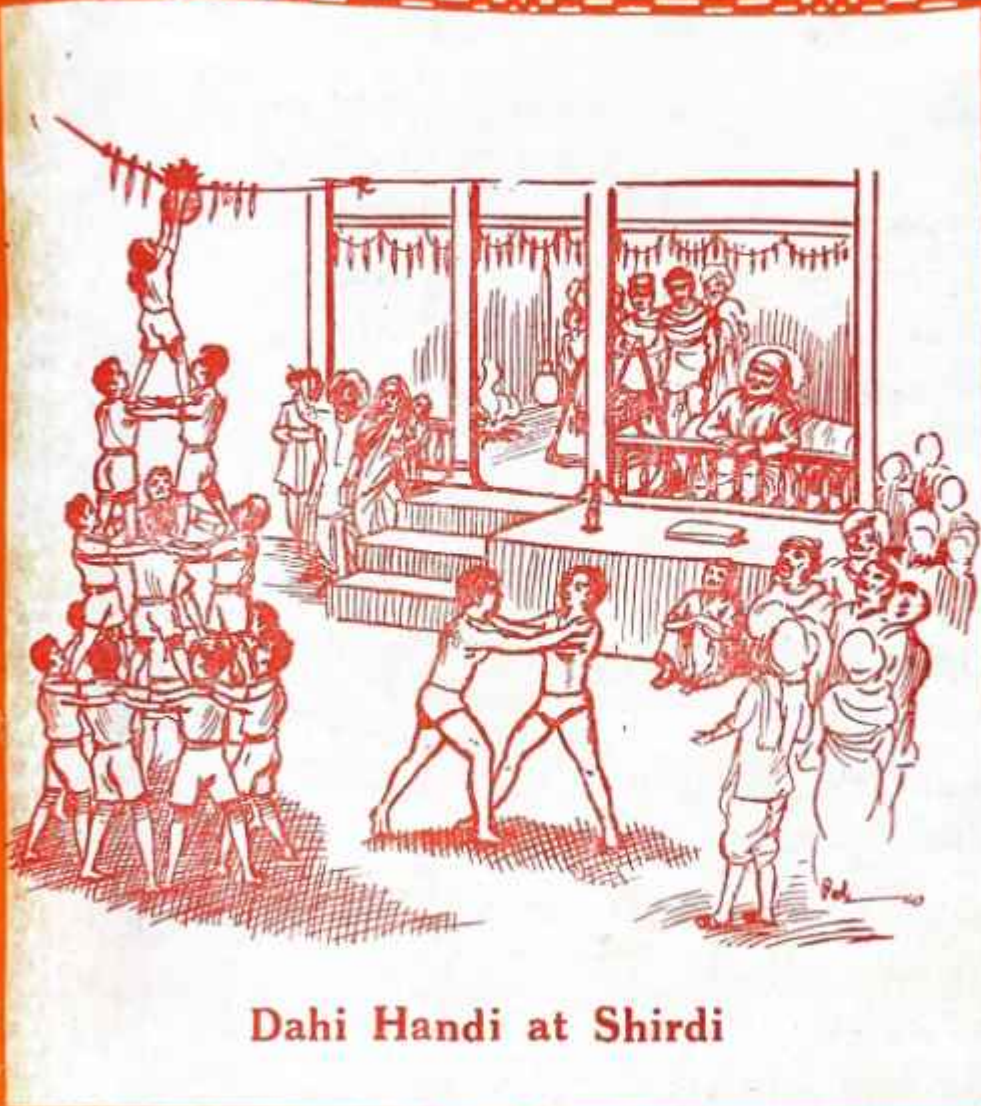




# SAI LEELA



Dahi Handi at Shirdi

D.D. NERDY



May

60 Paise

1977

# SHRI SAI LEELA

MAY 1977

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# SHRI SAI LEELA

( Official Organ of Shirdi Sansthan )



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VOLUME 56

MAY 1977

No. 2

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## Simplicity

Love of manual labour, alas! is declining. We are entangled in fashion. Love of luxury undermines the health of students. How many of them are prepared to wash their utensils, as did the students in the *ashramas* of old? Washing the plate is not less "honourable" than playing at tennis or playing on the harmonium.

---

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## EDITORIAL

### Literary Aspect of Shri Sai Leela

In the editorial for the month of April 1977, we have reproduced the editorial of the first issue of Shri Sai Leela for the month of Chaitra in Shaka 1845 (1923 A. D. ). It was pointed out in the last month's (April 77) editorial that the two main objects of the then editors of Shri Sai Leela were:-

(1) Publication of Shri Sai Satcharita.

(2) Publication of the experiences of the devotees.

It was further stated that the first object of the above two, is already fulfilled and that the second one is still being followed very closely by the present editors.

However, the experiences of the devotees are mostly written by persons who are laymen in the field of literature. Nobody can therefore expect them to write their articles in literary style. Similarly it is quite clear that mere experiences cannot be enough for publishing a magazine. It would more or less be monotonous for the readers to read only the experiences of the devotees, as the situations in many cases are similar. It was therefore thought necessary to add a few articles on philosophical or religious matters to make the issue a little interesting.

With the aforesaid point in view, most of the articles are selected for publication in Shri Sai Leela. A few series of articles are also being published in order to fulfil the above object. To start with, let us first consider the series of articles appearing under the caption "Science of Religion". This series deals with the philosophy of the Bhagawadgeeta. It comprises of the commentary on the Bhagawadgeeta by Swamy Chinmayananda. Swamiji's command over the English language is known all over the world.

He has so far held more than two hundred yagnas for expounding the philosophy of the Bhagawadgeeta at different places and more than a million people have heard those lectures. He is perhaps the best exponent of the philosophy of the Geeta Acharya that is living at present and who is carrying on his discourses in lucid English. Our readers must be finding this series to be a rich treasure. We are now in the sixth canto of the Bhagawadgeeta and we hope to continue the same in the current year. Our thanks are due to Swamiji for allowing us to publish his discourses in Shri Sai Leela every month.

A series about the biographies of the saints of Maharashtra, was started from April 1974. The articles in this series are being published regularly in this magazine and it is hoped that they are found very interesting by all our readers. These saints have composed their books mainly in Marathi and though their biographies and criticism, on their literature, have so far been published in Marathi, the persons not knowing that language, have not had the good fortune to get entry into this rich treasury of the Marathi language. It is hoped that our readers, who do not know Marathi, find these articles to be very interesting. The year 1976, was the centenary year of the birth of one modern saint, who was known as Gadgemaharaj in Maharashtra. Hence his biography is being published in Shri Sai Leela from October 1976 and a few more articles will be published in the months to come. As he is a modern saint, much material about his life and teachings is readily available. Hence this series of articles is bound to be a little more lengthy than others. However efforts are being made to make the articles as interesting as possible.

Like Sai Satcharita, which was originally written in verse form in Marathi, there are many other religious books (Pothies) written in Marathi in verse form. They will therefore not be accessible to the persons not knowing the Marathi language. In order therefore to acquaint such people with these books, the series giving the gist of Shri Gurucharitra was started from April

1975. In the editorial of that month a brief description of that book was presented to our readers. Shri Vasudevananda Saraswati was supposed to be a modern incarnation of Shri Datta and he had spiritual connection with Shri Sai Baba. Hence his life was already published in this magazine prior to April 1975.

In the last chapter of Shri Gurucharitra, the advantages and fruits obtainable from the study and reading of that book, have been given in detail. Our readers, who must have read those articles with full devotion, are bound to get all the fruits detailed in that book; but apart from the fruits obtainable to devotees, who are reading it in a particular time, (one week) it is hoped that the biographies of Shri Shreepad Shreevallabha and Shri Narsimha Saraswati, were found to be interesting by our readers. During the last two years, we were all in the company of these 'avatars' of Shri Datta and hence we were living in a very holy atmosphere.

