

# SHRI SAI LEELA



60TH PUNYATITHI NUMBER  
OCTOBER 1978

60 PAISE

# SHRI SAI LEELA

OCTOBER 1978

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# SHRI SAI LEELA

( Official Organ of Shirdi Sansthan )



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

VOLUME 57

OCTOBER 1978

No. 7

## Know Your Friend and Enemy

You are your own friend. Yes,—and you are your own enemy! Be your own friend! Do not be your enemy! You are in search of happiness : then make others happy. He who blesses others is blessed, and he who injures others is injured. Such is the Great Law!

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Annual Subscription Rs. 6.00

Single Copy Rs. 0.60

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## EDITORIAL

### Sixtieth Punyatithi

Shri Sai Baba came to Shirdi, stayed at Shirdi for nearly sixty years and blessed so many devotees that came to Him. Due to his divine grace, he had a very big following and when He felt that it was a proper time for Him to enter into Mahasamadhi, He left His mortal coil at about 2.30 p. m. on Tuesday, the 15th of October 1918. (Sai Satcharita P. 230, Chapter XLII, 8th Edition 1978) Shri Sai Baba chose the very auspicious day of Dasara for his Mahasamadhi. This year Dasara is coming on the 11th of October. Hence on that day, sixty years will be over for the Mahasamadhi of Shri Sai Baba and therefore this year's punyatithi festival will have a special importance for the Sai devotees.

In order to appreciate fully the saintly life of Shri Sai Baba, it will not be out of place here to quote the account of His first advent in Shirdi. Shri Hemadpant writes about this as follows :- "He first manifested Himself as a young lad of sixteen under a Neem tree in Shirdi for the sake of Bhaktas. Even then He seemed to be full with the knowledge of Brahman ..... One old woman of Shirdi, the mother of Nana Chopdar, described Him thus. This young lad, fair, smart and very handsome, was first seen under the Neem tree seated in an Asan. The people of the village were wonderstruck to see such a young lad practising hard penance, not minding heat and cold. By day he associated with none, by night he was afraid of nobody. People were wondering and asking whence this young chap turned up. His form and features were so beautiful that a mere look endeared him to all. He went to nobody's door, always sat near the Neem tree. Outwardly he looked very young but by his action He was really a great soul. He was the embodiment of

dispassion and was an enigma to all" (Sai Satcharita page 20, 8th Edition 1978). It will be seen from this extract how Shri Sai Baba appeared in his young age. The portraits, paintings and statues of Shri Sai Baba that we see today, are mostly prepared from his figure in old age. Hence anybody reading the above description of Shri Sai Baba will really be wonderstruck; but there is nothing to wonder about it. All yogies have that lustre on their faces. If we look at the description of young Dnyaneshwar, we will find that he has also mostly been described as above. Shri Sai Baba also had studied yoga from his childhood. His yogic practices have been described at several places in the Sai Satcharita. Hence imaginative devotees will be able to picture before their mind's eye the handsome form of young Sai Baba.

After this first advent in Shirdi, nobody knows when, but Shri Sai Baba disappeared from Shirdi as surprisingly as he appeared in Shirdi. He thereafter returned to Shirdi after a lapse of about four years, along with the marriage party of Chand Patil. After that he stayed permanently at Shirdi and did not go beyond Rahata on the one side and Nimgaon on the other. The Sai devotees are constantly reading Sai Satcharita and hence the whole life of Shri Sai Baba need not be narrated here. However a devotee likes to chant the name of his favourite God again and again. The Sai devotees will not therefore be bored at all by the stories from Sai Satcharita. Nay! They will like to read and hear them again and again! It will therefore not be out of place here, to refer to some important incidents from Shri Sai Baba's life in order to appreciate his greatness on the occasion of his punyatithi.

It was Mhalsapati, who recognised Shri Sai Baba when he got down from the cart and welcomed him with the words, "Ya Sai" (Welcome Sai) and it was from this time that He became known as Sai Baba. Because of His lack of interest in worldly things in his early life, he was neglected by many residents of Shirdi and was even thought to be a "mad fakir".



by some people. However, the incident of turning the water into oil, proved to be an eye-opener to the non-believers in Shirdi and from that time, He was unanimously known as the saint of Shirdi. Shri Sai Baba then started so many festivals like Ramanavami, Gokulashtami, Gurupournima, Dasara etc. and thus created a feeling of involvement in the people of Shirdi. Slowly these festivals became so popular that in addition to the local people, a number of devotees from outside Shirdi also started attending these festivals. Devotees, who are visiting modern Shirdi, are aware that the number of visitors to Shirdi is well over two lakhs for each festival, during the three main festivals that are now being celebrated by the Shirdi Sansthan viz. Ramanavami, Dasara and Gurupournima.

The story of the construction of the Samadhi Mandir during the life-time of Shri Sai Baba, is narrated at length by Shri Hemadpant in Sai Satcharita and it illustrates fully the future insight of Shri Sai Baba. The story of the construction of the Bhakta Niwas, Shanti Niwas etc. for the purpose of housing the devotees during their stay at Shirdi, is known to all; but one thing may not be known to many devotees and it is this that the property of the Shirdi Sansthan is not limited to the Samadhi Mandir and the buildings adjoining to it. Residential quarters have been put up for housing the staff of the Shirdi Sansthan, one High School building has been constructed, one hospital is built, where honoraries are paying visits on certain days in the week and examining patients and giving them medicines. One marriage hall is also there and it is very popular among the residents of Shirdi. Once Shri Sai Baba had said that people would flock at Shirdi in future like ants and if we see the crowd of the people, constantly present at Shirdi, we find that the words of Shri Sai Baba have come to be true. The greatness of Saints and philosophers lies in this that they are able to see beyond the curtain of time. We ordinary people are not able to predict the future, but saints like Shri Sai Baba are able to penetrate through

the thick curtain of time and are able to give us the glimpses of the future.

During his life time, Shri Sai Baba was mostly in the Dwarkamai and Chawdi. He used to water the trees in the Lendi Baug. The incidents, described in the life of Shri Sai Baba in the Sai Satcharita, have mostly taken place in the three aforesaid places. Hence all these places have become very sacred for the Sai devotees and because of the residence of Shri Sai Baba in Shirdi for over sixty years, the whole of Shirdi is considered holy by the devotees. Shri Baba rested in the Dwarkamai, He slept in the chawdi, visited so many houses in Shirdi for begging food, walked over the streets of Shirdi and over the land in the Lendi Baug, drew water from the well in the Lendi baug for watering the trees. Hence all the land over which He walked, all the buildings in which He stayed, are considered very holy by the Sai devotees.

The aforesaid places are holy and important because Shri Sai Baba stayed there, but the most important place for all the devotees is the Dhuni in the Dwarkamai, which yields them the sacred 'Udi'. This Dhuni was kept burning during the life-time of Shri Baba by Himself and during the last sixty years, even after His Mahasamadhi, it has been kept burning as per the wish of Shri Baba. In the Sai Satcharita several examples of wonderful cure by the use of Udi, have been cited and even after the Mahasamadhi of Shri Sai Baba, the Udi from the sacred Dhuni at Shirdi, is yielding wonderful results. The power bestowed on the Udi by Shri Sai Baba has continued still, because of the omnipresence of Shri Baba.

It will thus be seen that a constant reader of the Sai Satcharita will remember the incidents from the life of Shri Sai Baba, that took place at Shirdi. Thus the association of Shri Baba with the various places in Shirdi, will make the devotee remember Shri Baba constantly. For an imaginative devotee of



Shri Baba, His presence will be constantly felt at Shirdi when he moves in Shirdi and when he stays at Shirdi. All devotees, who visit Shirdi, should therefore cultivate that power of imagination, so that they will have the experience of Shri Baba's company, especially when they visit Shirdi.

Time is the healer of sorrow. When any member of a family passes away, the whole family is drowned in sorrow at the moment of the death of the particular family member; but as time passes away, the members slowly and slowly come to normal routine life. Similar is our condition. Shri Sai Baba entered into Samadhi sixty years before. Very few people, who were his associates, are now alive and even if they are alive, their sorrow is not now so acute as it was sixty years before. However it would be worth while to recapitulate the reactions of the devotees present in Shirdi at the time of the Mahasamadhi of Shri Baba, as depicted by Hemadpant. In the Sai Satcharita he writes, "The news of Baba's passing away spread like wild fire in the village of Shirdi and all people, men, women and children ran to the Masjid and began to mourn this loss in various ways. Some cried out loudly, some wallowed on in the streets and some fell down senseless. Tears ran down from the eyes of all and every one was smitten with sorrow" (Sai Satcharita, Eighth edition 1978, Page 236).

From the above extract from Sai Satcharita, we come to know about the sorrow of the people who stayed at Shirdi during the life-time of Shri Baba. Those people, who saw Him in flesh and who associated with him are really blessed. We, who were born later, have not got that fortune; but because of the close association of the people, then staying in Shirdi, it is quite natural that their reactions at the time of Shri Baba's Samadhi should be as described above by Shri Hemadpant. Our knowledge of Shri Baba is through books, portraits, statues paintings etc. And hence though we are having full faith and heart-felt devotion to Shri Baba, still our feelings on his Punyatithi



day are of festival. The Sansthan also calls this occasion as "The Punyatithi festival". Shri Sai Baba also wanted that his devotees should enjoy their life; but He only wished that His devotees should remember Him and pray to him. Let us therefore not be sorry that we do not have the same feelings that the people of Shirdi had, sixty years before; but we should remember Shri Sai Baba and his teachings on the occasion of His sixtieth Punyatithi and put them into practice. That would be the proper "Shraddhanjali" (offering) to Shri Sai Baba on the occasion of His Punyatithi, coming on the 11th of October.



