

SHRI **SAI LEELA**



Shri Sai Baba Begging Alms

O.D. NERDY



January

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1987

SHRI SAI LEELA

JANUARY 1980

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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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The Virtue of Purity

We should all strive for purity in all possible ways-purity in thought, word and deed. Purity implies freedom from lust, anger, pride and avarice. Hatred is also a form of impurity. So is malice. A pure heart is the mirror of the Lord-Loving and forgiving. Only giving to others all that we have. Violence in any form is the negation of love, purity and humility.

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EDITORIAL

Communion of Saints

In the mathematical world two and two are always four. This example has no other answer than the one given above. Similarly there are some good things like speaking the truth, showing mercy to all the living beings, leading a pious life etc. which are considered good all over the world. There is no difference of opinion about the goodness of the things mentioned above. All the religions of the world, therefore, have such good things as their basis. Though while promulgating a new religion, every prophet has added some religious practices of his own, he has never undone any universal truth that has been proclaimed before by the founders of religions before him. It is, therefore, no wonder that though some minor practices differ a little from religion to religion, still the good basic principles of all the religions are alike.

In spite of the basis of all the religions in the world being alike, the followers of every religion are trying to find fault with the religion, other than their own. Why do we meet with such a situation? The reason for this is very clear. Human nature is varied; but it is universally selfish. Every one feels that his thing is the best. Naturally the corollary follows that the things belonging to others must not be as good as his! Because of this, some political leaders have used religion as a tool to achieve their goal. Therefore history has recorded several crusades fought for the establishment of the supremacy of a certain religion over another religion. Thus though we see the quarrels of the followers of the different religions all over the world, still there is no quarrel in the basic principles of the religions all over the world. There is thus a perfect communion of all the religions; but there is no such communion among the followers of these religions and hence we see big religious chaos all over the world.

Similar is the position of the opinion of the followers of different saints about each other and about different saints. Really speaking the saints are the Gods on this earth. They are the Awatars of God. Only because the compilation of the Puranas has been stopped after 1000 (A. D.) or so, the number of Awatars has been limited to ten, otherwise some more Awatars would have been added to the list of Awatars, commonly recognised by the Hindu religion.

The saints are born and bred in a particular area. Some saints are only known in a particular community and their followers also come from a particular community. Some saints of course are there, who have a recognition all over a country; but others, who are confined to a particular region, have limited followers, outside that region. The devotees of a certain saint, therefore, sometimes start speaking ill about other saints, who are not recognised as their Guru. This then results in discussion among the followers of different saints and sometimes they even come to blows. In Maharashtra, there is a system of taking the Palkhies of different saints to Pandharpur at the time of the Ekadashi, in the month of Ashadha. The schedule of the movement of these Palkhies and their order is more or less decided by convention. Still the followers of certain saints, sometimes quarrel for priority over others and thus spoil the sanctity of the whole procession. Thus though the saints have no quarrel among themselves and they all have advised the mankind to lead the path of righteousness in order to achieve "Moksha", still the common people quarrel on their behalf and expose their own ego.

Devotion to God, compassion for all living beings, sympathy for the maimed and disabled, love and honour for all good qualities like truth, honesty, chastity etc. these are mostly the basic principles of the preaching of all saints. Why does this happen? As stated before, the universal truth and principles of good behaviour are the same throughout the world, like mathematical sums. Hence these Awatars of God automatically know them

and preach them in all their life. Thus the mission of the life of all saints is the same and hence their minds are also known to each other. They are therefore able to communicate with each other without visible media, which are known to the common people. In terms of modern technical language, this process of communication is known as tele-pathic. Because of this superhuman power possessed by the saints, they are able to communicate with each other though they live at long distances, which are normally beyond the comprehension of the common people. This fraternal feeling, among the saints, has resulted in establishing a communion of contemporary saints and the common people are always wonderstruck to see those intimate relations of the saints, who had sometimes never met each other.

In the biographies of almost all saints, we come across many examples where they have shown close relationship with other contemporary saints, who have been staying at a pretty long distance and who have not met each other, as we common people meet each other. If we look at Sai Satcharita we find numerous incidents, mentioned therein, which lead us to conclude that there must be a communion of contemporary saints, who communicate with each other secretly and know each other intimately. In chapter 4 of Sai Satcharita, (page 23) we find the caption, "contact with other saints" wherein we find that Shri Sai Baba had contact with saints, Devidas and Jankidas, in Shirdi. Shri Gangagir, who was a resident of Puntambe, spoke about Shri Sai Baba thus, "As this land (Shirdi) was lucky and meritorious, it secured this jewel". Further Shri Anandnath of Yewala Math, a disciple of Akkalkot Maharaj, said about Shri Sai Baba as follows, "This is a precious diamond in reality."

In chapter 14, we come across the story of Shri Ruttonji Wadia of Nanded. It is narrated in this chapter that Shri Sai Baba asked Shri Ruttonji to give him Rs. 5/- as Dakshina, but added that He had already received Rs. 3-14 annas from him and

that he should pay only the balance. As Shri Ruttonji came to Shirdi for the first time, he was puzzled at these words of Shri Baba. As Shri Ruttonji could not solve this riddle, he narrated this incident to Shri Das Ganu and requested him to explain why Shri Baba said so. On enquiries it transpired that Shri Ruttonji had some time before entertained a Mahomedan Saint named Moulisaheb in his house and had spent exactly Rs. 3-14 annas nothing more, nothing less and thus the whole riddle was solved why Shri Baba had asked for only the balance of Rs. 5/- saying that he had already received Rs. 3-14 annas before. This incident throws clear light on the close relation of the saints with each other. Saint Moulisaheb was entertained by Shri Ruttonji at Nanded and he had almost forgotten about it; but Shri Sai Baba remembered it very well and while asking for the Dakshina, He told Ruttonji accordingly. This incident therefore very clearly shows that there must be a communion of saints and that they must be communicating with each other secretly, without the knowledge of the public.

In chapter no. 26, we find the story of Shri Harishchandra Pitale. Shri Baba gave him three rupees and told him, "Bapu, I had given you before Rs. two now I give you Rupees three; keep these in your shrine for worship and you will be benefited." Like Shri Ruttonji, Shri Pitale also was puzzled at these words of Shri Baba. However this riddle was solved by the mother of Shri Pitale, who explained as follows, "As you went to Sai Baba with your son, so had your father done when he took you to Akkalkot. for the darshan of the Maharaj there, many years ago. That Maharaj was also a Siddha, perfect yogi, Omniscient and liberal. Your father was pure, devout and his worship was accepted. He then gave your father Rs. two for being kept in the shrine and worshipped." Shri Akkalkot Swami Maharaj lived at a great distance from Shirdi; but this incident, that had happened years before, was referred to by Shri Sai Baba in proper perspective and this also indicates very clearly that this must have happened because of the communion of saints all over the country.

Next our attention is drawn by the account of Shri Haribhau Karnik, which is narrated in chapter 33 of Shri Sai Satcharita, Shri Haribhau Karnik of Dahanu (Thane District) came to Shirdi on the Guru Pournima day in 1917. He offered clothes and Dakshina and after taking leave of Baba through Shama, he got down the steps of the Masjid. After this a thought came in the mind of Shri Karnik that he should offer one more rupee to Shri Baba by way of Dakshina and he was turning back to go to Shri Baba, when Shama told him that as he was granted leave by Shri Baba to go, Shri Karnik should not now return. On being advised like this, Shri Karnik started on his return journey. On his way, Shri Karnik visited Kala Rama temple at Nasik. Shri Narsing Maharaj, who was inside the temple, left all the devotees inside the temple and coming to Shri Karnik he caught him by the wrist and said, "Give me my one rupee." Shri Karnik had really forgotten about the incident that had taken place at Shirdi, so he was really surprised how Shri Narsing Maharaj asked for only the amount of Rupee one, which he intended to offer to Shri Sai Baba. He paid to Shri Narsing Maharaj one rupee and thought that Shri Sai Baba recovered the rupee, which he intended to give. While commenting on this incident Shri Hemadpant says, "This shows how they (the saints) work in unison" This remark of Shri Hemadpant is quite true. We really wonder how Shri Sai Baba communicated to Shri Narsing Maharaj about the intension of Shri Karnik to offer one rupee within so short time. This is therefore not possible unless there is a communion of saints. The incident of the cocoanut given by Shri Tembye Swami to Shri Sai Baba, described in chapter no. 50, also illustrates this same communion of saints, otherwise Shri Sai Baba, would not have asked for the cocoanut, given to Him by Shri Tembye Swami immediately on seeing Shri Pundalikrao.

It will thus be seen that the saints have some supernatural power by which they communicate with each other and maintain their close contacts. Shri Sai Baba was very liberal about the

worship of all Gods and saints. He never advised any devotee, who came to him, to discard the worship of his family deity or his Guru. He on the other hand, showed his identity with the Gurus of some devotees and indicated his communion with them. Hence, we Sai devotees, who are having implicit faith and devotion to Shri Sai Baba, have to remember that all other saints are also on equal footing with Shri Sai Baba and we should not have any time any doubt about their sanctity; but should honour them and give them proper reverence as that would be the correct way of showing our devotion to Shri Sai Baba. ★



(TO WHOMSOEVER IT MAY CONCERN)

**Sub :- Shri Sai Baba Mandir at Shirdi
Construction of Replica of**

Sir,

You are aware that the Great Saint, Sadguru Shri Sai Baba of Shirdi, left his mortal body at Shirdi in the year 1918 and the same is laid in Butti Wada, at Shirdi and over it, Samadhi is constructed, which is now called Samadhi Mandir.

