

SHRI

SAI LEELA



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SHRI SAI LEELA

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SHRI SAI LEELA

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

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No. 10

Vairagya and Desire

Vairagya or inner renunciation is the dawn of true life, the dawn of the Light of Knowledge. And *vairagya* cometh with the realisation that desire, which afflicteth men, is but a madness that driveth them, from birth to birth, in the wheel of life,—which is no better than a shadow of death! ★

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EDITORIAL

God Shiv

We, the human beings, living in the world of today, have much advanced knowledge of the nature, around us than the aboriginal man. For the aboriginal human beings, all events in nature were wonders and they used to look upon them with curiosity, awe and fear. The aboriginal man saw around him some things being born. He also saw that they were maintained comfortably by some unknown power and those things ultimately perished. The man in those days was not very argumentative. He was apt to believe in some supernatural power and rest peacefully. He therefore assigned this threefold work to three different gods and called them Brahma (Creator) Vishnu (Protector) and Mahesh (Destroyer). The work of creation thus came to the lot of God Brahma. After creation, the work of maintenance of the creation fell to the lot of God Vishnu, while the task of destruction, was assigned to God Mahesh. Shankar, Shiv, Mahadeo are some of the other names of God Mahesh. In former days people had implicit faith in God and His mention would always be done with reverence; but this is not so with the modern generation. Now-a-days fun is poked even at the cost of Gods. Thus somebody while talking about the modern population explosion said humourously, "Now-a-days God Brahma appears to be working his factory with added vigour, while God Shiv seems to have been overcome with some laziness. Hence there is so much population in this world."

Though the work of destruction seems to have been assigned to God Shiv, his devotees and worshippers do not consider him to be a hard hearted or cruel God. They say that someone in the world has to do the job of destruction, otherwise, there will be no room left for the new comers, being born every minute. The devotees of God Shiv say that He is a kind hearted and very

straightforward God, who does the work of destruction, as a simple part of his duty, but apart from that, He showers all gifts on the true devotees, who really pray to him and who are devoted to Him. One of His names is शंकर. This word is explained as शं करोति सः शंकरः (one who does good). In the Puranas, Shiv is depicted as a simple and straightforward God while his wife Parwati is often depicted as a woman, having upper hand over her husband, who pulls up God Shankar for his actions and sometimes blames him for his simplicity which puts him in an awkward box.

God Shiv, who has such a background, is mentioned in the oldest of the Indian literature viz. the Vedas. In the Rigveda, He is described as a very irritable God. Because of his disfavour, the human race is required to face lot of difficulties and hence the Vedic Aryans used to propitiate him. When thus satisfied with the prayers of the devotees, God Shiv used to shower favours on them and used to free them from all sorts of diseases. We find the mention of Shiv in the Yajurveda and Atharvaveda also. In the Shwetashwar Upanishad, he is described as Mahadeo.

In the literature that followed the Vedas, we find the mention of God Shiv in various contexts. The famous Sanskrit grammarian, Panini, who lived in the fifth century B. C. refers to various names of God Shiv in his book captioned Ashtadhyayee. Kautilya in his Arthashastra, mentions God Shiv alongwith other gods. It is believed that the Greeks, who came to India in the 3rd century B. C., have described Shiv as God Dionsus. At the time of Mahavir, in the fifth century A. D. the worship of God Shiv appears to have become very common. In the Jain literature, we find the mention of the leaves and flowers that were being used for the worship of God Shiva.

Patanjali, who commented on the Sutras of Panini, has mentioned about a book captioned Shiv-bhagwat and also the idols of God Shiv. It therefore appears that the idol of God

Shiv had taken proper shape by now. Many rulers of India also accepted God Shiv as their family deity and worshipped him officially. Jalook, the son of the Maurya king Ashok, had joined the Shiv cult. Some Satawahan kings also appear to be the worshippers of God Shiv, because in the inscriptions in the caves at Kanheri, Karla, Kuda and Junnar, there appear the names महादेव, शिव, स्कंद etc coupled with the names of the Satawahan kings. Hal, a Satawahan king, has praised God Shiv and Parwati in his book Gathasaptashati. The Ikshwaku dynasty, that came after the Satawahans, was also the worshippers of God Shiv. The Kushan kings, who lived in the first century A. D. were followers of the Shiv cult and had even inscribed the figure of that God on their coins. In the literature of their time रुद्र, शिव, पाशुपत etc are found mentioned very commonly.

In Southern India also, the worship of God Shiv was being done from very early ages. In the second and third century A. D. we find that God Shiv was given there the highest position among the Gods. In the "Shangam" literature, God Shiv has been mentioned as superior to many other gods. It appears that at that time there were temples of God Shiv and His idols were placed in them. The Shiv described in that literature is having the complexion of camphor and his hair is redish in colour. He has three eyes and he wears the skin of a tiger. He stays in the Kailas mountain and the axe is his weapon. Parvati, the daughter of the mountain, is his wife. He is brave and he had destroyed the three towns of the demons and it was because of this that he came to have the name त्रिपुरारि. He rides on a bullock.

God Shiv is a favourite deity of the Sanskrit dramadists. The famous poet Kalidas has bowed down to God Shiv in the "Nandies" of all his three plays. Shudraka, in his famous play Mrichhakatik, has described God Shiv and Parvati at the beginning of that play. Shri Bhattanarayan in his Venisamhara and Shriharsha in his play Ratnawali have also praised God Shiv. In the Mudrarakshasa of Vishakhadatta and in the drama Malati-Madhav

composed by Bhavbhooti, we find devotional songs composed on God Shiv.

As we find the mention of God Shiv in the literature composed at various ages similarly we find the idols of God Shiv in the excavations done at several places in India. In the excavation done at Mohenjadaro, several Shivlingas were found, which take us to Shiv worship as far back as the Indus civilization. In addition to Shivling, some idols of God Shiv have been found there. We may therefore conclude from this that in the Indus civilization, the worship of the idol of Shiv as well as Shivlinga was practised, but later on Shivling came to be prominently installed in all temples and the idols lost their importance. In some places, we find the idol of Shiv and linga carved together. In the South India at Guddimallam, near Renigunta, we find an idol of this type, which has the Shivlinga five feet in height and the idol of Shiv with only two hands. Experts are of opinion that this idol must be of the second century B. C. Such type of idols, with linga and the figure together, have been found elsewhere, which shows that such idols also were being worshipped for a long time at several places. In the excavation, carried out at Newase in the Maharashtra State, a Shivlinga alongwith Nandi (bull) was found installed on a square slate stone. This shows that the custom of worshipping God Shiv alongwith Nandi is very old.

The Nath cult, which has a very great following, gives great importance to Shri Shiv. He is called आदिनाथ, and मच्छींद्रनाथ, गोरखनाथ, गहिनीनाथ etc. are the next Gurus that follow आदिनाथ. The Mahanubhavi literature also adores God Shiv and speaks about him with reverence.

The temples of God Shiv and Ganpati are found almost in every village in India. The idol of Shiv that is usually found installed in these temples is not of the human form as that of other gods like Ganpati, Hanuman, Shri Datta or so many

goddesses; but it is in the form of a Shivlinga. It is said that this form of linga represents Shiv and Parvati together, the linga proper, represents God Shiv and the lower portion represents goddess Parvati. God Shiv is known at various places by different names but most of them end with ईश्वर like महाकालेश्वर, विश्वेश्वर, त्र्यंबकेश्वर, नागेश्वर, रामेश्वर, घृष्णेश्वर, महाबलेश्वर, हरीश्वर, चंद्रेश्वर, भैरवेश्वर, कुणकेश्वर, कर्णेश्वर, सोमेश्वर, कपर्दिकेश्वर, हटकेश्वर, व्याडेश्वर, कङ्कणेश्वर, सिद्धेश्वर, कज्जलेश्वर, मराळेश्वर, कमलेश्वर, कोपेश्वर, दक्षेश्वर, उत्तरीश्वर, केदारेश्वर, ओंकारेश्वर, देवदेवेश्वर, अचलेश्वर, बनेश्वर, रायरीश्वर, बाघेश्वर, चंद्रमौलीश्वर, बृहदेश्वर, वालकेश्वर, टालकेश्वर, कनकेश्वर, वेळणेश्वर, etc. The word ईश्वर means an owner or a ruler and as God Shiv is considered as an owner or a ruler of a particular area, where his temple is situated, he gets a name ending in the word ईश्वर. The Nath cult, which is mainly based on Yoga, considers Shri Shiv as their first God, as Lord Shiv is a great Yogi. Hence in some places God Shiv is known with a name ending in Nath as:- सोमनाथ, केदारनाथ, वैद्यनाथ, पशुपतिनाथ, नागनाथ, अमरनाथ, अंबरनाथ, etc. It may also be pointed out here that the word Nath has also the meaning of ownership. The एकलिंगजी, which is the God of the Rajputs, is also none else but God Shiv.

Though the temples of Shiv are thus spread far and wide, all of them are not considered of equal value. Just as, though there are innumerable temples of Ganpati all over India, still eight of them (अष्टविनायक) are considered very important and more meritorious. Similarly out of the hundreds of Shiv temples spread over India, the following twelve are considered to be born automatically (स्वयंभू) and the devotees of God Shiv consider that a pilgrimage of all these temples is of special importance and helps the pilgrim to acquire special merit. The twelve Jyotirlingas (ज्योतिर्लिंग) described in the Shiv Puran are as follows:-

1. Shri Somnath (Kathiawad) 2. Shri Mallikarjun (Shri Shailaparvat)
3. Shri Mahakal (Ujjain) 4. Shri Onkareshwar (Mandhata on the bank of Narmada) 5. Shri Kedarnath (Himalayas) 6. Bhimashankar

(Sahyadri) 7. Shri Vishweshwar (Varanasi) 8. Shri Tryambakeshwar (Tryambak near Nasik) 9. Vaidyanath (Santhal Pargana) 10. Nageshwar (Near Dwarka) 11. Rameshwar (Near Lanka) 12. Shri Ghrishneshwar (in Marathwada near Verul).