Shri S. N. Huddar, who is an old student of religious literature, has a flare for writing even in his advanced age. He gladly accepted the challenge to tell in brief the story of Shri Gurucharitra in English and always gave it in advance to the editors, so that they never had any anxiety about running the series due to paucity of articles. When publication of Shri Gurucharitra was coming to an end we had requested our readers to come forward to give for publication a translation of similar books in other languages like Gujarati, Tamil, Telugu, Kanarese or Hindi; but unfortunately no one else except Shri Huddar came forward. A mention of this fact has been made here because nobody should form an impression that Shri Huddar appears to have a monopoly of such articles. Our appeal to our readers still stands and if anybody is prepared to accept the challenge and forward some work for publication, it will certainly be published, if it is found to fit in the policy of this magazine.

From April 1976, we have started another interesting series, which gives a detailed description of Shri Sai temples at various

places in our country and abroad. Shirdi is no doubt a very important place of pilgrimage for all Sai devotees; but other places, where Sai temples have been located, are not less important to them in any way. In this case the relation of the god and a devotee must be considered, which will throw more light in this respect. Narada, a staunch devotee of Shri Vishnu, once asked him as to the place where he could be found. Shri Vishnu at once replied : मद्रक्ता यत्र गायन्ति तत्र तिष्ठामि नारद "Oh Narada, I am always present at that place, where my devotees are singing about me". This reply, though given by Shri Vishnu to Narada, is applicable to all gods. Though Shri Sai Baba did not apparently leave Shirdi in bodily form, still there is lot of evidence in Shri Sai Satcharita to show that he visited several places by his सूक्ष्मदेह. He was therefore remaining present wherever his staunch devotees wished him to remain present. Similarly when Dasganu Maharaj expressed his wish to go to Pandharpur, Kashi, Prayag etc. Shri Sai Baba is said to have told him that all the holy places will be at Shirdi. It will thus be seen that wherever a Sai temple is established, Shri Sai Baba remains present at that temple. He being omnipresent, Omnipotent and Omniscient. The Sai temples, all over, are therefore quite holy for all the Sai devotees. Hence, this series, giving detailed information about Shri Sai temples, must also have been found very useful by our readers. Apart from the advantage of a personal visit to the particular temple, it gives an overall idea to Sai devotees about the rapid spread of Sai cult in nooks and corners.

It will thus be seen that keeping in their view the original goal as expressed in the first issue of Shri Sai Leela, reproduced in the issue of this magazine for the last month (April 1977), the editors have given to Shri Sai Leela a literary touch, which has elevated the position of this magazine in the literary field also. This literary touch has also helped the devotees to elevate their spiritual level in general and it is hoped that with the blessings of Shri Sai Baba, Shri Sai Leela will continue its forward march with a brisk speed.



# THE SCIENCE OF RELIGION

By : Swami Chinmayananda

## The Vision of the Realised

Though in the previous talk the Lord has hinted at the transmutation of vision in a man-of-realisation, we may not fully comprehend the significance of what has been said. Therefore, Krishna employs three more verses to elaborate on the mental attitude, the intellectual judgement and physical reaction of a man-of-realisation.

Says Lord Krishna, (VI-30) **"He who sees Me in all things and sees all things in Me---he never more ever gets separated from Me. nor do I get separated from him "** The Infinite Consciousness, the Supreme Reality is one in all, and Lord Krishna here identifying with It says, **"He who sees Me in all things"** (यो मां पश्यति सर्वत्र). When the Self looks out, the Self the All-pervading alone is perceived. **"And he who sees all things in Me"** (सर्वं च मयि पश्यति): on waking to the Self, the world-of-plurality experienced by the ego rolls back to disappear in the Self, the Supreme ME.

This is the full and complete experience of the Infinite. On transcending the equipments of body-mind-intellect, we rise above the world of objects-emotions-thoughts into the pure objectless Awareness. After this, the individual's attitude to life must totally change : for, there is nothing else but the Self divine. The stone, the tree, the animal and man - - - **"all are but Me alone"**, the Supreme Self.

This experience is not a momentary vision that comes and goes after a flickering moment of blissful awakening. The Lord says, **"He never more ever gets separated from Me"** (तस्याहं न



प्रणश्यामि), "nor do I get separated from him" (स च मे न प्रणश्यति). It is an endless experience. Having once gained this vision divine, never can the realised slip into the state of ego and ego-centric passions. This is a new birth, a unique awakening, the very destination of all Evolution.

But even a realised man has to live in our world of lusts and desires, of pains and passions, of likes and dislikes, till his body falls down dead. Will he not be affected by the finite world? Will not his realisation get compromised? Krishna declares, (VI-31) **"He who, having established in Oneness, worships Me, who am residing in all beings, whatever be his mode of life, that Yogi abides in Me."** A completely integrated personality gains the vision of the "unity in diversity". Thereafter, in all his physical, mental and intellectual contacts he serves the Self alone. He never acts like a body passionately, as a mind egoistically, or as an intellect arrogantly. He is ever conscious of the Presence, within him and all around him, in all things and in all beings.

Thereafter, in his divine wisdom he lives, and whatever be his mode of life, that meditator-Yogi abides in Me" (सर्वथा वर्तमानोऽपि स योगी मयि वर्तते). He cannot take a wrong step; his ego and sense of separateness can never more ever rise in his mind. He has attained the Source of all happiness. He is self-sufficient; he needs nothing from the finite world to make his happiness complete. He desires nothing; wants nothing; needs nothing; expects nothing. He is FREE. He is WHOLE. He is FULL.

Having awakened to the Self, the man of full realisation can joyously return to his previous world-of-multiplicity and "play" his part in it - - - yet he will never forget his Real Nature; he can never mistake the world as real. To him the world of names and forms is all a fabulous entertainment - - - the spectacular magic of his own mind.

Such a perfected Master is a prophetic saint, a true God-man upon earth. He is in the world but never of it. He is a sojourner here, not a native of this globe. He recognises the whole universe as his own nature, his own projection. Naturally, he has the greatest compassion for all creatures, the highest love for the entire Universe of things and beings. Lord Krishna says, (VI-32) **"He who considers the pains and pleasures of others as his own, that Yogi, O Arjuna, is considered as the highest."** When one realises the essential oneness of the Self, the whole universe becomes his extension. Naturally, the Yogi who has realised Self considers all others as his own being, and as such, their joys and sorrows become his own!

Just as any pain on your toe or finger becomes your pain, since you pervade your entire body, so too, the man-of-realisation, in his awakened vision embraces the whole universe with a voiceless love and a tender compassion for all beings.

This universal vision of equal love can only flow from the sage who has realised the Universal-Self as the very essence of his own being. He is a true Yogi who has reached the zenith of meditation, - - - the acme of all evolution. He is a God-man upon our earth. ★

( Courtesy : Geeta Office, Powai )



# SHRI GAJANAN MAHARAJ

By:- Shri S. N. Huddar

(Continued from April 1977 issue)

## CHAPTER 3

### Janrao Deshmukh Gets Up From Death-Bed

When Shri Gajanan Maharaj was staying at Bankatlal, a poor Bairagi of Benaras came to Shegaon to see Shri Maharaj. He was wearing pink cloth on his head and around his loin. He had a bag hanging on his left shoulder, and the skin of a deer on his back. As many people were coming there, he was sitting in a corner. He had brought 'Ganja' with him and he wished to offer it to the Maharaj for smoking. But he could not know how to approach Shri Maharaj and offer it to him.