The Samadhi of any Saint could be at only one place, where his body was laid. The Samadhi could not be at any other place in the world. Therefore, the Samadhi of the Saint Shri Sai Baba of Shirdi could be and is at one place in the Samadhi Mandir at Shirdi, where his mortal body was laid. It could not be at any other place.

There are innumerable devotees of Shri Sai Baba all over the world and whenever it is possible, they often come for darshan of Shri Sai Baba at Shirdi. It is further observed that at various places, the devotees from the respective areas have

constructed Shri Sai Baba's Mandirs and installed either Idols of Shri Sai Baba or His Photos in those Mandirs in order that they can take darshan whenever they desire and perform worship of Shri Sai Baba of Shirdi. This is highly appreciated. It has however come to our notice that at some places, replicas of Samadhi of Shri Sai Baba of Shirdi are also constructed and/or contemplated to be constructed. This is quite improper and somewhat strange and not in the fitness of the devotion to Shri Sai Baba of Shirdi, apart from the fact that it is illegal.

If the Samadhi of Shri Sai Baba of Shirdi is constructed at any other place, where his mortal body was not laid, that amounts to deception of devotees and dishonour to the Sai Baba's Samadhi at Shirdi. After lapse of long time, in future, doubt may arise in the minds of the devotees of Shri Sai Baba and also of the people in general as to where the real Samadhi of Shri Sai Baba of Shirdi is. That may become a subject of research. Certainly this would be an act of disservice to Shri Sai Baba.

I would therefore, request you to whomsoever it is concerned, to examine the position at your end and please see that replicas of the Samadhi are not constructed in your Shri Sai Baba Mandir. In case, it is already constructed, it is desirable that the same is changed to some other form and it is not designed as Samadhi any longer.

I shall be grateful if you will please apprise me of the position existing in the Mandir there and action taken on this letter.

May Shri Sai Baba bless you all.

Yours faithfully,

K. H. Kakre

Court Receiver, Shri Sai Baba Sansthan, Shirdi



Shri Baba Reminds a Devotee of "Shraddha"

A Sai devotee's welfare is the sole loving concern of Shri Baba. So vigilant is He that sometimes we forget some of our basic duties but not He.

On 4th September, 1979, we had one honoured guest in Shri Swamiji, who had proved a very reliable friend of our family in time of our need. He had helped us to tide over our domestic difficulties and stopped the constant sicknesses in our family by his sincere efforts through prayers and pooja.

During his visit, Shri Swamiji noticed a picture frame of Goddess Santoshi Mata in our home and instructed me to remove it to a temple forthwith as this particular Goddess does not prove beneficial to us after our contract. That is why only when the Vrat of 16 Fridays is being observed in a family, it should be kept and no longer thereafter. He therefore instructed me to remove the picture on 7th September 1979 without fail.

On Friday the 7th September 1979, somehow I had no urge to eat any thing and despite insistence by my sister to eat something I refused to do so. At about 10 o'clock, I drew lots to decide whether or not, I should go to work. Shri Baba's reply was "Do not go to office." Thereafter, I picked up the photo-frame of Santoshi Mata and went to the temple of Shani. The Pujari was fast asleep when I went to the temple. Another brahmin was receiving the pooja articles and money etc. I told the brahmin the purpose of my visit and enquired why the pujari was asleep. At this juncture the pujari woke up and told me that he had just returned from Nasik after having taken the holy bath in Godavari. I enquired whether I could take three baths on any three days in the coming year of "Sinhastha". He replied that Friday was the first day of "Pitru Paksha" when we are required to perform religious rites called Shraddha to gratefully remember our ancestors. His reply immediately reminded me of my late father's Shraddha which fell on the 1st day of Pitru Paksha and which we both, myself and my wife had totally forgotten. I immediately gave a ring to my office to inform of

(Continued on page 11)

SAIBABA THE GREAT

I have to narrate below the way, Baba attracts his devotees as and when He desires.

I was longing to visit Shirdi for many years, but I could not go due to one or other reasons. In the month of May 1978, my sister-in-law and her husband, who were going for some work, asked me to accompany them to Shirdi. I promised them but later on I changed my programme. I was going to tell them that I would not be able to accompany them; but they told me that they had already booked my ticket and that I must accompany them. Anyhow, I myself and my wife and my youngest son went to Manmad and stayed there in the temple of Guru Teg Bahadur Singh for one night. Next day, we started our journey to Shirdi by S. T. bus from Manmad. While we were sitting and chatting with each other, I closed my eyes and started to chant the Gayatri Mantra and thereafter the name of Sai Baba. After some time, as we were reaching Kopergaon, I saw a dream in which I saw Sai Baba showing his grace and asking me to come, I also saw some lonely place which was calm and quiet. Anyhow, we reached Shirdi at about 1.00 p. m. Thereafter we were led by the mazdoor towards the Sai Sansthan, the residential block, where we got one room for one day only.

After taking our meals, we started to see the Sai Samadhi Temple. As we entered the Samadhi Mandir, I was surprised, as Shri Baba's statue and its surroundings, which I had seen in dream while travelling in the bus, were the same. I bowed to Sai Baba and prayed for his grace for curing my illness as well as other things. From there we went to Dwarkamai Masjid. After having darshan of Dwarkamai Masjid, we went back to our room for rest. Again at about 5 30 p. m., we got down and went to Sakori by a bullock cart. After getting down at Sakori, we purchased some flowers for pooja. As we entered the main room of Shri Upasani Maharaj, where, his photo has been kept, I was astonished to see the purple lighting over the photo which also I had seen in my dream in the bus. This increased my reverence for Shri Baba as well as for Shri Upasani Maharaj.

I bowed to him; but unfortunately, I could not get the Darshan of Smt. Godavaribai, who was away at Lonavala. Again we came back to Shirdi and attended the Pooja at Sai Baba Samadhi Mandir.

We got up at 3.30 a. m. next day, as we had to catch the bus to Nasik at 7.00 a. m. As my other members were not ready I left the room and went to Sai Samadhi for early darshan at 4-30 a. m. As the doors were not opened, I went to Dwarkamai and sat there for one hour near the iron railings. Afterwards my wife came there, we went to Sai Baba Samadhi Mandir. As I was going on nearer to Shri Baba's Samadhi, I was feeling happy and tears of joy came from my eyes. When I reached near Shri Baba's Samadhi, I closed my eyes for praying to Him. As I was praying and going nearer the Samadhi one garland, which was being thrown over the Samadhi by the Priest came into my hand with the result my eyes were opened and my joy knew no bounds. Thereafter immediately I left for the tirtha water, which I drank as much as I could. The garland has been preserved by me till date as I consider, it as the great boon which I received from Shri BABA. ★

Hari Vihsnudas Talreja

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(Continued from page 9)

the reason for my absence and went to my wife's school to bring her back so as to help perform the rites early. Thus Shri Baba reminded me of my most important duty as a son and got it performed. He is ever vigilant to care for the welfare of his devotees and so He only arranged the sequence of events in His own inimitable way to remind me of my duty and kept me without taking food till it was performed. ★

Shri Anil Keshavrao Rasal

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SHRI SHIVALEELAMRIT

(Continued from December 1979 issue)

By :- Shri S. N. Huddar

CHAPTER 12

VIDUR, BAHULA AND BHASMASUR

In the south there was a town named Bashkal, where all the persons were ill-behaved. Males and females were adulterous and did not regard religion and morality. They did not know jap, tap, agnihotra, Veda, shastras etc.

Vedas and shastras are the two eyes of a brahmin. One, who is devoid of one, is one-eyed and who is devoid of both is a blind person. Most of the persons of the town were immoral, sinful and impure.

In the above town there was a brahmin named Vidur, who always lived with a concubine. His wife Bahula was adulterous. Once when she was with her lover, her husband caught her and the lover ran away. Vidur thrashed his wife with his hands and feet. She said, "You enjoy with other females. I also do the same". Vidur said, "You have got lot of money. Give it to me for my enjoyment". She said, "Whence should I give you money?" When she said this, he again beat her, took her money and ornaments and some other articles by force. Vidur one day died and was taken by the Yamdoots and was harassed in various ways. After undergoing various punishments he became a fearful ghost and lived in the Vindhya Valley and roamed about hungry and thirsty. He hanged himself on a tree, developed leprosy and all his body became rotten.

Bahula got a son, but she could not say from whom she conceived. On the Shivaratri day, all were going to Gokarna,

the holy place of Shiva. Bahula took bath, darshan of Mahabaleshwar and sat to listen to a Pravachan. The Puranik narrated, "An adulterous woman is taken by Yamdoots and is given grave punishment".

Hearing this, Bahula was shocked. She repented and wept. She narrated all her sins and said to the Puranik. "After death, I would be beaten by the Yamdoots and put to great agonies. Who will relieve me at that time? How shall I be able to suffer the punishment? My body trembles. Kindly advise me to get rid of this miserable condition. Bahula could not take food and wept all the time. She surrendered to the Puranik and prayed, "Oh, Sadguru, relieve me from all these miseries". The Puranik gave Bahula the five-letter mantra and asked her to listen to the Shivaleelamrit at the Shiva Mandir.