## **Punyatithi Festival**

The 60th Punyatithi of Shri Sai Baba is proposed to be celebrated on a grand scale at Shirdi from Tuesday the 10th October 1978 to Friday the 13th October 1978. All Sai devotees are cordially invited to attend the Festival.

# THE SCIENCE OF RELIGION

By Swami Chinmayananda

## MEET CHAPTER IX

The root of human sorrow is the distressing recognition of the alienation from the natural order of the universe. All means of rediscovering one's identity with the universe are means that make us lead a fuller life. This Royal Secret-Knowledge (राजविद्या राजगुह्य योग) is the theme of this discourse in the Bhagawat Geeta. There is a great practical directness in the handling of the theme and the indicative verses, exposing the Self to the contemplative student, are a potential exercise in pure meditation.

If there is but one Infinite Consciousness, which is the Imperishable Reality, the Supreme Self, where did the world of multiplicity come from? And why is the world so pluralistic, each being a unique creature, so distinctly different from all others? If this universe is caused by the Self, and risen from the Self, what is the relationship of the Self with the world? How does devoted prayer become effective? Such interesting questions are elaborately answered in this, the ninth chapter.

Also, we find a refreshing breeze of optimism dancing through the philosophy of the ever-smiling Krishna. There is hope even for the worst of us, asserts the Geeta Acharya, if only we turn the direction of our life, ever so little, towards seeking the spiritual values. Even the dullwitted, the dull-minded, the indolent can evolve by living a life of dedication unto Him. Nothing stands between you and the Highest, except your own unwillingness to attain It. Here and there, the chapter becomes a breath-taking symphony of inspired rhythm and beauty.

The Lord says, IX-1 "To you who do not cavil, surely shall I now declare this, the most profound Knowledge, alone



with the technique of Its experience, and having known which, you shall get freed from all evil." For all intellectual study, a student must have a minimum amount of receptivity; if not, at least an interest, a sympathy with the theme of discussion. But if the student has a shell of disinterestedness, disdain for the teacher and his teachings, he will have no receptivity at all. He will become impermeable. Fresh ideas will not take root in him. Therefore, Krishna emphasises that He is explaining all this to Arjuna because "you do not cavil" (अनसूयवे.) Having gained speculative knowledge (ज्ञान) and practical knowledge (विज्ञान) of the Self, an enthusiast like Arjuna can, by right effort, escape the imperfections of limited existence (अशुभान्). The "Krishna-cure" for the "Arjuna-disease" is very systematically prescribed in this chapter.

In order to generate an all-out enthusiasm in the Art of Living ---- which each student has to bring about in himself, by himself -- the Art of self-perfection is praised and glorified.

Says Lord Krishna, IX-2 "The King of science, the most profound secret, the greatest purifier is this --- realisable by direct perception as the very Self in us --- of Imperishable nature --- and very easy to perform." Here "secret" does not mean a science not to be divulged to others. "Secret" is that which we do not know; for, once we know a thing it is no more a secret! The presence of the universal Self in us is a "secret" to us. The theme of this discourse is this most profound secret (राजगुह्यं).

Since all science is due to the Consciousness in the scientist the science that deals with this Consciousness is to be called as the "Science of all sciences", the Royal Science (राजविद्या) It is the great purifier" (पवित्रमिदमुत्तमम्). Again It is something the student can come to experience directly in himself as his own Self, (प्रत्यक्षावगम). This is not all difficult as it is to be unveiled in the

heart of the seeker himself. And its reward of Bliss is imperishable, permanent.

As a contrast to this sacred life of seeking the spiritual essence, Krishna paints a picture of our life of pursuing the fleeting pleasures of life, *samsar*. He says, IX-3 "Persons without faith in this dharma, without attaining Me, return to the path of re-birth, fraught with death" "Sradha" is not a blind faith but a firm belief upon full understanding. Those who have not a clear understanding of what is the nature of the Divine Spirit (धर्मस्यास्य) they never strive to reach It and so "without attaining Me" (अप्राप्य मां) they reach but what they seek --- the joys of the finite world. The world being finite, its joys are also fleeting. In this quest they cultivate more and more *vasanas*. In order to exhaust them, there is re-birth, again and again. Each time they are born, they must die. Every moment in life there is death around them. Thus, they get caught up in the "whirl of birth and death" (मृत्युसंसारवर्त्मनि). In short, courtiers of the finite, reach the tragic realm of constant birth and death.

By contrasting vividly the path-of-Knowledge and its pursuit of the Higher with the path-of-ignorance and its pursuit of the baser, Krishna brings to the comprehension of Arjuna the glory of the blessed path of higher seeking, the realisation of the Imperishable Supreme.

The Bhagawat Geeta, as a text-book of Hindu renaissance, has necessarily to carry within it the seeds of a thorough reformation, almost revolutionary in its impact. Fundamental values remaining the same, a religion that keeps pace with life and has to readjust itself to accommodate current social problems and political conditions. The old Vedic principles needed readjustment and a reaffirmation in the context of the life of those times. Vyasa's mouth-piece, Lord Krishna, is the most brilliant organ



that can sing the song of progress to the new era, throbbing with the thrills of a serious cultural revolt.

This new interpretation, at once intelligent and meaningful, has injected a new vigour and has brought fresh blood into the senile values-of-life and their ineffectual application in society. Such repeated transfusions of youthfulness and vitality into the decrepit body of the religion sustained the ageless traditions of our culture through its chequered career along the winding paths of time. One of the most powerfully rejuvenating treatments received by Hinduism was from the hands of Vyasa. The Geeta records this divine operation.

( Courtesy : Geeta Office, Powai )

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### Shri Baba Through the Eyes of Other Saints

One Vaishya house-holder saint from Puntambe by name Gangagir always frequented Shirdi. When he first saw Sai Baba, carrying pitchers of water in both hands for watering the garden, he was amazed and said openly, "Blessed is Shirdi, that it got this precious Jewel. This man is carrying water to-day but he is not an ordinary fellow. As this land (Shirdi) was lucky and meritorious, it secured this Jewel." (Page 23, Sai Satcharita, 8th Edition 1978)



# SHRI GAJANAN MAHARAJ

By :- Shri S. N. Huddar

(Continued from September 1978 issue)

## CHAPTER 19 (Continued)

### NARAYAN HAWALDAR PUNISHED

In 1894, Shri Maharaj had been to Belapur. He was sitting on the varandah of Sakhalal Bansilal. Devotees came and bowed to him. It was a bazar road. Narayan Asraji, a Police Hawaldar by chance, passed by the road. Seeing the naked sadhu, he was upset. He said, "A pretender sadhu is sitting here purposely". He abused him with filthy words and began to strike him with his cane. Wounds of his rash caning were seen on the back and stomach of Shri Maharaj. Hundiwala, a merchant, ran to the place and said to the Hawaldar, "It is not good to beat a saint or a sadhu. They have the support of God. Don't you see the wounds of your severe caning on his body? You will have to suffer for this cruel act of yours. Even now you open your eyes and beg pardon of him". Hawaldar said, "Why should I beg apology? An animal does not die by the curse of a crow. It is no offence to beat pretenders".

Within a fortnight Narayan died and his relatives were frustrated.

### HARI JAKHADE SEEKS MAHARAJ'S BLESSING

Sangamner is a town on the bank of Pravra in the Ahmednagar District. Anant Phandi, a poet hailed from this place. Here lived a Yajurvedi Brahmin named Hari Jakhade. He went from place to place for earning his livelihood. He once came to Shegaon. Hundreds of persons came there, fed the Brahmins, distributed sugar-candy and other sweets as prasad in token of fulfillment of



their desires. He thought, "I cannot do anything due to poverty. I have no house, no field. I have not even learnt anything. I wish to lead a family life; but who will give me his daughter in marriage? Oh Shri Maharaj, I long for a family life. My bride should be from a good family and obedient".

Knowing his intention, Shri Maharaj spat on him and said, "People pray for salvation from the bondage of family life, while this fellow is longing for a family life. Therefore I spit on him. No one is eager to achieve Satchitanand".

He said to Jakhade, "Your desire will be fulfilled. You will have sons and grandsons. You will also save some money. Now go home and live happily; but always remember God." Saying this Shri Maharaj gave him some money. He was soon married and lived happily.

### NIMONKAR GETS GUIDANCE IN YOGA

Ramchandra Govind Nimonkar, Sub-overseer and Vasudeo Bendre, Surveyor, once came to the river Mukna in the hilly region of Igatpuri, Dist. Nasik. The scenery there was charming. The trees were laden with fruits and deers and other animals lived there freely. A stream called Kapildhara is flowing there. People come there for bath on auspicious days. On one such day, Shri Nimonkar went there for a bath. He knew something of Yoga. He was anxious to have further guidance in the yoga paths and often asked the Yatis, whom he met. But no one could tell him anything so far. That day he saw a person whose hands reached his knees and whose face was brilliant and quiet. He was sitting in meditation. Nimonkar fell prostrate before him. The person did not speak a word. It was the time of sunset and Nimonkar had not taken food since morning. The person filled his bowl with water of Kapildhara, and started to go back. Nimonkar came near him and said humbly, "How long you are testing me? Kindly give me some hints in the science of yoga."

