



SAI LEELA



Look, your mare is grazing yonder !



August

60 Paise

1978

SHRI SAI LEELA

AUGUST 1978

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SHRI SAI LEELA

(Official Organ of Shirdi Sansthan)



TO GUIDE THE WORLD ON THE RIGHT PATH
IS THE PRINCIPAL AIM OF SHRI SAI LEELA.

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AUGUST 1978

No. 5

Ahimsa

The doctrine of *ahimsa* means anything but inaction or cowardice. *Ahimsa* is something very positive. Indeed it is something more even than virtue. It is an energy, the energy of peace, the will-to-peace in a warring world.

Western books speak of "humane" slaughter! As well might we speak of humane murder! Stop all slaughter!

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EDITORIAL

Humility

Good qualities are endless in number. Everyone is trying to cultivate them in him. They are truthfulness, sincerity, kindness, honesty, integrity, bravery, humility and so on. We shall not be able to complete this list any time. Out of these qualities, humility is very rare. People, who are commanding some respect because of their social or their political status or because of their high position or rank in Government, are often found to be looking down upon others. They will seldom give due respect to others, who are not having a status equal to their status or higher than their status; but this all relates to people, who are involved in worldly affairs and are addicted to them. Those who have renounced them, care little for status. Humility is their main consideration. They recognise a person as a human being and hence they treat all human beings with respect. They give due honour to everybody irrespective of his social or political or other status. Shri Sai Baba was such a person, who respected everybody and who was kind to everybody. Shri Dabholkar, the author of Sai Satcharita, writes about Shri Sai Baba as Sadguru in Chapter X and thereafter describes his humility as follows:-

“BABA'S HUMILITY

Lord or Bhagwan is said to have six qualities, viz. 1 fame, 2 wealth, 3 non-attachment, 4 knowledge, 5 grandeur, and 6 generosity. Baba had all these in Him. He incarnated in flesh for the sake of Bhaktas. Wonderful was His grace and kindness! He drew the devotees to Him, or how else one could have known Him! For the sake of His Bhaktas, Baba spoke such words as the Goddess of Speech dare not utter. Here is a specimen. Baba spoke very humbly as follows:- “Slave of slaves, I am your debtor, I am satisfied at your darshan. It is a great favour that I saw your feet. I am an insect in your excreta. I

consider myself blessed thereby". What humility is this? If anybody would think that by publishing this, any disrespect is shown to Sai, we beg His pardon and to atone for that we sing and chant Baba's name.

Though Baba seemed outwardly to enjoy sense-objects, He had not the least flavour in them, nor even the consciousness of enjoying them. Though He ate, He had no taste and though He saw, He never felt any interest in what He saw. Regarding passion, He was not attached to anything. He was pure consciousness, the resting place of desire, anger, and other feelings. In short, He was disinterested, free and perfect. A striking instance may be cited in illustration of this statement.

NANAVALLI

There was in Shirdi a very quaint and queer fellow named Nanavalli. He looked to Baba's work and affairs. He once approached Baba, who was seated on his gadi (seat) and asked Him to get up, as he wanted to occupy the same. Baba at once got up and left the seat which he occupied. After sitting there awhile, Nanavalli got up and asked Baba to take His seat. Then Baba took his seat. Nanavalli fell at His feet and went away. Baba did not show the slightest displeasure in being dictated to and ousted.

This Nanavalli loved Baba so much that he breathed his last on the thirteenth day of Baba's Mahasamadhi." (Pages 60-61 Sai Satcharita, Eighth Edition 1978)

In the above extract from Sai Satcharita, Shri Dabholkar refers to the six qualities of God and says that all these qualities were present in Shri Sai Baba. It is not understood why Shri Dabholkar limited the qualities to six. In fact, as pointed out above, the virtues and qualities are innumerable and they cannot be numbered. However, in order to describe the qualities Shri Dabholkar must have selected a few broad qualities, as the qualities of God have to be described. Qualities like kindness,

sympathy and compassion could be included under generosity and therefore separate mention thereof has not perhaps been made. It can be similarly said about many other qualities which have not been specifically mentioned there. Even the quality of humility, for which these few paragraphs have been spent, is not mentioned in the list of qualities of God for the obvious reason that it is included in some other quality of God noted above.

After mentioning these six qualities, Shri Dabholkar actually quotes the words of Shri Baba that he used to speak to his devotees as follows:- "Slave of slave, I am your debtor, I am ----- I consider myself blessed thereby". Someone may say that this is utter exaggeration. Shri Baba will not normally speak in such language about himself; but we should not doubt about this. God is always very dear to the devotees and at the same time true devotees are liked very much by God. There are several instances where God has literally run to the help of his devotees without considering his high position. Wherever any devotee, who is in some difficulty, prays to God sincerely, at that time God runs to his help and actually drags the devotee out of the soup. In one Marathi song God says, " लज्जि भक्तांसाठी लाज, जर्गि दास होऊनि आले " (I am ready to cast away shame for my devotees, because I have come to this world after becoming their slave). From this pledge of God, the relation of the devotee and God will be amply clear. There is nothing in this world, which God loves more than his devotee. Shri Sai Baba, who was considered as God himself by some devotees and as an incarnation by some, knew this pledge of God fully well and acted upto it. Hence the above words show the humility in speech of Shri Sai Baba. The story of Nanavalli is told thereafter by the author. He was an ordinary devotee of Shri Sai Baba, but he has been described as "a very quaint and queer fellow". The incident described later on in the para on page 61, goes to show these qualities of Nanavalli. The action of Nanavalli of asking Shri Sai Baba to leave the seat and to vacate it in his favour, was

really queer and cannot be justified in any way; but Shri Baba simply got up and vacated the seat so that Nanavalli may occupy it. Here also Shri Baba's humility is clearly seen. He never showed any annoyance at the request, simply because Nanavalli was his devotee. As stated above God is not ashamed to do anything for his devotee. If Shri Baba was to get upset and to get angry at the request of Nanavalli, it would have been the loss of his control over himself; but remaining composed and doing some awkward thing for his devotee, added to the fame of Shri Baba and he proved to be a real Yogi, as described in the Bhagawadgeeta.

It will be seen from the above discourse about the passage quoted from Shri Sai Satcharita, that Shri Baba was humble in his mind, speech and action. One Sanskrit shloka says "चित्ते वाचि क्रियायां च महतामेकरूपता" meaning, "There is unity of the mind, speech and action of the great people." Shri Baba's humility has thus been brought out very clearly in the above passage. Shri Baba being a great personality, his actions synchronize with the above said shloka. On the 20th of last month (July) we celebrated the Guru Pournima and Shri Baba being the Guru of Gurus to the Sai devotees, He was worshipped by the Sai devotees on that day. The worship of the Sadguru is done by the devotees, in order to acquire the qualities of the Sadguru. We the Sai devotees should therefore try to master all the qualities of Shri Sai Baba described in the Sai Satcharita and especially the quality of humility, which does not cost us anything and which raises us high in the esteem of others. ★



THE SCIENCE OF RELIGION

By : Swami Chinmayananda

DANCE OF CHANCE UPON THE CHANGELESS

In a compellingly poetic picture, Vyasa describes the cycles in which universes rise and play, decay and disappear into the Unmanifest. When the Creator is awake, creation goes on and when He is tired and rests, the manifest universe is absorbed into the Unmanifest. Again, as he wakes up refreshed, the universe is irresistibly projected by the Unmanifest. This play of the rise and fall of universes may at first be too vast a theme for the student to conceive and comprehend. But subjectively explained, it becomes easy to follow this Vedantic theory.

During our wakeful hours, the creative power in us projects for us a world of objects and thoughts. At night, tired of the play when this creative power rests, the private personal world of the sleeper merges back into the unmanifest, his **vasanas**, the unconscious in him. Next day on waking up, refreshed and rejuvenated, the creative power in him projects his world exactly as his **vasanas** are. This projection from the unmanifest to manifestation is creation (सृष्टि) and when the manifest merges into the unmanifest **vasanas** it is dissolution (प्रलय).

This chain goes on, and on. irresistibly, sweepingly, devastatingly. It is only on realising the Seat of Consciousness, the Self, in whose Light alone this surge is going on, that this repetitive tragedy is halted.

In his effort to indicate this unseen subtle Presence in which alone the unmanifest **vasanas** play, Lord Krishna declares, (VIII-20) "But beyond this unmanifest, there is that other Unmanifest, the Existence Eternal -- that which is not destroyed at the destruction of all beings".