Bahula then listened to all the holy books that were read in the Shiva Mandir. By good company one becomes selfless, devoid of greed and averse to worldly affairs. Bahula became pious and chanted Shiva's name day and night. By the touch of Paras, iron turns into gold, wood falling in fire becomes fire, pond-water, falling in the Ganges, becomes pure and clear, similarly by listening to Shiva Purana, Bahula began to meditate. Ultimately she was able to see God Shiva. She lived in Gokarna, served her Guru devotedly, applied bhasma all over her body, wore rudraksha and forsook all relatives. God Shiva sent a divine plane to her and she was taken to Shiva Lok. Bahula came before Shiva, bowed to him humbly and began to praise Shiva and goddess Amba Bhavani.

Amba Bhavani was pleased with her devotion. She told her to ask for a boon. Bahula said, "I do not know where my husband is, who, due to great sins, might be suffering in hell. Kindly make him pious and bring him here." Goddess Bhavani then meditated for a while. She saw the husband of Bahula in the Vindhya Valley as a fierce ghost. She asked Bahula to go with Tumber and bring her husband there from the Vindhya Valley.

Bahula went to the Vindhya Valley and saw a naked ghost. He was tied to a tree by Tumber, who then started singing Shiva Keertan. Thereby Vidur gradually came to senses and requested to release him from the tree. When he was liberated, he bowed to Tumber and said, "You are blessed. You have made me pious." He said to his wife Bahula, "You are blessed. You have lifted me up from miseries." Tumber then told him the five-letter Shiva mantra. He began to recite that mantra. A plane descended. Vidur got a divine body. He was seated in the plane and was taken to God Shiva. Ultimately Vidur and Bahula merged in the Shivaroop.

BHASMASUR CREATED

When God Shiva was living in Kailas, one day he took bhasma on his palm. He found a pebble in it and he put it on the ground. A devil came out of it. He was named 'Bhasmasur'. He stood before Shiva with folded hands and requested Shiva to give him some work. God Shiva asked him to bring fresh chita-bhasma daily. Bhasmasur came to the earth and took back the bhasma of only such persons, who were the devotees of God Shiva. God Shiva wears a garland of their heads, who are not his devotees. God Shiva is devoid of six changes viz. living, taking birth, growing, changing, decreasing and dying and has six qualities acting, controlling, enjoying, mastering, witnessing and knowledge of all the subjects.

Bhasmasur became insolent and thought of killing good men, cows, and brahmins. He intended to first establish his rule on the earth, then conquer the Gods, Indra and Brahma. Ultimately he intended to destroy Vishnu and Shiva also.

He once said to Shiva "Pure bhasma is not available anywhere I therefore request you to favour me with a boon that he should be burnt on whose head I would place my hand. Then I shall be able to fulfill the vow of serving fresh bhasma to you daily". Undeceitful Shiva became ready to offer the boon. On

knowing that Parwati said, "He is wicked. He will burn the earth by the favour of the boon". Kartik, Gajanan, Veerbhadra, also told the same; but the most liberal Shiva said, "Bhasmasur is our child. He would not act otherwise". Shiva granted the boon to Bhasmasur.

Bhasmasur was very much delighted. He came to the earth and began to destroy the saints, devotees, the cows and the brahmins. He thus created a great havoc. Rishi, Muni and all others were greatly shocked. Indra, with others, went to Brahma who said, "Let us go to Shri Vishnu". All of them, therefore, went to Shri Vishnu and reported to him about Bhasmasur. Shri Vishnu came to God Shiva with all of them. Shri Vishnu said, "Bhasmasur is burning everything, we are still living; but very soon he will destroy us all. You are also not safe. Protect Parwati well."

Hearing this, Shiva smiled and said, "Bhasmasur is nearing his death." Just at that time, Bhasmasur came there. He saw that all had come there to complain against him. He exclaimed that he would kill them all. The next day God Shiva said angrily, "Oh, you wretched, I gave you a boon and you have greatly misused it".

Bhasmasur said with anger, "Give me your beautiful wife otherwise I shall place my hand on your head." Hearing this goddess Bhavani went inside. Bhasmasur therefore said, "I shall take you away". He then ran after Shiva, who ran away and entered dense forest. Bhasmasur followed him saying "Stop! Oh you Jogdya, I shall kill you today". How foolish Bhasmasur was, he wanted to catch Shiva, who is worshipped and meditated even by Brahma and others. Even after a long chase, Bhasmasur could not find God Shiva.

Goddess Bhavani prayed her brother, Shri Vishnu, husband of Indira. Hearing her prayer, Vishnu took the form of Mohini, the most shining beauty and came before Bhasmasur, who was

enchanted by her beauty. He asked Mohini to marry him. Mohini said, "The Vat-tree in front is my family deity. I have made a vow that I would sing and dance before you with my would be husband. You should therefore dance with me and do the same action as I do, otherwise the deity will be enraged"

Bhasmasur readily agreed and they both came before the vat-tree and began singing and dancing. While dancing, Mohini made various actions of her hands and once placed her hand on her head. Bhasmasur was imitating her. He also placed his hand on his head and instantly he was burnt to ashes. Mohini appeared in her original form as Vishnu and God Shiva came out of the Vat-tree and Hari and Har met one another. The Gods showered flowers over them. Hari-Har came to Kailas and Ambika Bhavani greeted them and worshipped them with great rejoicing

(to be continued)



Fruit of Shri Baba's Grace

I bow most humbly to my Lord Sai Samarth,
 Those who are blessed with His love
 Are ever in rapture, in ecstasy, in mirth,
 Blessed indeed are they who
 Have given themselves over to Sai,
 They alone have reaped the
 reward of this birth.
 Sacred are their forms,
 their minds, their deeds
 Sanctified is their sojourn
 on this earth.

Story of Shri Sai Baba's Palkhi

(Based on the article by Late Shri D. S. Tipnis in the Marathi issue of Shri Sai Leela for July 1979.)

The Palkhi, which we see today in Dwarkamai and which is taken in procession from Dwarkamai to Chawdi, was sent by someone from Harda. The parcel of the Palkhi was kept in Dwarkamai between the big stone on which Baba used to sit and the Tulsi Vrindavan. The parcel was lying there for about 2 to 3 months as Baba did not give permission to open it. All the devotees were very anxious to open the parcel; but they could not do so because of Baba's fear.

On one good day, Baba's most ardent devotee, Shri Ramchandra Bhaskar Purandare, took the initiative and told Baba that he would that day open the parcel, decorate the Palkhi with flowers and carry Him in it. Baba did not permit him; but Shri Purandare insisted and started opening the parcel. Baba ran towards him with his satka, cursing him and threatening him. Looking at His angry face all the other people ran away; but Purandare did not pay much attention and carried on his work. As he was decorating the Palkhi, Baba cooled down. Purandare said to Baba, "Today being the chawdi day, we all would like to take you to chawdi in the Palkhi with the procession of all devotees". Baba refused to comply. He said that He would not sit and further ordered Shri Purandare to go away. On hearing this, Purandare added that it was meaningless to carry the empty Palkhi and continued his work of decoration. Baba was watching him. When his work was done, Purandare took leave of Shri Baba and went home.

On that eve, Shri Butti, Shri Jog and all other devotees gathered together for the Palkhi procession. Purandare decided not to go to the Chawdi without Palkhi. Shri Jog and Shri Butti

argued with Shri Baba; but he was adamant. It was everybody's wish also to take Baba in the Palkhi in procession.

As usual when Baba got ready to go to the Chawdi, Purandare asked whether he should lift the Palkhi. Baba said, "No, you can't lift it like that. Light 125 mashals". After that the procession moved with the Palkhi with the light of 125 mashals.

After this incident, the Palkhi remained in the Chawdi for about three-four days; but during this period someone removed a silver pinnacle and other minor parts of the Palkhi and so it was decided to construct a tin shed between the house of Narayan Teli and Dwarkamai to keep the Palkhi. When Baba had gone to Lendi-Baug, Purandare started to construct it. All of a sudden, Baba came and asked him, "What are you doing?" Purandare replied, "I am building a house for your Palkhi". Baba got angry and said, "Go away or I will hit you with stones". Purandare strongly pleaded with Baba to allow him to construct the shed. Baba abused him saying, "I don't want Palkhi. You go away from here. I am fed up with you".

After these hot arguments, Baba again became calm and allowed him to complete the work. When the noon aarati was over, all went home with Udi and Prasad from Baba. Yet Purandare was still working. All the devotees returned to Dwarkamai after their meals, but Purandare was still at his work without food. Baba was very much worried. He said to Kaka-saheb, "What should I do to him? All have returned after meals, but he is unwilling to go. He is so obstinate". Kakasaheb said, "Baba, his leave is getting over and he wants to finish the work before that. May I ask him to go for meals?" Baba replied, "He won't listen to you. He is so stubborn. He does not listen to me even, call him".

After this Purandare came and fell at Baba's feet weeping like a child. "Why do you cry", said Baba. "Baba, I am crying because you abused me in the morning and now you are worried

because I have not taken food. How kind are you to me? Who else is there to take care of me?" Baba said, "Go and take your meals. I am feeling awefully hungry". Purandare said, "No, I shall not go. After I go, if you undo what I have done, all my efforts will be wasted." Baba asked Kakasaheb, "Am I a devil to undo your work? Go. I shall not do anything of the sort you suspect. You are my dear child".

Purandare returned after meals and by the evening completed the construction of the room. Only the door had to be fixed. He kept the Palkhi in the room and while taking Shri Baba's leave said, "Baba, my leave is exhausted, I must leave tomorrow. My work is also finished. Only one door is left to be fixed. Tatyapa Patil is going to do it for me". On hearing this Baba said, "We shall think over it tomorrow. Go and take rest now".

