thus we are still having the practical experience of our Lord's saying "that if you look at me, I shall look at you". ★

K. V. Rama Rao

SHRI GURUCHARITRA

By :- Shri S. N. Huddar

(Continued from February 1977 issue)

CHAPTER 51

Shri Guru's Jouruey unto Bliss : Disciples Get Flower - Gift

Knowing that Shri Guru has decided to go to Shri Shailya, all the disciples and citizens felt very sorry. They said, "You are our treasure. Why do you go leaving us?"

Shri Guru smiled and said, "You need not worry. I shall stay here secretly. I shall have bath at the Amarja Sangam in the morning. In the midday I shall come to Ganagapur math and accept nirguna puja and give darshan to the devotees. From the view point of the public, I am going to Shri Shailya yatra. Have no doubt. I shall always stay at Ganagapur. This Ashwattha here is like Kalpataru."

Saying this Shri Guru started for Shri Shailya. People accompanied him for some distance and when they returned to the math they saw Shri Guru there. After some time he disappeared. All wondered at this miracle.

Shri Guru went to the Patal Ganga, flowing at the base of Shri Shailya. He asked his disciples to prepare a flower-seat and said, "I have to go to Mallikarjuna on Shri Shailya on the other side of the river." The disciples prepared a nice seat of flowers of Shevanti, lotus, malati, kanher etc. on the leaf of kardali and placed it on the river side.

Shri Guru said, "Now you should return to your respective places". All were greatly aggrieved. Shri Guru sat on the flower

seat on Magh Vad 1st, on Friday when Guru (Jupitar) was in Kanya (vergs) Rasa at evening time and before going away said, "I am going to the place of self-bliss. I shall send flowers as gift which you should distribute amongst yourselves and worship them daily. I like singing. I shall be near those, who sing prayers. They will get all the pleasures".

Saying this Shri Guru disappeared in the river. After some time some boatmen came from the other side of the river. They told, "We saw Shri Guru on the other side. He was looking like a sannyasi and was holding a dand (stick) in his hand. He had golden sandals. He told his name as 'Narsinha - Saraswati'. He has given a message for you, 'I am going to the Kardali-van. Still I shall be at Ganagapur. Do not worry. I am sending flowers as gift, which may be distributed amongst yourselves".

All were waiting for the flowers. After a little time, four flowers came flowing. They were taken one each by Sayamdeo, Nandi, Narhari and myself. Here is the flower given to me. Saying this, Shri Siddha showed the flower to Namdharak.

Such is the greatness of Shri Guru. I have narrated only a part of Shri Guru's life, which is very exhaustive. Those who read, hear and write this life, will attain all the pleasures. These nectar-like tales will give four Purusharthas and also Parmarth".

CHAPTER 52

Conclusion : Week-Reading Awatarnika (Contents)

After hearing the 51 chapters of Shri Guru-Charitra, Namdharak lost senses and got samadhi. His body perspired, his throat got choked and tears flowed from his eyes. He could not speak out a word. Shri Siddha Muni was pleased to see this state of Namdharak. Though the disciple got samadhi, he should be awakened for the benefit of the people. Thinking thus, he moved his hand over his face and body with affection and called

him and said, "Dear boy, come on senses. You have got 'dnyan' and you will get salvation. But if you remain in meditation, how will the people be benefitted and enlightened? You asked me and I narrated to you these nectar-like tales of Shri Guru's life. You also heard them conscientiously. You should therefore elaborate them and propagate amongst the people."

Namdharak opened his eyes and placed his head on the feet of Shri Siddha and said, "You are Shri Guru yourself. Shri Guru's life, that you have narrated, is even more sweeter than the nectar. I am not contented yet. Please tell me the whole life again in short".

Hearing this just as a physician prepares the Sanjivani pills mixing many medicines and keeps the pills with him, similarly I am telling you the summary of this life of Shri Guru

Further Shri Siddha said, "Though Shri Guru has disappeared, still he gives darshan to his sincere devotees as before".

Namdharak - "Kindly tell me the procedure of week-reading and other rules to be followed during the week".

Shri Siddha - "Shri Guru-charitra can be read any time with pure mind. The credit of reading it in a week is still great. For this, one place and seat should be selected. Keep control on the senses during the week. Before starting the reading bow to God, Brahmin and the elders. Worship the volume of 'Shri Guru-Charitra'. One should complete 7 chapters on the 1st day, read upto 18th chapter on the second day, upto 28 on the 3rd day, upto 34 on the 4th day, upto 37 on the fifth day, upto 43 on the sixth day and upto 52 chapters on the seventh day. After reading worship the volume and take light dinner. Some observe fast for the week; but if this is not possible have food of only one type of corn. On the eighth day, for completion of the week reading, take meals with a Brahmin couple and offer money as dakshina. If the reading is done with devotion and pure heart, Shri Guru

gives darshan in dream and fulfills one's desires. The trouble of spirits and ghosts vanishes and one gets peace of mind.

Namdharak again expressed to Shri Siddha Muni his gratitude for narrating the life of Shri Guru, which has made his life fortunate and enabled him to attain the bliss.

Dedicated to Shri Dattatraya. OM Tatsat.

★

(concluded)

SRI SAI BABA

Are you dead and yet alive
In spirit to drive
Away our woe and agony,
The misfortune and misery?

When we pray and cry,
And sob and sigh,
For your favour
You help us, our saviour!

You're full of charm and wonder,
And stop our fear and shudder
In no time
As your name we chime!

We salute you, Master divine,
Who are so famous and fine
Relieving the suffering humanity
Of the pains and poverty!

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SAINT GADGEMAHARAJ.

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

(Continued from February 1977 issue)

From the time of the incident of the loss of the rupee coin in the Purna river at Rinamochan, Dhebuji had started losing interest in the family life; but in 1905 it ultimately culminated into his leaving the house permanently for the good of the public. In addition to the general disinterest in the family life, the immediate cause of leaving the house was the meeting of Dhebuji with a Sannyasi and with a person performing keertan.