Shri Gajanan Maharaj knew his intention by intuition. He said "Bring that Bairagi of Kashi, who is sitting in that corner, to me". Hearing this, the bairagi was delighted. He came forward and bowed to Shri Maharaj, who asked him to take out the thing from his bag, which he had preserved for 3 months. The Bairagi humbly said "Sir, I offer you this thing, but I wish you to remember me, a poor man, by using this for smoke for all the times in future. I know your holyness does not need any such thing; but as Shri Shankar became the son of Anjali (monkey woman) in the form of Hanuman, so you should fulfil my desire. For an ordinary man this is a vice, but for you, it would be a thing of adoration". Saying this he washed the ganja and pounded it on his palm and putting it in the chilim, gave it to Shri Maharaj for smoking. After some days, the Bairagi went away to Rameshwar. This is how smoking of ganja became a common thing with Shri Maharaj.

Sometimes Shri Maharaj chanted Veda Richas with proper ascents and descents which astonished even the learned Brahmins. Sometimes, he would sing songs of God in different ragas just like a scientific singer. 'चंदन चावल वेल की पतिया' was a song much liked by him. Sometimes he would lay down silently, sometimes he went away and roamed anywhere or entered any house.

### Janrao Deshmukh Cured

Janrao Deshmukh, an old citizen of Shegaon, was seriously ill. Physicians had tried their best to cure him but they had failed. Some one suggested that there was a saint living at Bankatlal and he might give necessary relief to the family. Some of his relatives approached Bankatlal, who directed them to his father, Jankiram. Being generous and kind hearted, he took a cup of water, touched it to the toes of Shri Maharaj and informing that the tirth (holy water) was being given to Janrao Deshmukh, gave it to the relatives. Maharaj nodded his head in consent. After taking the tirth, Janrao showed signs of improvement and within a week he gained some strength

Saints can prolong death. But they also follow the rules of nature. There are three sorts of death: metaphysical, physical and adhidaivik i. e. death due to rage of God. Physical death comes due to different diseases and unhealthy behaviour, for which treatments of physicians are taken. To avoid adhidaivik death, promises and assurances are made before some deity or God. Metaphysical death cannot be avoided as death of Abhimanyu, son of Arjun, took place even in the presence of Shri Krishna.

When Janrao Deshmukh had improved, he came to see Shri Gajanan Maharaj and fed several persons. Shri Maharaj did not like to entangle himself in solving family problems, so he decided to be strict. But his strictness did not trouble his real devotees. The selfish persons, who had gathered near Maharaj, were afraid of his wrath. Pralhad son of Kayadhu was not afraid of

Narsinha, kids of tiger or lion play on the body of the tiger or lion while others are afraid of the beasts. Grass around the sandal plant is fragrant; but if the grass poses itself as sandal, then it will be deceiving itself. Where there is sugar cane, there are thorny plants also. The brightness of a diamond is not seen in an ordinary white stone and it is trodden under the feet.

There was an idler among the devotees of Shri Maharaj. He served Maharaj outwardly, but his attention was centred on the sweets, fruits and delicious articles offered to Shri Maharaj daily. He assumed himself as the most favourite disciple of Shri Maharaj like Shri Kalyan of Ramdas Swami. He said that no work of Shri Maharaj could be done without him. He filled the chillim and looked after food arrangements of Shri Maharaj. His name was Vithoba Ghatol. If Shri Maharaj was Shri Shankar, he said that he was his Nandi (bull).

Shri Maharaj realised this, and decided to put him to test. Once some outsiders came to see Shri Maharaj. That time Shri Maharaj was asleep. They had to return after a short time. They were anxious to see Shri Maharaj. They therefore approached Vithoba, who promised them to arrange for their meeting with Shri Maharaj. He awoke Shri Maharaj. The persons saw Shri Maharaj, bowed to him and went away. Shri Maharaj took a stick and began to beat Vithoba saying "You have forgotten your former condition and have become impudent. You are making business, thinking that I am an article for sale. Have this reward for troubling me unnecessarily. It is unjust to show kindness to you. Arsenic is not sugar. Poison should not be kept with us. A thief should not be endeared". Vithoba was frightened so much that he ran away, never to return.

Real saints behave in this manner, while the pretentious become tools in their hands, and deceive people. They give publicity to the miracles of such saints and acquire money and other gifts from people, but in course of time both are in loss. Real saints do not allow such selfish disciples to live with them.

However as a devoted wife does not like to live near a harlot, so if there are any such deceitful disciples, real saints ignore them, Thinking that he is reaping the fruit of his action. Mogra, Nivdung and Sher are all plants, but mogra flowers are used for worship, Nivdung is planted on the borders as fencing and Sher graces the doors. The saints protect all the disciples and bless them according to their worth. If Vithoba had not acted deceitfully, his worth would have been increased. He had to flee away as he wished to have trifles under a kalpataru.

(to be continued)



## The Miracle of Udi

For more than two months, I have been suffering from a skin disease causing itch and pimples on my body, which was not properly diagnosed but was considered to be a case of Urticaria. I tried various medicines and ointments, but to no purpose. However, I remembered my Guru Saibaba and prayed to Him for speedy recovery. Then, I applied Udi all over my body and also drank a little Udi in water. Later, within a couple of days, the ailment miraculously disappeared and now I am completely free from the trouble. My grateful thanks are due to Saibaba for this gracious protection. I shall be glad if this is published in the Sai Lila magazine for the information of other devotees of the Great Saint. ★

**V. A. Adarkar**

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## Extracts From Late Shri H. S. Dixit's Diary

### PHOTO

One person, who had come to live at Shridi for a few months, had a desire to take Sai Maharaj's photo secretly. He did so while Baba was walking up to Lendi and stood near the Wada of Sathe Saheb. While the negative carried fully the picture of all others who remained close to Baba, only the feet of Baba appeared therein. This serves to confirm and illustrate the idea expressed by the Veda that Bhaktas should concentrate their look and attention on the feet of their Guru. Since the body rests on the feet, which may thus be considered as its support and symbol, we should concentrate on them instead of following our usual habit of looking at the body. Just as the fish near the feet of the fisherman does not get itself caught in his net, so those souls who are close to the feet of God do not get entangled in his net of Maya.

### DOG AND CURDS

Once when Baba was eating his food, a dog entered the Mosque and put its mouth into the tumbler of buttermilk. Fakir Baba, who was near said to a boy, "Throw that away" and he was about to throw it away. Meanwhile Shri Baba asked "What is the matter?" Then Fakir Baba told him the fact. Thereupon Shri Baba said, "Aare Bapu (Fakir Baba), that buttermilk is quite nice. Take it home. Make 'Kadi' out of it for the afternoon lunch and bring it, I will take it". Accordingly Fakir Baba took it, made Kadi and brought it. Shri Baba took it without showing any disgust.

At Shridi there was one Baba Kirvandikar, a Brahmin. His daughter Shanti was aged three years. Behind Sathe wada there is a well. She, fell into that well and for some time remained there. Later on she was brought out and to the surprise of all she had no injuries at all! She said (by way of explanation),

“Sai Baba held me up and placed me there”. She used to call herself Baba’s sister, and Baba used to be fond of her.

### BABA ANTARYAMI AND REPRIMANDS

A friend of Shri H. S. Dixit, once came for Baba’s darshan at Shirdi, and sitting at Baba’s feet, he began to massage his feet. While he was doing so, Baba said “Do not massage. Get away”. Then that friend moved aside and for a time tears were in his eyes. Again after some time, he came to Baba and began to massage his feet. Shri Baba then did not object. When all returned to wada, that friend explained that when he was first massaging Baba’s feet, an impure thought came to his mind, and at once Baba ordered him to stop massaging. Then he began to repent and mentally prayed to Baba to forgive him, and thereafter he went again for massaging, and Baba did not raise any objection. Such experiences are daily happening to devotees and Baba’s method of instruction is beyond description.