The person gave him a chart and told him to practice as stated therein and to always recite the mantras of 16 letters given in the chart. He said further, "by the power of the mantra and sadhana, you will know 5 to 10 Asans, Nauli, Dhouti etc. Now do not ask me anything. Have this red stone as prasad." Saying this he gave him a small red stone and soon disappeared.

Later Nimonkar saw the same person in Nasik on the bank of Godavary. Nimonkar ran to him and placed his head on his feet and said, "Are you tired of me? You did not tell me your name and place". The person told him, "I told you my name by giving a red stone. Narmada Ganpati is red, I live at Shegaon and people call me Gajanan. Come to Dhumal's house You can see me there". Saying this he disappeared. Nimonkar looked on all sides, but could not see him. He then came to Dhumal. Shri Gajanan Maharaj was sitting in the verandah. He bowed to him, and narrated to Shri Dhumal what happened at Kapildhara. Hearing that Dhumal said, "Place the red stone on a wooden plate (पट्ट) and worship it daily. Practice yoga before it". Later Nimonkar made good progress in Yoga.

#### ELDEST SON GIVEN IN SERVICE OF MATH

Tukaram Kokate of Shegaon begot children; but they died soon after birth. So he said to Shri Maharaj, "If any of my children live long, I would give one of my sons for serving your goodself." By the blessing of Shri Maharaj he got 2-3 children and they were growing; but he forgot to fulfill his promise. His eldest son Narayan fell ill. He showed no improvement even after several treatments. One day his pulse was failing and his eyes were freezing. Seeing this condition of his son, Tukaram remembered the promise given by him to Shri Maharaj. He prayed, "Gurudeo, let this son survive, when he is cured, I shall give him in your service." After this declaration, the son's pulse came to normal, he opened his eyes and looked around. After recovery, Tukaram brought Narayan to Shri Gajanan



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Maharaj and placed him in the Math. One should not forget to fulfill one's promise made before God or a Saint.

### **SHRI MAHARAJ WENT TO PANDHARPUR WITH HARI PATIL**

In the month of Ashadh Shri Maharaj went to Pandharpur with Hari Patil. After bath in Chandrabhaga, Shri Maharaj came to the Vitthal Mandir for darshan of Shri Padurang. After darshan, Shri Maharaj prayed, "As directed by you, I descended on earth and have fulfilled the desires of the devotees. As I have done my duty, I now wish to return to Vaikunth in Bhadrapad." While saying this, he folded his hands and tears were flowing from his eyes. Hari Patil, who was by his side asked humbly, "Why there are tears in your eyes?" Shri Maharaj held his hand and said, "You will not understand this. Only remember this much that my company will be for a short period hereafter. Your Patil family will not be wanting in anything. Let us now return to Shegaon."

### **SHRI MAHARAJ'S NIRWAN**

After coming to Shegaon, the Mavanda of Pandharpur was observed. Hari Patil became dejected. He told people that Shri Maharaj had said at Pandharpur that his company would be now for a short period only. The month of Shrawan passed and the month of Bhadrapad started. On the Ganesh Chaturthi, Shri Maharaj addressed to all his devotees, "All should come to this Math to bid good bye to Gajanan and immerse him in the waters. In the Ganesh Puran, it is stated that Ganpati should be made of soft earth, worshipped and then immersed in the waters. That day has come today, you should bid goodbye to this earthly body of mine. You need not be sorry. I shall be always here to protect you in other form. I shall not forget you. The body is to be exchanged like wornout clothes. This is stated in the Bhagwat and is narrated to Arjuna by Shrikrishna in Geeta. Those who know Brahma, have also said like this".

Chaturthi passed thus in a delighted mood. Next morning Shri Maharaj held Balabhau by hand, seated him on his seat and said, 'Don't think, I am gone. Do not fail in devotion. Do not forget me. I am here.' Saying this, he sat in Padmasan and had deep inspiration and he placed his soul in the brain. It was Thursday Bhadrapad Shud 5, Rishi Panchami Shak 1832, (8th September 1910). Three hours after sunrise, Maharaj loudly uttered 'Jai Gajanan' and got united with Satchitanand. All the movements of his body ceased.

The news of the Nirwan of Shri Maharaj spread like wind and crowds of people came to the Math. It was a great shock to one and all. Every one said in grief "Living and talking Hari has passed away."

Martand Patil, Hari Patil, Vishnusa, Benkatlal, Tarachand, Shripadrao Kulkarni and many others gathered in the Math and began to think. "Today is panchmi, in order to give time to devotees of distant places to come, let us observe Samadhi rites tomorrow." Govind Shastri said, "Shri Maharaj has placed his soul in his brain so that his favourite devotees should have his darshan. Just put a little butter, on his head, it will melt due to heat there." A little butter was accordingly placed and it soon melted. All agreed to arrange for the Samadhi rites on the next day.

People began to sing religious songs before Shri Maharaj. About a thousand talkaris gathered there. A Chariot (Rath) was kept ready. Water was sprinkled on the streets and roads of Shegaon and the females drew rangoli designs before their houses. Shri Maharaj had informed the devotees of distant places about his Nirvan through dreams. They hastened to Shegaon.

The holy body of Shri Maharaj was placed on Rath, decorated with flowers and the procession moved through the streets of Shegaon during the whole night. There were several Bhajan parties with musical instruments. Tulsi, bukka, Gulal



and flowers were being showered freely and pedha, burphi, sugar, cocoanut kernal were being distributed.

Early next morning the procession returned to the Math. After bath with Rudrabhishek and puja, arti was waved and people uttered loudly "Shri Gajanan Maharaj Ki Jai". Salt, argaja, abir, etc. were filled in the Samadhi. The covering stone plate was placed and the Samadhi was closed. For 10 days festivities were continued. Innumerable persons were fed. Shri Gajanan Maharaj had proved that the power of a saint had been greater than even that of a monarch.

(to be continued)

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## Shri Baba Through the Eyes of Other Saints

One famous saint by name Anandnath of Yewala Math, a disciple of Akkalkot Maharaj came to Shirdi with some Shirdi people. When he saw Sai Baba before him, he said openly, "This is a precious Diamond in reality. Though he looks like an ordinary man, he is not a 'gar' (ordinary stone) but a Diamond. You will realize this in the near future" (Page 23, Sai Satcharita, 8th Edition 1978)



## Guru Poornima Festival At All India Sai Samaj (Regd.), Madras - 4

On Wednesday, the 19th July 1978, Shri Saipadananda Radhakrishnaswamiji, President of the Samaj, conducted Gura Puja in the Sai Samaj. A large gathering of devotees was present. The puja commenced at 9 a. m. The premises were tastefully decorated for the occasion.

After the initial Vinayaka worship, Swamiji proceeded to the puja of Bhagawan Veda Vyas. He invoked Veda Vyas, Shri Dakshinamoorthi, Shri Shankaracharya, Shri Krishna and all other Gurus down to Shri Sainath Maharaj. The puja was done strictly in conformity with the Vedic texts in the matter. Shri Swamiji was beaming with devotion and religious fervour as he was doing the puja. Shri Swamiji recited the Ashtottara Namavali on Shri Narasimhaswamiji, the Founder of the All India Sai Samaj, which was repeated by the devotees. At the conclusion of the Puja, Shri Swamiji read out his Guru Poornima Message to the devotees. In his message he stated among other things.

“Cut off differences. Eradicate egoism. Be free from all that is evil and false. Renounce all that you have. Destroy Lust and Greed. Serve all with Atmabhav. Love all. Be sincere. Be vigilant. Be cheerful and blissful. See good in everything. All this that is, is He; the Supreme Lord. Fix your mind on Him and meditate on His Supreme essence. Illusion will pass away. Birth and death shall fade away. All that is painful and miserable will disappear. You will dissolve your ego. You will merge in Truth. The inflow of Divine Grace will inundate every pore of your being. You will be blessed. You will become the most blessed devotee of Sai. Practise this from this Guru Poornima Day—the Day of Bliss and enlightenment”.

After reading the message, Arati was done to Veda Vyas and other Gurus and prasadam was distributed. Then



Abhishekam and Sahasranama Archana were done to Shri Sai Baba in the sanctum sanctorum. The pupils of the Sai Vidyalaya, led by their teachers, conducted Sai Bhajan during the Abhishekam and Archana. In the afternoon, a large number of devotees were fed. Poor feeding was also done.

Swamiji left for Bangalore by car at 11 a. m. In the evening he conducted Guru Puja to Shri Sai Baba in the Sai Samaj, Ulsoor, Bangalore, and also in the Sai Spiritual Centre, Thiagarajanagar, Bangalore. In three places, Shri Swamiji conducted Guru Puja on that Day. In all the places he invoked the blessings of Shri Sainath Maharaj for peace and prosperity in the world. ★



## Message For Guru Poornima (20th July 1978)

By : H. H. Swami Kesavaihji

[ Guru Poornima festival was celebrated by Shri Sai Baba Bhakta Samajam at Shri Shirdi Sai Baba Mandir, Shenoy Nagar, Madras, at 5 p. m. on Thursday the 20th July 1978. Shri T. Ramprasada Rao, Chief Justice of the Madras High Court, presided over the function and released a book "Sai Mahima" edited by Dr. C. R. Sarma of Sahitya Akademi. H. H. Swami Kesavaihji, Founder President of the above Samajam, released the following message to the Sai devotees on the occasion of the Guru Poornima festival -- Editor ]

Of all the living beings, man is supreme and unique as he is possessed with discriminating knowledge which is his sole monopoly. But only the possession of true knowledge makes him a real man and also his existence a meaningful one and true knowledge does not lay in voracious reading or prolific writing.