The atrocities of the Muslims and Portuguese, over the Hindu temples, are well-known to the Indian history. The research scholars and historians have pointed out two such glaring instances. One is of the Tajmahal, which is supposed to be constructed by Shah Jahan as the tomb of his wife. Some historians however say that it was originally a Shiv Mandir known as Chandramouleshwar, constructed by King Parmeerdadev of the Chandel dynasty, round about 1167 A. D. It was polluted by Ibrahim Lody by about 1206 A. D. and manhandling thereof continued at the hands of Babar and other Moghul rulers. It was then converted into a palace and occupied by those rulers. Round about 1538 A. D. it came in the hands of the Rajputs, but they too continued the use of that place as a palace. In 1630-31 it again fell in the hands of Shahajahan, who converted it into a tomb. चंद्रमौली means one having the moon on his head and hence the crescent of the moon is found on the top of Tajmahal, which is now considered as the sign of the Mohomedan culture. In the octagonal middle room, where the tombs are placed at present, it is felt that the Shivlinga must have been originally placed, as taking round around the idol was expected to be done through the rooms around that central place. In a book on Tajmahal written by Moulvi Moinuddin Ahmed, in the Badshahnama and in the book written by an Italian traveller Manoosi, we get the proofs in favour of the above arguments. Several rooms in the cellar of Tajmahal have been blocked and are hidden from view. If they are opened, then some inscription or even the Shivlinga may possibly be traced there, unveiling the correct history of the building.

The famous Kaba Masjid, in Mecca, was also once a Shiv-Chandi Mandir. Once upon a time there were nearly 360 idols in that Mandir and even now the Shivlinga exists there King

Vikramaditya, of Ujjain, built a temple of Mahakal in Ujjain and he caused to be built a similar temple at Mecca. There were some gold utensils in the temple in which some inscriptions were there which are all recorded in a book written in Arabic viz. Sayaul-Okul, which is kept in the library at Istambul. After the birth of the Mohomedan religion, the temple was attacked and polluted, but the Hindu traditions continued. The deity in the Kaba Masjid, even today is God Shankar and prayers are offered to him by all the Mohomedan devotees paying a visit to Mecca. The pilgrims also take a round of the Shivlinga in the Masjid. In no Masjid there is a practice of taking a round of some God. मख means sacrifice and even the name मक्का is a perverted form of that word.

From all the description given above, it will be seen that the worship of God Shiv is being done right from Vedic times. The temples of God Shiv, are spread not only all over this country but they can be traced out abroad also. The devotees of God Shiv are numberless. Hence in the Skand Puran, the leelas of this great ancient God, have been described in Sanskrit. One Marathi poet Shri Shridhar, who has a very lucid style, has brought out that book in Marathi in the Ovi form and is being read by thousands of Marathi knowing devotees of Shiv regularly. Our veteran contributor, Shri S. N. Huddar, has thought of bringing this book in English for the benefit of our readers, who are not conversant with the Marathi language and it will be published serially from this issue. It is hoped this will be found interesting by our readers, who also may be the devotees of God Shiv.



THE SCIENCE OF RELIGION

By : Swami Chinmayananda

Why Such A Variety In Creatures

The finite functions because of the Infinite and yet the Infinite, maintains an attitude of perfect neutrality towards the the actions and expressions of the finite. How do we reconcile the variety of creatures arising from the One Infinite Self? Why is one good and another bad? How did these distinctions and varieties come about? If the universe has emerged from the Perfect, the Real, why are there so many imperfections around us?

Krishna answers them in the section (IX-10) "**Under Me, the Supervisor, Prakriti produces the moving and the unmoving; because of this world revolves**". In the presence of the all-witnessing Consciousness the **vasanas** get enlivened and the entire universe of dynamic beings the 'moving', and the inert things the 'unmoving', comes from **Prakriti**, the Total Unmanifest (मयाऽध्यक्षेण प्रकृतिः सूयते सचराचरम्). The wheel of birth and death, creation and dissolution moves forward, turned by this urge of the **vasanas** to express themselves.

The continued dance of the world-of-plurality to the rhythm of change and death is maintained in the "presence" of the Self. In the final analysis, the Self does nothing. It is **Prakriti** that projects and executes, **Prakriti** that gets animated in the proximity of the Self. It is the light of Self that vitalises **Prakriti** and makes her exist and act. That is the relationship between the Self, the **Purusha**, and the not-Self, **Prakriti**. The variety in creation is expression of the variegated **vasana**-bundles, manifesting in different environments for their experience.

If the Self be thus the only Reality in every form, and if It be ever-free from the sorrows and tribulations of the finite,

why is it that all beings are not able to identify themselves with It and exist as the Self? Lord Krishna explains, (IX-11) **“Fools disregard Me when I dwell in human form; My Higher Being as the Great Lord of Beings is not known to them”**. The Geeta Acharya uses the strong word “fools to condemn those who cling to the form and lose sight of the essence. “Unaware of my Higher-nature, fools regard Me as dwelling in a particular form only”.

To mistake the idol for God is to mistake the container for the contents. An idol is only a symbol for an imperceptible and subtle Truth. To mistake the idol to be itself the Goal is to mistake the means for the end. And such a misunderstanding breeds fanatics who sow seeds of religious rivalries and jealousies to reap, in time, a harvest of death and disaster, all in the name of stone-deities, wooden-symbols, and brass-gods!!

Ordinarily, people are unaware of His real status as “the great Lord of all Beings” (भूतमहेश्वरः), and these deluded “fools scorn Me when I dwell in human form” (अवजानन्ति मां मूढा मानुषीं तनुमाश्रितम्), meaning, they consider Him as merely a human-form which He may take for Himself to bless the people of a particular generation.

Why are the fools not able to understand and appreciate the true nature of the Self? They are deluded. How? Lord Krishna makes it clear when He says, (IX-12) **“Of vain hopes, of vain actions, of vain knowledge and senseless, they indeed are, possessed of the delusory nature of rakshasas and asuras”**. Deluded by false desires and exhausted with false activities undertaken to fulfil those wrong desires, some become confused in intellect and totally confounded in reasoning. Such people lose all perspective and become monstrous in their actions expressing nothing but their demoniacal sensuous nature at all times. Such men are called **rakshasas** and **asuras** belonging to the tradition of Ravana, living the culture of Lanka.

Men who have thus lost their higher urges in their preoccupations with material gains and sensuous joys, breed a civilization which respects no sanctity of life, nor of wealth, and to whom the immediate end justifies even the most vicious means. War and pestilence, crime and disease, inequality in wealth, education and opportunities -- a purely materialistic people alone can be reared when such a philosophy of the flesh is obstinately pursued.

Such men "diabolically fallen" (राक्षस) and "damnable indifferent" (असुर) can never discover happiness for themselves nor provide a happy world for others. The cause for such a steep fall in the values of man is the type of desires they entertain. Gross and vicious desires entertained by a member of society indicate lack of education in him in the science of self-development. Desires in the intellect order the types of thoughts in the mind, and they, expressed in the outer world, are the very substance of actions. Naturally, therefore, vain desires must give rise to futile thoughts which, when expressed in the world, can produce only sorrow-breeding actions of destruction. This is the **rakshasa** culture; the demoniac culture, that we are living today.

Through individual-perfection alone, world-perfection is possible. Any amount of economic, scientific and technological development cannot, by itself, improve life in the world. Each one must strive to purify himself and live the more enduring values of self-control, service, love and charity. There is no other go-no escape-man must live a spiritual life.

(Courtesy : Geeta Office, Powai)



SHRI SHIVA LEELAMRIT

By :- **Shri S. N. Huddar**

Priliminary

Shridhar has been a great popular Saint-poet of Marathi. He lived in the 17th Century. His grand father Dattanand belonged to the Anand sect. His father Brahmanand accepted Sannyas in old age. His samadhi is at Pandharpur. Shridhar is a disciple of Brahmanand and he is renowned for his religious volumes, written in Marathi ovi. He compiled over one lakh ovis. His volumes are Ram Vijay, Hari Vijay, Pandava Pratap, Shiva Leelamrit etc. These are widely read devotedly even in the villages by Marathi knowing males and females. He has brought the rich treasure of Pouranik literature in Sanskrit, within the reach of common people, knowing only Marathi letters. Even illiterate males and females can benefit themselves by listening to these Shridhar's volumes, which are often read in Mandirs, Maths or even in homes in all the months, specially so in Chaturmas.

Shri Shiva Leelamrit is based on the Brahmottarkhand of Skand Purana, one of the Vyas's 18 great puranas. Lord Shiv or Shankar is the great popular god, who is adored and worshipped all over Bharat, from the Himalays in the north to Rameshwar in the South, from Jagannathpuri in the east to Dwarka in the west, irrespective of caste, sex or status. Hindus living in the countries abroad, also adore and worship Lord Shiva, who is known as आशुतोष i. e. who blesses his devotees instantly and is very liberal and kind hearted.