Shankarrao Kshirsagar, a mamlatdar, came to Shirdi for Baba’s darshan. Baba asked him for Dakshina, and he gave to Baba all the money he had with him. When he returned to his lodging, some one asked him, “Where is the money for your return journey?” Shankarrao said “Shri Baba will provide”. That very evening, the Rahata Postmaster came to Shirdi alongwith his guest. Shankarrao had lent twenty rupees to that guest some years back, and that gentleman without asking repaid that loan to Shankarrao on that day. That covered all the expenses, which Shankarrao had to meet. ★

**Shri S. M. Garje**  
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## THE "MYSTIC PAR EXCELLENT" SHRI SAI BABA

The life and teachings of Shri SAI BABA reveal to every devotee that "SAI BABA" was "MAN OF GOD" and "MYSTIC PAR EXCELLENT".

The Great SAI had all the eight "SIDDHIS" and "NINE NIDHIS" at his command. The extra-ordinary powers were exhibited and utilized for educating real devotees in The "TRUE PATH OF GOD". The vast literature on this subject published from time to time, till today in different languages, proves this beyond doubt. Our SAI BABA lives for ever and this is an experience of all true devotees, who surrendered to "HIM" even lately.

The manifestations and powers exhibited are for "GOOD OF OTHERS" and not in any way for self-interest or name, as so called "MYSTICS" claim. Every action and powers operated are only for "PAR UPKAR". परोपकार)

Acharya Shri Rajnesh at present living at Poona and addressed as "BHAGWAN" by his devotees and having world-wide following, addressed his followers on 29th December 1973 at Bombay, as under for our "GREAT SHRI SAI BABA".

"One of the most beautiful persons of the past century was Shri SAI BABA of SHIRDI -- SAI was a Mohomedan or rather no one knows for certain, whether he was a Mohomedan or a Hindu. But since he lived in a Mosque, it is believed that he was a Mohomedon. He had a friend and a follower, a Hindu follower, who loved and respected him and who had much faith in SAI BABA. Every day he would come to SAI BABA to take his "DARSHAN" and have his blessings, and without seeing him he would not leave. Sometimes, it would happen that he would

have to wait for the whole day. He would not go without "DARSHAN" and "BLESSINGS", and he would not take food unless he had seen SAI BABA.

Once it happened that the whole day passed. Many people had gathered there, a big crowd - so big that he could not enter the mosque. So when everybody had left, in the night, he touched SAI BABA'S feet.

Shri SAI BABA said to him "why do you unnecessarily wait? There is no need to see me here. I can come to you. Stop this from tomorrow. Now I will come to you before you take your food every day and you will see me".

The disciple was very happy. The next day he was waiting and waiting, but nothing happened. Many things have happened really according to the conception. By the evening, he was very angry. He had not taken his food since SAI BABA had not yet appeared. He went to see him again. He said "You promise; but you do not fulfil".

Shri SAI BABA said "But I appeared thrice, not once. The first time I came, I was a beggar. You said to me "MOVE AWAY" "DO NOT COME HERE". The second time I came to you, I was an old woman. You closed your eyes." The disciple had the habit of not looking at a woman and he was practising not seeing at a woman. So he had closed his eyes. SAI BABA said "I had come, but what do you expect? Should I enter your eyes - your closed eyes? The moment you saw me, you closed your eyes. Then, the third time I came to you as a dog. You would not allow me in. You stood at the door with a stick".

All these things have really happened. Things like this have been happening to the whole humanity - DIVINE comes to you in many forms, but you have a preformulated concept and therefore you cannot see"

(Yoga - Alpha & Omega Vol. -I - pp. 120-121)

(Continued on Page 21)

## SAINT GADGEMAHARAJ

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

(Continued from April '77 issue)

The disappearance of Shri Gadgemaharaj, from his house, was very sudden. It was not the practice of Maharaj to go out of the house all of a sudden, without informing the family members. They always knew his whereabouts. Hence this sudden disappearance dismayed everybody in the house. Sakhubai, the mother of Gadgemaharaj, was affected the most. She had seen very bad days after her marriage. When maharaj was very young, she lost her husband and she had to come to her brother for shelter. After some time Maharaj took keen interest in the home affairs and he started running the house with zeal. She therefore had still bigger hopes from him; but due to ill-luck, he left them and she thought that the family had no future. She knew the loving nature of Maharaj and hence she thought that he would return soon. She was therefore keeping a close watch, without anybody's knowledge, on the road approaching the village, with the hope of seeing Maharaj returning home. She would also wait for hours in the Maruti temple by the riverside in expectation of Maharaj; but all her waiting proved to be useless. The heart of the mother is always made of some special material. It cannot be compared with the hearts of other relations. Hence in spite of long and futile waiting, Sakhubai continued her longing for her son with the hope of meeting him some day!

Thus when after waiting for Maharaj for a long time, he was not to be traced, the family sent out messages to their relatives, staying in the villages round about, with the hope of getting some trace of Maharaj through them. After getting the message, however, the relatives in their turn came to Dapure and tried to express their sympathy for the sudden blow on the family; but this also did not help the family in any way. Hambirrao, who

was now very old, also got a big shock due to this disappearance of Maharaj. Due to the crooked ways of the Sawkar, he had already lost his son. He was hoping that in his old age his grandson, Maharaj, would lead the family out of the darkness; but on finding that he disappeared all of a sudden, he was completely broken down. He was utterly confused. He could not know how to console his daughter, Sakhubai; but being an elderly person, he had to put on airs. He therefore tried to console Sakhubai by telling her that Maharaj was a religious-minded man. He must have gone to Pandharpur and that he would return soon. Though Hambirrao was outwardly consoling Sakhubai in this manner, still in his heart of hearts he was sorrowful and he was brooding over the disappearance of Maharaj from the house. Ultimately Hambirrao succumbed to death due to his mental agony and very soon after that, Raijabai, the mother of Sakhubai followed suit! Sakhubai, who was pulling on her days on the support from her parents, was thus rendered supportless. Due to passing away of her parents in this fashion within a short time, Sakhubai was dismayed, but the dark cloud still had a silver lining. Kuntabai, wife of Maharaj, was pregnant when the latter left the house and she delivered a male child. Hence the hope of Kuntabai sprouted again and she took on herself the whole responsibility of the household, she being the oldest member of the family.

This change of attitude on the part of Sakhubai, very soon paid her a dividend. Baliram, the son of Chandrabhanji, the maternal uncle of Maharaj, had gone to Murtijapur for some work. He returned with the news, that "Dhebudada" was living in the vicinity of Mahur and that he has turned into an ascetic. Maharaj was the cousin of Baliram and he had high regards for Maharaj, as he was managing the whole property quite efficiently. He got the above news from a person, who happened to travel in the area round about Mahur and hence on his return to Dapure he eagerly told this news to his aunt Sakhubai. This news elated Sakhubai further and her hope to meet Maharaj got consolidated.

As described before, Rinamochan was a place of pilgrimage very near Dapure. It was very famous in Berar in those days as a holy place. It was situated on the outskirts of the three Talukas viz. Daryapur, Murtijapur and Umaravati and was frequented by the people from all these three Talukas in large number at the time of the fair of the temple of Mudgaleshwar. The temple of this god is quite stately. It is situated on the bank of the Purna river and is surrounded all round by trees of various types. The temple is situated in very ideal surroundings. On every Sunday in the month of Poush, a fair is held every year at the temple of Mudgaleshwar. Rinamochan is only at a distance of about three miles from Dapure. In the past it was a family tradition of Maharaj to go to Rinamochan for the fair. As Maharaj had attended the fair for the past so many years, Sakhubai thought for certain that he would come for the fair due to his strong faith in Mudgaleshwar and due to his usual practice to visit that temple. The pangs of the mother's heart can be known only by a mother. No one else would be able to know them. A mother carries the child in her womb for nine long months. Hence she has the greatest affinity for her child. On the first Sunday in the month of Poush, Sakhubai ordered the bullock-cart to be made ready, early in the morning and she started with other members of the family for the fair. On reaching Rinamochan, she hurriedly went through the whole fair and her searching look was photographing all the people in the fair; but to her utter disappointment, she could not find her dear son anywhere. She went round the fair again after some time and she came to know that Maharaj had come for the fair; but lo ! On looking at him she burst into tears. She could hardly recognise her son. He had completely tattered clothes on his body. His beard was grown and he had long hair on his head. That funny attire of Maharaj gave rise to sympathy in Sakhubai's mind and though she wanted to talk much about her family affairs, still she could hardly open her mouth to speak anything.