It was a day in the dark half of the month of Margashirsha in Shaka 1827 (1905 A. D.) This month is full of prosperity for the farmers in Berar, because it is in this month that all the crops get ready. Everywhere you could find lively atmosphere in this month in Berar. In this pleasant atmosphere, Dhebuji started for his field at Khairi. It could not be said why Dhebuji was in a hurry on that day; but he hurriedly took his food and carried with him the bread, packed by his mother for him.

On the way to Khairi from Dapure, Dhebuji had first to cross the cemetery. Next to the cemetery there comes a Shiv temple. This temple being in a secluded place, it was not usually frequented by many people; but Dhebuji was a religious minded person and hence on his way, he visited the temple and took the darshan of god Shiv. He then crossed the river and came near his field. He had come to the field to keep a watch over the birds eating the grain and driving them away. In every field a sort of a small plat form about seven to eight feet high is constructed during every harvest season and the person, who uses this plat form as a watchtower, sits on it and drives away the birds coming to the field. Dhebuji also, like his usual practice, climbed up on

the plat form and started throwing stones at the birds and shouting loudly so as to scare the birds.

It was the cold season and hence the sun-shine was not felt to be oppressive. On the other hand, it was found to be pleasant and balmy. While Dhebuji was sitting in this fashion, keeping a watch on the field and occasionally looking at the road, his attention was attracted by a lustrous and fascinating sannyasi, coming from the Khairi village. It was about midday. The sun was shining bright in the sky and the sannyasi, walking on the road, was so lustrous that Dhebuji thought that he was as if vying with the sun in brightness. The sannyasi was tall and well-built. The hair on his head and his beard was slightly grown. His head was bare. He had only one 'Kafni' to cover his body. He was walking bare-footed. On his way he was plucking the 'Hurda' (ears of corn usually of Jowar) from the fields spread over on both the sides of the road and was eating it quite raw. The personality of the sannyasi charmed Dhebuji like the snake-charmer who charms the snakes. Dhebuji at once alighted from his watchtower and bowed down to the sannyasi, who appeared to him to be "Vairagya" incarnate.

As it was the noon-time, Dhebuji thought of serving some food to the sannyasi. So after he bowed down to him, he enquired, "Swamiji would you like to have food?" Swamiji replied, "No I have got everything. I do not need anything". After pausing a while the sannyasi enquired, "Would you like to come with me?" This question was not replied by Dhebuji; but as the sannyasi started going back towards the Khairi village, Dhebuji started following him closely.

Due to his long contact with the villagers and merchants in the Khairi village, Dhebuji procured from the village some wheat flour, gur, salt, chily powder, ghee and utensils for cooking the food, when the sannyasi agreed to have some food. On getting all the necessary food stuffs and utensils, the sannyasi

cooked the food and ate it. The utensils were returned by Dhebuji and he along with the sannyasi got out of the village. In the evening they came to the Shiv temple and the pleasant atmosphere there, made them to take a decision to stay overnight in the temple. Dhebuji spent the whole night in the company of the sannyasi. It is not understood what they discussed during that night and what advice was given to Dhebuji by the sannyasi. However, on the next morning, the sannyasi permitted Dhebuji to go home and by about twelve noon he returned to Dapure. In his later life saint Gadgemaharaj sometimes used to narrate some anecdotes of his early life, when he was in good mood; but if somebody would ask him pointedly about any particular incident, he would always try to avoid giving any reply, or he would say, "Yes, it might have happened" or he would say, "This is only a heresay, nothing like that happened at all" In the case of this incident also, saint Gadgemaharaj similarly used to avoid giving any reply or would give an evasive one.

When Dhebuji did not return back home by night, the family members became anxious and started searching for him all over. Sakhubai his mother was disturbed most; but on seeing him back home on the next day, she was calmed down. Dhebuji had a very important work at Daryapur on the next morning and hence after he came home, he took lunch and started for Daryapur by his own bullock-cart.

On that night the sannyasi came to Dapure village. The village was mostly under cover of sleep, when the sannyasi started enquiring about "Devidas". He enquired with, whomsoever he met, the whereabouts of "Devidas". He was perhaps referring to Dhebuji; but as he was not known in the village by that name, nobody could tell the sannyasi about Dhebuji. On seeing the stranger in the village at that odd hour of the night, the village Patil suspected about his fidelity and he arranged to depute some persons from the village to see that the stranger was driven out of the village immediately. The next day when Dhebuji returned

after finishing his work at Daryapur, he came to know about the aforesaid incident relating to the sannyasi and he thought that he must have been the same sannyasi, whom he met near Khairi village. He therefore felt very sorry that due to his absence in the village, no one could recognise an illustrious sannyasi like him and therefore he was driven out of the village because of mere suspicion. He immediately sent messengers in the nearby villages to search out the sannyasi; but all the attempts made by the messengers proved to be futile.

This meeting of Dhebuji with the sannyasi and perhaps his advice as well as missing his company when he came to enquire about Dhebuji, all had a salutary effect on Dhebuji, who became further dejected and further disinterested in the family life. As persons fully engrossed in the worldly affairs, Dhebuji's grandfather and mother expected Dhebuji to take keen interest in the family affairs but day by day he started losing it. They therefore became much dejected and worried about the future of Dhebuji and his family.

After a week or so from the aforesaid meeting of Dhebuji with the sannyasi, one person who was performing keertan came to Dapure. As a religious minded person, Dhebuji always attended such functions. He therefore regularly attended the keertans. The person performing the keertans was very versatile. He had good command over the language. Therefore his keertan was having lasting impression on the persons listening to them. In order to impress upon the audience about the vanity of the worldly life, he used to quote the Abhangas of Tukaram and used to quote the incidents from his life, wherein he showed no interest in worldly life. This was the last straw on the camel's back and this keertan confirmed the decision of Dhebuji to leave the house. He therefore threw away his good clothes and put on tattered clothes and Dhoti and in the last quarter of the night he silently got out of the house severing all his ties of love with his family! He picked up an earthen pitcher lying in the compound

and caught hold of a stick. He first visited the Shiv temple on the west side of the house. He rested in the temple for a while and further decided to walk on the road without any definite destination. This earthen pitcher (which is called gadge in the Marathi language) used to be with Dhebuji for many years and it more or less became his symbol and because of that, Dhebuji came to be known in future as "Gadgemaharaj".