Next day, Purandare came to seek Baba's permission to leave Shirdi, as his leave had exhausted. Baba asked, "What are you going to do there? Finish your work first and then go. One must complete one's own work and one must not tell others to complete it. One must come to Shirdi every now and then". Purandare said, "When you will call us, we will be here and when you will order us to go, we will go. Baba said, "I call all very often; but the people are not ready to come. Now go and finish your work. When Kakad-Aarti gets over tomorrow morning, you can go". Purandare finished his work.

Next day, while parting Baba said, "Do not forget to come after a day".

[The shed, which Shri Purandare constructed, is the room where the **Ratha** is kept now in Dwarkamai.] ★

Kum. Nileema Malvankar
 "Sai-Smriti", 25, Vincent Square,
 Dadar, Bombay 400 014

Mahakumbhabhishekam of the Newly Constructed Gopuram of Shri Shirdi Sai Baba Mandir, Shenoyanagar, Madras

Thousands of devotees of Shri Sai Baba watched the Mahakumbhabhishekam ceremony of the newly constructed Gopuram of Shri Shirdi Sai Baba Mandir, Shenoyanagar that was performed on 1st November 1979, in the august presence of His Holiness Swami Kesavaiahji, the Founder - President of Shri Sai Baba Bhaktha Samajam (Regd.) Shenoyanagar, Madras.

This marks the fulfilment of the magnificent dream of Swamiji. It was on the 1st July 1939 that Shri Sai Baba of Shirdi gave darshan to Swami Kesavaiahji. Exactly ten years later, Swamiji came to Madras and started performing Pooja for Shirdi Sai Baba from 1949 near the present site in his home. It took Swamiji nearly 20 years to obtain the spacious land on which the Mandir stands today. The Mandir was consecrated in March 1975 with full Vedic rites.

The Homa Kumbhams (vessels with holy water) were carried to the top of the newly constructed Gopuram (nearly 70 feet from the ground level) above the sanctum sanctorum of the Mandir, by the priests. Sir M. Uttam Reddy, Chairman of the Samajam, a few members of the Executive Committee and devotees also went up the improvised steps to the top and after rituals lasting for about ten minutes, the chief priest Shri Srinivasa Bhattar, Chief Priest of the Shri Devaraja Swami Devasthanam (Shri Varadaraja Swami Temple) Kancheepuram; performed the Mahakumbhabhishekam at exactly 10-35 a. m. The specially erected yagasala was packed to the capacity with the devotees, from all walks of life, who had come from far off places. God was also kind enough to withhold the rain till the functions, connected with the kumbhabhishekam were over. Other ceremonies viz the

ankurarpanam, yagasala pooja and the Mahakumbha sthapanam were performed on the previous evening. Homam commenced early in the morning on 1-11-79, with chanting of Vedic hymns, led by the chief priest. Swamiji performed the poornahuti at 9-45 a. m. Swamiji then went round the Mandir carrying the dhvajam (green flag) to the accompaniment of Mangalavadyam, along with the priests, with holy Homa Kumbhams.

Later Swami Kesavaiahji offered worship at the sanctum sanctorum of Shri Sai Baba of Shirdi for the welfare and prosperity of His devotees. Swamiji also offered prayers to the sages and saints to protect the righteous, punish the wicked and save the motherland. Swamiji sprinkled the holy water on all the devotees gathered on the occasion and offered his darshana and blessings. There was mass poor feeding in the afternoon after Mahanivedanam to mark the occasion.

In the evening there was a fine concert of devotional songs by Esai Mamani Sirghazi Govindarajan and Party. The Gopuram has been designed by the famous Architect, Sri P. S. Govind Rao, who has from the inception spontaneously rendered valuable services in designing and supervising the construction of this magnificent Mandir as well as the Gopuram purely out of love for Shri Sai Baba of Shirdi and Swami Kesavaiahji. Members of the Samajam and other devotees are grateful to Sri P. S. Govind Rao. Swamiji Blessed Mr. Govinda Rao and the Samajam honoured him and the Sthapathi. Shri M. Uttam Reddi, Chairman of the Samajam, also thanked them and the original contractors M/s. Sathyanarayana Bros, who helped the Samajam in their efforts to fulfil this spiritual mission. He also thanked the Philanthropists and devotees, who have donated in cash and kind for the construction of the Gopuram. Functions came to an end with Mangalarati to Shri Sai Baba of Shirdi. ★

R. Krishna Moorthy

C/o Shri Sai Baba Bhakta Samajam, Shenoyanagar Madras-600 030

Sai's Message In Dream

The year 1973 was full of potential events on my domestic front, birth of a son, promotion and transfer to a new place etc.

I was on official tour during the last week of February, 1973 and had halted at Belgaum. My wife was away at Kerala for confinement. In the early hours of 1st March 1973, Sai appeared in a dream and announced that I have been blessed with a son. The dream was at 4-15 a. m. Instantly it woke me up and the message was noted down on a piece of paper. The purport of the dream was, "You are blessed with a son. Be happy". On the following morning there was a phone call from my office, conveying telegraphic message received from my native place, stating the safe delivery of my wife, with no other details. The incomplete telegram cast aspersions in the minds of my colleagues, who made no hesitation to interpret it as a third daughter. Accordingly, they prompted me to distribute Jelabi, customary for the birth of a female child, while pedha is for a male child. One of them Mr. N. K. Kulkarni, brought Jelabi to my Hotel room which was kept aside and I ordered Pedha for distribution in conformity with the news received from Sai Nath. No other source of information was more reliable to me than Baba's words. However my friends, who were bewildered at my challenging faith in Baba's prophecy, forced me to send a reply paid telegram. There was no reply to the telegram sent and finally on the fourth day I received a letter from my wife, confirming the message of Baba. I feel that Baba had a special purpose in announcing the news in disguise of a dream at 4-15 a. m., so as to indicate the time of birth of the child previous day.

Baba's leelas are endless. He is none other than the true source of all knowledge. Surrender unto His feet and be saved.

K. R. Gopinath

C/o. M/s. R. N. Shetty & Company, 4, Ashoknagar Road,
HUBLI-580022 (Karnataka State)

SAINT GADGEMAHARAJ

(Continued from December 1979 issue)

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

The ekadashi in the month of Kartik came on 14-11-56. Though the crowd of devotees that comes to Pandharpur for this ekadashi is not as big as that which gathers for the ekadashi in the month of Ashadha, still the crowd is quite appreciable to overcrowd the small town of Pandharpur. Hence many devotees had come to the Maratha Dharmashala for shelter. Early morning only Shri Gadgemaharaj came in the front chowk of the dharmashala. He made the devotees sit properly and asked them to sing bhajan.

Making the people think and thus lead them to distinguish between the good and bad, the right and wrong was the usual practice of Shri Maharaj. Hence when he saw such a large gathering, he at once started asking them questions in his usual way.

“Have you taken the darshan of God, Vithoba?” “Yes Maharaj” came the reply. “You only saw the God in the temple. Did you see the god on the road?”

The ordinary people had only the narrow outlook about the idol of the God in the temple. Hence they naturally got fumbled at this question, not understanding which God was to be seen on road. Hence they replied to the above question “No, we have not seen the God on the road.”

After getting this reply, Shri Maharaj was moved and he said, “How are you so blind? You are undertaking this pilgrimage even by incurring a loan for your travelling expenses and you do not see the God, who is standing in front of your door? Do you not recognise him?”

This question would not be followed easily by the public. They would therefore reply in the negative. So Shri Maharaj would say, "I really wonder how you have become so blind! You are taking a loan and coming to meet the God at such a long distance; but you do not see the God standing at your door"

Then a further volley of questions would follow :-

"Do you celebrate all festivals or not?" "If you have no money for celebrating a festival do you not take a loan from a money lender?"

"Do you not prepare sweets for every festival?"

"Do you not call your son-in-law for some festival?"

"Do you not offer him sumptuous food and make him eat it, even beyond his limit?"

To all the above questions the normal expected reply is "Yes" and that was given by the audience after every question was asked by Shri Maharaj.

After such a long introduction, Shri Maharaj would start giving his very important advice, "you are very alert in doing all the things stated so far; but you do not have the eye to recognise the God, who comes and stands at your door. He is quite lean and emaciated. His stomach is quite empty. He is very hungry. He is going from house to house asking for bread; but what do you do after meeting such a God? You are driving him away. You release your dog and order him to follow this God; but let your relatives come. You will feed them upto the time that they get a nausea."

This was the philosophy of the life of Shri Maharaj. He preached the same throughout his life. This same philosophy was preached by him again before the devotees, who had gathered at Pandharpur for the pilgrimage. After this preaching would be over, Shri Maharaj would request the devotees to vacate the

chowk and he would admit the next group, waiting outside the door. This preaching continued by Shri Gadgemaharaj from 4 a. m. in the morning upto 8 p. m. in the night! He did not take rest of his own accord, nor did the devotees allow him to take it.

Ultimately after 8 p. m. Shri Gadgemaharaj retired for a while in the open space, behind the dharmashala; but because of the ekadashi day, Shri Maharaj started his keertan at 9 p. m. He cast away his bodily ailments and weakness and started his keertan with his usual zest and force. It cannot be said from where he gathered all that strength. The source of his strength must have been only his strong will-power and nothing else. After advising all his audience in the usual manner, Shri Maharaj took leave of all of them with a very emotional Abhanga of Saint Tukaram, the text of which is as follows :-

आम्ही जातो आमुच्या गांवा । आमुचा रामराम ध्यावा ॥
भातां कैवें येणें जाणें । सहज खुंटले बोलणे ॥

The meaning of this Abhanga is, "I am now going to my village. (here meaning the next world). Please accept my farewell to all. Hereafter how can there be the coming and going back? The dialouge also will automatically come to an end."