The water in the bed of the Purna river used to be very low during the season after the monsoon. In the monsoon, its water would swell and overflow on her banks; but when the rains subsided the level of the water used to go to thirty to forty feet below the level of the banks on either side. The public, who used to gather together for the fair, always used to go to the bed of the river for bath. The surface of the banks used to be quite uneven and the old people and young children used to find it difficult to go up and down the bank. Some old people used to fall down due to the uneven surface; but nobody ever thought of mending matters. While getting out of his house, Maharaj had decided to spend the rest of his life for giving service to the public and for providing conveniences to the public. He therefore thought that here was an opportunity for him to use his intellect and labour for a public purpose. He therefore went to the Police Patil of the village and got the necessary implements from him. He then started single handed digging and leveling the ground on the banks of the river. Such sort of work for the public, was not known to the villagers attending the fair. They all looked aghast at this useless work started by Maharaj. Some of them talked amongst themselves and said that he appears to be a mad fellow. Why should one man exert for providing a facility for the general public without getting any payment? Why should he labour whole day without receiving salary? Such were the thoughts of the rustic people. Sakhubai also did not understand why her son was acting in this fashion. She had seen him work hard in the field and it was quite proper, because the fields would give him a good produce; but what would be achieved by digging the earth on the riverside? She also concluded along with others that something had gone wrong in the head of Maharaj and it was because of that he was working in this foolish way. Because of her meeting with her son after nearly a year, Sakhubai was very glad, but seeing the funny attire and the funny way of working of her son, Sakhubai felt very sorry and blamed herself for having come over there to meet her son.

Maharaj used to work for the whole day in the hot sun and dig the earth for preparing a flight of stairs. In the evening he would go round and beg for bread. He would then eat the bread, offered to him, by sitting by the riverside and would drink water from the river. After seeing such state of affairs, Sakhubai used to feel sorry for her son; but she had no words to oppose him in any way.

(to be continued)

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(Continued from Page 16)

Experiences of devotees, from time to time, till today confirm the above fully. We must have awareness to realise "SHRI SAI'S PRESENCE" with us and experience it, from minute to minute. SAI BABA is "DIVINE" and "EVER PRESENT". "HE" continues every day to teach us by precept and action, than long discourses.

Can there be a more "KIND MASTER"? Let us bow to SHRI SAI BABA and humbly pray to grant us the right perceptive, the right vision and the right attitude from moment to moment in our daily life.

Salutations to "ALL MERCIFUL SHRI SAI BABA". ★

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## Paralysis Cured by Sai's Grace

Before going into the details of this story, let us surrender unto Thy feet, which are our only abode in this mundane existence. When we fix our mind on Sai, it melts, the impressions vanish, thoughtflow subsides, the ego-sense disappears and we become one with Sai. We cease to identify ourselves with our body, mind and intellect. Let us visualize the picture of Sai always in our mind, let us repeat OM SAI, OM SAI, mentally at all times, this will remove all our sins and free us from sense attachments. We are blessed when we are accepted at the holy feet of Sadguru Sai Nath. Let us serve the poor and the needy, that is the best 'sadhana' for a spiritual aspirant.

We waste all our energy for amassing wealth, fame and status. Events in human life bring us close to unpredicted sufferings and struggles, where wealth, fame and relations fail to save us from our sufferings. In such miserable conditions, Man looks to God for mercy. Many great Avatars have manifested at different times to guide the mankind to the true path. Sadguru Sai Nath was a great Avatara of recent times. He had a noble mission. He served the sick and the poor. He lives in the heart of his devotees, who always remember him. They are served at their doors. The following story enlightens Sai's miracle of curing Paralysis, which is beyond the comprehension of Medical Science.

It was in the year 1973 that I had to witness the sufferings of a Paralysis victim. The paralysis stroke was due to an injury to his foot caused by a thorn during the stroll of the Estate, in which he was the Superintendent. The best available medical aids were given for a period over 1 year without relief. He had lost all hopes of recovery. His tears spoke of his agony and anguish. His wife, who was by his bedside, gave expressions to his sentiments. My throat was choked, so I was quite unable to utter a word to console him. With my eyes full of tears I prayed and invoked the aid of Sai Nath. My prayers were



at once heard. I could immediately feel the fragrance and presence of Sai Nath. At the inspiration of Sai Nath, "they were assured of his absolute recovery within 90 days". These were the direct orders of Sai Nath. They were asked to worship Sai Nath and a Photo was immediately arranged. Sai's Vibhuti (Sacred ash) was to be given daily to the patient after offering Pooja to Sai. This was being attended promptly by his wife. He shewed signs of recovery from the very moment. He was able to write a few lines to me after a month whereas he was unable to move his hand when he began Sai Pooja. He recovered fully by the 89th day. To the surprise of all, he got his reposting to a most convenient place without any request. This was obviously arranged by Sainath. He is at present NSS Estate - Superintendent in Karukachal near Changanacherry. His name is K. N. Kesava Pillai. It was as good as a rebirth to him.

There was one more hurdle in their married life. They had no issue though married several years back. He wrote to me seeking Sai's grace. I prayed to Sai Nath earnestly and instantly came the inspiration to assure them of their boon. "They will be blessed with a child within eleven months", who shall be taken to Shirdi for Darshan. After two months the doctor confirmed her confinement which was unbelievable to his wife. She consulted another doctor to accept this reality. She became a mother of a female child within eleven months. They were thus relieved of their anxieties and were able to lead a life of peace and contentment. "Where there is true devotion Sai manifests himself". The significance of this story shall be an eye-opener to all Sai devotees.

With these stories we are blessed. They shall serve us with timely Divine Light in our inner pilgrimage. Even sufferings are blessings in disguise. They are the gift of God for our purification. The adversities that come to us have a great purpose and meaning in them. Once we are accepted at the feet of Sai Nath our sufferings come to an end.

★

K. R. Gopinath

N. MCC (P) Ltd. 4, Ashok Nagar Rd. Hubli-22 Karnatak State

## SHIRDI OF TODAY

I am, a Sai devotee for nearly 25 years, visiting the holy shrine of Shirdi every year continuously without a break, since 25 years for my annual prayers at His Lotus Feet. I have had the unique opportunity of being at His Lotus Feet for His Golden Jubilee in 1968 for a week.

As His sincere Bhakta, I have experienced several miracles, which are being published in Sri Sai Leela from time to time.

I was a subordinate ministerial official in the office of the Chief Security Officer, Southern Railway - Madras. How my services were extended beyond 58 years upto 60 years and how my reappointment upto 62 years took place is a miracle of Sri Sai. Thus I have served for nearly 40 years by His grace. This miracle was published in Sai Leela sometime ago.

In my twenty years of observation of the holy shrine of Shirdi and my experiences, I could without fear or favour say that the Shrine has vastly and extensively developed by leaps and bounds by the dint of hard labour of officers, by their untiring, sincere efforts with unstinted co-operation, with devotion of duty towards facilities for the visiting Bhaktas, with all conveniences and comforts. Thus the officers have rendered service to the sansthan worthy of mention for appreciation and recognition. The progress as seen by me is highly commendable.

Though I am not in a position to give the exact data, estimate or expenditure in this behalf, the main features of progress are:-

- (1) the provision of taps in the Sanctum sanatorium (Samadhi Mandir) is a must for devotees, who now can enter the shrine after washing their hands and feet as necessary.
- (2) the most important improvement is that the entire area in and around the Shrine is paved with cement concrete flooring, which is free from dust and marsh.