Too much reading lands one in BHRAMAS or delusions and doesn't help in realising the BRAHMAN, the supreme. Swami Vivekananda once said: 'The less you read the better, Read the GITA and other good works on the VEDANTA. That is all you need'. Our tradition declares that the acquisition of real knowledge becomes a reality only through the grace of a Guru, the enlightened teacher, who dispels the darkness of ignorance and hence we rightly adore the bestower of knowledge as a visible God on earth. And Guru Poornima, also called Vyasa Poornima, is a day to reckon with since it is dedicated to the Guru with deep respect. Guru Bhakti or spotless devotion to the teacher is, therefore, a must which makes one disciplined and without discipline one cannot, however great he might be, become perfect in life. The Guru chisels and models his disciple and also helps him achieve self realisation. Sri Sai Baba of Shirdi, the embodiment of love, is one such Guru.

We learn Sri Rama and Sri Krishna, the incarnations of Lord Vishnu, had reposed implicit faith in their Gurus and this unquestioning faith enables the disciple to receive the Guru's grace in abundance. Even Sri Sai Baba the Sadguru sat at his master's feet for twelve long years and at last merited his unlimited grace.

Let us, therefore, on this sacred day of Guru Poornima gratefully remember the soulfilling life and tenets of Sri Sai Baba of Shirdi and imbibe in ourselves the spirit of true devotion to Him and through it receive His blessings, a panacea for our sorrows and sufferings. Let us also endeavour to practice His teachings.

Om Shanti!

Om Shanti !!

Om Shanti !!!





## Guru Poornima Celebrations at Hyderabad

"Guru Poornima, celebrated all over India on Ashadha Shudha Poornima according to the Hindu Calendar, is of great significance of the Traditional Hindu Culture. As on this day the hierarchy of Gurus starting from the Lord himself followed by Brahma, Sanathkumara, Narada, Vyasa to Shri Shankaracharya and the personal Guru (teacher) of the individual, is venerated for the Spiritual knowledge (Wisdom) imparted i. e. the Spiritual knowledge leading the soul (Jeevathama) to Mukthi (Liberation) by realisation of its being of a divine spark, full of bliss infinite as against its own deluded conception of a limited being, under-



**Swami Ranganathanand addressing the gathering**

going misery and suffering" Swami Ranganathananda, the President of Shri Ramakrishna Mission told the audience of the Reddy Hostel, who had assembled to celebrate the Guru Poornima under the auspices of the Shri Shirdi Sai Baba Society, Hyderabad.

Elucidating this further, he told that all religions have two primary aspects, one connected with the do's and don'ts part and the other with the aspect of enquiry and realisation of the reality (God). The need of a Guru arises when one starts treading the path of this enquiry and realisation - a realm of practical experience. Naturally this connotes that the Guru also should be a man of realisation i. e. a person endowed with the spiritual wisdom (not knowledge alone). The student should have the requisite qualification namely a 'PURIFIED MIND', a mind bereft of all pollutions like bad vasanas and Samskaras - and full of 'Viveka'. Such a mind only can have a constant meditation, which alone will dispel all knots of ignorance. Quoting profusely from the Chandogya and Kathopanishads, Geeta and Viveka Chudamani of Shri Shankaracharya, he said further that a Guru bestows the 'Shishya' with a "Gnana Chakshu" by which one can realise the 'ATMAN' and 'BRAHMAN'. Among the Sadgurus while Shri Krishna, Shri Vyasa and Shri Shankaracharya were all Jagadgurus, saints like Shri Sai Baba were also great gurus, who imparted through their teachings and life this great spiritual knowledge. It is fit for us to remember, venerate and follow their teachings in the day to day life.

Earlier Shri N. R. Gamji, the president of the Society introduced the Speaker Shri Swami Ranganathanandji and said that the Society, which was formed about two years ago to propagate the knowledge and teachings of Shri Sai Baba of Shirdi by raising a Temple and Cultural complex, has fixed up a plot at Nallakunta, Hyderabad and shortly the construction will start. He appealed for funds and enrolment of members.

The meeting concluded with Bhajans and Aarthi. ★

**M. Hanumanthrao**  
Treasurer,

Shri Shirdi Sai Baba Society, HYDERABAD



## "SAI DARSHAN"

To The Editor, Shree Sai Leela

In his Sai-experience article, "**SAI DARSHAN**" (Pp. 27 and 28 of "Sai Leela" for June '78), Sri K. H. Bhuraney has stated that, "Sai came again in the same form of Shirdi Sai Baba at about 11.30 and addressed to me alone as "Krishna Khana Khilao." I was about to give him a coupon for Khana, when I noticed that **he had a Beedi** in his finger tips. I disliked this and said in my mind that it was no good to encourage such people, who spend money on smoking ..... **underline** mine.

It is crystal clear that my friend Sri Bhuraney did not study "Sai Satcharita" with care.

On page 81 of "Sai Satcharita", Sai blessed brilliant author HEMADPANT has stated clearly that, "He (Sai Baba) was always fond of tobacco, for **He always smoked a bidi or "chillim"** (an earthen pipe). Brackets are mine

No wonder, to put in Shri Bhuraney's own words, "within half-a-minute.....He had vanished." And all efforts of Shri Bhuraney to locate Him a number of times of his visits to Shirdi later were futile as he could "never come across that same human form of Shirdi Sai" to quote him again.

What a Heaven-sent Sai-opportunity was lost by my friend Shri Bhuraney just because he is not well posted with "Sai Satcharita".

Here is a moral that one should read "Sai Satcharita" daily to get blessed with "Sai Darshan" !

**T. R. Anand**

C/o. M/s. Bharatia Cutler & Hammer Ltd.,  
20, Abdul Hamid Street, CALCUTTA - 700 069

## Shri Sai Baba's Divine Grace

In my article in Shri Sai Leela for June 1978, I have narrated my first experience of the miracle of Shri Sai, which was in 1942. For more than a decade, I had completely forgotten Him. My faith was reestablished in Shri Sai by His own initiative in the year 1953.

In the year 1950, I was posted as Professor, Andhra Medical College, Visakhapatnam, which was in the Composite State of Madras. 1952-53 was a period of intense agitation, political instability and even personal insecurity on account of the fast unto death of Shri Potti Sriramulu, which resulted in the creation of a separate Andhra State in 1953. My mind was naturally disturbed with prolonged anxiety and tension regarding my future. So, I went to Mysore with my family for nearly two months on leave.

One evening myself and my brother-in-law were walking in Theyagaraja Road near Palace when suddenly a heavy downpour of rain made us dash to a nearest shelter. To our surprise, we entered a small but beautiful temple of Shri Sai Baba, the existence of which we were unaware of. The evening puja, aarati and bhajan were going on and on seeing them I was immediately reminded of Ananthapura miracle, where a young girl, in the jaws of death, was saved by the divine healing hands of Baba nearly a decade back. After aarati, we were given prasadam and sacred udhi. An old man of nearly ninety-five years was sitting in the sanctum sanctorum near the idol of Shri Sai. He beckoned me by hand to come to him. When I reached him, he gave me a beautiful big photo of Shri Sai Baba. I thought he was an agent entrusted to sell photos of Baba and so I asked him the price that I should pay, in an arrogant way. He immediately retorted and said it was not for sale. **"Baba has asked me to give it to you. It seems you have forgotten Him. You take**



it and put it in your own house after which He will be ever with you". I was taken aback. With humble devotion I accepted the photo and offered my gratitude by saashtanga namaskarams to him and Baba.

I had saved five thousand rupees only and as such could not imagine how I would be able to own a house with such small amount. When I returned home and narrated the details to my wife, she immediately said "by Baba's grace, we may own a house soon". I laughed at her statement saying that with five thousand rupees, we cannot even dream of buying a site, let alone a house. But later on I realised that my wife had greater faith in Baba than myself at that time.

Within one year after the above incident, a miraele really happened. A Co-operative House Construction Society in Madras accepted rupees five thousand only and allotted me a big plot of land (five grounds) in Adyar, a posh locality in Madras. In addition, the Society constructed a fine spacious house to our liking, on the plot, costing nearly thirty thousand rupees. By the Grace of Baba I was given the possession of the house in the month of June 1954, with a stipulation that I should pay the cost of land and the house on moderate monthly instalment spread over a period of 20 years. Both myself and my wife were immensely happy. We performed the house warming function and put up the photo of Shri Sai Baba in the hall facing the main entrance. Subsequently, we began to feel His presence in our house by manifestation of miracles after miracles.

A well was dug to supplement the Corporation water supply which was inadequate. The experience of my neighbours, who had dug wells in that locality, was not every encouraging. They drew only saltish water, which could neither be used for washing nor for bathing purposes. Many even advised me not to commit the blunder of digging a well and thus waste precious money; but our faith in Baba was well re-established by then and so we

decided to get a well dug irrespective of the consequences. When the well was dug, we also got the same saline water like our neighbours. We were much disappointed. Later in the evening, both my wife and myself prayed before Baba and said "this is your house and not ours. So, if you want us to drink salt water, we have to obey your wish. Hence, kindly solve our problem which is placed at your feet".

As it was raining throughout the night, the mud wall of the well partially collapsed. The contractor told us that if we are prepared to spend a little more money, he would remove the mud and dig a few feet deeper. We agreed to his proposal and put some sacred udhi into the well. After digging 3 or 4 feet, all of us were extremely happy to taste a fresh water underground stream, which started oozing out from the side of the well. The divine grace of Baba only was responsible for such a marvel and no other scientific explanation is possible. In addition, during summer, which is quite severe in Madras, all the neighbouring wells become dry but the well in our house always has at least seven to eight feet of water, which is quite good. The reader can well imagine who is responsible for such a phenomenon. It is none other than Shri Sai.