Twelve Jyotirlingas

Twelve renowned places of lord Shiva in Bharat are as follows:-1. Somanath in Gujrath, 2. Mahakal at Ujjain, 3. Onkar at Amarkantak, origin of the Narmada river, 4. Mallikarjuna at

Shri Shailya, 5. Vaijnath at Parali Vaijanath, 6. Nagesh at Ondhya, 7. Ghrishneshwar at Verul near Aurangabad, 8. Vishweshwar at Varanashi, 9. Trimbak at Trimbakeshwar, origin of the Godavary river, 10. Kedar in the Himalayas, 11. Bhimashankar at Dakini, in the Poona District, 12. Rameshwar at Setubandh. Chanting of these 12 names daily, is regarded very meritorious by all religious minded people.

Chapter 1

Soota Narrates Dasharha's Mantra Diksha

In Nemisharanya, Shounak and other munis said to Soota, "You have narrated Puranas describing the leelas of Shri Vishnu and his ten incarnations. Now we keenly desire to listen to the leelas of Lord Shiva or Shankar". Hearing this, Soota, the disciple of Vedavyas said, "Listen to the astonishing leelas of Shri Shiva, with due attention, whereby mountains of sins are wiped off. This will give you long life, health, good property and knowledge. Chanting of Shiva's name is most meritorious as compared to other sacrifices.

'ॐ नमः शिवाय' a mantra of six letters, and 'नमः शिवाय' a mantra of five letters, both are equally beneficial. These mantras are chanted even by Brahma, Vishnu, other gods and rishimunies. This chanting destroys poverty, miseries, fear, bereavement, passion and anger. As the sun is the greatest amongst the nine planets, similarly this mantra is the greatest of all the mantras. Males and females of all ages, irrespective of caste and status, should chant this mantra day and night. There is no necessity of any special procedure as nyas, mantra, asan etc. But this mantra should be accepted from a competent Guru with due formalities. Even if God tells a mantra in dream, still it is necessary to get initiation from a competent Guru.

There was a king Dasharha of Yadava dynasty of Mathura. He was very noble and good natured. All kings paid him tribut

and bowed to him. He was very brave and knew all the 14 Vidyas and all the 64 arts. Due to amiable nature, he was very much loved by all his subjects. His wife Kalawati was the daughter of the king of Kashi and was very beautiful. Her speech was soft, she walked like a hansa, her waiste was like that of a lioness. Her face resembled the moon, hair the cobra and the teeth pearls. She was conversant with all the arts and hence her name Kalawati was most befitting

After the wedding ceremony, Dasharha had a great lust for her and so he sent a word and asked her to come to him; but she did not comply with his request. So Dasharha himself came to her and requested her to give him the pleasure of embracing her. She said, "I have adored Shiva and have accepted controlled life. A person should not enjoy with a diseased, weak or pregnant female and one who has controlled her senses. Male and female should be joyful and without anxiety. They should avoid parwakal (auspicious time) and the day of vrat. After having delicious food they should have sex-play." Dasharha, being in passion, spread his arms and as soon as he touched Kalawati's body, he had a great burning sensation. He at once got aside and asked her to explain the reason for the same.

Kalawati calmly said that she had received Shiva mantra, of five letters, from her revered Guru Durvas, son of Ansuya. By reciting that mantra day and night, her body had become very pure. On the other hand, his body was impure and sinful. He had neither worshipped Shiva nor recited a mantra. He did no penance nor served a Guru. Consequently he will go to hell in the end.

Hearing this, Dasharha said with repentance, "Oh virtuous Kalawati, tell me your mantra, which will wipe off all my sins." Kalawati said, "my dear, I am not an authority to give this mantra to you. I am your wife and you are my husband, really speaking you are my Guru. Garga muni is the Guru of the

Yadava dynasty. You should approach him and receive Shiva mantra from him”.

Dasharha and Kalawati came to Garga muni and bowed to him humbly and Dasharha prayed to him to bless him with Shiva mantra. Garga muni came to the Yamuna river along with both of them. The muni sat under a pious tree and asked them both to bathe in the river. After bath they worshipped Shri Shiva and also Shri Garga muni with 16 upchars, and offered him good clothes, ornaments and dakshina. Dasharha prostrated before him and prayed for blessing him with the Shiva mantra. The light of knowledge sprang in his heart and the darkness of ignorance wiped off intantly.

After this, millions of crows of great sins came out of his body and were burnt. Dasharha's body appeared to be divine. Shri Garga said, “Infinite sins of many past births have come out in the form of crows, due to the great power of Shiva mantra”. Dasharha thus became sinless. He praised Garga muni and the efficacy of the six letter mantra. He further said, “Gurudeo, you have made me realise 5 great elements and their assimilation of 25 small elements and six enemies as passion, anger, desire, thirst, illusion and enmity, which have harassed me. You have relieved me from these miseries immediately and have blessed me with the knowledge of thousands of previous lives. Theft of gold, drinking of wine, adultery with Guru's wife and other woman, killing a cow or a brahmin, censuring a Guru and others, harassing Brahmins, killing animals, cheating friends and Guru, killing the mother or father, using other's property, giving up rituals—are some great sins which came out as crows.

Dasharha then came to his city alongwith his clever wife Kalawati. Due to the blessing of the Shiva mantra, his Kingdom became prosperous and the scarcity was wiped off. Diseases and widowhood became extinct. All the subjects of his country also began to worship Lord Shiva and chant the Shiv mantra.

to be continued

Exhibition of Photographs of Shri Sai Baba & Literature About Him

From the announcements in the issues of this magazine for the months of October and November 1978, our readers are aware that an exhibition of Sai Baba's photos and literature about him, was proposed to be held at Shirdi as a part of the programme of the Sixtieth Punyatithi of Shri Sai Baba, which was celebrated on 11-10-1978. The temples of Shri Sai Baba are spread far and wide all over India. However Shirdi is the origin of all of them as Shri Sai Baba spent all his known life in this place. Therefore in response to our request to send the photographs of the idols or portraits in the different temples and the literature about Shri Baba, many persons, in charge of the temples, sent to us the photographs and an exhibition thereof was held at Shirdi in the hall above Samadhi Mandir from Thursday 9-11-1978 to Monday the 13-11-1978. More than forty photographs received from all over India were displayed in the exhibition alongwith the literature, eulogizing the greatness of Shri Sai Baba in various languages

The exhibition was inaugurated by Sai Padadand Shri Radhakrishna Swamiji at 10 A. M. on 9-11-1978. Shri Swamiji is a disciple of Shri Narasinha Swamiji and at present the Chairman of the All India Sai Samaj at Mylapore, Madras. Shri Swamiji founded the Sai Spiritual Centre at Bangalore and is also the President of that institution. In view of the work, done by Shri Swamiji for spreading the Sai cult and Sai devotion, he was the most fitting person to inaugurate the exhibition. The Court Receiver, Shri Kakresaheb, Shri Sadanand Chendwankar, the Executive Editor of Shri Sai Leela, Shri Bagwe, Shinde and Mody, who are the officers of the Shirdi Sansthan, Shri Inamdar, Officer in charge of the Worli branch of the Reserve Bank were the Chief of the persons, who attended the inaugural function.

The persons connected with the following Sai temples responded to our call and arranged to send the photographs. We are very much thankful for their co-operation. The Court Receiver has already dispatched separate letters of thanks to all of them. If any other institution desires to hold a similar exhibition in the near future, they may contact the Executive Editor Shri Sai Leela at Sai Niketan, 804-B, Dr. Ambedkar Road, Dadar, Bombay-14, so that whatever help, that is necessary will be given to them:-

1. Shri Lombard, Shri Sainath Kripa Math, Swargate, Pune-9.
2. Shri Bhaisaheb Malpekar, Saidham, V. P. Rd, Girgaum, Bom.
3. Shri Sai Baba Aarti Satsang, Sector 5, Bhilai Nagar, (M. P.)
4. Shri Deshkar Bandhu, Shri Sai Darbar, Gadikhata, Nagpur-2.
5. Shri Daulatram Asrani, Shri Sai Baba Mandir, Anand Cinema, Thane.
6. Shri Sai Baba Mandir, Bhau Kale Gally, Raopura, Baroda.
7. Shri Badrinarayan Sharma, Shri Sai Mandir, Isamia Bazar, Hyderabad (A. P.)
8. Smt. Leelatai Golatkar, Abhang Building, Parel Village.
9. Shri G. L. Nagda, Shri Sai Baba Mandir, Phule Rd, Dombivli.
10. Shri M. B. Salvi, Keshav Kunj, Phansop, Dist. Ratanagiri.
11. Shri Saidas Mandal, 83/84 Rasne Chawl, Shivaji Nagar, Pune.
12. Shri Sai Baba Basti, Kailas Bakiwala Chetak Marg, Jaipur.
13. Smt. Sawant, Shri Sai Baba Mandir, Balaram Patil Marg, Kharigaon, Bhaindar.
14. Shri Hanumant Keshav Sawant, Asbestos Cement Co. Mulund, Bombay-80
15. Shri Sai Baba Mandir Saloor A. P.
16. Shri Narayan Swami, Bhagwati Shri Sai Sansthan, Kurla, Parel, Delhi.
17. Shri Wamanrao Patil, Shri Sai Baba Mandir, Narpad, Dahanu, Dist. Thana.
18. Shri Mohitebaba, Shri Sai Mandir, Jambori Maidan, Worli, Bombay.
19. Shri Sai Seva Mandal, Wardha, Nagpur.