In the lives of many great saints and personalities there is always a turning point, which channelises their life in an altogether different channel. If we look at the life of Gautom Buddha we see that as Prince Siddhartha, he was noting the woes and sorrows of human life and when he became enlightend (Buddha), he silently left his wife and son in order to work for the ultimate good of humanity. The case of saint Ramdas also is similar. Though he was not interested in the family life from his childhood and though he was attracted towards god from that time, still he could not completely devote himself to the uplift of humanity. This turning point in his life came in the marriage pandal when the words of the priests cautioning him to awake really awakened him and he ran away from the marriage altar in order to undertake the responsibility of creating a nationwide awakening to redeem Hinduim from the Muslim oppression. Similar incidents could also be cited from the lives of many other saints. This incident, which took place in 1905 A. D. in the life of Gadgemaharaj, was also of very great importance, as that made his life to flow into an altogether different channel.

From his childhood Gadgemaharaj had to suffer a lot. He was looking around him, with open eyes, the bad condition of the society around him. The farmers were toiling and moining whole day and all the year round in their fields; but they were addicted to liquor and had the burden of big loans on their shoulders. The unscrupulous money lenders were squeezing them completely and thus the common people in the society were in a very bad predicament. Many other people who were viewing this

situation thought in their minds that somebody must take up the brief of these people and must try to awaken them by giving them advice and thus improve their general standard of living. Like these other people, Shri Gadgemaharaj also was pondering to himself over these problems for many years and wishing that somebody must take up this job; but the greatness of Saint Gadgemaharaj lies in this that he did not only remain idle like other people, waiting for somebody else to rise to the occasion. He thought to himself, "Why should I wait for somebody else to take up the job? Why should I not do it myself?" When these thoughts arose very prominently in the mind of Saint Gadgemaharaj, he decided to give up his own family life and sacrifice it for the good and uplift of the society in general.

(to be continued)

Thursday - A Holy Day For Me

I am 37 years of age and was born on a Thursday. I have witnessed troubles throughout my life, but they have always been surmounted miraculously by the grace of God.

The struggle began even before I was five, when my father deserted us and my mother became insane. After lifelong suffering, she died in December 1973.

The two of us were looked after by my maternal grandparents. My grandfather passed away in 1950 and my grandmother died in 1960.

A year before my grandmother passed away, I completed my education and had immediately secured a job. The appointment was given much before the declaration of the results of the examinations. Besides, I was placed in a special grade. This was a feat of the Supreme Lord.

Thursday being my day of birth, I believe that Sai Baba has been taking complete care of us. Further, all my problems generally find a solution on Thursdays.

S. C. Subberwal 43, Babar Road, New Delhi 110001

SAI TEMPLE - CUM - ASHRAM

India, the glorious Bharat, is a holy land of refined old culture and full of shrines of different gods and goddesses all around, under the roof of which the huge suffering humanity at large achieves peace and solace of both mind and heart. It could only be a grace of devine order of Shri Sai Baba of Shirdi, that in the year 1971, a sacred and strong penetrating idea to construct a Temple in His name in the northern India to fulfil the needs of the humanity at large, particularly of the Sai devotees, took birth in the mind of a humble devotee like me. I was overpowered from all sides with this idea and remained submerged in various proposals and schemes to promptly and expeditiously translate the idea into actual action, which was, of coures, a gigantic plan. No concrete solution with suitable resources was immediately in view and I was much perturbed. One day I was standing near the SHIVA Temple at Kasauli, lost in brooding over the problem and lo! the solution was not far off. The light of God made my mind think of the adjoining land for procurement for the purpose of the Sai Temple. This was best suited from all angles of vision.

The question of purchase of the land in view was persued with its owner, who was brought round to agree to sell the piece of land for the noble cause of the construction of a Temple. The efforts took a long period of two years before they became fruitful and at last the required piece of land was purchased and all the formalities were completed.

The proposed project involved sufficiently huge finances, which problem was again staring me in the eyes. But I was least scared. With the blessings of Sai and with the help of adjoining admirers and well wishers, we started the work of cutting all the rocks to make the uneven hilly land level so as to make it suitable for the construction of the proposed Mandir. No concrete proposals, plans and designs were with me till this moment and

I had simply launched the massive work in the hope of faith that all difficulties and hardships will be pulverised and surmounted in due course of time. We were not cowed down by any physical obstruction and He infused in me a great fund of energy—in fact all these jobs were being done by Sai Himself. As the enterprise became known to the people nearby and at distances, the devoted Architects and Engineers joined me later on. The best possible designs and plans with beautiful architectural features were evolved and the construction work was also physically taken in hand. The outer structure has been already got completed at a cost of about Rs. 60,000/- (Rupees Sixty Thousand). The work is still in progress and the entire project is estimated to cost about Rs. 3 Lacs or slightly more. When completed, it shall be an attractive structure that will add to the chain of Sai Temple in India and abroad.

The people around are surprised to learn that Bhagwan Shri Sai Baba of Shirdi did not go outside the territory of Shirdi during His lifetime, but the Temples/Ashrams in His name are being constructed in every nook and corner of India. This only shows convincingly and beyond any shadow of doubt, the faith which people of all castes, creeds and community have been developing in Him in all the directions and the construction of the Sai Temple-Cum-Ashram at Kasauli (Simla Hills) is the living proof of the above facts.