Ending his keertan in this emotional way Shri Maharaj said, "This is my last keertan. My death is clearly visible to me. If I have said anything out of the way, during my life-time, you will please excuse me for that. I am a washerman by caste. My job is that of washing clothes. I am totally uneducated. Hence if I have committed any mistake, you will please overlook the same.

Even after begging parden of all his audience in this manner, Shri Maharaj sung the following Abhanga :-

आम्ही येतो भाता कृपा असो घावी । सकळां सांगावी विनंति माझी ॥
सकळांच्या पाया माझे दंडवत । आपुळालें चित्त गुद करा ॥

The meaning of this Abhanga is, "I am now taking your leave. Shower your favours on me. Please convey my this request to all. I am bowing down at the feet of all. I request

you all to purify your mind". Just after singing this Abhanga and taking leave of all in a very emotional manner, Shri Maharaj retired to the hut behind the dharmashala and was about to lie down, when Smt. Mirabai Suryawanshi, came to request Shri Maharaj on behalf of Kaikadibuwa, to come for keertan on the sands of the Chandrabhaga river. Shri Maharaj was not really in a position even to get up due to extreme weakness; but Smt. Mirabai told him that Shri Kaikadibuwa had promised the audience to somehow arrange the keertan of Shri Maharaj that night and as the honour of Shri Kaikadibuwa was at stake, Shri Maharaj should, in any case, come for a short while.

Shri Gadgemaharaj was always fond of mixing with the crowd. Hence he could not decline this very sincere entreaty of Shri Kaikadibuwa and though his physical condition was very bad, he got up and said, "Come on. Let us go. Whatever God wishes will take place."

Shri Gadgemaharaj came to the maidan on the bank of the Chandrabhaga. No sooner the people saw him, they greeted him with great applause. Shri Maharaj had no rest since 4 a. m. in the morning. Whole day he was upon his legs and he had also not taken any food and hence he urgently needed rest at this time; but the preaching, that he did for the whole of his life, did not allow him to sit silent. So he somehow stood and started singing the following Abhanga :-

बुडत हे जन देखवेना डोळां । येतो कळवळा म्हणोनियां ॥

The meaning of this Abhanga is, "The people in general are sinking in sin. I am not able to bear this and hence I am tempted to advise them because of the pity, which I feel for them."

After singing this Abhanga, Shri Maharaj started, "In this Abhanga, Shri Tukaram Maharaj has explained why he was preaching all his life. Shri Tukaram Maharaj, could not bear the bad plight of the people at large. He wanted them to lead a pious life. Hence he says that because of the pity which he feels for the common people, he is requesting them to follow the

path of righteousness even after falling at their feet. I also similarly request you to follow the path of truth, not to have bad company and lead a happy family life. Though the people persecuted Shri Dnyaneshwar Maharaj and his brethren, still he was not moved by that. His mind had fully mastered the philosophy of the Bhagawadgeeta and the Vedas, so he led a life of happiness and wanted to fill all the three worlds with joy and mirth. It is therefore correctly said :-

अवघाची संसार सुखान्ना करीन । आनंदा भरीन तीन्ही लोक ॥

so all of you also lead a happy life. Have mercy on mute animals like the cows and bullocks, who plough the fields and give you food. Give food to the hungry. Make arrangements to give education to the uneducated masses. Discard the sin of untouchability. Do not forget God. Always remember Him, because He is your real supporter. Go on chanting the name of God even while you are doing the work.

Once a female bird was hit by an arrow by a hunter. She was having unbearable pain due to the arrow, which had gone deep in her body; but she was not minding that. She forgot her pain and even in that condition, when she was about to breathe her last, she was feeding her young ones. Similar is my present condition. I am hardly able to speak; but you all are like my dear children to me and hence I am giving you this advice even on the last day of my life.

Shri Maharaj could know from the condition of his health that his end was near, but his will-power was very strong and hence he continued his keertan upto 2 a. m. on that night. While concluding, he said "I have finished my keertan. I am really fortunate that I had your darshan at the end of my life. I have preached all my life. I have requested you throughout my life to follow the path of righteousness and I am doing it again at the end of my life. Let me now retire from here."

(to be continued)

SIXTH ANNUAL GATHERING AT SHIRDI

It is proposed to hold the Annual gathering of the contributors to Shri Sai Leela Magazine at Shirdi on Saturday the 9th of February 1980 and Sunday the 10th of February 1980. Darshan of Shri Sai Baba, cultural programmes, mutual introduction, discussions for improving the get up and standard of Shri Sai Leela magazine and symposium etc. are some of the programmes arranged for the gathering.

As only the persons, who have contributed some articles (Poem, story, article etc.), to Shri Sai Leela magazine are proposed to be invited to take part in the gathering, those people, who have contributed at least three articles to Shri Sai Leela magazine during the last five years, will be invited by the Shirdi Sansthan to partake in the gathering. Those people, who would like to attend the gathering with the above stipulation, are requested to return the form printed overleaf duly filled in, to the Court Receiver before 16th January 1980, on receipt of which the regular invitation will be dispatched to the delegates by the Court Receiver. No correspondence in connection with the gathering will be entertained after 30th January 1980. The delegates should come to Shirdi on 8th February 1980.

The arrangements for tea, lodging, boarding etc. of the delegates will be made by the Shirdi Sansthan. The form should be returned to the following address :-

Shri K. H. Kakre,

Court Receiver, Shri Sai Baba Sansthan of Shirdi,
At & P. Shirdi, Tal. Kopergaon,
Dist. Ahmednagar

S. D. Parchure,
Sadanand Chendvankar
Secretaries

} K. H. Kakre
Court Receiver,
Shri Sai Baba Sansthan
Shirdi

FORM

Sub :- Annual gathering at Shirdi to be held in February 1980

Sir,

I intend to attend the annual gathering of the contributors to Shri Sai Leela Magazine, which is proposed to be held at Shirdi in February 1980. I am furnishing below the information required by you. I will be thankful to you if I am invited to attend the gathering as a delegate.

1. Full Name (Surname first) _____
2. Full Address: _____

3. Occupation: _____
4. Educational Qualifications: _____
5. Age: _____
6. I am / am not a subscriber of Shri Sai Leela English / Marathi issue _____
7. I contribute Prose articles / poems: _____
8. Captions of the articles or poems: Month Year
1)
2)
3)
4)
5)
9. My wife / husband / son / daughter / brother / sister is going to accompany me (only one)
10. I intend / do not intend / to move a resolution at the gathering, copy of which is enclosed.

Signature

How Sai Baba's Photo Saved My Life

I am a Central Government Pensioner aged 74 years. Since my childhood I have faith in God. When I was schooling in the Nutan Marathi Vidyalyaya, Poona, during 1916, I purchased a small photo of Hanuman from the footpath. I was keeping this photo in my coat pocket daily and at the examination hall I used to bow to this photo before writing any examination papers. Similarly whenever I was in difficulty I used to look at this photo and used to get success in the examination and get solution of my difficulties. I have now framed this photo and I have put up the same on the wall up till now. I have served the Central Government for 35 years in Bombay and 7 years in Poona and I had many experiences. Since 1934 I used Sai Baba buttons for my shirts for many years. I have a great faith that these buttons have saved my life on many occasions. It will be worth mentioning some of these incidents.

The double decked BEST buses had started that time in Bombay. My office was in the Fort area and I was staying in Tarabaug Estate at Charni Road. One evening I found that the driver was drunk and was taking the bus in a zig-zag way. When the bus reached Princess Street, I touched the Sai Baba buttons, which directed me to get down from the bus. Accordingly I got down at the Princess Street stop. The bus took a turn to the Queen's Road and I heard a great noise. The very bus had collided on the turn and the photo of the bus actually appeared in the next day papers when many passengers were injured.

On another occasion communal riots had broken in Bombay and our bus was held up by the rioters at the Crawford Market, just near the Police Commissioner's Office. My death was certain and several passengers were stabbed and died. I touched Sai Baba's buttons and saw one Anglo-Indian friend of mine, from

my department, who was a very stout and strong fellow, who appeared like a Police Officer, in Khaki Dress. He directed me to follow him. He shouted loudly before the mob posing as a Police Officer. The mob fled away and we entered the Police Commissioner's Office and with the Police escort I came safely to my Girgaon residence.

During 1956 the Sanyukta Maharashtra movement was in full swing and I was serving in the G. P. O. There were over 200 Bhayyas from U. P. serving as hamals in the G. P. O. when I was incharge of the stamp vendors section. One evening I went to the strong room safe along with 4 stamp vendors to keep their stamp bags. The Bhayya hamals used to carry these boxes to the strong room. One of the hamals kept his box in the room and lingered outside. While I and the other 4 stamp vendors were busy entering the particulars of the boxes in the stock book in the safe room, the Bhayya hamal closed the door from outside the room all of a sudden and we were on the point of suffocation and death inside the strong room where no breathing air was available. I prayed the Sai Baba Buttons to save my life. To our good fortune the mentality of the hamal Bhayya standing outside, changed and he opened the door of his own accord and I saved my life along with the stamp vendors. Further enquiries in the matter pointed out that all the Bhayya hamals were deeply concerned about the effects of the Sanyukta Maharashtra movement and they thought that they will lose their jobs in the G. P. O., if Bombay was given over to the Manarashtra State and that is why the hamal closed the door of the strong room in order to take a revenge on us, as we were all Maharashtrians. He was adequately punished.