20. Shri Radhakrishna Swamiji, Shri Sai Mandir, Thyagaraj Nagar, Bangalore.
21. Shri R. S. Chitnis, Lodi Road, New Delhi.
22. Shri Dinkarrao Sapkal, Shri Sai Baba Sewa Samiti, Lashkar, Gwalior.
23. Shri Sai Baba Mandir, Picket, Secunderabad.
24. Shri Limayebaba, Shri Sai Adhyatmic Kendra, Yashodhan, Sitala Devi Temple Rd, Mahim, Bombay-16.
25. Shri Bholanath Samel, Shalwala Bldg., Mughhat, Bombay-4.
26. Shri Thakorebhai Panwala, Shri Sai Satsanga Mandal, Nani Hing Pole, Chaute Bazar, Surat.
27. Shri Girish Champaklal Tanna, Bhogi Industrial Corporation, Wanthali Gate, Junagad.
28. Shri Sharada Kala Mandir, Lakadi Pool, Nagpur.
29. Shri P. L. Goyal, Shri Sai Baba Mandir Garkhal, Kasauli (H.P.)
30. Shri Sai Baba Mandir, Ahmedabad.
31. Shri D. K. Jadhav Master, Mahila Kala Mandir, V P. Road, Girgaum, Bombay-4.

Thousands of Sai devotees, who paid a visit to the exhibition, were glad to take darshan of Shri Sai Baba, who has manifested himself at so many places all over India. Shri Vilas, son of Shri Vasantrao Kulkarni, who is an employee of the Shirdi Sansthan, took keen interest in the exhibition and arranged to give a good get up to it. During the time of the exhibition also, he used to remain present for giving guidance to the devotees. Due to the pains taken by Shri Kulkarni the Exhibition proved to be a success and thanks are due to him for that. ★

S. D. Parchure



Sai Teerth & Sai Udi

It is said, that Shri Sai Baba during His permanent stay in a dilapidated masjid at Shirdi village, had been using the water from a well, at a place which had been given the shape of a garden, known as "Lendibag" by Him. At that time, Shirdi was a small village and there was scarcity of water. There were two wells in the village and one of them, which was in use, dried up soon and the water of the other well was brackish. This brackish water was turned sweet by Shri Baba by throwing flowers into it. The water of this well being insufficient, Shri Tatya Patil, a devotee of Shri Sai Baba, had to arrange to get water from a distant well, in addition to the water used from the well at "Lendibag", after it was made sweet by Shri Baba. In spite of the difficulty in procuring the water from a distant place, the garden at "Lendibag" was maintained by Baba.

With what intention the garden was maintained by Baba, no one at Shirdi, knew at that time. Baba was a strange fakir to the populace of the Shirdi village. In a short time a few people came in contact with Him (Baba) and learnt that His purpose of making the water of that well sweet, was not only to water the flower plants, which He was very fond of, but also to use it for his bath and for His drinking too. Thus this very well had served Him in all the ways, He wished for.

Seeing that, Shri Baba was using the water of this well, His few faithful devotees also began using it, believing that it was sanctified by the divine touch of Shri Baba's hands. At present however, this sacred well seems to have been totally out of use since long even though it contains water throughout the year.

This state of affairs cannot be ignored by the devotional pilgrims of Shirdi, who believe that Shri Baba's purpose, in purifying the well water, could not only be that it should be useful to Himself alone during His life time, but also to all the inhabitants and visitors of Shirdi in future.

Personally my faith in Shri Baba takes me still further to suggest that the water having been sanctified by Shri Baba's physical touch, will certainly have wonderful medicinal effects in curing sick people, if taken orally or applied locally to painful parts of their body, like His well known sacred Udi. Not only this, but with the approval of the Sansthan authorities and Sai Bhaktas, the holy water of the well may also be used for the daily ceremonial Mahabhisheka on Shri Baba's Samadhi, by mixing a small quantity thereof with the other water, usually used for this purpose.

In this context, I remember a story appearing on page 23 of the Marathi issue of Sai Leela for June 1978. In 1957, Belgaum was affected by the flu epidemic. People in large number flocked to Anagol Ashram, where Mother Kalavati Devi the disciple of Shri Siddharoodh Swami, gave to every one, affected by flu, a small bottle containing water from the well in the Shri Hari Mandir, at the abovesaid Ashram and told them to take that water as "Teerth". What a miracle! Surprisingly all were cured by sipping that well water as told by the Mother. This instance is quoted here to show that the use of holy water from the sacred places for medicinal purposes and Abhisheka, is not new to the Indian mind but has been deeply rooted in our faith for centuries past.

If therefore my humble suggestion is accepted, the well which has not been in use for a long time will have to be thoroughly cleaned and the emitting jet water got analysed by an analyst to see whether it is fit for internal use. If by Shri Baba's grace it is found fit, there is no doubt that a number of sickly people will be relieved of their ailments by taking a few drops of the holy water of this well as "Sai Teerth." The term "Sai Teerth" will then ever remain on the lips of the people in the same way as "Sai Udi" is at present.

(Continued on page 27)

A Happy New Year

A Happy New Year is the gift of God's grace.
Obtain the divine grace.

Human birth is a great blessing. Human life without grace is
Valueless and useless.

Aum Shirdi Shri Sai Baba is the father, mother, master, nectar,
Giver and owner.

Practice of self-surrender and sincere prayer is the
Beginning of grace.

Purity of prayer leads to purity of bliss; purity of surrender
Leads to purity of grace.

You came alone and naked. You will go back alone and
Naked. Don't worry, don't fear to do good.

Never forget God's name. Learn to forget materialism.
Learn to remember spiritualism.

Every thought, moment, speech, action and work shapes your
Happy New Year.

Wash your sins, worries and diseases through
Self-surrender totally and sincere prayer faithfully !!!

Your New Year will be Happy with health, wealth, wisdom and
Freedom by God's grace.

Embrace spirituality; practice purity, develop nobility;
Do charity; attain divinity.

Adapt triple motto : AUM SHIRDI SAIBABA.
He is our God and Lord.

Really surrender and pray to God. All difficulties and sins
Will end. Your New Year will be Happy.

Dr. Babaji

Didiji Mahal, Sai Vani, Shrinagar 190 009, Kashmir.

SAINT GADGEMAHARAJ

(Continued from December 1978 issue)

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

After finishing his penance at Nasik, for nearly twelve years, Shri Samarth Ramdasswami wanted to decide his future line of action. Shri Ramdas had long before decided not to lead a family life. His idea was therefore to do something for the uplift of the people; but before starting his work, he wanted to know what was the need of the people. Otherwise, he thought that if he did something which would not be received by the people properly, then all his work would be useless. Hence for this purpose he travelled all over India for a period of nearly twelve years, under the pretext of pilgrimage and observed with his own eyes the condition of the people. This helped him to have first hand information about the immediate needs of the people and hence he could chalk out a programme, which would be received by the people with enthusiasm.

Shri Gadgemaharaj also had similarly left his house and family with the intention of doing something for the uplift of the people. Though from his observation of the condition of the people in his own village and in the villages round about, he had got some idea about the needs of the people; still when he moved about in Maharashtra and Marathawada for nearly ten years and observed the condition of the society, he found that the so called lower strata of the society was in a very bad condition. That strata was no doubt having some inherent defects and it suffered because of that; but at the same time the public at large neglected them and looked down upon them. He therefore felt that something was required to be done immediately for them. Harijans, old people without any means to support them, lame and blind people and the lepers were considered by Gadgemaharaj as persons requiring some immediate relief.

Harijans, who visited Pandharpur for the pilgrimage, were not getting a shelter anywhere. Hence for their convenience he built up the Chokhamela Dharmashala at Pandharpur and tried to give them relief. Blind and lame people have to run helter skelter in search of food. Many able bodied beggars also are running a race along with them for food. They, usually brush aside these disabled people and carry away the lion's share of the food, offered by the philanthropic pilgrims, visiting the holy places of pilgrimage. Hence Shri Maharaj thought of starting an eating house for these disabled people, where they would get food free of any charge. We have already seen that in the dharmashala, built at Hanuman Gadhi at Nasik, Shri Gadgemaharaj started such a "Sadawarta" and started serving food to these maimed and disabled people free of charge and without any limit.

The old people, who had nobody to support them, also attracted the attention of saint Gadgemaharaj. He was moved much to see that those people, who had done much for their families during their youth and grown up age, were now suffering hardships, because their own kiths and kins did not support them in oldage. Shri Maharaj therefore worked out a plan for constructing a resthouse for such old people and when he got a suitable opportunity, he started an asylum for such old and infirm people at Pandharpur. He thus felt that he had done his duty towards these supportless people.

Having thus made some provision for these other catagories of people, who needed immediate help, Shri Maharaj started worrying about the service, which he wanted to be rendered to the lepers, who were the most neglected people and also hated to a certain extent by the society at large. For this purpose he used to visit such asylums, started by other people. He had two objects in his visit. One was to see for himself how help was being rendered to these people and the second to find out how they were keeping their morale.

At Amraoti in Vidarbha, Dr. Shiwajirao Patwardhan was running a lepers' asylum under the name of "Shreejagadamba Kushtha Niwas". Shri Maharaj was a friend of Dr. Patwardhan and hence whenever he was at a place near to the asylum, he would make it a point to pay a visit to it. He would during that time serve the lepers in the asylum and would also perform keertan in order to entertain and enlighten the inmates of the asylum. In this connection Dr. Shivajirao Patwardhan has written, "Shri Gadgemaharaj had a strong desire to serve the lepers. For that purpose he used to visit our institution occasionally and used to spend his time among the lepers admitted to this (Shree Jagadamba Kushtha Niwas) asylum

In addition to the aforesaid asylum, Shri Maharaj also used to visit similar institutions for lepers at Dattapur near Wardha, Achalpur and Ahmednagar. Saint Meherbaba of Ahmednagar was a great friend of Shri Gadgemaharaj. Both these saints had a flare for serving the lepers and they both used to serve them diligently. Whenever Shri Gadgemaharaj used to be round about Ahmednagar, he would make it a point to visit Saint Meherbaba's Ashram. The two saints would then give bath to the lepers in the Ashram. They would feed them and also entertain them in whatever way possible. They would thus try to help the lepers to sustain their life which they had to lead in seclusion and away from the society. All these experiences and visits led Shri Maharaj to start a leper asylum at Alandi.