- (3) the progress and increasing accommodation, is a keenly felt necessity in view of the vast number of pilgrims coming to the Shrine, thus avoiding congestion and waiting by pilgrims, specially during festivals.

Due to the construction of the additional new office building, the additional rooms, the construction of IInd floor on Bhakta Nivas, the Bungalows in Lendi Garden, the Guest houses for VIPs by the Samadhi Mandir, and the existing accommodation, the problem of accommodation, is almost easily solved, in that, none need wait long for accommodation, and the dexterous hands of the staff at work promptly and pleasingly clear the devotees without waiting is a great consolation to the devotees contrary to the days goneby when they had to wait anxiously for pretty long time for their turn.

This apart, there are adequate staff quarters, school and hospital for the staff. By this progress and improvement, not only the number of devotees increase, but also in commensurate with the expenditure on this account, the income (Revenue) to the Shrine also has gone up amazingly.

I do not know the names of all the officers and staff at the Shrine but particularly the staff in charge of accommodation, is kind hearted, sociable and of helping nature, so efficient in their duties that the work is carried on smoothly and without complaint or confusion at the accommodation counter. In general all officers and staff are senior and well experienced, and the work is carried on dexterously, efficiently and promptly; and their services are to be applauded. Though there is the language problem for most from outside Maharashtra State, still this is no bar for their discreetful tact and courteous handling of issues, not excluding those Archakas, Security and other members.

All said and done, I can once again repeat that but for the planned skilfull progress brought about by the unstinted efforts with all stress and strain, with their close co-operation mutual

understanding among officers, the shrine would be still lagging behind improvements and progress and the credit goes to the Court Receiver and his officers by which the esteem and prestige of the Shrine is raised to a high degree, consequently the volume of pilgrims and income has increased to a vast extent, when compared to the expenditure on improvement, is felt, I think, negligible and the name and fame of the Shrine spreads and extends to the length and breadth of entire Bharat as seen from Sri Sai's Temples coming from up from Himalayas to Cape Comorrine, which only is due to the grace of Sri Sai, who wishes to embrace and convert the whole Bharat as his abode with His devotees.

I congratulate the Court Receiver and his officers, for their concerted efforts with a team spirit, for this progress and I wish the Sansthan establishment every success by His grace and blessings.

**B. Ramanathrao**

Sri Sai Kutir, BANGALORE 560023

## Ramnavami Festival at Sai Niketan, Dadar

Though all Sai devotees have an ardent desire to attend the Ramnavami festival at Shirdi, still it does not become possible for all of them to go to Shirdi for the festival. Shri Sai Baba is believed to be omnipresent by all His devotees. Hence wherever a Sai temple exists, Shri Sai Baba is believed to be present there for the festival. The Sai devotees therefore celebrate every year the Ramnavami festival, at Sai Niketan, Dadar with great devotion. Late Sai devotee Shri B. R. Kakade used to grace the occasion every year by his Keertan. His son Sharad, however was prompted by Shri Sai Baba to fill in the gap this year and he performed the Keertan on the Ramnavami day at Sai Niketan. About one hundred people were present for the Keertan. During the whole day more than five hundred devotees took the darshan of Shri Sai Baba on account of Ramnavami and offered garlands and flowers to Shri Baba. ★

## SAI LEELA

“If you look to me, I look to you.” is the universal and gospel truth, uttered by Bhagwan Shri Sai Baba of Shirdi. Thousands of devotees i. e. true worshipers and firm believers have experienced a number of times that God Sai Ram is Omniscient, Omnipotent and Omnipresent. The true Bhaktas are never worried as He looks to those who look to Him and pulverises their privations and hardships.

Based on my observation and experience, I came to the sacred conclusion that He is the Incarnation of all the Devine Powers. People of different faiths and religions look to Him as their saviour and He gives Darshans in the form and shape of their Ishta Devta. In fact He is without a name or form. He is Ram or Rahim or Jesus Christ. Though He lived at Shirdi (Maharashtra) and never went out of the area, yet people from every nook and corner of the world come to visit His Shrine at Shirdi and get blessed with grievances redressed. The rich and the poor, the high and the low, have been putting their sincere and profound respects and reverence without any distinction of caste and creed. Many devotees narrated their astonishing experiences. The experiences thus, at all can never be the out-come of the influences and blessings of an ordinary person in flesh and blood. The worldly scientific knowledge is simply baffled.

I, who has also received the benign blessings of the Great Sai Baba, can hardly resist the strong urge to give below a short description of some of my own personal experience and pray to the Almighty God Shri Sai Ram to give me enough courage and capability to express myself in a clear and lucid manner. His blessings come through implicit and unstinted faith and patience. May He help me, retain my faith and patience, which are absolutely essential for attaining any heights and for achieving any goal.

Before 1963, I was not aware of the Kaliyug Avtar (Shri Sai Baba of Shirdi). In 1964, I had Darshan of His Holiness, Shri Sai Baba of Shirdi in the form of a Statue in the house of a Sai Bhakta at Simla. I was a bit attracted to His Holiness as He says, "I shall call my devotees, no matter at how long distance they may be." After that, how miraculously I received the photograph, Shri Sai Sat Charit and other literature, is simply beyond expression.

I had been a regular ill-fated patient of Stomach trouble since 1961. Use of the Holy UDI cured me completely. Before trying the magical powers of the sacred UDI, one complete shelf in my almirah always remained full with medicines of different kinds. As soon as I got the Master Medicine i. e. UDI, the Panacea (Sanjivani), I discarded and threw away all kinds of the worldly man-made medicines and UDI alone became the cure of all ills for me, for all other members of my family and for all other friends, well-wishers and devotees, whose number kept on swelling rapidly.

Again in 1970, I developed some inflammation of the testicles, which hindered my proper walking. The well-wishers and advisers wanted me to consult some suitable doctor for treatment of the ailment but I preferred the use of the Panacea, "UDI" and was completely cured within a week's time, to the complete astonishment of the entire surroundings.

Soon followed January, 1971 when I suffered from continuous unbearable headache, which also I got rid of with the use of the sacred UDI and the sacred Oil, brought by me earlier from Shirdi.

The above is not enough. Right in June, 1971, in the scorchingly hot summer month, I had to go to Lucknow in Uttar Pradesh. On the journey, I was required to cross the Yamuna river with the help of a boat. But, as ill-luck would

have it, the ferry was not plying that day owing to the river being in spate, I was disgusted and diffident and had lost all hopes of crossing the river and going over to the other side. The depression in me promptly made me think of Sai Baba and pray to Him for some help. Believe it or not, soon in a jiffy, I could see a marriage party come there to cross the river. Since the marriage party itself was quite huge, the Ferry-men did not permit any other outsider to get into the boat and tried their best to take the marriage party in the boat across the river. In spite of the efforts of the boat-men to elbow and to push aside the extra persons wishing to travel and their shoutings that no body should try to enter the boat, I comfortably and invisibly got into the boat. I was thus the only passenger, who crossed the river and reached my destination well in time. That was the first and the last trip of the ferry that day. As ill-luck would have it, the boat gave way immediately after reaching the other bank of the river. No life was lost. All this was due to His blessings.

Again in 1971 itself, on my transfer, a special bus was ready to carry us with our full luggage. Suddenly the machinery of the bus developed some trouble and bus did not start. Two hundred boys tried their best to push the bus but all was in vain. All efforts to push the bus proved futile and the bus driver was helpless. We thus got late for more than four hours. Worried and weared, disgusted and disappointed, I thought of my Almighty God, Shri Sai Baba, and prayed once again to Him to take us out of the scrape and Lo! The devine grace of help was not lagging behind and it came like a boon, making the bus start with a mere slight push. We reached our destination i.e. the place of my posting. I could not get any residential accommodation at the new station. Although I was welcomed at every place, the response to the request for accommodation was in the negative. Prayers to Him emanated from my heart and mind and touched my lips and the very persons, who were reluctant to give me

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## Shri Sai Baba Satsang Mandal, Surat

[Original article in Marathi, written by Shri Chandrakant Samant and published in Shri Sai Leela (Marathi) for the month of February 1976].