Appeals are being sent to Shri Sai devotees to rise to the occasion by rendering their maximum possible financial help to complete the abovementioned Sai Temple-cum-Ashram. With the help co-operation and donations of the Sai devotees, the entire work can be completed most expeditiously, thereby enabling one and all to gain spiritual aid to get rid of the evils in this mortal world.

May God Sai Ram shower His Blessings on all.

“OM SHANTI, SHANTI, SHANTI, OM”.

P. L. Goyal

Kaushi Villa, Kasauli-173204 Dist. Solan (H. P.)

SHRIRAM SAI NIWAS, Vile Parle (East), Bombay

[Original article written in Marathi by Shri Chandrakant D. Samant, and published in Shri Sai Leela magazine (Marathi) for the month of Nov. 75]

The old suburb of Bombay city from Bandra to Vile Parle had the good fortune of housing a number of Sai devotees, who were lucky in having a close association with Shri Sai Baba during his life time. Shri Dabholkar alias Hemadpant, the author of Shri Sai Satcharit, was a resident of Bandra, while Solicitor Hari Sitaram alias Kakasaheb Dixit was a resident of Vile Parle. From Sai Satcharit, chapter 20, pages 106 to 110 (7th Edition, 1974) we find that Shri Sai Baba directed Shri Dasganu to go to Vile Parle, as the maid servant in the house of Shri Kakasaheb Dixit would give him the reply to his problem.



Rao Bahadur M. W. Pradhan, who wrote a book in English captioned "Shri Sai Baba of Shirdi" as early as 1933, was staying at Santacruz. Similarly Shri Raghunathrao Tendulkar and his wife Sawitribai, Shri Ramchandra Atmaram alias Babasaheb Tarkhad, Shri Balaram Mankar, Shri Balaram Dhurandhar and Shri Shamrao Jayakar, who has painted the beautiful portrait of Shri Sai Baba in the Dwarkamai, were all staying in this area. Thus this area has become sacred because of the residence of so many Sai devotees.

On the Tilak Mandir road at Vile Parle (East) there is a building known as "Shriram Sai Niwas". No sooner you enter the compound of this building, you are attracted by the statue of Shri Sai Baba in a sitting posture, which is placed there. This statue is carved by the famous sculptor Shri Vasant Govekar. It was installed in the open space near the front wall of the building and is placed on a raised platform nearly four and a half feet tall. This temple has become a favourite resort of all the Sai devotees, staying in the Vile Parle (East) area. It is frequented by many people every day for taking darshan of Shri Sai Baba.



If we look to the history of so many Sai temples, we find that Shri Baba inspired many of his devotees to build those temples in order to spread devotion to Shri Sai Baba in the vicinity of those temples. In the case of this temple also we find some such story. Smt. Chandrabai Borkar was a staunch devotee of Shri Sai Baba. She used to visit Shirdi very often and used to spend much time in Baba's company. Many other Sai devotees from Vile Parle used to accompany

her to Shirdi and used to perform the Puja etc. there. Smt. Sharadabai, wife of another staunch Sai devotee Shri Nanasaheb Chandorkar, was a great friend of Smt. Chandrabai and they used to worshp Shri Baba jointly on many occasions. Shri Tatyaba, who was a favourite devotee of Shri Sai Baba, was considered as a brother by Smt. Chandrabai. Due to the blessings of Shri Sai Baba Shri Tatyaba had a son and it was a strange coincidence that Smt. Chandrabai also got a son in the same year, at the age

of fifty years. Her strong devotion towards Baba prompted her to go to Shirdi and she had the good fortune to be with Shri Baba during his last moments. It was Smt. Chandrabai, who placed the Tulsi leaf in Shri Baba's mouth at the time of his Maha-Samadhi.

Because of her long association with Shri Sai Baba, Smt. Chandrabai intended to commemorate the memory of Shri Sai Baba in Vile Parle; but somehow the plan for the same could not materialize till 1958. On the Ramanavami day in that year, the statue of Shri Sai Baba was installed at the holy hands of Pandit Padmanabhshastri Palaye in the compound of the bungalow of Smt. Chandrabai. Only on the previous night Smt. Chandrabai and her daughter-in-law, Mrs. Mangalabai had a dream about the installation of Shri Sai Baba's statue. This incident brought over complete change in the life and thoughts of Mrs. Mangalabai. She turned overnight from Prarthanasamagist to a staunch devotee of Shri Sai Baba. Smt. Chandrabai appeared to have fulfilled her last wish of installing the statue and closed her chapter of life only about eight months thereafter in the month of November 1958.

One Pajari is appointed to worship and perform the Aarti in the temple. The festivals, that are being celebrated at Shirdi from time to time, are all being celebrated in this mandir all the year round. Smt. Banutai Dukhande, a friend of Smt. Chandrabai, used to perform keertans at this temple for many years. Like Dasganu, this activity also helped a lot in spreading devotion to Shri Sai Baba in the masses. Sai devotees staying in the suburbs should take advantage of this Sai Mandir, which is so near to them.



THE THIRD GATHERING AT SHIRDI

The third gathering of the contributors to Shri Sai Leela magazine, was held at Shirdi on the 30th and 31st of January 1977. As the two previous gatherings held at Shirdi were quite lively and entertaining, the contributors were anxiously awaiting for the third gathering. They were therefore very glad to watch the announcements in this behalf in the issues of Shri Sai Leela and started flocking at Shirdi from the afternoon of Saturday the 29th January 1977.

Shri Sadanand Chendwankar, Executive Editor of Shri Sai Leela came to Shirdi on 27-1-77 and made all the preliminary arrangements for the gathering. It was because of this that all the sessions of the gathering went on smoothly.

Including some devotees from Shirdi itself, the gathering was graced by as many as one hundred and eleven delegates. It will be interesting to note that the delegates had come from various places like Pune, Bombay, Thane, Malegaon, Virar, Kolhapur, Navapur, Nagpur, Ahmednagar, Gujrat, Hyderabad, Secunderabad, Pimpri, Jabalpur, Dombivli, Indore, Bidar, Satara, Kasauli etc. The bulk of the devotees were in Shirdi by the night of 29-1-77 but a few also came in the morning of 30-1-77 and one or two delegates came in the afternoon on that day.