One incident that took place near Alandi, illustrates the high degree of sympathy that Shri Gadgemaharaj had for these sufferers. Our readers are already aware that Shri Maharaj had constructed one dharmashala at Alandi. Once when he was going to the dharmashala along with his followers, he noticed that one leper was sitting couched under a small shrub, in the bed of the Indrayani river. Though Alandi is a very holy place of pilgrimage, still the lepers are shunned there by the pilgrims. They have therefore to find shelter at some such out-of-the-way places away from the common people. As usual Shri Maha

was moved much by the pitiable condition of the leper. He at once went to him and asked him what he was doing there. The leper at once recognised the voice of Shri Maharaj and tried to bow down to him. Shri Maharaj knew that because of their disability, these people are not able to take a bath for a long time. Hence as water was very near, Shri Maharaj had an intension to give bath to the leper. He therefore asked him, "Do you take a bath at any time?" The leper just lifted his feet and hands and showed the stumps, which had no fingers at all in order to show his inability. Shri Maharaj understood everything and said, "come on I will give you a bath". Saying so Shri Maharaj lifted the leper bodily and started going to the bed of the river. The follower, who was with Shri Maharaj, had to follow him, much to his annoyance. Shri Maharaj placed the leper on a stone and asked the follower to sprinkle water on the body the leper. The follower did according to the instructions of Shri Maharaj. Slowly and slowly, limb by limb Shri Maharaj cleaned the whole body of the leper, except one leg. The follower was not trained so much as Shri Maharaj and hence he was doing the job mechanically, with a nausea in his mind. In spite of that he had to obey Shri Maharaj as he called himself his follower. He was closely watching Shri Maharaj, when he was giving the bath. In his mind, however, he was wondering why he was leaving out one leg of the leper. After some time, Shri Maharaj told his follower, "I have cleaned the rest of the body of this person. Now will you please clean the leg, which I have left for you?" The follower could not say "no" though he was not very willing to do it; but ultimately, he had to do it because he was calling himself a follower of Shri Maharaj. After the bath, Shri Maharaj brought the leper back to his place of rest and left him there. Such is the sympathy of the the great for the disabled! This is what makes them great. Mahatma Gandhi and Shri Sai Baba, were also known to associate themselves with lepers as they both had great sympathy for these poor sufferers

(To be continued)

SAI DEVOTEES BEWARE !

Bedding, Pillow, Chaddars etc. are supplied by the Shirdi Sansthan authorities to the devotees coming to Shirdi. Due to heavy rush, the stock of these articles in the custody of the Sansthan, sometimes falls short and the devotees are forced to take them from the local people. It has been observed that the local people are taking undue advantage of the situation and are charging exorbitant rates for these articles, which they supply. In order to keep a check over these people, doing this local business, they have been given permits and the following rates have been fixed for supplying the aforesaid articles to the devotees:-

- | | |
|--------------------------|-------------------|
| 1. One bed with a pillow | 00.75 Ps per day |
| 2 Chaddar | 00.50 Ps per day |
| 3. Only Pillow | 00.15 Ps. per day |

All Sai devotees, visiting Shirdi, are therefore requested to take a note of the aforesaid arrangement done with the local people and are further requested not to pay anything more than the aforesaid rates.

K. H. KAKRE

Court Receiver,

Shirdi Sansthan of Shri Sai Baba



(Continued from page 21)

I am aware that the work of cleaning the well water will necessarily involve employment of manual labour, but I strongly hope that if this idea of reviving it as "Sai Teerth" is liked and sufficiently sponsored by the Sansthan Authorities, a large number of people will voluntarily come forth to offer "Shramadan" and see that the work is done satisfactorily and as a worship of Sai Baba.

Shri R. D. Nayak,

3/B, Hari Niwas, 1st floor, L. J. Road, Bombay-28.

Miracle of the Statue of Shri Sai Baba

It was in November 1977 that I went to my brother, Shri B. Madhava Rao, a Porcelain Factory Officer, in Malleswaram at Bangalore. He is an atheist and an out and out materialist, who shuns any talk on God.

In the course of our general talk, he suddenly said, "I will give you a gift worth a million dollars. You care for no money or material, but you will welcome this most". I could not understand anything from his talk as I care for nothing and welcome anything, yet, anxious as I was to know what he meant, I asked him what that precious gift was. He then replied, "What you most care and welcome in your life-**SAI BABA-Your God** "

Derisive as it appeared, the offer comes from an avowed atheist. I was not shocked, but amused at first, but later baffled over a materialist's bent of mind—incomprehensible—indeed !

In my next visit to him in December 1977, when I reminded him of his gift to me, he said, "It was not such an easy task for me to send Sai Baba to you, but come **He** will, shortly".

In the meantime, I went to Madras and being anxious, I wrote to my brother if my Sai Baba was ready and to my joy and surprise, he replied stating that Sai Baba was ready awaiting me to take delivery. My joy knew no bounds.

Immediately, I cancelled all my pending programmes and hastened to Bangalore on 22-2-1978.

The next day, 23-2-1978, **Thursday**, I rushed to my brother's house in the evening and saw to my great joy, a Porcelain Statue of Sai Baba, most realistic and attractive. The Statue is one foot high, seated on a black pedestal, clad in red dhoti and upper cloth, in porcelain, at the sight of which I felt Sai Baba

is physically present before me, the kind of feeling could be understood only by the Bhakta dedicated to **HIM**.

I expressed my profound pleasure and gratitude to my brother, Madhava Rao, for the rare, priceless and precious gift, offered to me. I brought the statue home and installed **HIM** in Sri Sai Kutir at 8.00 p. m.,—on a—Thursday, with the usual rituals and commenced my daily worship with deeper and firmer devotion and with added enthusiasm.

It also may be noted here, that this incident took place hardly 25 days before my 67th birthday.

I may also state here that the statue came into my brother's house on 9-2-1978—(Thursday) and left his house on 23-2-1978—a Thursday—thus staying with him for 3 Thursdays. The statue cost my brother Rs. 20.62 as per his factory Cash Bill No. 4247 dated 9-2-1978.

It is really a pose at to how Shri Sai Baba inspired and induced my brother Madhava Rao to get this statue made for me, apathetic as he is for any spiritual learnings.

I asked my brother, how he got this statue made for me, he told me that there is a mould of Sai Baba in his factory to be cast only for some Very Big Persons. On requisition under special permission from Delhi Chief Office, the statue is made for them, on rare occasions. He said the idea of gifting to me the statue suddenly struck him and he ventured to get the sanction from Delhi, with his influence. But, a small Section Officer as he is, in the Factory, he was not sure of getting the sanction, until he got it, which he said was my luck; and as such he could not reveal the matter with confidence to me. In my subsequent visits, he used to say that the matter was under way.

To sum up this miracle, it is pointed out to the Sai Devotees, that only when a devotee is possessed by **HIM** and that the

devotee is already on the path of **His** glory with devotion, seeking liberation from the worldly attachment and ultimate salvation, that Shri Sai Baba comes to the devotee in some form or other to protect him and not otherwise

As a proof thereof, I could state with confidence, that when a Bhakta is possessed by **His** grace only, he will be allowed or initiated, to **His** sacred Shrine at Shirdi, as in my case, when I have the fortune to visit Shirdi **every year since last 20 continuous years without break** for my annual prayers at **His** sacred feet. And every year, I go there, I get recharged by Shri Sai Baba for increased devotion with added vigour and enthusiasm, and nearer to liberation and for merger into **HIM**.

Further, it is too well known to Sai devotees and a proven fact with Sai Baba that unless and until **He** calls **His** devotees, they dare not and cannot step in **His** holy Shrine with all their hectic efforts. Likewise, unless one has **His** grace. **He** will not be with the devotee too. As such my brother, Madhava Rao also, though an atheist and a materialist, some inexplicable, phenomena must have worked on him, that drove him to this task, and that Shri Sai Baba stayed in his house for 3 Thursdays, he should be lucky to have **His** blessings, unknown to my brother for the PUNYAM of his previous birth. This has its own significance.

And again, why and how I got Sai Baba without my thought, imagination, or attempt for it. I also did not know that there was such mould in my brother's factory and that it could be got so easily. Why **He** came in this form to my house at **my 67th** birth year is only known to **Him** and that too through a materialist and atheist, who would not allow my puja to Shri Sai Baba in his house, for that matter, worship of any God is vehemently opposed and prohibited in his dwelling. Nevertheless, Sai Baba alone was permitted to remain with him - How? A wonder that has no explanation.

In conclusion, I may be allowed to state with due apologies to H. H. Radhakrishna Swamiji, the apostle of Shri Sai Baba, President, All India Sai Samaj and Founder President of Shri Sai Centre at Bangalore, has installed in May 1978, at Sai Centre at Bangalore, a life size statue of Sai Baba in Marble Stone, while I did so with a porcelain statue of a smaller size - of course, size is no concern or consequence for devotion - almost simultaneously at a very short interval.

My daily prayer to my Lord Shri Sai Nath is that so long there is life in me, to allow me to pray to **His** sacred LOTUS FEET and grant my prayer to merge me in HIM, while at prayer, as a token of my devotion and dedication to **HIM**.