There is a saying in English that "the beginning of all great things is very small". The beginning of many institutions is done without giving much publicity to their opening ceremony, still these institutions later on show such rapid progress that we cannot do anything else except express our wonder for that. Similar is the case of Shri Sai Baba Satsang Mandal, at Surat

On the 28th of July 1955, Shri Thakorbhai Panwala a leading industrialist, took lead in starting a Bhajan Mandal under the name of "Shri Sai Baba Satsang Mandal". In the beginning the object of this Mandal was only to conduct Bhajans; but later on this sappling grew into a big tree and to day it maintains a famous Sai Mandir at Surat.

The present population of Surat is about half a million. Chouta Bazar, Nani Hing Pol, is a very popular business locality of Surat. It is always crowded with businessmen from various trades. In a narrow lane in this locality stands the Mandir of the Sai Baba Satsang Mandal. The building, owned by the Mandal, has five stories, As we enter the building, we first see a statue of Shri Sai Baba, which is about four and a half feet in height. This statue was installed at this site on the 28th of April 1961. Prior to that, one portrait of Shri Baba was to be seen at that place. On the right side of the statue we can see an idol of god Datta and in the rear of this idol is located the favourite Dhuni of Shri Sai Baba. On the Ramanavami day in 1962, five Agnihotri Brahmins kindled the fire in this Dhuni, only on the strength of their Mantras and that fire is kept burning continuously from that time. The Udi that is given to the



devotees from this Dhuni, is found to be very powerful in giving relief to the sick people.

On the right side, there is a spacious hall in which a raised platform is provided. Scenes from the stories in the Puranas, are depicted on this platform by means of photographs and idols, at the time of important festivals. Just below this platform, a cellor has been provided and a statue of Shri SaiBaba, five and a quarter feet high, is installed therein on the 20th of November 1974. At the feet of the statue, a small and attractive replica of the Samadhi Mandir at Shirdi has been placed. The persons, who have visited Shirdi, will be much pleased to see the likeness of this replica with the Samadhi Mandir at Shirdi. On the right hand side of the statue of Shri SaiBaba we will see the statue of Shri Jalarambappa, the famous saint of Gujrat, Zaratushtra, the god of Parsees and Swami Vivekananda. On the left hand side of the statue we will find the statues of Shri Rangawadhoot Maharaj, Gautam Buddha and Mahavir. The atmosphere in this cellor is quite congenial for meditation, and for deep philosophical thinking. In the midst of this busy business locality, this cellor provides a very quiet place. Steps have been provided from two sides on the ground floor for going to this cellor.

Several pictures have been painted on glass panels and are exhibited on the staircase leading to the first floor and on the walls on the upper stories. One famous painter from Gujrat, Shri Motisinha Chawda, has painted all these thirtyeight pictures, based on the different events from the life of Shri Sai Baba. The main attraction on this floor is the bed-room of Shri Sai Baba. Thousands of rupees have been spent for constructing this bed-room, which is decorated by costly and shining mirrors from all sides. In order to appreciate the beauty of this bed-room, it is quite necessary to have a look at it personally. Mere description of the same will not be able to give a complete idea of it to any reader. One Mohomedan artist, Shri Nuruddin by name, constructed this bed-room by fitting in its walls, ceiling

and the ground, different kinds of mirrors. Shri Niwaran Pal, one Bengali artist, prepared out of the clay, specially brought from the bed of the Ganga river, a beautiful and life-like statue of Shri Sai Baba in the sleeping posture. Shri Baba is seen here using his right hand as a pillow. The Shesha, whom we see in the portrait of Shri Vishnu, holding his hood on the head of Shri Vishnu, is also seen here, in similar pose.

On the second floor is located the stores of the Mandal, while there is a spacious hall on the third floor. Lectures, Keertans, and such religious functions are held in this hall. On the fourth floor there is residential accommodation for the people, who come from outside to visit the temple.

Makarsankrant, Mahashivratra, Ramnavami, Gurupurnima, Gokulashtami, Ganesh Chaturthi; Dasara, Diwali, Dattajayanti and such other festivals are celebrated in the Mandir with great devotion and pomp. Apart from the functions like keertans and bhajans, which are conducted during the festivals, poor-feeding is also done on a large scale. The morning bath and the Aarti at three times during the day, is observed in this Mandir scrupulously every day, on the same lines as is done at Shirdi. Every Thursday a special programme of Bhajan is arranged at night. The speciality of this temple is this that it has no paid servants. All the duties in the temple are performed voluntarily by all and especially by the college going students. The statue of Shri Baba is accessible to every body and anybody can go and offer flowers, garlands and Naivedya to the statue.

The objectives of Shri Sai Baba Satsang Mandal have been broadened long time before so as to include therein several things promoting social welfare. The Tapi river had huge floods during 1959, 1968 and 1970. During these difficult times, this Mandal arranged to give free food to the distressed persons. Before some two years, a very severe famine struck the Surat and Balsad districts. During this distress also, this Mandal came

to the help of the people and quickly made available to the famine-stricken people, food grains cloths, utensils etc. In order to bring up a good future generation, this Mandal conducts a "Shishu Mandir" and imparts free primary education to the children. Poor, needy and intelligent students are helped by this Mandal by giving them books, medicines, food etc. During the cold season warm clothes are distributed among the needy and poor people. An eyecamp was recently arranged by this Mandal with the Co-operation of "Mahavir health Camp" and "Puneet Seva Samaj". At this camp more than three thousand and five hundred patients were examined, out of which about eight hundred and fifty were operated free of cost. For the convenience of the devotees, visiting Ganeshpuri and Vajreshvari, this Mandal has put up a building at a cost of rupees thrityfive thousand and it is named as "Sai Kutir". This building has facilitated the devotees visiting the aforesaid two places. This Mandal also intends to putup a building at Shirdi, which will provide a resting house for the devotees visiting Shirdi. The authorities of the Mandal are trying their best for fulfilling this object and it is hoped that the proposed building might come up very soon.

Under the leadership of Shri Thakorbbhai Panwala, a committee of fourteen people is looking after the management of the temple and the activities of the Mandal. Voluntary donations, given by the devotees, provide for the funds. In addition to the donations coming to the Mandal from Surat and places round about, there are about twelve hundred donars, who are regularly sending their donations to the management of the temple. Young and energetic persons like Shri Wakhadia and Gebbar have been chosen by Shri Thakorbbhai for furthering the objectives of the temple. He is always busy in planning for the future. When Shri Sai Baba is supporting the Mandal with His benevolent look, we can be sure that all the plans of this Mandal will mature very soon.



## QUESTIONS AND ANSWERS

[ Shri A. Vasudevan replies the questions, asked by Shri L. Suryanarayana Sharma on behalf of his brother Dr. Sastri and published in Shri Sai Leela for the month of August 1976 on P. 39 - Editor ]

Dear Doctor Sastri,

I find from your elder brother Shri L. Suryanarayana Sharma's letter to the Editor of Shri Sai Leela Magazine, Bombay, that you are interested in ascertaining why Shri Sai Baba should have stripped himself in the midst of his Bhakthas when the question arose whether he was a Hindu or a Muslim. You "seem" to hold the view that the act was both unbecoming and vulgar.

I am not quite familiar with this episode in the life of Shri Sai Nath. Taking it for granted that Baba had done it, however, I get further confirmed in my admiration for Him.