FIRST SESSION

The first session started at about 9-30 A. M. on the morning of 30-1-77. At the outset Dr. Parchure, moved a Condolence resolution, lamenting the sad demise of all known and unknown Sai devotees, who passed away during the last year. He made particular mention of Shri Awasthikaka, Shri Nagesh A. Sawant and Shri B. R. Kakade. As articles giving the life-sketches of all these three had already appeared in Shri Sai Leela, Dr. Parchure mentioned only the main happenings in the life of all the

aforesaid Sai devotees. Shri Kakasaheb Awasthi, it will be recalled, was a resident of Pune. He was a Sai devotee since his childhood and had the privilege of getting the blessings of Shri Sai Baba, when he was alive. He was also the President of the first gathering of the contributors, held at Shirdi before two years. Shri Nagesh Atmaram Sawant was an editor of Shri Sai Leela for a long time and he did that work devotedly. Shri B. R. Kakade was a resident of Dahisar in Bombay. He was an ardent devotee of Shri Sai Baba and used to have special Aarati in his house on every Thursday, in the evening. This Aarati was attended in large numbers by the devotees at Dahisar and nearby places. Shri Kakade used to perform Keertan expounding the life and philosophy of Shri Sai Baba. He was in this respect a follower of Shri Dasganu, who also used to spread devotion to Shri Sai Baba through his Keertans. The condolence resolution moved by Dr. Parchure was passed by all by standing in silence for two minutes.

Dr. Parchure then welcomed all the delegates to the gathering. In his speech he traced the history of the gatherings so far held and the object of holding them. He said that last year he had predicted that the hall above the Samadhi Mandir, where the gathering was held that year, would be insufficient next year (i. e. this year) for the ever increasing number of the delegates. He expressed satisfaction that his prediction had come true and that the delegates have gathered together in so large numbers.

Shri Sadanand Chendwankar then proposed the name of Shri Anant Jayadeo Chitambar as Chairman of the gathering. Shri Chitambar is at present 67 years of age, he being born in 1910. His father was a primary teacher at Chanday in the Newase Taluka of the Ahmednagar District. Later on his father was transferred to Shirdi in the primary school there and since then the whole family became devotees of Shri Sai Baba. Shri Chitambar had the good fortune to bow down to Shri Sai Baba every day, in the morning and his mother used to give "bhiksha" to Shri Sai Baba on his morning rounds.



Dr. Parchure Welcoming the Delegates

After completing his primary education at Shirdi, Shri Chitambar was staying at Pune in the house of late Kakasaheb Awasthi, where he completed his education upto matriculation in the year 1928.

Shri Chitambar worked in various capacities in different Co-operative institutions in the Ahmednagar District. From 1944 to 1968 he worked as Astd. Dist. Co-operative Officer, Dist. Co-operative Officer, Dist. Auditor, Asstd. Registrar Co-operative Societies and on attaining the age of 58 in 1968, he retired from service. Shri Chitambar has written a book on Co-operative movement and another on the study of Bhagwadgita. After giving all the above details about Shri Chitambar, Shri Chendwankar said, "We are fortunate to have this year a sincere Sai devotee like Shri Chitambar as our president and I now request him to publish the issue of Shri Sai Leela for the month of February 1977".

Shri Chitambar then published the issue by untying the tape of the bundle containing the issues. In his speech he described the condition of Shirdi village, in his childhood and added that when he views the Shirdi of today he really starts wondering whether it was the same village, where he lived in his childhood. He said in the end that this all has happened due to the power of Shri Sai Baba and bowed down to him.

All the delegates, who were present, were then requested to introduce themselves to the gathering so that they would be known to each other. This programme was rather interesting as many delegates introduced themselves in a humorous manner. The main feature of this programme was this that it did not prolong too much and become tedious. The delegates observed the time limit prescribed by the president and hence this programme concluded quite in time and the delegates retired for lunch.

SECOND SESSION

The second session started at about 3-45 P. M. on 30-1-77 in the same hall. Shri Chitambar the president requested the delegates to express their views on the get up and the articles that are being published in Shri Sai Leela with a view to making some improvements therein. He however added that as many speakers would like to speak on the subject, the delegates should be as brief as possible and that they should avoid repetition.

Prof. Gunderao Patwari, Shri Shreewastav, Shri Patil, Shri Nirakhe and Shri Radhakrishna Gupta all advocated that the place given for Hindi articles is very small and as Hindi is our national language, efforts should be made to bring out a separate issue of Shri Sai Leela in Hindi. While replying to this suggestion, Executive Editor Dr. Parchure said that this suggestion is being made every year, but as it is a question of finance, he is not able to give any assurance to the delegates. He further added that even for the publication of the present two issues, the Sansthan

has to give an annual subsidy of about Rs. Twenty thousand and for publication of a Hindi issue further subsidy might have to be given. He therefore said that the matter, being a policy matter, it will be placed by him before the Court Receiver who might take a suitable decision on the issue.

Sarvashree R. S. Pujari, Prakash Doshi, Bhujbal (Satara), Naidu, B. Machindrarao, D. S. Tipnis, Khopkar, D. R. Khadke (Retd. Asstt. Police Commissioner, Central CID), S. M. Garje, R. B. Sandbhor also made a few suggestions to improve the general get up of Shri Sai Leela and to increase its circulation. As usual one suggestion was also made about publishing advertisements in Shri Sai Leela magazine. Both the executive editors gave suitable replies to the suggestions, assuring the delegates that whatever suggestions can be implemented at their level will be given effect to immediately. As some delegates from Hyderabad and Secunderabad were not able to follow the speeches, which were delivered in Marathi, Executive Editor Dr. Parchure gave a short resume in English of all the discussions that took place in Marathi. The evening session concluded at about 6-30 P. M. after tea was served to all the delegates.