That which can be perceived by the senses is called manifest; when it is not perceivable, it is the unmanifest. In an individual, his **vasanas** are the unmanifest in him, while his thoughts, emotions and actions are manifest. Beyond the unmanifest **vasanas**, there is the Unmanifest Self divine, and this Self is being indicated in these verses.

The Self is Eternal Existence (सनातनः) and as Consciousness It illumines even the **vasanas**, the unmanifest. Hence Consciousness is indicated here as "that other Unmanifest" (तस्मान् तु अव्यक्तात् परः अन्य अव्यक्तः). How are we to reach It? The kindly Geeta Acharya points out that this Unmanifest, the Existence Eternal, is "that which is not destroyed even at the destruction of all beings" (यः स सर्वेषु भूतेषु नश्यत्सु न विनश्यति).

Matter perishes; Spirit is Imperishable. That which is Imperishable in the midst of all perishings is the Self, the Supreme. The body, mind, intellect, even the **vasanas** constantly change; they all come under the modifications of birth, growth, disease, decay and death. But Consciousness which illumines them all is something other than them. The waves, ripples, bubbles all die away, but the ocean remains. The sunlight in which flowers are born, grow, bloom and fade away, remains even after the flowers have withered. This Changeless in whose presence changes are taking place is the One Infinite Substratum, the Imperishable Brahman (अक्षर ब्रह्म). This is "that other Unmanifest" (अव्यक्तात् परः अन्य अव्यक्तः)

This then is the substratum upon which the entire universe of objects and beings come to play their game of birth-and-death joy-and-sorrow, success-and-failure.

This Imperishable is the immovable "stage" upon which the dance of change takes place under the glare of time and space. All the illusions of constant change take place in the Changeless.

This motionless Centre around which all movements take place; this changeless Factor around which are all changes; this Imperishable Infinite in the light of which all finite things constantly perish, is the self in us, which is the one Self in all.

To realise this Factor in us, and through us to recognise the same Factor divine as the Immutable Substratum for the whole universe is the true awakening.

Even now you are this divine Self; but you are ignorant of It; and so you misunderstand yourself to be the ego: like a dreamer during his dream !!

Wake up! Wake up to experience this Immutable State. The way has been indicated. Now walk the route. Reach the experience. End all sense of inadequacy, alienation, limitation. Come to live as the One self.

This is the call of Vedanta. The Geeta Acharya, knowing well the heroism in Arjuna, openly indicates the Path and the Goal. To strive for and to move along this path is to release the personality from all its chains and shackles. ★

(Courtesy: Geeta Office, Powai)

SHRI GAJANAN MAHARAJ

By :- Shri S. N. Huddar

(Continued from July 1978 issue)

CHAPTER 18

BAIJA AND PUNDALIK

Mundgaon is near Akot. Baijabai, of this place, had been a devotee of Shri Gajanan Maharaj. Her father was Shivram and mother Bhulabai of the Mali community. Baija was married when she was just a child. When she came in puberty, she was taken to her husband. But as her husband was impotent the parents were dejected. The mother even pressed her husband to get her remarried to other person. Shivram said, "Let us wait for some days. Her husband may be improved by Doctor's treatment. Let us keep her at her husband's house for sometime " Leaving Baija at her husband's house, her parents returned to Mundgaon.

Baija was about 16 years old. She looked fair and her limbs were well developed due to puberty. Her husband's elder brother had lust for her. He looked at her with passion and would say, "Dont worry. Think me like your husband. I shall make you happy. Be delighted."

Baija did not like his passionate actions. She used to pray God, or Narayan, "why I am harassed in this way. The person to whom I was married is impotent. This shows that I cannot have family life. This is also good as I can now concentrate my mind on you. Kindly see that no other persons touch me."

One night her brother-in-law approached her and expressed his desire of sex enjoyment. She said, "Elder brother-in-law is like the father. You do not deserve to have such evil thoughts."

Passionate persons have no regard for morals. He proceeded to hold her hands; but in the meantime his eldest son fell down on the floor from the second storey and he had a wound on his head. Baija took him on her Laps and began to nurse him. She further said, "It is not good to look with passion at other females." Due to fall of his son he was also afraid and so he repented for his folly. After some days Shivram took Baija to Mundgaon.

Her mother Bhulabai said, "Let us take Baija to Shri Gajanan Maharaj at Shegaon and ask him about her future." They came to Shegaon with Baija and requested Shri Maharaj, "Be kind to our daughter. Let her have sons and grandsons."

Shri Maharaj smiled and said, "Brahmadeo has not given any child in her fate. All elder persons are like father to her. Do not try to marry her again." The parents were sad to hear this; but Baija was pleased. She worshipped Shri Maharaj with more devotion.

Pundalik of Mundgaon was also a devotee of Shri Gajanan Maharaj. He went to Shegaon every month on the 11th day of the dark fortnight. Baija also accompanied him to Shegaon. The parents did object to this at first. But people began to talk ill about her. They said "Going to Shegoan is a mere pretext. Pundalik and Baija are both young. How can they concentrate their minds on parmarth? (thought of God and self realisation) They go together to satisfy their passions. Had Pundalik been a Mali, their marriage would be possible, but he is a Maratha. So they must be separated."

Hearing this Bhulabai said to Baija, "why do you go to Pundalik so often? How can you both devote your minds to God in such young age? How can a jackal remain hungry after entering a sugarcane farm? Do not smear our faces by your such behaviour." She told her husband "Do not keep her unmarried. Arrange for her marriage. Find out some mali youth for her. She goes to Pundalik every now and then and they sit together

for hours. They love each other. Let us go to Shegoan and inform this to Shri Maharaj and take his advice "

Thinking so, the parents went to Shegoan with Baija. Pundalik also went there. Shri Maharaj said to Pundalik, "This Baija is your sister of previous birth. Though people speak ill of you, do not, forsake her. You both worship satchit-Anand Hari."

Shri Maharaj said to Bhulabai, "Do not blame your daughter. They are brother and sister of previous birth. Baija cannot have any other person as her husband now. She is not born for family life. Janabai lived this way in Pandharpur. She regarded Namdeo as her Guru. Baija has taken my shelter. Let no one harass her as she is my Janabai."

All then returned to Mundgaon and no one thereafter objected Baija's going to Shegaon.

DOCTOR KAWAR GIVEN ANGARA AND TIRTH

Bhau Rajaram Kawar was a Doctor at Khamgoan. Once he had a tumour. Senior Doctors, who came from Buldhana, Akola and Amraoti treated him. Many medicines and poultices were used; but it was all in vain. He was bedridden and there was severe pain. At last he prayed to Shri Gajanan Maharaj, "kindly do not put me to such severe test. Relieve me of this great pain."

It was about 1 p. m. Darkness had spread everywhere. A bullock-Cart entered the premises of the Doctor's Bungalow. The cart had khillari bullocks. A Brahmin came down the cart and knocked the doors of the Bungalow. Doctor's brother received him and asked his name and his whereabouts. The Brahmin said, "My name is Gaja. I am coming from Shegaon. Apply this Angara to the tumour and give this tirth to Doctor Bhau Kawar." The Brahmin then went away.

Bhau sent out his peon to search out the Brahmin; but he was not seen anywhere. The cart also was not seen. Bhau was puzzled. He took the Tirth and applied the Angara to the tumour. Immediately the tumour broke and pus came out in abundance. Then Bhau had a sound sleep, which he had lost since long. Soon after Bhau recouped his former health.

He then went to Shegaon to see Shri Maharaj who said, "You did not give even grass and water to my bullocks in the night." Bhau then realised that Shri Gajanan Maharaj himself had come with Angara and Tirth for him. His eyes were full with tears. He fed some persons in token of relief from tumour.

SHRI MAHARAJ GOES TO PANDHARPUR.

Once Shri Gajanan Maharaj came to Pandharpur. It was time of the fair and some persons were with him. Jagu Aba, Hari Patil, Bapuna and others came to Nagzari. Here is a cave with the samadhi of Gomaji, the Guru of Mahadaji Patil of Shegaon. While going to Pandharpur, the Patils first pay their respects to this samadhi at Nagzari and then they would proceed to Pandharpur by train. They would reach Pandharpur on Ashadh shud 9. Pandharpur is known as Bhoovaikunth (Shri Vishnu's residence on earth). The town appeared as an ocean of people, who had gathered there from different parts of Bharat. On the path around the Vithal mandir, several tal rang with chorus. "Jai Jai Ramkrishna Hari." Palakhis of saints Eknath, Nivritti, Dnyandeo, Sawata, Gorakumbhar, Tukaram, Sopan, Muktabai, Janabai and many others arrive here every year. Devotees threw Bukka (scented black powder) on the palakhis and clouds of Bukka are seen in the sky.