It may be noted that while both the statues at Shri Sai Centre and at Shri Sai Kutir, at Bangalore, were almost simultaneously installed at very short intervals, the installation at Shri Sai Kutir was devoid of all pomp, splendour and publicity at Shri Sai Centre.

But his Holiness Radhakrishna Swamiji is a great Saint, an apostle of Sai Baba to whom I bow in reverence and devotion as a humble Bhakta seeking his Blessings.

I hope, that this article would interest and impress all Sai Devotees. ★

B. Ramanadha Rao

“Shri Sai Kutir”, II Cross, Corporation Park Down,
24, Mani Vilas Lane, Magadi Road Post,
BANGALORE - 560 023



Power of Shri Baba's Udi

I have a pet dog - Alsation breed - named ROBIN. Its main diet is rice with milk or butter milk. Rarely it is given a bone. It so happened, it started purging from the 30th July 1978. It could digest nothing and it took a serious turn. The diarrhoea turned into dysentery and blood used to pass in the motions continuously every half an hour. Everyone was afraid and was pressing me to take it to a hospital or consult a doctor. I had however determined that when my doctor is in easy reach, why should I go to another doctor? I have kept a few packets of UDI at the feet of Shri Sai Baba, the moving spirit of the Universe, at Shri Sai Spiritual Centre, Bangalore, and started administering it three times a day, in the milk, porridge or in the diet given to him. In the beginning it took a severe turn; but I was determined because of my faith. The dog should survive with this treatment or should die, if it is destined to. Here, I have to mention that I am of a stubborn temperament or you may call it, if you like, a blind faith.

After a week with this continuous treatment, though with ups and downs, the disease slowly came under control. I repeated the treatment with determination and prayers to Shri BABA. The dog regained its normal condition and is normal now. Lo! the Grace of God is for those, who seek for it with firm faith. So you can now realise the efficacy of UDI in our day-to-day life and get over our difficult situations that arise at times. ★

A. Ramachandran

7, Thayappa Layout, Jayachamarajendra Road,
Bangalore - 560 002



“Kalpa - Vriksha Shri Sai”

On 29-8-76, I reached Shirdi at the lotus feet of Shri Sai Nathji Maharaj. It was after a period of one and a half year that I was allowed by HIM to come to His lotus feet, my last visit being in March 75.

On reaching there, I contacted Shri Shinde, who very kindly guided me to keep my luggage in room No. 8, above the parcel cloth depot and that some other room would be allotted to me after the Noon Aarti. I followed the attendant and when I came in front of room No. 8, I was wonderstruck and overjoyed to see that Shri Sai Nathji Maharaj was Himself there to receive me. (A big colour portrait of Babaji is there above the door of this room and no other room). After Noon Aarti, I kept my luggage in the newly allotted room and then went to Kopargaon to have the sacred Godavari bath and returned by evening.

On 30-8-76, after attending Kakad Aarti and Abhishek, I went in Dwarkamai at 9 a. m. and started my Saptahik Path of Hindi Shri Sai Satcharita. Before starting reading, I prayed to Shri Sai that this parayan of mine should not be mere reading, but I must have His Grace definitely. After bowing at His lotus Feet, I started the Path. Hardly had I read one or two shlokas of the first chapter, some flower leaves fell upon the “Granth”, and when I looked up, an elderly Mahatman, having Ramnaam cloth upon his shoulders, was standing there. He applied Tilak on my forehead too and thus Shri Sai Himself blessed my Parayan. Later I came to know that the elderly Mahatman was none other than Shri Martand Bhagat, son of Late Shri Mhalsapaty, the Great Bhakta of Shri Sai Baba.

How and why I had come to Shirdi and why this Saptahik Path was done by me in Shri Dwarkamai, all this will be narrated in some next issue of Shri Sai Leela.

While doing the Parayan, I saw that Bhaktas were putting a little part of their offerings to Shri Sai Babaji in the Kolamb kept outside Shri Sai's Dhuni, which was being taken away as Prasadam by other Bhaktas.

AND HERE SHRI SAI BABA IS "KALPA-VRIKSHA"

I demanded from Babaji this very Prasadam from the Kolamb, asking Him to give the same to me. And that neither I would pick it up from the Kolamb myself nor I would demand from any Bhakta, offering the same to Shri Babaji. I prayed in this manner and was confident that He will surely fulfil my desire.

Here I may point out that daily after the evening Aarti, I used to go to Abdul Baba's Cottage, opposite Chawadi, for some time.

On 31-8-76 (Tuesday) evening, one Conductor, who was also sitting in the Cottage, told me that I will have some unusual experience in Dwarkamai on Thursday (2-9-76). He further added that these words should not be taken as untrue, as he was also son of a PIR-FAKIR and was forced to utter these words.

On 1-9-76 (Wednesday) evening, in the same Cottage, one Panditji (Astrologer) also said to me that next morning (Thursday) I will have Shri Sai's Grace in Shri Dwarkamai. He too, added that he did not say this because of his knowledge, but a divine message was conveyed to me through him.

On 2-9-76 (Thursday) I went to Dwarkamai at 8-30 a. m. after usual worship in the Samadhi Mandir and sat there. One Bhakta, Shri A. S. Manohar from Dadar, used to do parayan of Marathi Shri Sai Satcharita and after him I used to start my "path" at 9 a. m. Next to Shri Manohar, was sitting another Bhakta, next to him I, and next to me two other Bhaktas. In other words out of five, I was in the centre, two being on my each side. Just at this time one Bhakta comes, places his Thali of Naivedya (Halwa) in front of Babaji in Dwarkamai, takes a

handful out of it and keeps the same in the Kolamb. Turns back, picks up his Thali and gets down the steps of Dwarkamai. Walking four or five steps, stops, turns back, climbs the steps of Dwarkamai, again places his Thali in front of Shri Babaji, comes to the Kolamb, picks up the prasadam (kept by himself), comes straight to me and offers the same to me. I stretch my hands and accept the same with reverence, with tears of joy in my eyes (DHANYA DHANYA SADGURU SHRI SAI NATHAJI MAHARAJ). Again the Bhakta picks up his Thali, gets down, goes four five steps, thinking something nods his head and moves on.

At the time of the evening Aarti, I again caught sight of that same Bhakta and approached him and thanked him for giving me Prasadam in Dwarakamai in the morning, whereupon he replied that he himself was unable to understand as to what made him pick up Prasadam from the Kolamb, as that is against the usual practice. He thought over that again and again and came to the conclusion that Shri Sai Himself had wished all this and got the same done through him accordingly.

Shri Sai's beloved Bhaktas, during my this visit I experienced that it rained cats and dogs of His Grace and Blessings, which I will try to narrate by and by through the columns of Shri Sai Leela.

The publishing of all this is ofcourse late, because I thought in my mind that all this BLISS is my personal property. But after getting inspiration by reading Shri Sai Satcharita, I have come to the conclusion that this sort of behaviour is narrow-mindedness which should be given up. And such experiences should be given in Shri Sai Leela, so that other Bhaktas may also enjoy His Grace.

Bow to Shri Sai Nathji Maharaj at His Lotus Feet. May He shower His Blessings upon us all and grant us pure Devotion and Absolute Surrender. ★

Sai Charan Das, Pathankot.

A Surprise Gift From Sadguru Sainath Maharaj

It was the year 1952 when one of my well-wisher subordinate employee named Shri NERURKAR of Bandra (West) advised me to go in SHARNAGAT of SHRI SAI BABA OF SHIRDI, Who will, as per his belief, definitely redress any and every of my grievance, solve our all difficulties, give us what we deserve and above all give us peace of mind, provided we surrendered to Him in full heart and soul.

Those days we were very badly in need of residential accommodation. I along with my wife, Shama Tikoo, made up our mind to go to SHIRDI and fall at the lotus feet of SAI BABA. One fine day HE seems to have felt our heart-throbs and called us to SHIRDI as it was a known fact that without HIS wish nothing can happen inspite of any and every effort is put in. An invisible verbal order came and we set out for SHIRDI. Though this was our first experience, we had some difficulty in reaching Shirdi which we took to be His test of our endurance and belief in HIM. We reached there safely, passed some days in Shirdi, attended the Palki procession as well, on Thursday night. We saw what we had never seen till that day, that the Samadhi Mandir, Gurusthan, Dwarkamai and Chawdi, are open to one and all without caste and creed which is allowed in no other temple, church, masjid or gurudwara. Above all we were rather surprised to see that each person, a child, young or old, a male or female, can go up to the SINGHASAN OF MAHARAJA ADHIRAJ SHRI SAINATH and touch His feet, graland Him, put on any offering to Him. This direct access to the Sai Murti, of any one, rich or poor, sick or healthy, is unique, we could see. Above this all, we felt as if Baba is talking to us and He gave us peace of mind when we used to sit before Him in the Samadhi Mandir hall, at Dwarkamai, at Chawdi, at Gurusthan or even in the Lendibaug.

After about a week's stay there we returned to Bombay and "LO WHAT A SUPRISE SAI BABA HAD FOR US ON OUR RETURN" He gave it to us, as one of my another subordinate Shri Bhogilal Lolanía informed me that there was a double room vacant in the Building he was residing in and I should immediately see the rent collector Shri Dubejee before any one else meets him for it. I accordingly met Shri Dubejee same evening and the problem of our accommodation which could not be solved since 1948, was solved at a minutes meeting with the said rent collector, but only when we returned from Shirdi with the grace and blessings of SAI BABA, on Whose feet we had fallen at Shirdi and had completely surrendered our heart and soul to HIM, the SADGURU SAIBABA.