CULTURAL PROGRAMME

After the delegates had their supper, they flocked in the Samadhi Mandir for cultural programmes presented by the delegates. Mrs. Kalawati V. Chavan performed a keertan on the biography of Shri Sai Baba. Shri More and Shri Satardekar sang a few songs in praise of Shri Sai Baba. Shri R. B. Sandbhor presented the Bharud by Saint Eknath. Shri Appa Samant, gave a solo recital on the Dholak and accompanied all the singers on the Dholak. At 10 P. M. it was time for Baba's Shejarati and hence the cultural programmes got over at that time.

CONCLUDING SESSION

For performing Abhishek etc. and also for siteseeing or paying a visit to Sakuri, the morning time on 31-1-77 was kept

free and the concluding session was held at about 4 P. M. As the hall on the Samadhi Mandir was found too small for accommodation, this last session was held in the ground floor hall of Shanti Niwas. The change of the venue was found to be better and all the delegates were comfortably accommodated there.

After the delegates gathered at Shirdi for the first session an idea of felicitating the editors and Shri Mohitebaba, who was present for the gathering, was sponsored mainly by Shri R. S. Pujari and Shri Chandrakant Samant. The idea was liked by all the delegates and hence the main item of this concluding session was the felicitation of the editors and others. At the outset Shri R. S. Pujari explained how Shri Pathak and the executive editors have tried for the improvement and spread of Shri Sai Leela magazine and also how because of their efforts, Shri Sai Leela magazine has made good progress. Shri Chandrakant Samant said, "It is a chief principle of good management to choose proper persons for the proper job and then to give them enough freedom within their field to use their talent. In this context Shri K. S. Pathak, the Court Receiver deserves compliments in choosing the right people as the executive editors of Shri Sai Leela and also for giving them enough freedom for improving the magazine. He also praised both the executive editors for making good efforts for improving and popularising Shri Sai Leela". Shri Suryakant Gajre and a few other delegates also spoke expressing their satisfaction at the progress made by Shri Sai Leela magazine and stated that it was quite proper that such a function was being arranged by the delegates in this gathering.

After the speeches were over, Shri K. S. Pathaksaheb, Mrs. Pathak, Shri Sadanand Chendwankar, Mrs. Chendwankar, Dr. Parchure, Dr. K. B. Gawhankar were felicitated by the President Shri Chitambar by offering them garlands and cocoanuts. On behalf of the Sansthan, Shri K. S. Pathaksaheb felicitated Shri Mohitebaba, the founder of the Sai Baba temple at Worli, Bombay. The president of the meeting Shri Chitambar and his wife were also felicitated on the occasion at the hands of Shri Pathaksaheb.

While replying to the felicitation, Executive Editor Dr. Parchure said, "As told by Shri Chandrakant Samant, the Court Receiver Shri Pathaksaheb deserves compliments for choosing the right person for the right job and giving him ample freedom in his field. My elder brother Prof. D. D. Parchure, the former executive Editor of Shri Sai Leela, was chosen by Shri Pathaksaheb as the Executive Editor of Shri Sai Leela and he accepted several of his suggestions for improving the getup and circulation of the magazine. After close observation of the situation, Prof. Parchure decided to separate the issues of Shri Sai Leela into English issue and the Marathi issue. This idea was at once upheld by Shri Pathaksaheb and today the circulation of the English issue has risen to 750 copies per month against 300 copies per month in April 1973. Similarly the circulation of the Marathi issue has boosted up to 1500 copies per month from about 750 copies in April 1973. The channel of progress of the magazines was thus more or less decided and chalked out by Prof. Parchure and if the delegates feel that Shri Sai Leela has made some progress, it is because of the efforts put in by Prof. Parchure. I therefore feel that the foresight and the capacity for proper planning, which Prof. Parchure had, is being felicitated on this occasion. I have not done much in this direction excepting following the policy laid down by Prof. Parchure and moving in the same channel".

Shri Sadanand Chendyankar, the other executive editor in his reply said, "I really feel that when persons are being felicitated for certain work, it is an end of their active life. The persons, who are felicitated usually feel that they have done all that could be done and are apt to relax and become idle. I was therefore against such ceremonies from the beginning; but because of the pressure brought upon me by the delegates, I did not feel it proper to disappoint them and I have remained present on the occasion. I however have to state that when I have been appointed as the executive editor of the magazine, it is my duty to try my best to boost up the circulation of the magazine by

making improvements in it. I therefore feel that it is really not necessary to felicitate me for doing my duty. I would therefore request that in future such ceremony may not be arranged any more”.

Shri Chitambar in his address then thanked the delegates for having offered to him the Presidentship of the gathering. He expressed his belief in the superhuman and supernatural powers of Shri Sai Baba and said that Sai Sansthan is bound to progress in future. The Sai Leela magazine also has a distinct future and is bound to prosper in future. He added that he had not the slightest doubt that the circulation of Shri Sai Leela, would go up in the near future.

On behalf of the delegates Shri Chandrakant Samant thanked the staff of the Shirdi Sansthan for having made their stay at Shirdi, since the time they came for the gathering, quite comfortable and having given no cause for complaint of any sort. Smt. Sushilabai Hajare, from Malegaon, similarly thanked Shri Pathaksaheb and the staff of the Sansthan for having made their stay at Shirdi quite comfortable and added that because of this good treatment that they get at Shirdi, they all feel like coming to Shirdi every year for the gathering. She also said that two days is comparatively a very short period for the gathering and it may be considered whether it could be extended to at least four days in future.

Shri Ghodkhindi, the Office Superintendent of the Shirdi Office thanked all the delegates for having attended the gathering in large numbers. He also said that there might have been some lapses on their part, which might have caused some inconvenience to the delegates for which they should excuse the administration. As the convener of the gathering Dr. Parchure thanked Shri Pathaksaheb and the staff of the Shirdi Sansthan for having taken pains to accommodate the delegates and having looked to their comforts during their stay at Shirdi. He also thanked the delegates for having responded to the invitation of the editors and attended

the gathering in large numbers and having made it a complete success.