With saashtanga pranams to Shri Sai Baba, I close this second chapter of my narration of Baba's miracles. ★

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## SAINT GADGEMAHARAJ

(Continued from September 1978 issue)

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

In order to complete the list of the chief followers of Shri Gadgemaharaj, we must add two more names to the list of followers mentioned so far. Rajarambuwa Kaikadi and Kushaba Tanpure are these two names. The speciality of these two persons was that they were born and bred in such a society, where high thinking was not at all possible. It is therefore, the miracle of the influence of the work and preaching of Shri Gadgemaharaj, that brought these people into his fold. Shri Tanpure came from a farmer family, while Rajarambuwa came from a Kaikadi family, whose normal business is that of breaking stone and rubble. Because of the inborn qualities of these two persons, they achieved great success and they proved to be outstanding followers of Shri Maharaj.

In addition to his agricultural work, Shri Tanpure used to do carpentering. Once when he happened to listen to the Keertan of Shri Gadgemaharaj, he decided to leave his family life and join Shri Maharaj as his follower. His dress used to be very simple. He used to wear a dhoti and a shirt. Though he had very little education, still he mastered the technique of the Keertan of Shri Gadgemaharaj very soon and his keertans used to be as effective as those of Shri Maharaj. He successfully carried out fourteen Namsaptahas in the Marathwada area. At the end of every Saptaha, "Bhandara" used to be arranged on a mass scale, where thousands of people used to take food as prasad. In the Saptaha arranged near the Maruti temple of Barashiv, more than a lakh of people were served food. At the time of the Saptaha, arranged at Pandharpur, he served food to all that came for a full month. Though there was no shortage of food stuffs in those

days, still to make arrangements of food for such a large number of people, is in itself a huge task and to accomplish that is really an achievement.

He undertook pilgrimages to holy places all over India and in memory of those pilgrimages, he put up a Vitthal temple and a spacious Mandap in the rear side of the Maratha Dharmashala at Pandharpur. During the famine, he arranged to feed thousands of cattle and also gave free food to the hungry people. An organisation, whose members called themselves as Razakars, persecuted the Hindus in the then Hyderabad state. Many persons, therefore, migrated to Pandharpur. Shri Tanpure arranged for their food and shelter and consoled them. Shri Tanpure was thus doing the work of giving service to the oppressed and forelorn and thus proved himself to be a very efficient and true follower of Shri Maharaj.

Rajarambuwa Kaikadi was also a follower of Shri Gadgemaharaj, whose name is required to be specially mentioned because of his huge work. Selling old and infirm cows and bullocks to the butcher, was a very common practice among the agriculturists of those days. Shri Kaikadibuwa concentrated most of his attention on this point. In his keertans the main-stay of his preaching would be on this point. Like Shri Gadgemaharaj, he was also very strict in his behaviour. He had decided to observe certain rules and he took care not to move an inch from them. He would observe silence during day time. He would talk only after sunset, because that was the time for performing keertan. He would not take food in the village in which he would perform keertan. The service to the cow was his chief vow. During famine, he procured so much grass from all quarters, that he fed thousands of cattle with it and saved them from starvation and death.

Shri Gadgemaharaj could not get education in his early age, but he was intelligent and because of that, he used to quote



appropriately the bhajans and Abhangas etc. that he had heard in his childhood and had committed to memory. Most of the followers of Shri Gadgemaharaj used to perform their keertans from the material drawn from the keertans of Shri Maharaj. Some of them used to add a few Abhangas and bhajans of other saints, which they knew by heart; but there were a few, who used to compose some verses suitable to the subject and occasion and thus used to make their keertans interesting. Shri Kaikadibuwa was one of them. He had composed many verses which he used to sing during his keertans and those verses had become as much popular among his audience as the Abhangas of old saints like Tukaram, Dnyaneshwar, Ramdas, Eknath etc.

Because the people knew that Shri Kaikadi and Shri Tanpure were the followers of Shri Gadgemaharaj, and because the work of Shri Maharaj was widely known among the public by this time, many moneyed people gave generously to both these followers of Shri Maharaj. They also remained very honest and true to the principles of Shri Maharaj and spent the thousands of rupees, donated to them, for the best public purpose, according to their honest thought. The seeds, that were sown by Shri Gadgemaharaj, thus bore fruit after a lapse of a few years. Just as Shri Tanpure erected a mandap for the pilgrims, similarly Shri Kaikadibuwa erected a spacious dharmashala at Pandharpur according to the wishes of Shri Maharaj and handed it over to the Gadgemaharaj Trust for management.

To speak on broad lines, we may say that during the period from 1930 to 1955, nearly one hundred and fifty people called themselves as the followers of Shri Gadgemaharaj and went on preaching his philosophy through their Keertans. They came from various castes. There were Brahmins, Marathas, Barbars, Wanjaris, Dhangars (Shepherds), Carpenters, Harijans etc. among these followers. Another thing notable about these persons was that most of them were quite young and had sacrificed their career, when it was the proper time for them to build it. This diversity

of the followers of Shri Maharaj, shows it very clearly that the preaching of Shri Maharaj had reached to the common man in the various castes, existing in Maharashtra and had given him due inspiration. Some of these fires quenched later on, some faded away, some changed their line and proceeded in a different direction; but when the fire of the sacrifice was burning bright, during the life time of Shri Gadgemaharaj, these people threw their offering in it with full faith.

The first and foremost object, with which Shri Gadgemaharaj worked throughout his life, was to alleviate the human suffering. This principle was extended by him further and on grounds of compassion, it was made applicable by him to the sufferings of mute animals also. In the villages in Maharashtra there are a number of deities known by the names of Khandoba, Vetal, Mariayi, Matamai, Satmai, Manai, Zolai etc. in which the rustic villagers have full faith. The pujaris of these gods and goddesses take full advantage, of this blind faith of the villagers and ask them to offer a cock or a hen or a goat to these deities in order to tarry over their difficulties. The rustics, who have blind faith in these "Bhagats" and who are not able to argue out things, fall a prey to the unscrupulous practices of these people and go on offering these animals and fowles to their God, because of the fear of the wrath of the God. When Shri Gadgemaharaj noticed this, he started carrying out strong propaganda against the killing of these animals as this was nothing else but cruelty to these mute beings.

Drinking liquor, taking loans and squandering that money in marriage ceremonies and obsequies of the dead, not giving proper education to the children, not taking proper care of the cattle, who are the base of the agriculture, not believing in God and religion, these were the usual subjects, that would be dealt very often in the Keertans of Shri Maharaj, but sometimes the slaughter of the animals and fowls as an offering to God would also be the subject of his keertan, if there was any such God



near the place of the keertan and if any such day, when such offering was scheduled to take place was also very near. Some followers of Shri Maharaj, had opened a front against this offering and for making their campaign effective, they used to invite Shri Maharaj for performing a keertan on this subject. The followers of Shri Maharaj would later on perform keertan at other places from the material, mainly collected from the Keertan of Shri Maharaj. In order to understand the way in which Shri Gadgemaharaj used to tackle the people and appeal to their emotions, it would be worth while to give an account of one of his keertans on this subject.

The followers of Shri Maharaj knew his likes and dislikes very well. They would therefore select a suitable central place in a village for the keertan and by about nine o'clock, Shri Maharaj would start his keertan. He would never wait for the lights or the accompaniment. His Ektari would be with him and he would start singing Abhangas and Bhajans in his sweet and melodious voice. These songs would intimate to the audience that the keertan has started.

As stated before, the keertan of Shri Maharaj used not to be like that of others, where the audience used to be more or less passive listeners. The style of the keertan of Shri Maharaj was such that his audience would always be fully involved in it. During the keertan, Shri Maharaj would often put questions to the audience, with expectation of getting a reply thereto. Though the subject dealt with in the Keertan would be very common, the audience would react very quickly and give reply to his questions. The keertan would start like this :-

The human beings are very cunning. They promise conditional offering to the God, "Oh God, let me win this case of landed property worth rupees ten thousand. I will offer a cocoanut to you." Look at the deceitful nature of man. He is offering one cocoanut to the God, who created this universe and

who else had created that cocoanut except God himself? Man is offering a bait to God. Is God like the peon of a Government Officer? Will he do your work only by taking one cocoanut? Apart from that you know how this offering is made. On Saturdays a devotee goes to the Maruti temple for offering a cocoanut. He takes along with him all his six to eight children and even those of his neighbours. He breaks the cocoanut and half of it is carried back by him as prasad. The other half is broken in the temple itself and is distributed as prasad to all present there and only a small bit is left to Maruti. Then the devotee asks all his paraphernalia to bow down to God and request Him to give them all happiness. Is God so foolish to do this great job only by taking that small bit of copra? Has he smoked ganja or taken some narcotic drink? You people want to deceive the God, who created this whole universe!

After this talk all the audience would start laughing loudly. Judging that the audience has now been fully under the control of Shri Maharaj, he would become serious, because he wanted to now introduce the main important subject. He would then proceed:-

Whenever your child becomes sick, do you not take him to the doctor? To this the audience would reply in the affirmative. Then the further question would come from Shri Maharaj. Do you not fondle your child? Don't you take care of him? To this again the audience would reply in the affirmative. He would then say. Don't you run from one doctor to another? After getting a reply in the affirmative Shri Maharaj would further ask. Don't you become anxious when your child becomes serious? To this also the audience replies in the affirmative. The next question from Shri Maharaj would be, if inspite of so many efforts from your side, the child does not improve and succumbs to the illness, don't you become sorrowful? Do you not mourn the death of the child? To this question the spontaneous reply from the audience is "yes, we do".