SHRI MAHARAJ APPEARED AS VITHAL BEFORE BAPUNA

The persons, who came from Shegaon, stayed in Kukaji's wada, which is near the mandir on the path of pradakshina (round). There was a huge crowd of males, females, children, young and old at the mandir to have the darshan of Vithoba.

On Ekadashi all the persons with Hari Patil went to the mandir for darshan. Bapuna had been for bath and so he remained behind. When he returned, he found that all had gone to the mandir. He also went; but due to the huge crowd he could not have entrance. He said to himself, "Oh Vithoba, why are you so angry with me? Let me have your darshan. You ran for Sawatamali to Arani 10 miles away. You protected orphans. Then why are you ignoring me?" At last being desparate, Bapuna returned to the wada. He was without food the whole day.

He looked gloomy and concentrated his mind on Vithoba. All others returned after darshan and began to pacify Bapuna for not being fortunate to have the darshan that day. They said, "He is a philosopher (Tatwadnyani). His God is in his areth. Then why should he go to the mandir? We are mad to go there. The God is everywhere." One said, "If this was the thing, why did he come here? He would have seen God at Shegaon. How can there be 'dnyan' without symbol worship? The philosophers only talk, they have no realisation." In this way everyone was teasing him. Shri Maharaj, who was seeing this from his place, said to him, "Do not be sad. You can see Rukmini-Raman now and here." Shri Maharaj stood before him as Vithoba, placing his hands on his waist. There was a Tulsi mala around the neck and he wore the same dhoti, turban and shawl which Vithoba had that day. Seeing this Bapuna was delighted very much.

Other people also requested Shri Maharaj, "Let us also have the same darshan." Shri Maharaj said, "You develop your mind as that of Bapuna and then you will see the God. It is not a marketable article. Bapuna had concentrated himself on Vithoba and due to this merit he later got a son whom he named as Namdeo.

A varkari of Kavthe Bahadur had stayed in the same wada. On Ashadh Shud 12, cholera broke out in Pandharpur. Corpses after corpses were carried to the cremation ground. Police entered

the houses and drove out pilgrims beyond Chandrabhaga. The warkari of Kavthe started vomiting and getting motions. Nobody came to nurse him. All men of Shegaon were ready to go. Only the warkari was left behind. Shri Maharaj said, "take this warkari also with us." Some men said, "He is almost dead. If we take him with us, we shall have to face unnecessary botherations. It is no use to wait here as the cholera is spreading."

Shri Maharaj asked "Are you leaving your poor brother here all alone? How foolish are you? Shri Maharaj went to the warkari, held him by his hand and said in sweet words, "Let us go to our Berar." He said, "How can I reach Berar? I am approaching the end of my life." Shri Maharaj said, "Do not worry. Your danger is put off". Saying so he placed his palm on his head. His vomiting and motions stopped instantly. He gained some courage and crossed Chandrabhaga with Shri Maharaj. He was much delighted. He bowed to Shri Maharaj and said, "You have saved me from the clutches of death." All cried with delight, "Shri Gajanan Maharajki Jai".

RIGHTEOUS BRAHMIN'S VANITY WIPED OFF

A righteous Brahmin came to see Shri Maharaj at Shegaon. When he saw Shri Maharaj, he felt very sorry to see a dead dog lying in the math. As he was orthodox, he was worried how to bring water for worship. The persons there were smoking Ganja and nobody cared to remove the dead dog.

He exclaimed "All are bowing down to a mad chap calling him Maharaj. What led me to come here?"

Shri Maharaj realised the disturbed mental state of the Brahmin and in order to remove his doubt, Shri Maharaj came to him and said, "you worship the God calmly. The dog is not dead. Don't have doubt." Hearing this, the Brahmin said angrily. "I am not a fool. For about 3 hours, the dog is lying dead here. Nobody of you looked at it." Shri Maharaj said, "We

are not righteous and learned as you are. Take your lota and come with me to bring water." Saying this he came near the dog. As soon as he touched the dog, it stood on its legs and ran away.

Seeing this miracle, the Brahmin was stunned. He realised the godliness of Shri Maharaj and said with repentance, "I blamed you due my ignorance. Kindly forgive me and be kind to me. You are really righteous. God has sent you on earth for the benefit of the people." The Brahmin thereafter arranged a great Samaradhana (feeding Brahmins and others), and after taking prasad, he went back to his place.

(to be continued)



Follow the path of the wise

Experience teaches wisdom while knowledge supplies information. An illiterate man may be a wise man but a highly educated person may not be wise. A batch of students set out for a village for rural service, on foot. While proceeding, they arrived at a junction of four roads. They did not know which road to take and their prestige did not allow them to wait and ask some passer-by. All but one took different routes and proceeded. One student stayed at the junction for some time. An old village rustic passed that way and on enquiry he pointed the right road for the village, including the further bends and curves. This particular student who took the advice of the wise man reached earlier than the rest. How profitable it is to follow the path of the wise!

Saipadananda Sri Radhakrishna Swamiji
President, All India Sai Samaj, Madras 4

The Mystery of the Birth of Lord Shree Krishna

(Shree Avadhutswami Maharaj forwarded his accompanying article to the office of the Shirdi Sansthan at Dadar on 25th March 78 with specific instructions that it may be published in the issue of this magazine for the month of August 1978 as Gokul Ashtami, the birthday of Lord Krishna, was coming on the 25th of that month. As per the above instructions of Swamiji, this article was held over and is being published in this issue.

In the meanwhile, however, we are sorry to inform all our readers that Shri Swamiji entered into Samadhi on the 24th of June 1978 at 8 minutes past ten in the morning. Shri Swamiji was a devotee of Lord Datta and spent his whole life for the spread of devotion to that God. On the 3rd of May 1978, he entered into 73rd year of his life. His article "A self-unfoldment" explaining how a family man can struggle and achieve spiritual progress if he has a will to do it, was published in two instalments in the issues of this magazine for the months of May and June 1978. Shri Sai Baba was also considered by some devotees as an incarnation of God Datta and hence all Sai devotees have devotion towards the saints of the Datta cult. We pay our homage to the departed soul and pray to God that the departed soul may rest in peace.—Editor.)

It is well known that Lord Shree Krishna was born of Shri Vasudev and Devaki, as an incarnation of Lord Shree Vishnu, in the Yadav-Kula in Mathura at the end of Dwapara Yuga. In the previous births Shri Vasudev and Devki had no child and they propitiated Lord Vishnu and practised severe penances for the same. Lord Shree Vishnu was very much pleased and revealed himself to them and asked them what they wanted. They told Him that they wanted a son like Him; but Lord Vishnu said that there was nobody in the world just like Him and that he would himself be required to come to birth for them. That is how Lord Shree Krishna was born.

Kansa was an Asura and was an enemy of Lord Vishnu and the Satya-Dharma prevailing at that time. He jailed his father Ugrasena and became himself the King of Mathura.



At the wedding ceremony of Devaki, who was Kansa's sister, Kansa himself drove the chariot of the wedding procession of the marriage of Devaki and Vasudev. An Aakashwani was revealed warning Kansa that the eighth son of Devaki would kill Kansa. Kansa got angry and kept Vasudev and Devaki in the prison with a promise that Vasudeva would hand over his every child to Kansa. Thus seven children born of Vasudeva and Devaki were handed over to Kansa.

When the eighth child was born, it was Lord Vishnu himself. He advised Vasudeva to take Him to Gokul. He showed his original form to Vasudev and Devaki to create confidence in them. It was the midnight of Shravan Vadya Ashtami and the rains were pouring down and river Yamuna was in floods. At the same time Yashoda, the wife of Nanda of Gokul, had given birth to a daughter. Lord Vishnu directed Vasudev to take Him to Gokul and to keep Him beside Yashoda and bring her daughter to Mathura. Nobody would know this as the entire citizens of Mathura and Gokul would be under the force of Lord Vishnu's Maya

Vasudev did as Lord Vishnu directed him to do and to his utter surprise found that all locks and gates of the prison in Mathura, broke down so that Vasudev could take Lord Vishnu to Gokul and could bring back the daughter of Yashoda to the

prisons of Mathura to hand her over to Kansa. Everything happened according to plan, but the mystery remains that if Vasudev could take Lord Krishna to Gokul and if both Vasudev and Devaki had perfectly realised that the child was Lord Vishnu himself, why then Vasudev and Devaki could not accompany Lord Krishna to Gokul, keep full faith in Him and seek His protection from Kansa. Had Vasudev fully realised this mystery, he and Devaki would both have gone to Gokul and saved themselves from the imprisonment of Kansa. It seems both Vasudev and Devaki got themselves influenced by the Maya of Lord Vishnu.