When you try to discover whether Baba is a Hindu or a Muslim, Baba, strips himself off his clothes to help you to determine **what** he is. It is wrong to presume that He strips himself to assist you to choose between the two religions to which you try to limit Him. It would be blasphemous, if there is such a thing as blasphemy, even to suggest that the idea behind the stripping is to disclose whether he had circumcised or not. Religion is a mere cloak under cover of which you get disciplined, conforming to certain defined standards. It is this cloak which Baba casts away, as irrelevant, when his Bhakthas try to discover whether he is a Hindu, a Muslim, a Christian or a Buddhist. Baba is a Nitya Brahmachari. He moves in Brahma and Brahma alone in perfect Nissanga Bhava. There is no such thing as body consciousness for one to whom dissolution of bonds is no problem.

How can one, who has dissolved his body consciousness, commit a vulgarity by exposing it? The act committed is the Act of Revelation in which is manifested the Absolute, call it Truth or by any other name.

An act of vulgarity is what it is because of the attitude of the individual who acts. It would be monstrous to say that my little son commits an act of vulgarity when he moves about naked amidst his admirers or touches or kicks me on the "prohibited" regions of my body. In my humble view it is the defect in the measuring rod which has raised the doubt.

Your second query on Baba's anger calls for no response, if the answer to the first is appreciated. You and I may lose our temper and others may call us angry men. How can one, like Shri Sai Baba, have a temper when he is not self conscious? Once again compare him to the little babe, who is incapable of getting angry because he has not yet acquired the requirements to lose temper.

I am reminded of a problem which was raised before me very recently when a person who is afraid of death wanted to know if death could be conquered. He was satisfied when I told him that death is not invincible and could be effectively conquered by the development of the right attitude towards it. If you are unconcerned with the biological process known as death you conquer it. The determining factor is the attitude.

Yours Sincerely,

**A. Vasudevan**

District and Sessions Judge, CALICUT (Kerla State)



## SADGURU SAIBABA

Being an ardent devotee of Shri Sai Baba, I would like to express deeply how Shri Sai's magnetic attraction is to his devotees.

In the year 1971, I was going through the pages of "MOTHER INDIA" a political monthly edited by Dr. Baburao Patel from Bombay. I was wonderstruck by the divine pose of Shri SAI BABA in one of its articles. The article contained all details of Shri Sai Baba in a nutshell. From the very moment, I finished the article, I made up my mind to be the faithful devotee of Shri Sai Baba for 7 (seven) Janmas (births) to come.

In my 6 years of Sai Devotion, I have experienced innumerable miracles of Shri Sai. If I start recording all of them it would require the whole of Shri Sai Léela monthly.

Therefore I am penning only the latest one. I think, it will create much more faith in our Sadguru Sai Baba in the minds of the young generation.

In March 1976, I was attacked by muscle cramp in my right leg. I suffered severe pain for two weeks. I had no idea of going to our family doctor. I had to remain absent from my office. At last I went to our doctor but it was in vain. He tried his best but he could not cure it.

One fine morning some kind of force made me see the HINDU GITA "Sai Baba's CHARTER'S AND SAYING'S," written by H. H. NARASHIMHASWAMIJI OF A. I. S. S., Mylapore. I touched a portion with my right finger and it read "PAY ME Rs. 15/- and I WILL LOOK AFTER YOU".

I immediately Money Ordered Rs. 7.50 to A. I. S. S. of Mylapore, Tamil Nadu and sent Rs. 7.50 to our SHIRDI

SANSTHAN. I had full faith in Baba that he would somehow cure my disease.

Lo ! Next day one of my father's friends Dr. Balasubramanium dropped at our flat without advance notice. He prescribed some healthy capsules, which I swallowed without any second thought. Within 48 hours of swallowing the capsules, I stood on my feet as usual. I feel I am much more smarter now than what I was before.

Therefore this is one of the innumerable miracles of Shri Sai Baba in my 6 years of faithfull devotion to Him.

My sincere pranams to his LOTUS FEET lying in SHIRDI.

**T. R. Anand**

C/o, Ram Basak 34/A, S. R. Das Road, Calcutta-700 026

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(Continued from Page 29)

any accommodation, readily offered a shelter to me. This was all His Grace. How can I count the numerous blessings that were showered upon me by Shri Sai Ram in many ways. I always bow my head before Him. He is the Kaliyug Avtar.

The year 1972 was no better for me, because I caught some severe infection and serious trouble in my throat which caused complete choking. My mouth remained almost closed for about 72 hours, making me dumb and unable to speak for 48 hours. It was again the miraculous healing powers of the sacred UDI which cured me of this heinous affliction in a week's time. The sacred incensed UDI worked wonders. ★

**P. L. Goyal.**

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

## SHRI SAI BABA

Are you mystic or a magician,  
The physician and surgeon,  
Who can cure the disease  
With promptness and ease !

When the patient needs a prick  
You cure the sick  
Of the malady  
In no time, behold and see !

Are you the Lord in the form  
Of a beggar to charm  
Us with your miracle  
By your own will !

We salute you, the master,  
Full of charm and wonder !  
You're the Lord, certain and sure,  
Knowing our past, present and future!

**Bakht N. Moolchandani**  
13, Lilian Apartments,  
73, Dr. Ambedkar Road,  
KHAR, Bombay 400 052





## “साईबाबा मेरे घर आयेरे”

मोरे साई मेरे घर आयोरे  
आयोरे आये मेरा भाग जगाये  
मोरे साई मेरे घर आयोरे     ॥ १ ॥

मनमें खुशीके फुल खिले है  
आज मेरे मुझे साई मिले है  
खुपीया बनाओ सखी छुमके गाऊँ  
मोरे साई मेरे घर आयोरे     ॥ २ ॥

साईबाबा है जग उजयारे  
जग उजयारे यो जगत उजियारे  
मुष्किलमें काम आनेवाले  
बिगडी बात बनानेवाले  
डुबी नथ्या तिराने वाले  
जलमें दीप जलाये हुअे है  
मोरे साई मेरे घर आयोरे     ॥ ३ ॥

सोनेका दियारा सो मुख वारू  
साईबाबा को मै जुगना लुटाऊँ  
जुगना लुटाऊँ मै तनमन वारू  
साईबाबा है मुझे जानसे प्यारे  
मोरे साई मेरे घर आयोरे     ॥ ४ ॥

आज मेरे घर धुम मची है  
साईबाबा की पुजा रखी है  
योगी महात्मा भी आये हुअे है  
मोरे साई मेरे घर आयोरे     ॥ ५ ॥

## “दत्तनगर, मूलपुरुष, वटवक्ष, मूल, मूल”

अक्कलकोट स्वामी समर्थ के मुख से ये उद्गार सदैव निकलते थे । ये उद्गार स्वामी समर्थ के ‘दत्तावतार’ होने का प्रबल प्रमाण ह । परंतु इस उद्गार का जो प्रगट अर्थ है, उसकी अपेक्षा जो प्रच्छन्न या अल्पकृत अर्थ है, वह अधिक महत्वपूर्ण तथा रहस्यपूर्ण है ।

‘दत्तनगर’ की रचना प्यारी  
‘मूलपुरुष’ की लीला न्यारी  
बिना बीज के ‘वट’ विस्तार  
यही सृष्टि का मूलाधार ॥ टेक ॥

‘मूलशक्ति’ से जीव अवतरित  
व्यष्टि समष्टि में ब्रह्म आचरित  
एकानेक में यों है विकसित  
परम सत्य का आविष्कार ॥ १ ॥

त्रिगुणात्मक ये पवित्र संगम  
भस्म का है लेपन उत्तम  
‘मूल’ ही सबका पावन उद्गम  
निर्गुण लेवे सगुणाकार ॥ २ ॥

पंचतत्व की सुन्दर काया  
‘दत्तनगर’ यह सबको भाया  
रहस्य की है अद्भुत माया  
ज्ञान भक्तिमय प्रेमाचार ॥ ३ ॥

राधाकृष्ण गुप्ता ‘चेतन’  
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