This leela of providing us surprise gift in the form of accommodation increased our faith in Him and His Bhakti and as such I along with my wife Shama Tikoo, took HIM to be our Father, Mother and Guru as well as every thing in our life. We have entrusted ourselves to HIM to HIS Grace and His mercies. We are His and only His and He has every right to do with us what is so destined and in store for us that we deserve. It is because of this all, I have been writing, composing and singing Bhajans of His grace and BHAKTI BHAVS which He and only He creates in my mind, brain and thought. It is He only who gives me inspiration and power to write, compose and sing these Bhavs in the form of the Bhajans. HIS LEELA is very UPRUMPAR (endless). We have full faith in Him and in all gods, saints, avatars, fakeers, sannnyasees but all through HIM AND IN HIM ONLY, as we see every one of them in HIM only. ✨

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श्री स्वामी समर्थ गीतायन

गीत - १३

श्री स्वामी समर्थ स्वेच्छाविहारी थे । वे एक स्थान पर कभी स्थिर नहीं रहते थे । मंगलवेढा से चलअंवे में अकस्मात श्री स्वामी समर्थ आये । गांव में रामदासी बुवा नाम के एक गृहस्थ मठ में रहते थे । भागवद्भक्ति का अहंकार होने से उसका बर्ताव भी गर्व से भरा था । इस विशेष गुण का गर्व परिहार करने के लिए स्वामीजी मठ में आये । फलाहार करके विश्राम करने लगे । समर्थ के उठने का कोई चिन्ह नजर न आने से रामदासी मठ का दरवाजा बन्द कर तथा ताला लगाकर गांव में आ गये । गांव में आकर वे यही रम गये । शाम को एकाएक उन्हें भी समर्थ की याद आई । वे दौड़े दौड़े मठ की ओर जा रहे थे । रास्ते में भीमा नदी की बालु में समर्थ बाल क्रीडा करते हुए दिखाई दिये । आँखों पर विश्वास न रहने से उन्होंने गांव के और लोगों को पूरा हाल सुनाया । रामदासी अपने कथनानुसार गांववालों को लेकर मठ की ओर बढे और कहा कि समर्थ मठ में विश्राम कर रहे हैं । ज्योंही मठ का दरवाजा खोला तो भीतर समर्थ दिखाई नहीं दिये । रामदासी के अहंकार का नाश हो गया । गांववाले तरह तरह से रामदासी की विवंचना करने लगे ।

सभी लौटकर भी समर्थ के पास आये और अनन्य भाव से शरण में जाकर समर्थ के गुणगान करने लगे । रामभक्ति राममय होकर करनी चाहिए । इस प्रकार रामदासी का सहीरूप में स्वामी समर्थ ने उद्धार किया । आये सभी लोगों ने अवधूत स्वामी दत्त दिगंबर समर्थ का जयजयकार किया ।

‘छोड वृथा अहंकार’

रामभक्ति कर निसदिन प्यारे, छोड वृथा ‘अहंकार’
राममय होवे जीवन तेरा, रहे सुखी संसार ॥ टेक ॥

अनम दिया है जिसने तुझको
भूल गया है क्यों तू उसको
अखिल विश्व का वह निर्माता, सबके पालन हार ॥ १ ॥

रामनाम को जपते रहना सार्थक जीवन अपना करना सत्संग से ही समझेगा रे, 'आत्मतत्व' विचार	॥ २ ॥
जान लिया जिसने परमेश्वर श्री योगेश्वर, श्री ज्ञानेश्वर पहिचाने ल्यों योगी शानी, करें उचित संस्कार	॥ ३ ॥
रामदासी को हुआ अचंभा कैसा है यह गोरखधंधा भौमा तीरे समर्थ करते मरु में बाल विहार	॥ ४ ॥
युक्ति नहीं है, बुद्धि नहीं है विद्या का भी ज्ञान नहीं है प्रिय भक्तों के वे रघुनंदन, भव के तारनहार	॥ ५ ॥
अवधूत प्रभु दत्त दिगंबर स्वामी समर्थ ही योगेश्वर प्रबोध शक्ति से जाने सबके अंतर्भवहार	॥ ६ ॥

कवि - राधाकृष्ण गुप्ता (चेतन)

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

जय साईबाबा

साई की मर्जी	साई दयालू और कोमल है
हे साईबाबा हे साईनाथ	मुझ गुलाम पर कडी नजर रखो,
मेरा सम्पूर्ण भार	मेरी कंगाल कि प्रार्थना
आपके कन्धो पर है प्रभो साई	तुम्हारे दरबार में पेश है
समर्पण स्वीकार करो	मैं तुम्हारा चाकर बनू
मेरे भोले भाले मालिक	भगवान साई
तुम निष्ठुर नहीं	अर्जी हमारी, मर्जी तुम्हारी है ।

प्रा. गुंडेराव पटवारी "साहित्यरत्न"

यन्. यफ्. जे. कॉलेज P. O. विदर (कर्नाटक) 585401

ईश्वरावतार श्री साईनाथजी

यदा यदा मस्य ग्लानिर्भवति भारत ।

अभ्युत्थानमधर्मस्य तदात्मनं सृजाम्यहम् ॥ ४।७ ॥

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।

धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥ ४।८ ॥

भगवान् श्रीकृष्ण कहते हैं कि “हे भारत, जब जब धर्म की हानि और अधर्म की वृद्धि होती है तब तब ही मैं अपने रूप को रचता हूँ। साधुपुरुषों का उद्धार करनेके लिए और दूषित कर्म करनेवालों का नाश करनेके लिए तथा धर्म स्थापन करनेके लिए युग युग में प्रकट होता हूँ। श्री साईनाथजी ऐसे ही अवतारी पुरुष हुये हैं जिन्होंने शिरडी में प्रकट होकर धर्म स्थापना का कार्य संपन्न किया। उन्होंने कोई नया धर्म नहीं चलाया वरन् मनुष्य को उनकी रुचि के धर्म में ही स्थित करके हिल मिलकर प्रेमपूर्वक रहने व परमेश्वर की ओर बढ़नेकी प्रेरणा दी। वे जीवनभर एक गृहस्थ मनुष्य की भाँति संसारी मनुष्य के बीच कर्म करते रहे। वे न एकान्त स्थान में समाधि लगाकर ही बैठे और न संसार से विरक्त सन्यासियों की भाँति विचरण करते रहे। उनका सम्पूर्ण जीवन भगवान् श्रीकृष्ण की भाँति कर्मशील रहा। उनके सब कर्म लोकहितार्थ होते रहे। जहाँ जहाँ मनुष्योंने उनकी अवज्ञा की वहाँ वहाँ उनको दंड भुगतना पडा। उन्होंने कभी भी अपने आपको न परमेश्वर ही घोषित किया और न अवतार परन्तु उनके कार्य ऐसे अलौकिक थे जो स्वतः सिद्ध करते हैं कि वे परमेश्वर के अवतार थे।

श्री साईनाथजी के जन्म, वंश व बाल्यावस्था आदिका इतिहास रहस्य के गर्भ में छिपा हुआ है। श्री बाबा ने एक बार स्वयं कहा था कि उनका जन्म पाथरी के एक ब्राह्मण परिवार में हुआ था तथा उनके माता पिताने उनको बाल्यावस्था में ही एक फकीर को सौंप दिया था। वे अपने गुरु के साथ रहकर १२ वर्षतक तप करते रहे। वे १६ वर्ष की आयु में शिरडी में प्रकट हुये। उस समय वे पूर्ण ब्रह्मज्ञानी प्रतीत होते थे। शिरडी में प्राकट्य के पदचात श्री साई कुछ समय के लिए शिरडी से अदृश्य हो गये। लगभग २० वर्ष की आयु में शिरडी वे पुनः प्रकट हुये। उन्होंने अब शिरडी को अपना कार्यक्षेत्र चुना और अपने जीवन के अंतिम दिनोंतक याने ६० वर्षोंतक वे शिरडी छोड़कर कहीं नहीं गये।

तरुण अवस्था में श्री साई ने अपने केश कभी नहीं काटे और वे सदैव एक पहलवान की तरह रहते थे। जब वे रहाता जाते तब वहाँ से वे गंदा, जाई, और जुही के पौधे मोल ले आया करते थे। वे उन्हें स्वच्छ करके उत्तम भूमि देखकर लगा देते और स्वयं सींचते थे। वामन ताल्या नामक भक्त वदारा दिखे दो मिट्टी के घडों से वे स्वयं ही पौधों में पानी डाला करते थे। ये घडे एक दिन में ही फूट जाते थे। वे स्वयं कुएँ से पानी खींचते थे।

वे सदा धूनी के पास ही आसन जमाये रहते और वहीं विश्राम किया करते थे। वे कभी स्नान करते और कभी स्नान किये बिना ही समाधि में लीन रहते थे। वे सिरपर एक छोटासा साफा, कमर में एक धोती और तन ढँकने के लिए एक अंगरखा धारण करते थे। वे अपने जीवन काल के पूर्वार्ध में चिकित्सा कार्य भी किया करते थे। इस कार्य में उनको अपरिमित धन मिला और वे एक योग्य चिकित्सक के रूप में विख्यात हो गये।

श्री साई बाबा प्रतिदिन शिरडी में भिक्षाटन करते थे और जो भी प्राप्त होता था उसी में संतोष मानते थे। वे कभी प्रेम दृष्टिसे देखते तो कभी पत्थर मारते, कभी गालियाँ देते और कभी हृदय से लगाते थे।