If this could have happened the entire history would have changed; but that was not to be. Vasudev came back to Kansa's prison with the daughter of Yashoda and got himself imprisoned again due to fear of Kansa.

This entire episode reveals the mystery of the philosophy of human life. Meritorious persons practising penances appease Lord Vishnu but when he becomes apparent to them they ask from Him something for mundane life instead of salvation from the cycle of birth and death of human life.

All devotees and Sadhakas must concentrate and take warning from this mysterious episode; and take the full advantage of the Lord, when he is appeased by them due to penances; and ask for complete salvation from the cycle of birth and death instead of asking anything from mundane life. ★

Late Shree Avadhutswami Maharaj Limaye
13, Navalkur Bldg., Top Floor,
N. C. Kelkar Road, Dadar, Bombay 400 028



Shri Sai Baba Temple at Lalaguda

BABA knows no community, caste, creed or code in blessing anyone, as Sun, while he shines, treats the entire universe alike. While numerous instances can be cited to denote BABA'S universal love, I narrate here one of the sort, which I know personally as a devotee of BABA.

Shri T. B Ramaswamy, a Harijan by caste, was an Upper Division Clerk in the Department of Civil Supplies, Government of Andhra Pradesh. He was known for his honesty, integrity, obedience and devotion to his duty. He was not much interested in any religion. Nor had he primarily any particular idea of spiritual way of life. He was simple, sobre and sincere in every sense. One night he had a vision of an old man with white beard and a lamp in his hand, seated on the big rock at the foot of a hill, nearby his village Lalaguda, which is about 5 KMs from Secunderabad railway station. As he had by then no idea of SAI BABA, he could not think that the vision he had, was the one of BABA. But BABA did not leave him in the lurch.

While going to office, Shri Ramaswamy saw the framed photo of BABA in one shop. He might have previously seen such photo many a time. But this time with a difference. When he had a glimpse of the photo of BABA, he could immediately recollect the similar figure he saw in his vision. So he became curious to know about that photo. He enquired. The shop-keeper explained. Inquisitiveness of Shri Ramaswamy increased. After he came back from office, he went to the rock and noticed the particular spot where, in his vision, he had seen BABA -like a person seated. Divinity instilled in him an idea which put him for ever on the path to BABA.

The idea was to raise a temple for SAI BABA. He lost no time to translate his wish into action. He had no considerations for size and design of the temple, he visualised for BABA. But he invariably stuck to the particular spot on that rock. He did not approach any body for money, men and material required

for constructing a temple. He did not give tongue to his wish. He gathered some bricks and lime and raised a mini-temple at the particular spot on the rock. He lighted two oil lamps and installed a framed photo of SAI BABA in that mini-temple. He started worshipping BABA with all his heart and soul, but without any ostensity. He named the area, where there was then no habitation, as 'SAI Nagar' to his satisfaction.

Shri Ramaswamy retired from service. His ceaseless prayer with undivided attention to BABA to help him in developing the temple met with gradual success. Devotees visiting the temple volunteered contributions in cash and material. Now the imposing temple stands covering the entire elevated rock with a plinth area of about 200 Sq. ft. and with a gopuram of about 15 feet height. The locality is, by now, well-developed with residential buildings, shops and fair-price shops. The Municipal Corporation of Hyderabad has named this locality "SAI BABA Nagar". The 'SAI BABA' temple is at a distance of about two furlongs from Lalaguda railway station on the Secunderabad-Manmad meter guage line on South Central Railway.

Sri Ramaswamy breathed his last on 13-4-69. His wife, a daughter and a son continue to be very ardent devotees of BABA. They live in the rooms constructed at the Foot of the rock, whereupon the Temple stands. They are throughout in service of BABA.

Ramanavami and Dasara are devotedly celebrated with arrangements for bhajans, religious discourses and poor feeding, apart from observing daily rituals.

Four-feet high statue of 'BABA', installed in this temple, looks to devotees, whenever they look to 'BABA'. The temple is open for all on all the days as a monument of 'BLESSINGS OF BABA'. ★

M. Ganga Reddy

"Sai Nilayam" 3-4-10 13/16 Barakatpura, Hyderabad 500 027

TWO RISHIS

Every Sai brother knows Rishi Pathak of Shirdi Sansthan. Near Shirdi, now there lives another Rishi also and he is Rishi Bhargava, Manager, Shri Upasani Kanya Kumari Sthan, Sakuri. He is a Chartered Accountant by profession, who has left all his flourishing and lucrative practice at Bombay and has also renounced materialistic comforts of life. Godavari Mataji has graced and blessed Rishi Bhargava and he has, therefore, settled down at Sakuri.

When Rishi Pathak of Shirdi Sansthan came to know that Rishi Bhargava had come down to Sakuri and settled there, he thought of meeting him. However, when Rishi Bhargava came to know that Rishi Pathak was going to come and meet him at Sakuri, he felt uneasy because as he said to me that he represented Godavari Mataji, who is spiritual daughter of Upasani Maharaj. Shri Upasani Maharaj however was the spiritual son of Shirdi Sai Baba, and, therefore, it was appropriate that the representative of the grand daughter should go and meet the representative of the grand Father. Having thought so, he immediately went to Shirdi Sansthan and met Rishi Pathak. Whenever two Rishis meet, it is a sweet meeting, meeting of souls, which even Devas envy.

Rishi Bhargava narrated to me one of the many experiences of Rishi Pathak indicating Shirdi Baba's ever awareness of the working of Shirdi Sansthan and His shower of grace on everyone, when I had gone to meet him along with my friend and office colleague, Shri S. G. Matta. I am convinced and confident and through these lines request Rishi Pathak to prepare a sweet and memorable book of his numerous experiences and memoirs with Baba. I also pray Bhagwan Baba to grant my this humble prayer.

Sometime back an eye operation camp was fixed at Kanya Kumari Sthan; Sakuri and Godavari Mataji asked Rishi Pathak

to depute some of his staff brothers for that purpose. He gladly sent his brothers and the eye operation camp was successfully over, Godavari Mataji was pleased with the work of the sons of Shirdi Sansthan and in token of appreciation thereof she gave angh-kapda to Rishi Pathak. When Rishi Pathak received the angh-kapda through the hands of Godavari Mataji, he was very happy that Mataji was pleased with him and he was thinking in his mind as to what should be stitched out of that angh-kapda for himself. Baba is ever antaryami. He knows every moment of our movement in action, in word and in deed. Baba knew Rishi Pathak's mind. He came to his vision and told him that the angh-kapda did not belong to Rishi Pathak, but Himself. Mataji had appreciated the services of the entire Shirdi Sansthan and not of Rishi Pathak alone, and therefore, the angh-kapda belonged to Baba. Accordingly Rishi Pathak went to Baba's Mandir in the morning and bowed to Him reverentially, full of gratitude for taking care at every step that he took and put the angh-kapda on Baba, to whom it really belonged!! ★

K. H. Bhuraney

C-6/36, Behind Prabhat Theatre Ulhasnagar-5

How far that little candle throws his beams !
So shines a good deed in a naughty world.

The Merchant of Venice
By William Shakespeare

Shri Sai's Favour

In 1973, August my son was staying in an Ashram near Bangalore. He was studying in the 8th standard. He willingly joined first but later on he disliked his stay there, and he wanted to come here and join the school at Gulbarga. We, however, forced him to study at Bangalore at least for a year. As it was August, it was difficult to get a seat in Gulbarga at that time.

After his continuous letters referring to the strictness of the authorities, we one day phoned to him to advise him to be cool and to study there for a year. In reply we got the news that he had left the hostel a week back without informing anybody. Hearing that all of us were in panic.

We phoned to all our relatives and enquired about him, but they all said, "We haven't seen him,"

That night my wife prayed before Baba and she got a vision as follows :

My son was sitting in the lap of Baba and Baba asked, "Why all of you are getting excited over this matter ?"