By this time Shri Gadgemaharaj would know that he has appealed to the emotions of his audience and that it was the



proper time to introduce the most important subject of his keertan. He would then say, you people are so very affectionate towards your children, you are very tender hearted, you promise to offer something to the God for the improvement of the health of your child, you even promise a goat as an offering for the health of your child. but have you ever considered about the mother of the goat? Why are you, who are so very affectionate towards your children, so very cruel towards the mother of the goat? Has the mother no affection for the young goat? Does she not feel sorry for the slaughter of her cub? These questions would appeal to the emotions of the audience. Some of them would give some reply; but most of them would be overpowered by the sorrow for their cruelty to these mute animals. Shri Maharaj would then ask one more question. Should we be so cruel towards these mute animals simply because they are not able to speak? Simply because they are not able to express their sorrow as we are able to do? After this, Shri Maharaj would censure the person doing this slaughter, in very strong language. He would warn them that eating of such a food would not do them any good. He would say in the end that God would not spare the persons, who kill other animals for their own pleasure.

The arguments and questions and answers on the subject of slaughter of the animals as an offering would be something like the above in the Keertan of Shri Maharaj. Though the people would be temporarily affected, they would not all be convinced about the evil of the offering, that they were doing. Of course a few would give up the practice. One keertan of Shri Gadgemaharaj was thus not always able to achieve the desired effect. A close follow up by the followers was always necessary. The success of the campaign, would thus depend on the ultimate efforts and tenacity of the follower of Shri Maharaj, who would set the ball rolling. However, because of the mass-scale efforts by Shri Maharaj and his followers throughout Maharashtra, the practice of offering the goats and fowls for fulfillment of certain desire, reduced to a great extent. (to be continued)

## IF YOU CAN .... ..

- IF YOU CAN dream and not make dreams your path;  
IF YOU CAN think and not make thoughts your aim;  
IF YOU CAN meet triumph and disaster and treat them just  
the same;  
IF YOU CAN keep your head cool, when all about you are  
losing theirs' and blaming you;  
IF YOU CAN trust yourself, when all persons doubt you; but  
make an allowance for their doubting too;  
IF YOU CAN bear to hear the TRUTH you have spoken,  
twisted by knaves to make a trap for fools, or  
to watch the things, you gave your life to, broken;  
and build them up with worn-out tools;  
IF YOU CAN talk with the crowd and keep your virtue, or  
walk with others and do not lose the common  
touch; if neither friend nor foe can hurt you; if  
all persons count with you but none too much;  
IF YOU CAN wait and not be tired by waiting, or being lied  
about, not to deal in lies, or being hated, not  
give way to hatred;  
IF YOU CAN force your heart and nerve and sinew to serve  
your turn long after they are gone, and so hold  
on when there is nothing in you, except the Will,  
which says to them : "HOLD ON !"  
IF YOU CAN fill the unforgiving minute with sixty seconds  
worth of distance run,— then Yours is the earth  
and everything that is in it;

THEN YOU WILL BE A MAN, MY SON !  
YOU WILL BE A LADY, MY DAUGHTER !

**Dr. Babaji**

Didiji Mahal, Sai Vani, Shrinagar 190 005, Kashmir.



## Faith And Patience (Shradha And Saburi)

These two qualities have been considered extremely important in the path of progress of a devotee. Two stories are related on these two topics.

**FAITH** – Lord Shiv and Parvati discussed the benefit of the holy dip in Ganga at the auspicious occasion of Kumbh. Parvati felt that lakhs of mortals are becoming free from their sins in this process.

Bholenath did not agree and wanted to demonstrate the truth. HE therefore lay covered with a cloth and Parvati was crying like an ordinary woman at the sad demise of her husband.

Pilgrims wanted to help her in conducting the last rites. She insisted that anyone, who has not committed sin, is the only right person to conduct the last rites. It was difficult for the pilgrims to fulfill the condition. The body therefore remained in the same state for several hours. Apparently there was no solution to the problem.

In the meantime one person appeared at the scene, who was neither brilliant nor extraordinary. Having known the dilemma of the lady, he assured her with a firm conviction that when he takes a holy dip, all his sins will be washed off and immediately after the holy dip, he will perform the last rights. He went for the dip.

The Lord got up and declared to Parvati that he is the only person in these millions, whose sins are getting washed off.

**PATIENCE** – One devotee under a 'Peepal' tree, was in meditation. Narad passed by. The devotee took his darshan. During the general discussion, he requested Narad to ask Lord Vishnu regarding his own opportunity of having darshan of the Lord.

Narad on his return trip from Vishnudham informed the devotee that the Lord has conveyed the message that under the prevailing circumstances, the devotee will get "HIS DARSHAN" after the number of years, equal to the number of leaves of the Peepal tree.

The above information could have disturbed an ordinary devotee. However he had no trouble with patience. Therefore he was full of joy. In a cheerful mood, at the assured prospects of Darshan, he stood up and started reciting Bhakti songs.

Lord appeared at the scene. Narad was surprised. He asked the Lord the reason of deviation from his earlier statement. Lord related those number of years with the then prevailing circumstances. The concentration of the devotee had radically changed which led to Darshan almost instantaneously. It may be noted that even this concentration basically depended upon the high quality of patience. ★

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Bombay-400 077

## THE GLORY OF "SAINAM"

It is no doubt true that all divine names are equally powerful. As everything has an exception, 'Sainam' is also somewhat different, something more than those divine names, because it is not merely a divine name; but in my opinion, it is divine love, means the natural and true expression of the feeling of oneness with Him.

Therefore by 'Sainam', one can purify his heart and mind where heart means the inner reservoir of truth and bliss and the mind means the thoughts and forms, generated from the truth.

To chant 'Sainam' means to get in touch with the supreme reservoir of truth and bliss, which is within each one of us. Sainam is an instrument (Sadhana) that will purify our heart and at the



same time will increase our confidence in day-to-day worldly affairs. Due to this name, we feel the invisible hand of "Sai" behind each action done by us and to us by others. This confidence, when enriched with "Sai Bhakti", will move us towards the sublime and fruitful life, however different it may look to others around us; but we ourselves will feel. "No, each difficulty or opportunity, each success or failure, each thought and action is inspired by Him (Sai) and also enacted by Him". When this feeling remains throughout the day, day in and day out the words, misery and unhappiness will be scored out from your dictionary though it may look to others that you are struggling in life or are unhappy in life. This stage of contentment will not allow a single calamity to come near you and the duals of pain and pleasure, happiness and unhappiness, good and bad, vice and virtue will vanish from your mind.

The day 'Sainam' is going deep within our spirit, nothing impossible will remain in our life, which will be full of contentment, full of liking, full of pleasures, full with all our requirements.

Only by a Sainam a Dumb could be a good Orator

("मूकं करोति वाचालम्")

Lame would be a mountaineer.

("पंगुं लंघयते गिरिम्")

Likewise apparently for the things and instances, where modern science will fail 'Sainam' will succeed triumphantly.

Sainam alone will glorify our life and then 'Sai Bhakti' will not only sprout in you but also in your family, in all who come in contact with you.

I am sure that there are thousands of 'Sai' devotees all over the world, who may have at one time or other experienced the divine fragrance of "SAINAM".



Vijay D. Hajare

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## The Central Pin v/s God Sai Nath

I was stunned, when my driver informed me that the vehicle could not move an inch from its place as its "Central Pin" was broken. Then how the vehicle has moved a distance of 40 kms. of odd hilly curves during the macabre hours of the previous night? Who else than the Omnipotent God Sai Nath could have done this inexplicable miracle on this earth? It all happened one day in the month of October, 1977.

I was travelling in a jeep with one of my colleagues to Simla from Dharmasala (H. P.), where I am working as a Deputy Chief Medical Officer. On my way, I stayed at Hamirpur (H. P.) to have the Holy Darshan of Doctor Babaji. It is all due to his guidance, both by experiences and reading the number of books given by Dr. Babaji, that my faith developed in God Sai Nath. That day Doctor Babaji admonished me not to go to Simla that night in a jeep. Since I had to reach there for an important official work, I disregarded Doctor Babaji's instructions and took the risk of travelling 150 kms. in the night hours.

On the way, I took the steering in my hand and asked the driver to take rest. Suddenly about 40 kms. before our destination, the vehicle went out of my control and struck the hillock, that too at a wide curve. With the grace of His Holiness God Sai Nath, we all were saved except 1 or 2 minor abrasions. When the vehicle was started, to everyone's amazement it was moving nicely in front and rear; but it could not be turned on either side. Everyone tried his level best for more than 1½ hour, but all failed utterly.

I took out my pocket dairy along with a photo of God Sai Nath, which I had brought from Shirdi. While sitting on the road side parapet, I honestly prayed to God Sai Nath to help us during these gloomy and miserable hours of the trouble.



After my this short prayer, I asked the driver to make a final try. Wonder of wonders! The vehicle started moving in all directions as desired by us. No, positively not, verily as desired by God Sai Nath, whose quality of divine presence and potency could be felt very vividly at that time.