While I was serving in Poona, I used to travel by the P. M. T. buses. The pick pockets were very busy then. A friend of mine visited Shri Sai Baba's Shirdi and gave me the Angara (Udi) and Prasad. I used to keep the Angara packet in

my money purse in my pocket. On 4 occasions I had almost lost my money purse; but I was able to get it back by some miracle due to the presence of the Angara packet. Once a pick pocket was seated by my side on the bench in the bus. He had a document bag with him. He kept the bag on my knees and his knees and managed to remove the purse from the pocket of my pant and kept it on the bench just between us. I felt the loss of the purse and saw between us. I quietly kept the purse in my pocket and looked at him. He suddenly got down from the bus at the next stop. The Sai Baba Angara packet (Udi) had saved me from the loss of the purse.

I am now coming to the incident in which Sai Baba's photo saved me from death. I have now settled down in Poona and I am now staying in the Lokamanya Nagar. During the rainy season of 1978, one day I was crossing the playground of the colony. The lightnings were falling in the area. While I was in the middle of the playground one lightning fell directly on my head with the greatest thundering noise which shook my heart. I thought that I would die. When I saw above my head I found that the lightning streams turned into white and yellow ribbons in pieces. I had the photo of Sai Baba in my bushcoat pocket and in order that the photo may not be burnt to ashes by the lightning, the great Sai Baba turned the same into white and yellow ribbons, which automatically saved me from death. I read in the next day papers that 3 persons died on the previous day in Poona by lightning falls, 2 at Yeravda and 1 at Swargate, at the very time I experienced this incident.

The saints of yesterday like Ramdas Swami and Sai Baba are Gods of to-day and if you have faith in them there is no reason why you should not get such experiences by praying to them like the Gods. ★

A. R. Bhagwat

11/144, Lokamanya Nagar Pune 30

VIRAKTI

Reference : Page 89 of 8th Edition of "Shri Sai Satcharita"

"Virakti is a feeling of disgust with the things of this world and the next. Unless a man feels disgusted with the things, emoluments and honours which his actions would bring in this world and the next, he has no right to enter into the spiritual realm".

Virakti or feeling of disgust develops when the screen of illusion is lifted and the facts are observed and interpreted correctly.

Step-mother's behaviour to a child of 5 years' age created Virakti. Immortal Dhruva is the outcome. Gautam Buddha left the comforts of a palace because he was overcome by Virakti. King Janak developed Virakti to such an extent that he could practise extremes of pleasure and pain without attachment or involvement. Expressions on the faces of true saints clearly indicate that they have achieved Virakti. As a result their behaviour is that of none-attachment.

Study of great men on this earth - Prophets, Saints and Philosophers reveals their high sense of Virakti. They are fully aware of complications of personal gains, emoluments and honours.

One, who is possessed by Virakti, neither feels elated with emoluments and honours nor gets grieved when these are not showered upon him. For him the birth and death do not create impulses of extreme nature, which are experienced by a common man.

Existence of lotus is in water; but the water cannot stick to it. Virakti is the lotus and the affairs of the world are like the water around it.

Virakti is that quality, which can create the best balance of mind. Once Virakti is achieved, the happenings around oneself will be tolerated. This will give rise to cool temper and forbearance.

Virakti imparts judgement for undertaking action with selflessness. This frees a man from the reward or punishment.

There is enough material for observation, which may lead a sane person to Virakti. When the child is born, there is a rejoicing by the family and friends. Marriages are celebrated with great pomp and show. Death is inevitable. However man ignores death because the subject is not convenient to his circumstances

Controvercies between the father and son, between brothers, between the mother and wife, between the husband and wife, between the employers and employees and between SELF and self presents sufficient material for VIRAKTI.

A son is not talking to his father for several years. Till the death of his father, he had not attended to him. After the death, he conducts the last rites and spends large sums of money. The society accepts all that because he is capable of exerting influence with his monetary power.

Social status is by and large directly related to a man's wealth and prosperity. His conduct of life, integrity and character are much below the normal standards. The society relaxes rules, ignores these aspects and bestows honours on him.

Exploitation of human beings at all levels is rampant all over the world. In all ages, throughout the world, man has been exploited. Means of exploitation have changed with the times. Man is virtually eating other men, not physically but economically. In modern times he is exploited under the garb of 'service to humanity'.

Wealth is accumulated by unfair means. Masses are compelled to live a sub-standard life. Physical and mental strains, unhealthy living conditions, lack of nutritious food, education, medical treatment etc. results into poor health and untimely death. These wealthy people then open hospitals to treat a negligible fraction of their own victims.

Anger, greed, theft, deceit, exploitation, lust for wealth, power and fame, considerations of caste, community, province, national and international issues, drain away the benefits of vast natural resources, which otherwise would have turned this planet into a virtual heaven.

Wickedness is not the monopoly of uneducated anti-social elements. This is also practised with greater seriousness in a sophisticated manner by intelligent and rich persons. Necessity of police at local level and defence force at international level, speaks volumes about the failure of our social reforms and international brotherhood. Political parties, social and religious organisations are crowded with persons, who play about with the ignorance, sentiment and beliefs of the citizens.

Whole world has passed through cycles of discomfort. Noble souls have sacrificed their lives; but they could not achieve permanency of peace and stability on this planet. According to comparable standards of achievements, higher education and material gains have made the man more uncomfortable or at least helped him in the recognition of these facts.

Is it not enough to awaken the sense of Virakti? General awareness is helpful in our attempts to steer our life in the state of Virakti. This then helps us in spending time and energy at the feet of Sadguru for attaining Brahma - Jnana or Self-Realisation.

S. R. Joshi

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श्री साईलीलामृत

गुरु चरणों में शीश नवाऊँ ।
 साई नाम की महिमा सुनाऊँ ॥ १ ॥
 बालकपन में शिरडी आये ।
 शिरडी के हैं भाग्य जगाये ॥ २ ॥
 नीम तले जहाँ धूनि रमाये ।
 कड़वे का भी मीठा बनाये ॥ ३ ॥
 देखा चमत्कार जब ऐसा ।
 लोग कहें फकीर ये कैसा ॥ ४ ॥
 कौन हो तुम कहां से आये ।
 कौन माता - पिता सुत जाये ॥ ५ ॥
 जान सका न तेरा महिमा ।
 अद्भुत तेरे नाम की गरिमा ॥ ६ ॥
 ज्यों-ज्यों बढी भक्तों की प्रीति ।
 त्यों-त्यों हुई नई अनुभूति ॥ ७ ॥
 मस्जिद में जब किया बसेरा ।
 भेद भाव का, मिटा अंधेरा ॥ ८ ॥
 ना कोई छोटा बडा यहां ।
 सबका मालिक हो, एक जहां ॥ ९ ॥
 पानी से जले दीप जहां ।
 ऐसा करिश्मा देखा कहां ॥ १० ॥
 कहें फकीर कहें तुझे मौला ।
 साई तो है, दिल का भोला ॥ ११ ॥
 साई में जिन भेद है जाना ।
 ब्रह्म स्वरूप से वह अनजाना ॥ १२ ॥
 जो मन से एक बार जपा ।
 दुख सताप उसी का मिटा ॥ १३ ॥

सब स्वरूप साई में पाओ ।
 जब साई को हृदय बसाओ ॥ १४ ॥
 'सा' में सारी सृष्टि समाई ।
 'ई' से लीला ईश्वरी दिखाई ॥ १५ ॥
 रूप दिखाये साई ने नाना ।
 भेद साई का कोई न जाना ॥ १६ ॥
 नश्वर देह त्यागी है मैंने ।
 जीवित हूँ यहां कण-कण में ॥ १७ ॥
 नहीं असत्य मेरी यह वाणी ।
 अजमाले कोई भी प्राणी ॥ १८ ॥
 अगर विश्वास है तेरा सच्चा ।
 साई तो है वचन का पक्का ॥ १९ ॥
 रखना याद मेरे वचनों को ।
 जब भजो तब पाओ मुझको ॥ २० ॥
 मन-कर्म-वचन सं हुआ जो मेरा ।
 सफल मनोरथ पूर्ण हो तेरा ॥ २१ ॥
 आवागमन से मिल जाय मुक्ति ।
 करे जो प्राणी साई की भक्ति ॥ २२ ॥
 भजकर जीवन पावन करले ।
 भव सागर से पार उतरले ॥ २३ ॥
 दो शब्दों का सार समझले ।
 साई स्वरूप का मर्म जान ले ॥ २४ ॥
 साईलीला जो पढे एक बारा ।
 कहे दौलत वोही साईका प्यारा ॥ २५ ॥

श्री साई देवाय नमः

कृपा करो साई

साई मेरे सद्गुरु । साई मेरे कल्पतरु ।

साई मेरी माता । साई मेरा पिता ।

साई दीन-दुखीओंका दाता । साई सबका पालन कर्ता ।
हे जगके रखवाले साई । अब नहीं मेरा यहाँ कोई ।
खोलके आँखे देख लो बाबा । ये क्या हमारा हो रहा तमाशा ।