After Prasad was distributed to the delegates present in the meeting, all the delegates dispersed with a talk amongst themselves that the next gathering would come soon. The third gathering of the delegates, held at Shirdi on the 30th and 31st of January 1977, concluded with full satisfaction in the minds of the delegates and with the expectation of the next year's gathering to come soon as it gives an opportunity for them to meet other devotees and contributors and have a heart to heart talk with them.

Shri P. L. Goyal, an ardent devotee of Shri Sai Baba attended the gathering at Shirdi. He is building a temple of Shri Sai Baba, at Kasauli in Himachal Pradesh at a very big expenditure. He tried to contact as many devotees as possible and requested for boosting up the collection of donations. His article giving the details of the temple under construction, is published separately elsewhere in this issue.

The delegates started returning to their places from the night of 31st January 1977 and all of them left Shirdi by the afternoon of 1st February 1977.

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S. D. Parchure

the gathering in large numbers and having made it a complete success.

After Prasad was distributed to the delegates present in the meeting, all the delegates dispersed with a talk amongst themselves that the next gathering would come soon. The third gathering of the delegates, held at Shirdi on the 30th and 31st of January 1977, concluded with full satisfaction in the minds of the delegates and with the expectation of the next year's gathering to come soon as it gives an opportunity for them to meet other devotees and contributors and have a heart to heart talk with them.

Shri P. L. Goyal, an ardent devotee of Shri Sai Baba attended the gathering at Shirdi. He is building a temple of Shri Sai Baba, at Kasauli in Himachal Pradesh at a very big expenditure. He tried to contact as many devotees as possible and requested for boosting up the collection of donations. His article giving the details of the temple under construction, is published separately elsewhere in this issue.

The delegates started returning to their places from the night of 31st January 1977 and all of them left Shirdi by the afternoon of 1st February, 1977. ★

S. D. Parchure



QUESTIONS & ANSWERS

(Below are the replies of Shri Shrivastava to various questions asked by different devotees – Editor)

It is interesting to read the Questions and Answers concerning Shri Sai Baba from the pen of eminent devotees and scholars. I am only an humble sewak but venture to say that for comprehending the meaning and significance of Shri Baba's words and actions, we have to bear in mind certain fundamentals. One is that Shri Baba was Trikaldarshi; he knew the past, present and future of even animals and reptiles. Secondly, Shri Baba insisted on 'Prarabdha' or reaping the crop of the corn sown in the past. Thirdly, Shri Baba was gracious to help the deserving ones to atone for the Karmas easily and sometimes, in his mercy, took the suffering on himself when he found that the Bhakta was not able to stand the ordeal himself.

It may be that in giving a fight to Tamboli, Shri Baba was preaching that one should be ready to fight for a cause and not be afraid of defeat. Or he may be showing the importance of physical strength in the context of present day world – a timely and much needed lesson for we Indians, who are inclined to think that spiritual power alone is enough. Not to fight in certain circumstances like self defence or defence of the weak, would be cowardice. Pride, of course, has a fall; but I do not think there is any justification to suspect that Shri Baba was proud of his strength or power. It is also likely that in accepting defeat at the hands of Tamboli, Shri Baba may be helping some Bhakta by taking the ordeal of disgrace of defeat on his own head and thereby helping the Bhakta to succeed elsewhere.

Shri Baba's courtesy to Bade Baba might be in recognition of his status or position in the previous life or a sign of sympathy or pity for his past or future. It need not be said that Shri Baba hated the sin but not the sinner.

Rubbing of coins in the name of Bhaktas was perhaps Shri Baba's style of generating cosmic heat to burn the ill effects of past Karmas and saving the Bhakta from future troubles and dangers.

As regards Shri Baba's promise of meeting Shri Dixit as a lad of 8 years, he may have, for all we know, met Shri Dixit, but Shri Dixit may or may not have recognized him as Shri Baba. It is well-known that Shri Baba is manifesting himself to deserving ones in one form or the other even now. In this connection it may be stated that Shri Satya Sai Baba of Puttaparthi has claimed to be the spiritual successor of Shri Baba and this claim merits a probe by veteran devotees like Sarvashri V. B. Kher, V. B. Nandwani, R. S. Pujari and others. ★

B. L. Shrivastava

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Bombay-78

(Below are the replies of Shri Dube to Shri Pujari's questions, published on page 31, in Shri Sai Leela for the month of November 1975 - Editor)

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

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

(Continued on Page 47)

“श्री साईनाथ की अगाध लीला”

श्री साईनाथ महाराज ने अपने भक्तों को आश्वासन दिया था कि वे समाधी के पश्चात भी अपने भक्तों को ठीक उसी प्रकार सहायता पहुंचाएंगे जिस प्रकार की वे समाधी के पहले किया करते थे ।

इस बातका अनुभव आज बाबा के अनेक भक्तों को हो चुका है और हो रहा है तथा होता रहेगा । कहने की आवश्यकता नहीं है कि बाबा आज भी अपने भक्तों के मध्य में है और जब जब भक्तों ने बाबा से सहायता माँगी है उसे मीली है ।

आज मैं आपको जो बाबा की लीला सुनाने जा रहा हूँ वह अपने आपमें एक आश्चर्यजनक व चमत्कारीक है जो बाबा की सर्व शक्तिमान परमेश्वर के रूप को सिद्ध करती है ।