We reached Simla safely after 3 hours and the vehicle was parked there. In the morning I asked the driver to take the vehicle to the workshop for necessary repairs. After 3 hours of various trials, the driver again reported to me "Doctorsahib, the vehicle is not moving at all from its place, inspite of all my efforts". It surprised us a little, but when the mechanid informed about the broken central pin, it freezed all of us upto the cell of my nerves as I was knowing a little about the parts of the vehicle and exclaimed, "How the vehicle travelled with a broken central pin".

This whole incident very vividly enunciates the supreme and unsurmountable power of God Sai Nath. At the same time, I must mention that how correctly and accurately Doctor Babaji conveyed me the message of God Sai Nath by forbading me from going to Simla. It all is due to the mercy of of God Sai Nath, who succoured us, as the accident ended with only minor abrasions instead of fatal injuries.

In the end I pray to God Almighty, Sai Nath of Shirdi, to give long life to Doctor Babaji so that he may guide many more, who have lost the right path in their life. ★

**Dr. Thakur Dutt Sharma**  
M. B. B. S. (D. P. H)

Dy. Chief Medical Officer (Health) Dharamsala P. O  
Himachal Pradesh.



# श्री स्वामी समर्थ गीतायन

## गीत - १०

स्वामी समर्थ संचार करते करते रामेश्वर क्षेत्र आये । भारतीयों की एकता भावका रेशमी धागा अर्थात् 'रामेश्वर क्षेत्र' । इसे सेतुबंध रामेश्वर भी कहते हैं । मर्यादा पुरुषोत्तम प्रभु रामचन्द्र की नाममुद्रा भारतीयों के हृदयपटल पर सदा के लिये अंकित है । अद्वितीय सामर्थ्य होते हुए भी राम ने जो सुख-दुख भोगे, उसमें मानवी जीवन मूल्यकित है । रामायण पढ़ते समय हमें मानवी जीवन का जीवित या सजीव साक्षात्कार होता है । इसलिये 'राम' अक्षर हमारे श्वासोच्छ्वास से नित्य संबद्ध है । राम ने देश के पूर्व-पश्चिम सागर संगम पर स्वहस्त से शिवलिंग की स्थापना की है । इसे 'रामेश्वर ज्योतिर्लिंग' कहते हैं । रामेश्वर क्षेत्र में स्वामी समर्थ ने अनेक प्रगट लीलाएँ की । विशेष चमत्कार तो यह था कि ज्योतिर्लिंग में स्वामी दर्शन और बाहर भी स्वामी का दर्शन देखकर सबको बड़ा आश्चर्य हुआ ।

### तीर्थक्षेत्र रामेश्वर

रामभक्ति का झरना बहता मन में सदा निरंतर  
एकता का प्रतीक है यह "तीर्थक्षेत्र रामेश्वर" ॥ टेक ॥

राम ने की जो शिव की पूजा  
राम जैसा नेता न दूजा  
सुख-दुख में वह साथ हमारे, कभी न देवे अंतर ॥ १ ॥

रामनाम ही जीवन माता  
रामनाम ही मुक्ति दाता  
रामनाम के प्रभाव से जाते पाषाण भी तर ॥ २ ॥

शिवस्वरूप श्री स्वामी समर्थ  
प्रगट भये रामेश्वर तीर्थ  
परमत्व का अंश यहाँ पर, बसते हैं परमेश्वर ॥ ३ ॥

दूर दूर से यात्री आते  
दर्शन को वे व्याकुल होते  
समर्थ लीला प्रगट भई यों यतिवेष रामेश्वर ॥ ४ ॥



ज्योतिर्लिंग में समर्थ दर्शन  
बाहर भी यति का अबलोकन  
महारचर्य से वंदन करते यति को बाहर-भीतर ॥ ५ ॥

अदृश्य हुए समर्थ तनिक भर  
हाहाकार मचा यों सत्वर  
भयचिंतित हो सभी पुकारे, हे दयाघन जगदीश्वर ॥ ६ ॥

कवि - राधाकृष्ण गुप्ता (चेतन)  
पाटकर बाड़ा, भगतसिंग पथ, डोंबिवली, (पूर्व) जि. थाने

## साँई के प्रति आन्दोलित-मन

जहाँ न होती हो  
शरीर-सम्पत्ति की आस  
जहाँ प्राणों की प्राणों में  
समाविष्ट होती हो सांस  
जहाँ न आता हो  
विचार भोग-तृप्तिका  
जहाँ न हो स्थान  
अभिलाषा-अरुचिका  
जहाँ परिजात-कुसुमसम  
रहता अक्षय विकसित  
वासना का सम्पर्क  
और होता हो निकषित  
जहाँ न होती हो  
मुख भानन्द की अभिलाषा  
जहाँ सब सहज प्राप्य है  
अभिलाषा से वंचित

आत्मा होती हो जहाँ विभोर  
 वही कहलाता इस जीव का भोर  
 साँई के प्रति दहकती विरहाग्नि जहाँ  
 वही कहलाता निष्काम-निस्वार्थ-सच्चा प्यार ।

\* \* \* \*

काश ! विकसित हो पाती  
 तत्सम भावना  
 इस अविकसित मनमें,  
 तो शांत हो जाती  
 वह ज्वालाग्नि ;  
 युगोंसे जो रही दहक  
 अल्पमती अविवेकी 'अनिल' के  
 अल्पप्रज्ञ अकुशल कलुषित मनमें  
 इसी तनमें; इसी जन्ममें ।

\* \* \* \*

पवित्र अधरोष्ठमें  
 थिरकती साँई-मुस्कान  
 मुझे ठगी जात है ।  
 साँई नेत्रोंकी अप्रतिम सुंदरता  
 मुझको लुभाये जात है ॥  
 विग्ह-उष्मा मन को जलाये जात है ।  
 साँई-तृष्णा तनको सताये जात है ॥

\* \* \* \*

न छेड़ो जराभी बँवरे - जन ।  
 साँई के प्रति आन्दोलित-मन ॥

डॉ. अनिल बायस्वाल  
 द्वारा श्री साई क्लिनिक  
 चित्तारओळ, नागपूर २



## श्री सिद्धी विनायक साईबाबा मंदिर

पहिली बार जानेवारी १९७६ में मैं साई बाबाजी का दर्शन करने के लिये शिरडी गया था। वहाँ साई बाबाजी का दर्शन करके मैं बहुत गदगद हो गया था। मैं बाबाजी को अपने मन ही मन में प्रार्थना की कि बाबा मैंने तो आप का दर्शन करके लाभ उठाया, लेकिन अब मुझे ऐसी पैसे की शक्ति दो जो मैं अपने बाल-बच्चों को लेकर आप का दर्शन करवाऊँ।

शिरडी से पूना वापस आते समय पर मैंने बाबाजी का वह फोटो लाया जो जोगीया रंग का चोला पड़ा हुआ आशीर्वाद दे रहे हैं। वह फोटो मैं अपने पहिले जो घर में गणेशजी का मंदिर था जो कि यहां पूना में “श्री सिद्धि विनायक गणेश मंदिर” के नाम से कसबा पेठ में विज्ञात है। वहां मैंने बाबा का फोटो लगाया और श्री गणेशजी के साथ साथ बाबाजी के फोटो की भी पूजा करता था।

एक दिन प्रभु साईबाबा ने मेरी बात सुनी। जो कि ऐसा मौका बना कि अपने बाल-बच्चोंको लेकर (मई १९७७) में मैं फिर दुबारा साईबाबाजी के चरणों के दर्शन का मौका मिला। मन चंचल तो होता है। मैं दर्शन करते समय फिर बाबा से प्रार्थना की कि मैं पूना तो नहीं जाऊंगा। आप मुझे अपने चरण कमले में बिठाकर यहां ही मुझे हमेशा के लिए रहने दो। मैं आपका यह मनमोहन और मनमोहक दर्शन फिर कैसे कर सकूंगा। मैं पूना वापस नहीं जाऊंगा। उस मैंने अपने मन ही मन में यह बाबाजी को कहा तो मानो बाबाजी ने मुझे अंतर दृष्टी से कहा कि बेटा तुम वापस जाओ। फिर मैंने बाबा से मन में कहा कि ठीक है मैं अपने बाल बच्चों के साथ वापस जाऊंगा। लेकिन मुझे यह आप की सूरत रोज दिखानी होगी। मुझे इतनी ताकत नहीं है कि मैं इतना पैसा खर्चा करके घड़ी घड़ी आपके पास आ सकूँ। इस लिए आप मुझे वहां ही दर्शन देंगे। यह मेरी प्रार्थना आप स्वीकार जरूर करेंगे। वह कहकर दर्शन लेकर दूसरे दिन हम सब पूना वापस आ गये।

यहां पूना में मेरे घर में पहिलाही ‘श्री सिद्धि विनायक गणेश मंदिर’ है। मैं श्री गणेशजी, दुर्गा माताजी का पूजारी था। लेकिन जबसे बाबाजी का फोटो

लाया था तबसे मैं तीनोंकी पूजा किया करता था। एक समय मैं श्री सिद्ध विनायक की पूजा कर रहा था। और शिरडी से आये पूरे १५ दिन हुए थे याने (ता. ४-६-७७) शुकवार था और संकष्टी चतुर्थी थी। उस दिन सुबह को पूजा करते समय अचानक श्री सिद्ध विनायक गणेशजी के मूँठ के वहाँ जहाँ गणेशजी का ललाट है वहाँ अचानक साईबाबा साक्षात् उस रूप में जो फोटो था उस रूप में दर्शन दे के और आशीर्वाद देते हुए कहे कि लो... मैं यहाँ आया हूँ। और अब तुम्हें मेरा यहाँ ही दर्शन मिलेगा।