And the following day he came to Gulbarga by bus. What an omniscient Baba is! If we have firm faith in Him, He will surely save us and help us, even though we are seven seas away from Him. ★

V. S. Jajee,
Guru-Kripa Niketan, St. Road, Gulbarga



SAI - GANGA

It was at the receptive age of 25 on the Independence Day (15. 8. '76), for the first time, I set my roving Sai-lucky feet at the most sacred spot **Shirdi**. I had extended my stay there upto 19th Aug. ("**SaiLeela**", PP.15, 16 & 17 of Feb. '77) because of the serene atmosphere prevailing in the "**Samadhi andir**". During my blissful stay there, it had dawned on me in a flash to collect, in a bottle, the Holy "**abhisheka water**" of Sai Baba from the "**Samadhi Mandir**" and see if It remains pure for ever like the sacred Ganges Water of Haridwar. I am keenly aware that even distilled, deep tube-well water gives birth to innumerable worms in a week of its bottling if it is not treated and kept in a vacuum-phial. I had thus collected in an ordinary bottle the Holy "**abhisheka water**" of SAI BABA which contained milk, butter-milk, curd, "Udhi", flower and other offerings made to Him. I kept the bottled (neither air-tight nor distilled) SAI-GANGA in my **Sai Shrine** along with the sacred Ganges Water collected from Haridwar. **Twenty one** long months have elapsed now and IT remains as pure as the Ganges Water in Haridwar. Here is a perceptible Divine Power of SAI BABA for all to witness. Those of my many guests (a few of whom were doubting Thomases), who had witnessed this Sai-phenomenon of **SAI POWER**, were amazed and turned Sai-devotees without my effort.

Didn't our Sadguru SAI BABA truthfully assure that, "**Not only Myself but My Tomb would be speaking, moving, communicating with those who would surrender themselves wholeheartedly to Me. Do not be anxious that I would be absent from you.**" (P. 136 of "**Sai Satcharita**")

Baba had again re-assured us that, "**I rest there where there is full devotion.**" (P. 73 of "**Sai Satcharita**")

My Sai Shrine is open to one and all who want to witness this pure Sai Presence!

I had also presented a bottle of SAI-GANGA to my Sai-
 ebem Mrs. Subba Rao, (78, Russa Road, Calcutta - 700 033) a
 Sai-blessed woman, whom Baba favours by appearing in her
 vision when she stays in meditation. And her **Sai Ganga** is also
 as pure as snow!

Proof of pudding is in the eating. Sai Baba's Divine Power
 is also perceptible!

"**MANTRA SADHANA**" is meant for realizing the
 existence of the **Sound Body** of one's Deity

The un-distilled and non-air-tight bottled **SAI-GANGA**
 has helped us to realize the existence of the **Water Body** of our
 Sadguru SAI BABA, Who is ever present everywhere in all forms.

What more perceptible proof is required of our Sai's
 Divine Power?

Surely enough, SAI BABA is "**Sarvantaryamin**"! ★

T. R. Anand, B. Com,
 c/o Bhartia Cutler Hammer Ltd.
 20, Abdul Hamid Street, Calcutta - 700 069



A Holy Hymn of the Vedic Rishi

Lead me from the unreal to the Real!

Lead me from darkness to Light!

Lead me from death to the Life Eternal!

SAINT GADGEMAHARAJ

(Continued from July 1978 issue)

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

Shri Gadgemaharaj was a very hard task master. He would not allow anybody to idle away his time; but it must be remembered that he was not easy going like the easy-chair politician. He himself would work for nearly eighteen to twenty hours a day. It was therefore very difficult to become his follower, as it was almost impossible to pass the severe tests that he would give to his follower before accepting him as his follower and allowing him to continue to stay with him and work with him.

Our readers might remember that one Shri Ganapatrao Gangan from Sangameshwar, came to Shri Maharaj when he was constructing the Chokhamela Dharmashala at Pandharpur. Though he had decided to dedicate his life to public service and had come to Shri Maharaj of his own accord, still Shri Maharaj gave him such severe tests that simply because of his determination he could stand them. After passing all the tests of Shri Maharaj, Shri Gangan could win the confidence of Shri Gadgemaharaj so much that in the trust deed of the Maratha Dharmashala, constructed later on at Pandharpur, Shri Maharaj nominated Shri Ganapatrao Gangan as the first trustee.

In the aforesaid Trust deed, Shri Maharaj had clearly stated that he did not accept anyone as his disciple and therefore anybody, who calls himself as the disciple of Shri Maharaj will not even have any claim over the building of that Dharmashala. In spite of so clear opinion of Shri Maharaj regarding accepting people as his disciples, many persons ran after him and used to remain with him. Out of the people who came to him, some wanted to run away from their family worries, some had no family

ties, some were free lancers, who were tired of the discipline and restrictions of family life and in order to get out of them, they had become followers of Shri Maharaj. In addition to this some persons really had a philosophical bent of mind and they were really disinterested in family life.

We may now have a look at some of the followers of Shri Gadgemaharaj and their work in various fields. Out of those, who were attracted by the keertans of Shri Maharaj, the name of Shri Zebooji Patil must be mentioned first. He was leading a happy family life; but after the death of his wife, he was attracted by the selfless service of Shri Gadgemaharaj and he started calling himself as the follower of Shri Maharaj. He stood all the tests of Shri Maharaj and being pleased, Shri Maharaj gave him his own shirt, prepared out of rags. Zebooji started using the same and continued to use it upto the end of his life. At a place known as Jagaje in Vidarbha, people used to slaughter thousands of sheep as an offering to the village Goddess. This was accepted as a challenge by Shri Zebooji and applying all his strength, Zebooji stopped this inhuman custom and thus saved the life of thousands of sheep. Near the site of the offering, Shri Zebooji arranged to put up a temple of Shreeram. Upto 1952, when he ended his life, he continued to work selflessly for the uplift of the people.

Shri Rajaram Patil, from Morgaon in Murtijapur Taluka, was another person, who started preaching through his keertans as a follower of Shri Maharaj. After coming to Gadgemaharaj, he started using only a piece of Ghongadi (घोंगडी) and hence he was commonly known as Ghongadebuwa. At Shengole, in Jamner Taluka in Khandesh, there used to take place a slaughter of thousands of sheep as an offering to the God. Shri Ghongadebuwa made serious efforts to put an end to it and by ceaseless persuasion he was able to stop the slaughter for good. He arranged for "Namsaptaha" on a large scale at Satara, Nagar and other prominent places. On the last day of the Saptaha, he

would arrange for the keertan of Shri Maharaj. At the same time arrangements for feeding thousands of people would be done on the same day. Shri Ghongadebuwa was thus following closely the footsteps of Shri Gadgemaharaj in his social work.

One Shri Kumbhar from Chinchwad was a man of small learning. He did the business of brick-making in the beginning. He also served as a peon in the office of the Sub-Registrar for some time. There he came to know about the pitiable condition of the farmers, who were literally crushed under the heavy load of loans. Once he happened to listen to the keertan of Shri Gadgemaharaj at Pune and from that time he left his family and joined Shri Maharaj as his follower. He was short in stature and thin in body, but he had great confidence in himself. He did not feel diffident about anything. After becoming the follower of Shri Maharaj, he assumed the name of Mahanandswami and by using the name of Shri Gadgemaharaj, he used to approach with ease, great personalities like Mahatma Gandhi, Pandit Nehru, Kaka-saheb Gadgil etc. He used to speak with these people without any diffidence.

Shri Mahanandswami worked for some days as a manager, when the building work of the Dharmashala at Pandharpur was in progress. Thereafter his attention was attracted by the village of Warwandi in the Rahuri Taluka of Nagar District. On the outskirts of this village there is a temple of Mariayi. The bhils were the Pujaries of this temple. Every year, under the name of religion, thousands of sheep and hens used to be slaughtered here as an offering to this Goddess. Shri Mahanandswami came to know about it and decided to stop this slaughter. He started preaching on mass scale, against this slaughter at Warwandi, Rahuri and other places round about in order to create public opinion in his favour. Other followers of Shri Maharaj rushed to Swamiji's help and the campaign continued vigourously. The bhils got annoyed and even wanted to kill Shri Mahanandswami; but he did not budge an inch. He continued his preaching as before.

The D. S. P. also rushed to the help of the bhils along with the Police party; but Swamiji was firm and ultimately the slaughter started reducing by stages.

One rich person from Rahuri, Gopalrao Dagduji Phugare by name, purchased a field near the temple of Mariayi and according to the instructions of Shri Mahanandswami he built there a temple for Vitthal and Rakhumai. Shri Swamiji started his Ashram also in the compound of the temple, so that he could always keep watch over the temple of Mariayi and the affairs going on there. This Swamiji later on preached in the whole of Maharashtra through the medium of his keertans and thus he prompted many young people to join hands with Shri Gadgemaharaj in his social work.

By following the example of Shri Gadgemaharaj, Shri Mahanandswami also started schools and hostels for poor students. Once Shri Anant Hari Gadre, an editor of a Bombay newspaper, praised Shri Mahanandswami for a programme conducted by him at Pandharpur. When this was brought to the notice of Shri Gadgemaharaj, he was annoyed very much and he at once arranged to send a letter to that editor stating that Shri Swamiji was not the only person doing selfless service and preaching. Shri Gadge maharaj and his co-workers, numbering about two hundred, were also doing that work through their keertans and their selfless work was equally important. The editor was informed in the end that in singling out Shri Mahanandswami, he has done injustice to others, who have been doing equally good work for the uplift of the common people. This promptness on the part of Shri Gadgemaharaj shows us very well how he cared for his co-workers and how he liked to maintain their morale.