देख रहे तुम चुपचाप कैसे । अपने भक्त की ये दुर्दशा ।

तू अगर है इस दुनियामे । हो प्रगट यहाँ इस क्षणमे ।

तू चाहे तो इस हालसे मुक्त करो । नहीं तो मौत दो ।

हे भक्तों के रखवाले साई । अब तू प्रगट हो हे साई ।

हे साई S S साई S S S साई S S S

अब तुम प्रगट नहीं होंगे । तो हम जान भी यहाँ देंगे ।

हे साई S S कृपा करो S S हे साई S S कृपा करो

अब देर मत करो प्रगट हो

हे साई S S साई S S S प्रगट हो, कृपा करो ।

हे साई S S साई S S S कृपा करो साई S S S S

सौ. शशिकला रेवणकर
जयभिम हौसिंग सोसायटी,
रु. नं. ४, गाडगे नगर, अंबरनाथ



भजन

जाग रे मनवा जाग, अब तू जाग रे मनवा जाग ॥ १ ॥

खा खा कर भूका ही रहा, पी पी कर प्यासा ही रहा
फिर फिर कर कोरा ही रहा, खो खो कर पगला ही रहा
बैठा बैठा सोया ही रहा, सोया सोया खोता ही रहा
जाग रे मनवा जाग, अब तू जाग रे मनवा जाग ॥ १ ॥

समय यह बिता जाय, उमर भी कटती जाय
रंग यह उड़ता जाय, चिंता भी बढ़ती जाय
रती यह ढलती जाय, मर्ता भी घटती जाय
जाग रे मनवा जाग, अब तू जाग रे मनवा जाग ॥ २ ॥

खो जायेगा हर टौलत तू, खो जायेगी उमरीया
खो जायेगा अकल होष तू, खो जायेगी अखीया
खो जायेगा सब कुछ जब तू, पछतायेगी यह यवनिया
जाग रे मनवा जाग, अब तू जाग रे मनवा जाग ॥ ३ ॥

कुछ सोच समझले खुद को, कुछ सोच समझले जग को
कुछ करले तू अपने लिये, कुछ करले तू औरोंके लिये
साईंदास तुझे पुकारे भय्या कुछ नाम कमाले दुनिया मे
जाग रे मनवा जाग, अब तू जाग रे मनवा जाग ॥ ४ ॥

लक्ष्मण बापूराव रापतवार
रिटायर्ड ड्राफ्ट्समन, किल्ला बॉटर वर्क्स, नांदेड



The schools and colleges had the Diwali vacation in this month. Hence the devotees took this opportunity to visit Shirdi along with their wards. Excursions from many schools and colleges also visited Shirdi. Hence very soon after the Punyatithi festival the tide of devotees again started swelling and the staff of the Sansthan had no respite during the month.

Dr. K. B. Gavankar, from Kurla, every year visits Shirdi on the occasion of the Kojagiri (full moon day in the month of Ashwin). This year also he came to Shirdi along with his colleagues) on 5-10-79 and delivered his Pravachan on the life and teachings of Shri Sai Baba on that day from 8 p. m to 9 p. m. Thereafter devotional songs were sung by some artists. From 11 a. m. to 12 midnight the Puja of Shri Sai Baba and the moon was carried out in the Samadhi Mandir at the auspicious hands of the Court Receiver Shri K. H. Kakre. Milk, pohe and prasad were then distributed to all the devotees present in the Samadhi Mandir. The artists, who accompanied Dr. Gavankar, presented various items like Bhajan, vocal music, instrumental music, mimicry etc. and engaged the audience for the whole of the night.

Laxmi Poojan :- On Saturday the 20th Oct. 1979, the programme of worshipping Goddess Laxmi took place in the Samadhi Mandir from 5 p. m. to 6 p. m. at the hands of Shri K. H. Kakre, the Court Receiver and Shri D. C. Pathak, the Administrative Officer. The village people and devotees attended this function in large numbers. Teerth and Prasad were distributed to all, who attended the function. On the second day of the Diwali festival, sweets were distributed to all Sai devotees, the local people and the poor people.

Kartiki Ekadashi :- After the keertan, on account of the Kartiki Ekadashi, was performed by the Sansthan singer Shri G. V. Joshishastri, the Palkhi (Palanquin) of Shri Sai Baba was taken

in procession through the Shirdi village accompanied by music, bhajan-parties etc.

The charity Commissioner of the Maharashtra State, Shri G. S. Pandaysaheb came to Shirdi at the end of this month and started his scrutiny of the Sansthan accounts etc.

The following artists gave their various programmes during the month :-

Keertan :- Sansthan singer, Shri G. V. Joshishastri performed keertan as usual on Ekaadashi days and other important religious days. Shri Ramrao G. Dukre, from Buldhana and Smt. Krishnabai Yewalekar, from Satara, also performed keertans in this months.

Pravachan :- Shri Laxmanbuwa Waghchoure, from Shirdi, delivered a pravachan on some religious topic. Dr. K. B. Gavankar, from Kurla, also delivered a Pravachan in this month.

Vocal Music, instrumental music, bhajan etc. :-

The following artists gave their programmes of vocal music, instrumental music etc. during the month :-

1 Shri Shivaji Mane. 2 Miss Dhannawaj. 3 Shri V. Bulsara. 4. Sou. Mangala Bapat. 5 Miss Kishori Bapat. 6 Shri Nobin Ghosh. 7 Smt. Homai Panthgir. 8 Shri Pandit Jayshah. 9 Shri Adil Mistri, Bombay. 10 Shri Ratansing Sagar, Hyderabad. 11 Miss Vibhawari D. Antarkar, Bassein. 12 Sou. Aarti A. Jadhav, Bassein. 13 Shri Ashok B. Jadhav, Bassein. 14 Shri Shreeram V. Satardekar. 15 Dr. M. K. Kirtikar, Bombay. 16 Shri Pandurang K. Chikte, Pune. 17 Shri Deepak Balwantsing, Bombay. 18 Sou. Indrajit, Bombay. 19 Shri Ajit Gandhi, Bombay. 20 Shri K. T. Tiku, Bombay. 21 Smt. Jayashri Tiku, Bombay. 22 Shri Vijay Tiku Bombay. 23 Shri Sai Sewa Mandal, Vijaywada. 24 Miss. J. Mirabai Andhra Pradesh. 25 Sou. Chandraben Bhate, Bombay. 26 Dr. V. K. Bhate Bombay. 27 Miss Krishna V. Bhate, Bombay. 28 Shri Saidham Ektari Bhajan Mandal, Bombay.

29 Miss Vandana M. Shirodkar, Bombay. 30 Shri Vishwanath M. Shirodkar 31 Shri Mohanrao Shirodkar, Bombay 32 Shri Kishorbaba, Chandrapur. 33 Shri Ahmed Pathan Sawla Vahir, 34 Shri Hanuman Prasadik Bhajani Mandal, Walchandnagar. 35 Shri Anandrao K. Adhav, Kopargaon. 36 Miss Swati R. Karandikar, Bombay. 37 Miss Vikas V. Kirloskar, Kopargaon. 38 Smt. Maitreyi Saniyal Pune. 39 Shri Vasant Rao Walungkar, Dombivli. 40 Shri Sunilkumar P. Deshpande, Shirdi. 41 Shri Harchandani and party, Bhajan Mandal, Ulhasnagar. 42 Miss Pratima G. Kulkarni, Borivli 43 Shri Shamsundar, Hyderabad. 44 Shri Mahadev V. Khavanekar, Bombay. 45 Artists accompanying Dr. K. B. Gavankar, Kurla.

Visits of prominent personalities :-

The following prominent personalities visited Shirdi during this month :-

1. Shri S. K. Ray, Chief Judge, High Court, Orisa.
2. Shri S. Prabhakaran, I. A. S. Collector, Ahmednagar District.
3. Shri K. B. Jitkar I. A. S. Ex-Collector, Ahmednagar District.
4. Shri B. N. Adarkar, Chairman Maharashtra State Transport Corporation, Bombay.
5. Shri N. P. Bhange, Prant Officer, Sangamner.
6. Shri Mohite, D. S. P. Ahmednagar.
7. Shri Mathur, Director of Publicity, Maharashtra.
8. Shri Shankarraoji Kale, Rajyamantri, Education and Co-operation, Maharashtra State.
9. Shri B. C. Gadgil, High Court Judge, Bombay.
10. Shri Sawant R. D. C., S. T., Pune.
11. Shri Dhar, Brigadier, Pune.
12. Shri V. P. Patil, Civil Judge, Deorukh, District Ratnagiri.
13. Shri K. D. Patankar, Judge, Pune.
14. Shri Balasaheb Bharde, Ex-Chairman, Khadi Gram. Mandal
15. Shri G. S. Panday, Charity Commissioner, Bombay.
16. Shri Ranadive, Dy. Charity Commissioner, Pune.
17. Shri K. S. Chandrashekharan, Secretary, Government of Orisa.

18. Shri Sathe, Regional Manager, S. T. Pune.
19. Dr. A. D. Gadkari, Chief Executive, K. E. M., Hospital Pune.
20. Shri Dhangji Jagjivan, Mauritius.
21. Shri T. R. Wardharajan, D. I G., Maharashtra State.
22. Shri Veershetty Kushnow, Co-op. Minister, Karnatak St.
23. Shri Bakre, Private Sec. to Minister, Shri Solanke, M. S.
24. Shri S. P. Raje, Private Secretary to Chief Minister, M. S.