और इतनेमें वहाँ ही श्री गणेशजी साक्षात् दर्शन देकर कहने लगे कि मैं ही साईबाबा हूँ। मैं ही सब कुछ हूँ। मुझे ही साईबाबा समझो और मुझे सब रूप में दर्शन करोगे।

बस, मैं तो उस दिन इतना गदगद था मानो प्रभु खुद पवारे हैं। फिर तो वह साईबाबाजी का फोटो जो बाहर लगा हुआ था वह फोटो मैंने श्री गणेशजी के मंदिर में अंदर लगा दिया और मैं अपने को भाग्यवान समझकर सबको एकही रूप मानकर पूजा करता रहा।

उसी तारीक जब प्रभुने दर्शन दिया कि उसी दिन से पूरे १५ दिन के बाद याने ता. १९-६-१९७७ शाम को अचानक एक अजनबी इन्सान आया। और कहने लगा कि महाराज मैं अंदर आ सकता हूँ। मैंने कहा भाइये। अंदर आकर कहने लगे कि एक बात है अगर यहाँ "साई बाबाजी" का पका मंदिर बने तो आप की कोई हरज तो नहीं है। मैं जरा सोच में पड गया। और मैंने कहा ... मंदिर? हां... हां... मंदिर साईबाबाजी का। मैंने कहा भाई, मैं तो यहाँ भाडोतरी हूँ। मैं मंदिर कैसे बना सकता हूँ और मुझे इतनी ताकद तो नहीं है, कि मैं मंदिर बना सकूँ। उन्होंने कहा कि आप महाराज फिकर मत करो। यहाँ मंदिर बनेगा और अवश्य बनेगा। मैंने कहा यहाँ के जगह का मालक जो है वह कुछ कहेगा तो नहीं। उन्होंने कहा कि आप सिर्फ हां... कहो बाकी साईबाबाजी की कृपा से आपको कोई भी कुछ नहीं कहेगा। आप सिर्फ हां कहो... हां कहो... हां कहो।

पं. गिरधरलाल शंभुलाल शर्मा

वदारा श्री सिद्धी विनायक साईबाबा मंदिर, १४५५ कसबा पेठ, पुणे ११

[क्रमशः]



# News from Shirdi

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(Continued from September 1978 issue)

The names of the artistes who gave their programmes in the Samadhi Mandir during July 1978.

59 Kum. Sunanda Wagh, Pune. 60 Shri Sadashivrao Jadhav, Miraj. 61 Shri Rajabhau Deshpande, Pune. 62 Shri Gulab Rasul Khan, Pune. 63 Shri Gangadhar Jadhav, Pune. 64 Shri Damuanna M. Dalvi, Srirampur. 65 Shri Vasanttrao Devalankar, Pune. 66 Shri Bandopant Solapurkar, Pune. 67 Shri Ramchandra D. Wadkar, Shirdi. 68 Shri Dnyaneshwar Vaidya, Shirdi. 69 Shri Aappa Samant, Mumbai. 70 Shri Madhukar Upadhya, Pune. 71 Shri Pandoba V. Gurava, Srirampur. 72 Shri Ramchandra K. Bodke, Pune. 73 Sou. Gigarebai. 74 Sou. Shanta Sarode. 75 Shri Ajay Kulkarni, Pune. 76 Shri Prakash Pawar, Pune. 77 Shri Sheikh Nabab D. Patel, Astagaon. 78 Shri S. M. Sathe, Pune. 79 Shri Sharad Nimbalkar, Nagpur. 80 Shri Jagannath Wadekar, Nagar. 81 Shri Dnyanoba T. Wadekar, Nagar. 82 Shri Eknath S. Tupe, Chalisgaon. 83 Shri Nagesh G. Divakar, Pune. 84 Shri Chandrakant Gujar, Pune. 85 Shri Shyamrao M. Mankar Nagpur. 86 Shri Namdeo P. Bode, Pune. 87 Shri Mahadeo Tupe, Pune. 88 Shri Shivajirao B. Kurundka, Kurund. 89 Kum. Khaladkar, Pune. 90 Shri Ram Khaladkar, Pune. 91 Shri Sunil Khaladkar, Pune. 92 Shri Sakharam R. Gurav, Shirdi. 93 Shri Shyam Khaladkar, Pune. 94 Shri Arun Raut, Pune. 95 Shri Shivaji S. Kadam, Shamsheerpur. 96 Shri Padmakar Bidave, Pune. 97 Shri Prasad Dude, Pune. 98 Shri Sunil Raut, Pune. 99 Shri Manohar H. Lonkar, Pune. 100 Shri Balasaheb Bidave, Pune. 101 Shri Shivajirao Dhumal, Mumbai. 102 Shri Vasant D. Rasane, Pune. 103 Shri Balasaheb Raut, Pune. 104 Shri Ramanand Swami. 105 Shri Raghunath Sonar, Shirdi. 106 Shri Vedu Pardeshi. 107 Shri Nalu Sarangdhar, Shirdi. 108 Shri Koparkar Maharaj, Pune. 109 Shri Ramesh Pilankar and Party, Mumbai. 110 Akhil Bharatiya Shri Gurudeo Seva Mandal Gurukunj, Amravati.

111 Sou. Roshan Surati, Jabalpur. 112 Shri Bhajan Mandal, Jabalpur. 113 Sou Sulabha R. Joshi, Mumbai. 114 Kum. Lalita R. Joshi, Mumbai. 115 Kum. Vidyotama Gupta, Kanpur.

### AUGUST 1978

Important festival like Gurupournima, when many Sai devotees undertake a pilgrimage to Shirdi, was celebrated in July 1978. Most colleges had started their classes. The only important examination, viz S. S. C., whose results were pending, were also declared in this month. So most of the parents, were busy in planning the career of their wards. Because of all these factors, the crowd of devotees, visiting Shirdi during the month, was comparatively less than the one in the previous month. However, because of the holy month of Shravan coinciding with this month, some crowd was attracted towards Shirdi. The number of Satyanarayan Puja during this month, was also on the increase because of the month of Shravan.

The programmes of keertan, music, bhajan etc. went on as usual during this month.

### KEERTAN

In addition to the keertans of Shri G. V. Joshishastri, the Sansthan singer, on Ekadashi days and other important religious days, the following persons performed keertans during this month.

1. Shri Sadashiv K. Puranik, Alandi.
2. Shri Ramrao Govindrao, Buldhana.
3. Shri Abaji Panshikar, Bombay.
4. Shri Laxmanbuwa Waghchoure, Shirdi.

The following artistes gave their programmes of vocal music, instrumental music, Bhajan during the month :-

- 1 Mrs. Jyoti A. Manuja, Bombay. 2 Miss Chand A. Manuja, Bombay. 3 Shri Kailas J. Jaysinghani, Bombay. 4 Shri Hanuman Prasadik Bhajan Mandal, Colaba. 5 Shri Icha S. Shastri, Bombay. 6 Mrs. Sulabha R. Joshi, Bombay. 7 Miss Lalita R. Joshi,



Bombay. 8 Shri Manohar S. Eram, Bombay. 9 Shri Sunil R. Kadgaonkar, Pune. 10 Shri Jaywant Kulkarni, Bombay. 11 Shri Bhanushankar Bhopa, Indore. 12 Shri Gowardhan, Indore. 13 Shri Raghunath K. Karkhanis, Bombay. 14 Shri Gangadhar D. Jadhav, Pune. 15 Shri Balasaheb Mawladkar, Pune. 16 Nutan Brass Band, Bombay. 17 Shri Ramchandra K. Kale, Nagpur. 18 Shri Bhikaji K. Rajpathak, Lonavala.

### INDEPENDENCE DAY CELEBRATIONS

On 15th August, the Independence Day was celebrated. The flag was hoisted in the morning by Shri K. H. Kakre, the Court Receiver, near the Samadhi Mandir. The staff of the Sansthan, important citizens from Shirdi Village, the students, teachers etc. from the school of the Sansthan, the Home guard Unit and the Band of the Sainath High School, took part in the flag salutation programme and the meeting that took place thereafter. Tea was served on the occasion to all those who were present.

### VISITS OF IMPORTANT PERSONS

The following important persons visited Shirdi during the month:-

1. Shri Thakre, Parliamentary Secretary, Madhya Pradesh.
2. Shri Shankarraoji Kale, Rajyamantri Co-operation and Education Depts. Maharashtra State.
3. Shri Ramakant Kadam, Assistant, Charity Commissioner, Nasik.
4. Shri Jitkar, Collector, Ahmednagar District.
5. Shri Shankarraoji Chavan, Finance Minister, Maharashtra State.
6. Shri Basak, Collector, Nasik District.
7. Smt. H. S. Acharya, Health Minister, Gujarat State.
8. Shri Babanrao Dhakne, Rajyamantri, Public Works Dept, Maharashtra State.

9. Shri Sharma, I A. S. Agriculture Commissioner, Maharashtra State.

10. Shri Gupta, Chairman, Punjab National Bank, Delhi.

11. Shri Malhotra, G. O. C. Southern Command.

WEATHER :- The weather of Shirdi was temperate and free from any sort of epidemic during the month. ★

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**Shirdi Sansthan of Shri Sai Baba**

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26.	'Shri Sai Leela' Monthly (Marathi or English)	
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Printed by L. B. Malvankar, at Maratha Printing Press,  
Naigaum X Road, Dadar, Bombay 400-014.

Published by Shri K. H. Kakre, Sai Niketan 804-B,  
Dr. Ambedkar Rd., Dadar, Bombay -400 014