भक्त श्री नानासाहेब डंगले ने एक चार हात लंबा और एक बीता चौड़ा लकड़ी का तख्ता श्री बाबा के शयन हेतु लाये। बाबाने पुरानी चिन्दियों से मसजिद की बल्ली से उसे झुले के समान बाँधकर उसपर शयन करना आरंभ कर दिया। तख्ते के चारों कोनोंपर दीपक रात्रिभर जला करते थे।

ईश्वरत्व व भक्त वत्सलता

श्री साईनाथजीने भक्तों की इच्छापूर्ति के लिए भिन्न भिन्न रूप धारण किये। जब दासगनू को कीर्तन सप्ताह करने की श्री बाबा ने आज्ञा दी तब उन्होंने श्री बाबासे आश्वासन मांगा कि सप्ताह के अंत में विठ्ठल भगवान (श्रीकृष्ण भगवान) अवश्य प्रकट होंगे। सप्ताह के अंत में नानासाहेब दीक्षित को स्नान करने के पश्चात् भगवान विठ्ठल के दर्शन हुये। उन्हें फिर दोपहर के समय उनके दर्शन हुए।

एक मामलतदार अपने डाक्टर मित्र के साथ शिरडी आये। डाक्टर का कहना था कि वे अपने इष्ट देव श्री राम के अतिरिक्त किसी यवन के आगे सिर नहीं झुकायेंगे। जब वे बाबा के दर्शन को गये तब उन डाक्टर को बाबा के स्थान पर श्रीराम के दर्शन हुए और उन्होंने सर्वप्रथम श्रीबाबा को नमस्कार किया।

मेघा शिवाजी का भक्त था। भक्त की इच्छापूर्ति के लिए उन्होंने मेघा द्वारा गंगा स्नान किया और उसको दर्शन भी दिये। जब मद्रासी भजनी मंडली शिरडी आई तब श्री बाबाने प्रधान स्त्री को उसके इष्ट देव श्री सीताराम के रूप में दर्शन दिये।

इस प्रकार श्री साईनाथजी ने भगवान विठ्ठल, श्रीराम शिवजी व सीतारामजी के रूप में भक्तों को दर्शन देकर कृतार्थ किया। ऐसा परमेश्वर ही कर सकते हैं, अन्य कोई नहीं।

(अपूर्ण)

दीनानाथ टी. गुप्ता

रेल्वे क्वार्टर्स, नं. आर. बी. २/२५७/५ रेल्वे स्टेशनके सामने, जबलपूर (म. प्र.)

साई का पुजारी

साई का पुजारी, उसके आशिश का भिखारी, मैं हूँ साई का पुजारी...

- (१) ताज न चाहूँ, राज न चाहूँ, चाहूँ न धनदौलत न्यारी
चाहता हूँ मैं केवल साई की, उदी प्यारी, प्यारी
खाली हाथ आया हूँ और खाली हाथ जाऊंगा - साई का पुजारी...
- (२) पिता तू ही, माता तू ही, तू ही दाता साई
तू ही शंकर, तू ही कृष्णा, तू ही विठ्ठल-रुकमाई
मेरी नैय्या का तू ही सेवनहारा साई, - साई का पुजारी...
- (३) तू ही चंदन, तू ही दीपक, तू ही सबका रखवाला,
मैं भिखारी जपता हूँ रातदिन, तेरे नाम की माला,
गिरता है चरणों मे तेरे, ये आशिश के लिये भिखारी,
साई का पुजारी...

प्रकाश प्र. कर्पे

५/२, काळी मोहल्ला, शिवकुटी, इन्दौर (म. प्र.)

(Continued from December 1978 issue)

The following outstanding personalities visited Shirdi during this month:-

1. Shri Shripatrao Bondre, Rajyamantri, Maharashtra State.
2. Shri Babanrao Dhakane, Rajyamantri, Maharashtra State.
3. Shri D. Y. Patil, Gen. Sect. Maharashtra State Janata Party.
4. Shri Jitkar, Collector, Ahmednagar District.
5. Shri Chaube, Director of Tourism, Bombay.
6. Shri Chedilal Gupta, Minister, Maharashtra State.
7. Shri Ramashankar Kaushik, Minister, U. P.
8. Shri Yardi, Assistant Commissioner, Maharashtra State.
9. Shri Subramanium, I. G., Karnatak State.
10. Shri B. S. Govekar, Bombay.
11. Shri Puri, General Manager, State Bank of India.
12. Shri Deaithankar, Collector, Dhulia District.

Weather :- The Weather of Shirdi was fine during the month. The nights were cool, though the days were occasionally hot. The atmosphere was free from any sort of epidemic.

(November 1978)

Because of the Diwali vacation, the students had holidays. Hence the parents took this opportunity to visit Shirdi alongwith their wards. During the first half of this month, therefore, the rush of devotees continued in the same tempo with which it started from the Punyatithi festival. During the second half of this month however, the crowd receded a little. Hence the staff of the Shirdi Sansthan got a little relief and had not to be on their toes for all the hours of the day.

The following persons gave their programmes during the month.
Keertan :- Kavyateerth Shri G. V. Joshishastri, the Sansthan Singer performed keertans as usual on the Ekadashi days and other days of religious importance.

Pravachan :- Shri Laxmanbuva Waghchoure and Shri Jagnathbuva Waghchoure, both from Shirdi, delivered Pravachans on religious topics.

The following artists gave their programmes of Vocal music, instrumental music, bhajan etc during the month :- 1, Shri Mohan Shirodkar Bombay. 2. Miss Vandana Shirodkar, Bombay. 3. Master Vishwanath Shirodkar, Bombay. 4. Shri Vasant Rao K. Kadanekar, Bombay. 5. Shri Gopinath N. Wayahe, Bombay. 6. Shri Anilkumar V. Pagare, Bombay. 7. Shri Shiwaji T. Dhumal, Shirdi. 8. Shri Ravi G. Gandhi, Bombay. 9. Mrs. Wandana T. Tandulwadkar, Akola. 10. New Balaji Bhajani Mandal, Andarsul, Nasik. 11. Narayan Maharaj Bhajan Mandali Kurla, Bombay. 12. Shri Gurukripa Bhajani Mandal, Bessein, Dist. Thane. 13. Shri Vasant D. Walunjkar, Thane. 14. Shri Mahadeo V. Khavnekar. 15. Shri Appasaheb Samant, Bombay. 16. Shri Shashikant S. Pusalkar. 17. Shri Baburao V. Bandivadekar, Bombay. 18. Shri Balkrishna Janjale, Pune. 19. Mrs. Leelavati Raiwadagkar, Pune. 20. Shri Vyankatesh H. Walsangkar, Parbhani. 21. Shri Khanderao R. Jam, Balsad. 22. Shri Rameshprasad Shriwastav, Udepur, Rajasthan. 23. Shri Sardarsing Arora, Chembur, Bombay.

Tulsi Viwaha :- As usual Tulsi Viwaha (marriage) was celebrated in the compound of Dwarkamai. Sai devotees and the staff of the Sansthan were present in large numbers. Prasad was distributed to all who attended the function. The children fired crackers and celebrated the occasion.

Kartiki Ekadashi :- On account of the Ekadashi, coming in the first half of the month of Kartik, the palkhi was taken in procession through the Shirdi Village. Keertan, Bharud etc were also arranged on that day.

Visits of important personalities :- The following important personalities visited Shirdi during this month.

1. Shri R. S. Gawai, Speaker, Maharashtra State Assembly.
2. Shri Ramrao Adik, Ex-Minister, Maharashtra State.

3. Shri Baburao Dhakne, Rajyamantri, Maharashtra State.
4. Shri A. B. Mutha, Collector, Dist. Aurangabad.
5. Shri Jitkar, Collector, Ahmednagar District.
6. Shri Mohite, D. S. P. Ahmednagar District.
7. Shri Shankarraoji Kale, Rajyamantri, Maharashtra State.
8. Shri M. Ishwarraj Mathur, Additional Director, Public Relations, Maharashtra State

Weather :- There were occasional showers. The sky used to be cloudy for some days; but the weather remained comparatively cool throughout the month. There was no epidemic in the village.

FIFTH ANNUAL GATHERING AT SHIRDI

It has now been decided to hold the Annual Gathering of the contributors to Shri Sai Leela magazine at Shirdi, on Sunday the 28th January 1979 and Monday the 29th January 1979. In order to streamline the proceedings of the gathering it has been decided to allow only the contributors to Shri Sai Leela, during the past four years, to take part in the deliberations. A contributor will be allowed to bring with him only his wife and children. The arrangements for lodging and boarding etc. of the contributors and their families, for the days of the gathering, will be arranged free of cost by the Shirdi Sansthan. All the contributors, who wish to attend the gathering, may kindly intimate to that effect to the Court Receiver, Shirdi Sansthan at Shirdi office before 20-1-1979, alongwith the number of persons that are likely to accompany them. The Executive Editor of Shri Sai Leela Magazine may also please be informed about the same at the Bombay Office before 20-1-1979. The programme of the gathering will be intimated to the delegates after their arrival at Shirdi. The delegates are requested to reach Shirdi by the night of 27th January 1979.

K. H. KAKRE

Court Receiver, Shirdi Sansthan of Shri Sai Baba.

Publications of Shri Sai Baba Sansthan Shirdi

1.	Shri Sai Satcharita (Marathi)	Rs. 16.00
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28.	Guide to Shirdi (English)	Rs. 1.00
29.	The Great Saint Shri Sai Baba (Marathi)	Rs. 0.50
30.	do do (English)	Rs. 0.50
31.	Shri Sai Baba by Mani Sahukar (English)	Rs. 3.50

Available at :- 1. Receiver, Shri Sai Baba Sansthan,
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2. Sai Niketan, 804-B, Dr. Ambedkar Rd,
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