Many selfless workers got their training in the company of Shri Mahanandswami. Shri Yashwantrao Gondwalekar, from Gondwale was taking education at Bombay. Once when he had been to Pandharpur, he happened to listen to the keertan of Shri

Gadgemaharaj and it influenced him so much that he did not return to Bombay for further studies. He remained in the company of Shri Mahanandswami and started performing keertan. Then he arranged Harinamsaptaha at several places in Bombay and conducted them successfully.

“Quit India” movement started by Mahatma Gandhi in 1942 was a great national event as far as India was concerned. All young men of that time threw themselves, body and soul, in that movement. Shri Yashwantrao could not also remain aloof. He joined the movement and travelled over the whole of Maharashtra for preaching against the Government. As a natural outcome of all this, a warrant of arrest, was issued against him and he had to remain underground for many days. After everything became quiet, he again appeared before the public and started his usual keertans as before. Shri Yashwantrao Gondwalekar played a prominent part in preaching the philosophy of Shri Gadgemaharaj among the masses at large.

One more participant in the “Quit India” movement, who is required to be mentioned here is Shri Wishwanath Wagh. Shri Ghongadebuwa had arranged a Namasaptaha at Ahmednagar. On the last day of the Saptaha, a keertan of Shri Gadgemaharaj was arranged there. Shri Wagh, who was just a school going boy, was influenced so much by that Keertan, that in spite of the opposition from his parents, he left the school and joined Shri Mahanandswami at Pandharpur. He got training for about a year and started performing Keertans independently. He travelled for his Keertans as far as Gujrat, Sindh, Karnatak and Madhyabharat! His Keertans used to be so effective and absorbing that when he happened to be at Baroda, Shri Sayajirao Maharaj, the then ruler of Baroda State, specially called him and arranged his Keertan in his Palace. Through his Keertans, he used to carry on propaganda against the Government along with his religious preaching.

(to be continued)

*Subscribers to Shri Sai Leela,
Please pay attention here!*

It is observed that many subscribers to Shri Sai Leela Magazine are remitting their subscription to the Shirdi Office. It is also observed that many of them do not write their addresses very clearly and do not mention the language (English or Marathi) in which the issue is wanted by them. As the work of Shri Sai Leela magazine is managed entirely by the Bombay Office, the abovesaid lapses on the part of the subscribers cause inconvenience both to the subscribers as well as to the Bombay and Shirdi Offices.

In the circumstances, all the subscribers are requested to pay attention to the following points while remitting their subscription :-

1. Always remit your subscription to the **Bombay Office** at the following address and **not** to the **Shirdi Office**.
2. Write legibly in **BLOCK LETTERS**, name and address.
3. Mention clearly the **month** from which the subscription is paid.
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Shirdi Sansthan of Shri Sai Baba

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

Shirdi Sai Baba Is My Benefactor

Faith plays an important role in every one's life. Without faith even a patient does not get complete cure from his doctor even though the healing factor is the medicine administered by the doctor. Similarly, if we do not have faith in the Almighty or His true saints like Shirdi Sai Baba, we do not enjoy His gifts, love and care in full measure. I narrate below my personal experiences, which look like miracles.

Shri Sai Baba calls His devotees to Shirdi, when he finds the devotee impatient to pay obeisance at His holy shrine out of sheer love and faith. Though I had heard something about His graciousness some two decades back, I could not go to Shirdi before the Navratras in 1976. It was the time when I could hardly think of anything but going to Shirdi.

Before my departure for Shirdi, my daughter-in-law, who is a Sai devotee, was good enough to read out to me the entire Shri Sai Satcharita in about 3 or 4 days time, because I could not myself read Hindi with ease. This act of her, helped me a great deal in making my visit to Shirdi purposeful, full of enjoyment and inner happiness.

On reaching Shirdi, I found that the entire precinct of Shri Sai Temple was wearing a festive look. The management was busy making boarding and lodging comfortable for a large number of pilgrims coming from all over the country.

Thursday, falling during Navratra days, being of utmost importance, I was very keen to participate in the Abhishek Pooja on that day. But it could not be possible for me to take position in a long queue, which the devotees had formed of their own, on the Wednesday night itself so as to obtain coupons early on Thursday for the Abhishek Pooja to begin a few hours later.

This had become necessary because a limited number of persons are admitted to this Pooja, so that other items of the day's programme are not disturbed. Having come all the way from Delhi and not being able to obtain a coupon for the Pooja, I was lamenting and cursing my luck for my failure. But before going to sleep I prayed to Shri Baba to help me. On Thursday morning, when I was roaming aimlessly in the bazar, it occurred to me to buy some flowers, so that I may offer them at Baba's feet at least soon after the Abhishek Pooja was over. Consequently, I approached a flower-seller nearby for some flowers and prasad. To my great surprise, he of his own, offered me a coupon at the purchase price of 50 paise. Now there were only fifteen minutes for the Abhishek Pooja to come to a close and I was able to attain my cherished desire within minutes, for which several hours were normally required. Who could have come to my rescue except His benign Grace?

There was yet another incident which made a deep impact on me. One of my sons, who had actually been selected as a medical representative by two or three pharmaceutical firms of repute, was not getting offer for appointment from any one of them though several months had passed. He could not somehow accompany me to Shirdi but gave me Rs. 1.25 as his humble offering to be made at the feet of Shri Baba. - Soon after my return from Shirdi, I found that offers for appointment had started coming one after the other in quick succession. His employment which appeared to be remote and uncertain came within his easy reach in a surprisingly short time. May Shri Sai Baba continue to help His devotees in their distress for all times to come. ★

D. P. Yaksh

810, Laxmibai Nagar, New Delhi - 110023



Saibaba Fed Me Like Lord Shiva

One morning I left my Parle residence with Rs. 10/- in my pocket, for my office as usual. On the way to the Railway Station, I went to a chemist and purchased some medicines for which he gave me a bill of Rs. 9-40. After paying it, there were only 60 paise left with me and I boarded the train at Parle station for which I was having a quarterly pass, for going to and returning from office. On reaching office, I attended my regular office work and when lunch time approached, I left for the lunch, for which I needed at least Rs. 1-70, but I remembered that I was having only 60 paise in my pocket. As I was and am having full faith in SAIBABA, I in my foolishness challenged HIM that Parvati once put an ant in a tin box, closed with a lid and questioned in foolishness her Lord Shiva, who feeds each and every creature in the world, wherever they were, as to whether all, the creatures in this world were fed by Him. Lord Shiva knowing Parvati's mischief challenged her saying that HE not only fed each and every creature, but the ant also, whom she had put into the closed tin box. She was taken aback when she opened the lid of that box to find a grain of rice in the mouth of the ant and Parvati fell at the feet of Lord Shiva. So I also in my foolishness questioned my Baba in my Aatma that "Have I to be hungry with only 60 paise in my pocket? Or take only 60 paise worth eatables today?" If it was His wish, I surrendered; but I had full faith that HE will not keep me hungry or fill my half belly and will make some or the other arrangement for my full lunch. With this thought in my mind, I went out of my office building, thinking that any of my old acquaintances will definitely meet me and take me with him to some restaurant to offer something to eat as had happened a number of times before; but I could meet no acquaintance and went to our office canteen to take a cup of milk costing 60 paise as I had to take medicine tablet with it. From the heart of my hearts,

though contented with this cup of milk only, which seems to be the wish of my SAIBABA today, but still I had a belief that He will not keep me hungry.

Faith moves mountains. As soon as I sat back on my office table, a peon, who had already come to my table in my absence, came once again to tell me that I was wanted in my head office upstairs to participate in the tea party arranged by a few employees, who were recently promoted to higher posts. Though I was very recently transferred to my present post in that office and had no full acquaintance with all the employees of these promotees, even then I was invited and there was such refreshment, which suited me due to my sickness. Though I believed but I never knew BABA had already known my nature as I do not like to borrow, which I could have and could have full lunch or could have so been contented with this 60 paise milk cup; but how could HE keep me with hungry stomach so that my faith in HIS LEELA would have shaken a little. Such are the ways of our Almighty and ANTARYAMI BABA to give those Bhaktas, who do not even ask for, what to speak of those devotees, who ask for any required thing. Just as Parwati fell on the feet of Lord Shiva on seeing a grain of rice in the mouth of an ant put in closed tin box, but provided by Lord Shiva, I also kissed the feet of my SAI NATH whose coin bearing his image is always with me in my purse, as he provided me like Lord Shiva who provided to the ant.