Weather :-

The weather at Shirdi is quite healthy and free from any sort of epidemic. The water supply is quite adequate. The season is showing signs of change. Though the days are a bit hot, the nights are comparatively cool.

NOVEMBER 1979

In this month, the flow of the devotees from outside Shirdi continued as usual. The following artists gave their programmes as shown below :-

Keertan :-

Shri G. V. Joshishastri, the Sansthan Singer, performed keertan on Ekadashi days and other important religious days. Smt. Jankibai Ingle from Goregaon, Bombay and Shri Abaji Panshikar from Fanaswadi, Bombay also performed keertans during this month.

Pravachan :-

The following persons delivered pravachans on religious topics during the month :-

1. Shri Narayan K. Kulkarni, Pandharpur.
2. Shri Laxmanbuwa Waghchoure, Shirdi.

Vocal Music, Instrumental Music, Bhajan etc :-

The following artists gave their aforesaid programmes :-

- 1 Sant Gulabbaba Bhajan Mandal, Ghatkopar, Bombay.
- 2 Shri Gajanan S. Pandit, Dadar, Bombay.
- 3 Shri Anant S.

Pandit, Kurla, Bombay. 4 Shri Vipul A. Kurlekar, Goregaon, Bombay. 5 Shri Anant S. Kurlekar, Bombay. 6 Shri Sunil Kurlekar, Bombay. 7 Shri Dayanand Keshav Ingale, Bombay. 8 Shri Jayawant Kulkarni, Bombay. 9 Shri Anil J. Mohile Bombay. 10 Shri Shankar A. Fenani, Bombay. 11 Miss Padmaja S. Fenani, Bombay. 12 Master Vinayak S. Fenani, Bombay. 13 Shri Hari Om Khanna, Ludhiyana. 14 Shri Vijay Surve, Worli, Bombay. 15 Sadguru Samartha Satam Maharaj Bhajani Mandal, Bombay. 16 Shri Gopalrao Pandit, Hyderabad. 17 Shri Deenathbuwa Thakare, Nagpur. 18 Shri Mukund K. Mhatre, Vasai. 19 Shri Mahila Sangeet Bhajan Mandal, Bombay. 20 Shri Narayan Maharaj Bhajan Mandal, Bombay. 21 Shri Saraswati Sangh Bhajan Mandal, Gwalior. 22 Shri Khaitsing. 23 Shri Narayansing. 24 Shri Madanlal. 25 Shri Dharampal. 26 Shri Akhtar Husein, Ajmer. 27 Shri Manohar B. Kadam. 28 Shri Arvindrao Mhatre, Bombay. 29 Shri Bhalchandra Vyawahare. 30 Shri Shirish Chitnis, Kalyan. 31 Shri Sahyadri Band Pathak, Chembur, Bombay. 32 Shri Sidram B. Jadhav, Solapur. 33 Shri Baburao Sidaram. 34 Shri Rajendra V. Bhaval, Solapur. 35 Shri Gurusena Bhajan Mandal, Warkhed. 36 Shri Ashok Belare, Bombay. 37 Shri Uday Raikar, Bombay. 38 Shri Dnyandeep Gayan Party, Thane. 39 Shri Shrikant Mishra, Baitul. 40 Shri Anand D. Gaikwad, Thane. 41 Mrs. Shakuntala Kurlekar, Bombay. 42 Shri Chidanand Sidram Jadhav, Solapur.

Tulsi Viwaha :-

Tulsi Viwaha function was as usual celebrated in Dwarkamai. The staff of the Sansthan and a large number of devotees attended the function. The youngsters, who were present, fired crackers in celebration of the marriage of Tulsi Prasad was distributed to all, who were present at the function.

Reading of religious books (Parayan) :-

This was a novel programme arranged by the the employees of the Sansthan and Sai devotees in the Lendi baug for one week

from 22-11-79 to 29-11-79. The following books were read during the programme :- 1 Shri Gurucharitra. 2 Shri Guru Leelamrit. 3 Shri Dnyaneshwari. 4 Shri Gajanan Vijay. 5 Shri Sai Satcharit. 6 Shri Shivleelamrit. 7 Shri Navnath. 8 Shri Nagzari Mahatmya.

The Sankalpapooja (pooja at the beginning of the function) and Samapti pooja (pooja at the end of the function) and the Satyanarayan Mahapooja arranged in this behalf, were all done at the auspicious hands of the Court Receiver, Shri K. H. Kakresaheb. On the last day of the parayan, over two thousand poor people were fed.

The following persons took part in the parayan:

1 Shri Maruti Gunaji Mandavkar alias Barkushet. 2 Shri Shashikant Eknath Dalvi. 3 Shri Suresh Rajaram Anjarlekar. 4 Sou-Sanketa S. Anjarlekar. 5 Shri Datta Pandurang Nerale. 6 Shri Vijay Pandurang Panjre. 7 Shri Prakash Dashrath Khaladkar. 8 Shri Bhanudas Gavde. 9 Shri Ravi Vasudeo Talwalkar. 10 Dr. V. M. Dikkar. 11 Sou, Tai Dikkar. 12 Shri Vasantkaka Rasne. 13 Shri Navanth Shankar Salkar. 14 Shri Gorakh Bala Wani. 15 Shri Lotan Gambhir Patil. 16 Shri Ramrao Rambhaji Shelke. 17 Shri Vishnu Punjaji Gondakar. 18 Shri Ramdas Maruti Kote. 19 Shri Sopan Kaghujji Jagtap. 20 Shri Pralhad Gangadhar Shelke. 21 Shri Prakash Prabhakar Deshpande. 22, Shri Chandrakant Bapurao Mulay. 23 Shri Subhash Kisanrao Jagtap. 24 Shri Arvind Kulkarni. 25 Shri Narayan Keshav Kulkarni. 26 Shri Ashok Jagannath Gondkar. 27 Shri Ashok Shankar Salkar. 28 Shri Laxman Nagoji Gaikwad. 29 Shri Madhav Ghare. 30 Shri Appa Khanduji Kote. 31 Shri Pitamber Onkar Patil. 32 Shri Raibhan Chandrabhan Gunjal. 33 Shri Murlidhar Bhikaji Sonavane. 34 Shri Vijay Bhalchandra Kulkarni. 35 Shri Somnath Rangnath Gorakha. 36 Shri Arjun Nivratti Supekar. 37 Sou, Danekaku. 38 Smt. Rajput Ajee. 39 Shri Gajanan Ramrao Kulkarni. 40 Sou, Yatsala Avdhutrao Shinde.

Visits of Important people :-

The following important people visited Shirdi during this month :-

- 1 Shri G. S. Pandaysaheb, Charity Commissioner, Bombay.
- 2 Shri R. C. Randive, Asstt. Charity Commissioner, Pune.
- 3 Shri Vilasrao Patil, Asstt. Commissioner Pune.
- 4 Shri Arjunrao Kasture, Social Welfare Minister, M. S.
- 5 Shri N. P. Bhange, Prant Officer, Sangamner.
- 6 Shri G. G. Pandharkar, Undersecretary, Revenue and Forest Deptt. Maharashtra State.
- 7 Shri R. D. Randive, Dy. Secretary, G. A. D., Bombay.
- 8 Shri Babanraoji Dhakne, Rajya Mantri, M. S.
- 9 Shri S. B. Sing, Brigadier.
- 10 Shri Phadtare, Asstt. General Manager.
- 11 Shri Shiwajirao Chowdhary, D. I. G., Armed forces, Pune.
- 12 Shri Ramakant Kulkarni, D. I. G. C. I. D., Maharashtra.
- 13 Shri Rajeeva Agarwal, I. A. S., Additional Collector, Nagar District
- 14 Shri C. R. Ranganathan, I. A. S.
- 15 Shri G. S. Sahay, I. A. S.
- 16 Shri S. M. Phatak, I. A. S.
- 17 Shri R. B. Kanade, I. A. S.
- 18 Shri Mohamed Khan, B. A. I. F., Ahmednagar.
- 19 Shri Sant Narayanbaba Maharaj, Kurla, Bombay.
- 20 Shri S. Prabhakaran, I. A. S. Collector, Ahmednagar District.
- 21 Shri R. G. Salvi, I. A. S. (Retired)
- 22 Shri S. S. Ambardekar, Dy. Chief Engineer, M. S. E. B. Pune.
- 23 Shri R. S. Ramarao Sub. Engineer, M. S. E. B. Pune.
- 24 Shri S. D. Deshpande, Director of Accounts, M. S.
- 25 Shri Ramakant Kadam, Asstt. Charity Commissioner, Bombay.
- 26 Shri Arun Gupta, I. A. S. Dy. Secretary, Ministry of Commerce, Delhi.
- 27 Shri M. S. Pendse, Dy. Secretary, Land Deptt. Bombay.
- 28 Shri K. R. Angwalkar, Undersecretary Land Deptt. Bombay.
- 29 Shri Abhyankar, Asstt. Police Commissioner, Pune.

- 30 Shri Vyankatappa, Member I. T. Appellate Tribunal, Pune.
- 31 Shri D. C. Desai, Undersecretary, Industries and Labour Dept. M. S.
- 32 Shri K. B. Jitkar, Ex. Collector, Ahmednagar District.
- 33 Shri Bhatia, Brigadier.
- 34 Shri Saksena, I. A. S. Collector, Hoshangabad District.
- 35 Shri Purandare, Asstt. Director, Industries Pune.

Weather :-

Because of the rainfall for about eight days in this month the weather was quite cool, balmy and free from any sort of disease. ★



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