हमारे कॉलनी में एक धनी परिवार रहता है जिसमें पति-पत्नी दोनों ही अध्यापक थे, तथा इनकी जिविका का साधन अच्छा होने के कारण इनके अग्ने खुदके तीन-चार मकान थे । घर में कुल सातजन थे जिस में एक लड़की व चार लड़के तथा दोनो पति-पत्नी । चूँकि कुछ धन दौलत तथा जायबाद होने के कारण व कुछ माँ-बाप के लड़क होने के कारण बच्चे बहुत ही उदंड प्रकृति के थे तथा वे अपने सामने किसी को कुछ नहीं समझते थे । वे हर समय भगवान की बुराई तथा उनका हमेशा अपमान करते थे । इनमें तीसरे नम्बर का लड़का अपने आप को बहुत ही महान् तथा सबको अपने सामने तुच्छ मानता था तथा भगवान के चित्रों और तस्वीरों को अपने पैरों के नीचे लाता था । जब हमे कभी संध्या आदि की प्रार्थना करते देखता तो मजाक उड़ाया करता था ।

अचानक कुछ दिनों के पश्चात मानों उस परिवार पर मुसीबतों का पहाड़ टूट पड़ा । उसके पिताजी का तबीयत एकदम खराब हो गयी और दो तीन दिन पश्चात ही उनका देहान्त हो गया । और ठीक एक वर्ष पश्चात माता का भी कुछ दिनों की बीमारी के बाद देहान्त हो गया ।

अब ये लोग पूर्ण रूप से अनाथ हो गये । बड़ा भाई भी अपनी शादी करके उनसे अलग हो गया । इस प्रकार मे इनपर मुसीबतोंका दौर चालू हो गया ।

इस तीसरे नम्बर का लड़के को हृदय की बिमारी थी, जिससे उसकी छाती में अत्यंत दर्द होता था । मेरे माता-पिता उसको ठीक अपने लड़के जैसा ममझते हैं । और उन्हें उससे पूर्ण महानुभूति भी है । जब एक दिन उसकी छाती में अत्यंत दर्द हो रहा तो वह रोता हुआ हमारे घर आया तब पिताजी ने उसके मुह में चावा की कुछ उदी डालकर कुछ उसके मस्तक पर लगा दी । माँ ने भी उदी को चावा के साथ मीलाकर उसका छाती पर हल्के मॉलिश कर दी । इस प्रकार से चावा की उदी देने से और लगाने से उसे कुछ मिनटों में ही आराम हो गया और जिस दर्द के इलाज के लिये डाक्टरने उसे देहली जाने को कहा था, जिसमें कम से कम २००० से २५०० रु. खर्च होने की संभावना थी, परन्तु वही दर्द केवल चावाकी उदी लगाने से ही वह ठीक हो गया । इस प्रकार उस के जीवन में यह पहली चमत्कारिक घटना थी, इस घटना के पश्चात शिघ्र ही वह हमसे चावा की उदी और एक लॉकेट व चावा का बड़ा आशिर्वाद का फोटो ले गया । अब वह पूर्ण रूप से स्वस्थ है, तथा रोज चावा की उदी का लेप दर्द होने के स्थान पर करता है व जल में घोलकर तीर्थ की भाँति लेता है । इस प्रकार से उसे अब किसी प्रकार की तकलीफ नहीं है । और उसे एक अच्छी नौकरी भी मिल गयी है । वह पूर्ण सुखी जीवन व्यतीत कर रहा है ।

इस प्रकार वह मनुष्य जो भगवान को नहीं मानता था, आज पूर्ण रूप से चावा के चरणों में आस्था रखता है ।

पाठकों यह तो केवल एक छोटी सी घटना है । ऐसे कितने ही अनुभव चावा आपको और हमको देते रहें हैं । ऐसे साईनाथ महाराज के चरणों में मेरा शत शत प्रणाम ।

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लक्ष्कर, ग्वालियर (म. प्र.)

श्री साई नाम

साई साई सदा मैं पुकारा करूँ ।
साई चरणों की हर क्षण निहारा करूँ ॥

व्यथा कोई जब मन को बेकल करे,
करूँ सब यतन, कोई हल न मिले,
तो साई के नाम का लेकर सहारा,
व्यथा की नदी का मैं पाऊँ किनारा ॥ साई ॥

प्रलोभन कोई जब भी मन को लुभाये,
श्री साई के चरणोंसे मुझको हटावे,
तो साई तेरे नाम का ले सहारा,
प्रलोभन से मैं छूट, होऊँ तुम्हारा ॥ साई ॥

व्याधियाँ जब कोई तन को आकर सतावें,
और भौतिक दवा कोई गुण न दिखावें,
तो साई तेरे नाम का ले सहारा,
व्याधियों के भँवर बीच, पाऊँ किनारा ॥ साई ॥

ये जीवन की ज्योती जब बुझने को आवे,
न तन साथ दे और बेबस बनावे,
तेरी नाम-नौका से भव पार कर लूँ
ये अंतिम अभिलाषा करे पूर्ण साई ॥ साई ॥

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“Look To Me - I Will Look To You”

One of Baba's sayings mentioned above is quite interesting to digest. The difference between seeing and looking is well clear. While seeing requires an amount of concentration, looking demands still more. Baba expected that we have to do mental exercise before we look to Him. It is not looking merely at His figure on paper, but to realise and feel His presence. Both mental background and preparation may take a split of time; but what exactly happens if we pull up all our nerves to give us that mental steadiness to have a glimpse of Him in physique even for a moment. If we look to Him, feeling Him before you, the exercise is complete. In many instances this split second vision gives such an amount of satisfaction, that it is easy to experience than to explain. If one looks to Him for more time with concentration and with an intention to have His return look, He will definitely feel about it and after sometime we feel that we are in His lap. But it is an experience of many devotees that tears will roll out and the throat will choke with emotion by a just look at Him. This is a general experience during Aarati time. That is His divine power which pervades everywhere and makes us feel His presence. But if one goes a little further and concentrates on Him as felt above there is no limitation to the Attainment of Ananda or whatever name our scriptures have given. This concentration with an element of trust in Him completes His darshan mentally which is in the form of an involuntary yogic exercise. That is why His saying ends as “Trust in the Guru fully. That is only the Sadhana”.

Y. S. Rao

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