His ways are numerous and unknown, with which HE goes to and fulfills the wishes of HIS Bhaktas.

When one has fully surrendered his body, heart and soul to SAIBABA, it is BABA's and only BABA'S responsibility to look after and take care of him. Why then worry when SAIBABA is with us like one's shadow is with him? ★

K. T. Tikoo

8/16, K. Desai Road, Vile Parle (West), Bombay 400 056

I Am His Humble Devotee

Since my school days, I had a very difficult time. Only my sincerity and patience helped me to come up in life. When I was staying at Malad my neighbour Mr. Naik was a devotee of Sai Baba. As a school boy I used to attend the Arati very often; but I never thought of worshipping our Baba. On the death of Mr. Naik, his sons forgot Sai Baba and His worship in their house was stopped.

Thereafter my cousin as well as my brother-in-law (sister's husband) asked me very often to accompany them to Shirdi for Shri Baba's darshan; but even when I could have afforded or I could have spared time, I rejected their request to go to Shirdi. I do not know why.

Though at that time I was not worshipping my Sai, now I know that my Sai was always with me and protected me in my difficulties.

Ultimately Sai wanted to take me to his Shrine at Shirdi. There He sent His devotee to me in the middle of 1976. Though we were knowing each other for a few years, we never thought that we will become so intimate. On my friend's request, we went to Shirdi in November 1976. We stayed there only for few hours; but I was so happy and elated with Shri Sai's darshan in the Samadhi Mandir and Dwarkamai that I completely surrendered myself at His feet. Before going to Shirdi in November 1976, Baba had come in my dreams twice. After that visit, I went several times to Shirdi with my complete devotion and faith in Sai Baba. He has helped me, protected me on several occasions of which I am mentioning two instances as to how Baba saved me and how He is looking after me.

Where I was staying last, there the gas for cooking i.e. (cooking gas) was supplied through pipes. One day around one O'clock at night, the telephone bell rang. I got up, opened my bed room door and went to pick up the telephone, which was in the passage. When I picked up the telephone, nobody

came on the line. Therefore I replaced the receiver and went to sleep again. After about five minutes the telephone bell rang again. I did not go to pick up the telephone; but the bell went on ringing. Therefore, I went to the passage and picked up the telephone. To my surprise this time also, no one came on the line. So I replaced the receiver and as soon as I replaced the receiver, I smelt a strong smell of gas. I went to the kitchen. It was full of gas. Immediately I rushed to the other room and closed the main key of the gas connection, which had remained to be closed. Thereafter, I opened the windows and allowed the fresh air to come in. This was none else but Baba who saved us. Otherwise by morning, we would have been suffocated or the whole house would have caught fire. It was nobody but my Sai, who phoned and alerted me of the danger and saved our lives.

For sometime I had some unusual sensation in the passage from where urine is passed. On the 23rd May 1978, at about 5.30 p. m. when I went to pass my urine, I had difficulty in passing the urine and there was pain in the passage. I thought that there must be a small boil in the passage and therefore there is pain. At about 7.00 p. m. on that day, I went home. I told nobody about this. Before having bath, I had some difficulty in passing urine, and I was terribly worried. After bath, at the time of praying to my Sai Baba, I invoked His help and took udi through water and also applied udi where there was pain in the urinary passage,. Thereafter, I had my dinner and drank two full glasses of water. Before going to bed I felt like passing urine. Actually I was worried to pass urine due to pain. I went to the wash basin to pass urine, so that I could see my urine closely. I had terrible pain; but in a few moments, a stone, as big as a wheat grain, came out. Automatically my pain subsided and there was no difficulty in passing urine. Immediately I went before Sai Baba's photo and said that because of Him, I am saved again. When He is there, there is no fear. Shri Sai is always there to protect me. ★

Kishore, Bombay 400023.

श्री स्वामी समर्थ गीतायन

गीत - ८

स्वामी समर्थ के दर्शन से सारी द्वारकापुरी आनंदमय हो गई। श्री समर्थ ने ब्रह्मनिष्ठ वामनबुवा के पिता रावजी को आशीर्वाद दिया और कहा कि तुम्हारा तृतीय पुत्र (वामनबुवा) इस गुरु संप्रदाय का प्रवर्तक बनेगा। वह निर्विकार और निःस्पृह रहकर हमारी लीलाओं को जन समाज तक पहुँचायेगा। वहाँ से श्री समर्थ बड़े वेग से गोमती तट पर आये। गोमती तीर्थ की महिमा बतलाकर स्वामी वापस बुवा योगी के निवास स्थान पर आये। कुछ दिन रहकर श्री समर्थ अकस्मात अदृश्य हो गये।

गोमती तीर्थ से गुप्त होकर श्री समर्थ जूनागढ़ संस्थान में गिरनार पर्वत याने स्वतः के पूर्व निवास स्थान पर प्रगट हुए। गिरनार पर्वत पर प्रभु दत्तात्रय का सहवास होने के कारण मुनि, योगी, जोगी, जपी, तपी, विविध लोका अपने कार्य के हेतु यहाँ आकर रहते हैं। प्राकृतिक सौंदर्य के कारण गिरनार को एक विशेष स्वरूप प्राप्त है। दत्त संप्रदाय के भारत व्यापी स्वरूप व समन्वयवादी दृष्टिकोण का साक्षी यह गिरनार पर्वत देता है। गिरनार पर्वत उपासना की दृष्टि से तपस्वियों की तपोभूमि है। यह पर्वत उन्नत तथा विशाल होने से, सर्वोच्च शिखर पर गोरखनाथ का मंदिर है। दूसरे शिखर पर श्री हिंगलबा देवी का मंदिर और तीसरे पर स्वयं श्री दत्तात्रय विराजमान है। शिखरों पर जाने के लिये १२००० सीढ़ियाँ हैं। आद्य जगद्गुरु श्री शंकराचार्य ने भी दत्त गुणगान में कुछ दिन इस पर्वत पर बिताये। शंकराचार्य दत्त संप्रदाय के प्रमुख दत्त भक्त थे। दत्त संप्रदाय में लोकोत्तर जिन जिन विभूतियों का प्रादुर्भाव हुआ, उन सबने लोक कल्याण का कार्य किया। लोक कल्याण की परंपरा दत्त संप्रदाय ने निर्माण की, जिसके कारण लोक मानस में एक अपूर्व क्रांति हुई। फल स्वरूप भारत की अस्मिता व सांस्कृतिक विशेषताएं आज भी जीवित हैं।

आदिगुरु की प्रिय भूमि है यह उन्नत विशाल गिरनार
तपोभूमि है तपस्वियों की, मोक्ष प्राप्ति का द्वार ॥ धृ. ॥

उत्तुंग शिखर पर अलख निरंजन
गोरखनाथ के होते दरसन
दूजे पर श्री हिंगल देवी का मंदिर जगदोद्धार ॥ १ ॥

तीसरे शिखर पर विराजमान
श्री दत्तात्रय का करते ध्यान
साधक के मन मंदिर में होवे 'दत्तगुरु' साकार ॥ २ ॥

सब धर्मों का यहाँ समन्वय
आदिगुरु का सुन्दर अभिनय
युगों युगों से साक्षी देता पर्वतराज गिरनार ॥ ३ ॥

योगी, जोगी, भक्त, बैरागी
जपी, तपी, ब्रती, अनुरागी
संकल्पों से होता सबको दत्त-साक्षात्कार ॥ ४ ॥

गुरु परंपरा की बढती बेल
जन कल्याण का लौकिक खेल
परमार्थ की है यह उल्कांति, आत्मतत्व विचार ॥ ५ ॥

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



हम शिरडी जायेंगे

अब तो माँ के घर जायेंगे
हम शिरडी चले जायेंगे ।

हम तो आँसू ले के जायेंगे,
फिर भी आँसू खो के आयेंगे ।

हम तो दूध पी के आयेंगे
हम शिरडी चले जायेंगे ।

जब हम दूध पी के नाचेंगे
तब सारा जहाँ भूलेंगे ।

हमारे दुख भाग जायेंगे,
हम साईं दर्शन करेंगे ।

टीप—

दूध — यह ज्ञान का सद्बुद्धि का दूध है । परमेश्वर हमारी माँ है ।
इसलिए हम जब साईबाबा का दर्शन करेंगे तब यह 'दूध' पियेंगे ।

विद्या पां. हरसुब्बे
३४८, गणेश पेठ, पुणे २

श्री सद्गुरु साईबाबा के प्रसिद्ध वचन

शिरडी की पावन भूमि पर
पाँव रखेगा जो भी कोई,
तत्क्षण उसके मीट जायेंगे
सभी अपाय, हो भी जो कोई ।

आदरांजली

[माननीय श्री का. सी. पाठक, रिसीव्हर, शिरडी साई संस्थान शिरडी, के द्वारा निवृत्त होने का समाचार सुनकर तथा दिनांक १२-५-७८ के दिन "साईसेवा" में साईबाबा की मूर्ति की प्राण प्रतिष्ठा के शुभ अवसर पर, साईसंन्यास मंडल की ओर से किए गये आदर सत्कार के समारोह से प्रेरणा लेकर कवि श्री, (श्री पाठकजी को) आदरांजली]

श्री पाठकजी के प्रति

मिलन बिदाई के क्षण आते हैं जीवन में ।
सत्कर्मों से पाते धन्यता जीवन में ।
पाठ पढ़ा सेवा का, 'पाठकजी' निवृत्त हुए ।
भला कौन भूलेगा आपको, लघु जीवन में ॥ १ ॥
कर्मयोगी रहे सदा वे शिरडी क्षेत्र में ।
कार्य उनके देखें हमने खुले नेत्र से ॥
'साईसेवा' उनके रोम रोम में समाई ।
चोला बदल कर 'साई' समा गये नेत्र में ॥ २ ॥
बदल गई काया शिरडी की, झटपट ऐसी ।
साई श्याम की नगरी 'ब्दारकापुरी' जैसी ॥
श्रेय सारा है आपको जो करते नर करनी ।
'नारायण' बने पाठक, साई लीला ऐसी ॥ ३ ॥
प्रार्थना एक हमारी "श्री" के चरणों में ।
दीर्घायु देवें 'साई' निज आशीषों से ॥
साईमय हो जीवन, ऐसी लीला जग में ।
अंतर्दानी साई दर्शाते जन जन में ॥ ४ ॥
संत सेवा होवे ऐसी फिर शिरडी में ।
प्रवृत्त हुए "श्री काकरे", भाग्य शिरडी के ॥
जागे भाग्य सबके पाकर नवीन जीवन ।
आया यह सुप्रभात है गूंजा बन-गण-मन ॥ ५ ॥

कवि - राधाकृष्ण गुप्ता (चेतन)

पाठकर वाडा, भगतसिंग पथ, डोंबिवली, (पूर्व) जि. थाने

हे साई !

सन्नाटे की रात्री में,
तेज चल रही है "औंधी"
"विजली" की रोशनी झलक उठी
निश्चय किये विघ्न - संकट डालने ॥ १ ॥

भयंकर दिशा में बैठा
स्मरण करता भापकी लीला
"भक्त की प्रेम भरी पुकार
से कर लेता सात समुद्र को पार" ॥ २ ॥

तुम्हारी यह सुवर्ण वाणी
दे देती है नव जीवन
हाँ, तुम्हारी यह स्पष्ट मूर्ती
जो सदा प्रेरित करती-जीवन के सत्य मार्ग पर ॥ ३ ॥

नित्यानन्द प्रभु

३३-बी (पूर्व) मरेडपल्ली, सिकंदराबाद २६, आंध्र प्रदेश

श्री सद्गुरु साईवावा के प्रसिद्ध वचन

समाधी की सीढी चढेगा, जो मेरी
मिते दुःख, दरिद्र और चिन्ताएं सारी ।
गया छोड इस देह को, किन्तु फिर भी
दौडुंगा निज भक्त के हेतु पर फिर भी ।

Though the schools opened on the 12th of this month, still the examinations of the colleges were mostly over and the parents had a little ease because of that. Hence the crowd of devotees, visiting Shirdi, did not reduce in any way. The staff of the Shirdi Sansthan had therefore a busy time in the scorching heat of the sun.

The programmes that took place at Shirdi during the month were as follows:-

Keertan:- Shri G. V. Joshishastri, the singer of the Sansthan, performed keertans as usual on important religious days.

Pravachan:- The following persons delivered their sermons on religious subjects:— 1 Shri Laxmanbuwa Waghchowre, Shirdi 2 Shri Balkrishna S. Navale, Rahuri.

The following artists gave their programmes of vocal music, instrumental music, bhajans etc. during the month. 1 Smt. Jyoti A. Manuja, Bombay 2 Shri Anish R. Korde, Bombay 3 Shri Anilkumar V. Puranik, Sholapur 4 Shri Vitthal M. Gowande, Sholapur 5 Shri Dnyanoba Mahuli, Indore 6 Shri Adinath Bhuingale, Aurangabad 7 Shri Prakash B. Dhavan, Yaotmal 8 Shri Vishwanath B. Sahane, Kopergaon 9 Swami Ramanand, Kanool 10 Shri Pandit D. Raut, Thane 11 Shri Rakshapal and Hor. Madhya Pradesh 12 Smt. Siddheshwari Sharma, Madhya Pradesh 13 Shri Baburao V. Bandivadekar, Bombay 14 Shri Gopal V. Gavde, Bombay 15 Miss Manjiri Karve, Pune 16 Shri Sai Samiti Nagadadakshan M. P. 17 Shri Dhansingswami, Pune 18 Orchestra Programme by Shri Sham Kelkar, Miss Usha Sawant, Shri Kanhayya Engineer, Pravin Patil, Chandrakant Naik, Amar Kalekar, Sudhir Medhekar, Yashwant Kadam, Babubhai Tambe, Ashok Vora, Vinod Sawant, Madhav Kelkar and Dada Sawant, Dadar, Bombay 19 Shri Shamsunder Sarangpani, Secunderabad 20 Shri Madhukar G. Sonavane, Baroda 21 Shri K. B. Ramanmurti, Andhra Pradesh 22 Mrs. Satyavati Ramanmurti 23 Shri

Ramchandra D. Wadekar, Shirdi 24 Shri K. R. Vyankatesh, Madras 25 Shri Ram Laxman, Bombay 26 Shri Vilas Mitra Bhajan Mandal Lalbaug, Bombay 27 Shri Mahendra Parihar, Indore.

Visits of Important personages.

The following important personalities visited Shirdi during the month:-

- 1 Shri Shbahajirao Patil, Minister for Co-operation and rural uplift, Maharashtra State.
- 2 Shri Haribhau Joshi, Minister for Panchayat Development, Bhopal M. P.
- 3 Shri Dube, High Court Judge, Indore.
- 4 Shri Rammanohar Tripathi, Rajyamantri, Maharashtra State.
- 5 Shri Dalal, Retired Secretary, Legal Deptt. Maharashtra State.
- 6 Shri P. D. Kasbekar I. A. S. Secretary, Industries and Labour Dept. Maharashtra State.
- 7 Shri D. J. Madan I. A. S. Chairman Konkan Development, Maharashtra State.
- 8 Shri Balasaheb Bharade, Chairman Khadi Mahamandal, Maharashtra State.
- 9 Shri Ramnath Vagh, Chairman Zilla Parishad, Ahmednagar,
- 10 Shri Ramrao Adik, Minister Maharashtra State.
- 11 Shri B. N. Adarkar, Chairman Maharashtra State Transport, Bombay.
- 12 Shri Varma, Incometax Commissioner Maharashtra.
- 13 Shri Jitkar, Collector, Ahmednagar District.

Court Receiver, Shri K. S. Pathaksaheb retired from 1/6/78 and Shri K. H. Kakresaheb, who has been appointed in his place as the Court Receiver of the Shirdi Sansthan, has taken charge of his office from the aforesaid date.

Weather:- Though rather sultry by day, the weather of Shirdi used to be cool by night. There was almost no rainfall during this month. The weather is free from any sort of epidemic.



Sai Devotees, Pay attention here!
A Unique Opportunity for Sai Devotees!

On the occasion of **60th Punyatithi of Shri Sai Baba** coming on 11th October 1978 (Dasara), it is proposed to release a **Souvenir** of about 400 pages (size 10 inches 7.5 inches). Because of this special occasion, the Souvenir will be circulated widely and the advertisements given therein will pay good dividends.

All Sai devotees are therefore requested to contact the Bombay Office or the Shirdi Office early, in order to book their advertisements.

The rates of the advertisements would be as follows :

Cover Page No. 2	Rs. 800-00	Full Page
Cover Page No. 3	Rs. 600-00	Full Page
Cover Page No. 4	Rs. 1000-00	Full Page
Inside Pages	Rs. 500-00	Full Page
Inside Pages	Rs. 250-00	Half Page
Inside Pages	Rs. 125-00	Qrt. Page