

SHRIE SAILLELA



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DEEPAWALI NUMBER

SHRI SAI LEELA

NOVEMBER 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

NOVEMBER 1978

No. 8

Avatara and Festivals

Through the dark gate of the night you reach the russet-mantled Dawn. So doth the light of the *Avatara* appear when the night is dark. The *Avatara* comes: we turn away from Him: we crucify Him on the cross of civilization: we make merry with our feasts and festivals, while millions, so dear to the Heart of the *Avatara*, starve and suffer.

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EDITORIAL

Deepawali



This year the Deepawali festival will be celebrated all over India from 30th October 1978 to 2nd November 1978. We hope that Shri Sai Leela magazine reaches our readers during this festival and adds to their joy. Though this festival derives its name from the lights (deep) that are burnt in a row (awali), still this name is considered a little lengthy by the common man and he has shortened it to Diwali, by which name this festival is commonly known and spoken about. In Bengal the Pooja festival, which is celebrated in the Navratra (from 1st day of Ashwin to the 10th day i. e. Dasara,) has got much more importance than the Diwali festival. Hence the newspapers and magazines publish their special numbers during that festival and they have the same importance as the special numbers published by the Marathi Gujarati, Kannad and other southern languages during the Diwali festival. In the south, Diwali is considered more important than Navratra and hence the newspapers and magazines publish their special "Diwali" numbers and they are usually awaited by their readers very eagerly. Those, who have been reading the other Diwali numbers every year, must have noticed that these issues are of a bigger size than the normal issues and that they are also devoted more to entertainment than to instruction. The aims and objects of Shri Sai Leela are different from those of the other magazines. Hence its number of pages remains the same even for the Diwali number and no articles are added thereto only for entertainment. Spread of the Sai cult and the devotion to Shri Sai Baba, are the two main objects of this magazine and it will be seen that this issue has not deviated from those aims. The real joy for the Sai devotees is to listen to the stories about Shri Sai Baba and wonder at the unique experiences of Sai

devotees. As this issue is also expected to achieve those two aims of our general policy in publishing this magazine, let us hope that this issue helps in adding to the joy of our readers during the Diwali festival, as stated at the beginning of this article.

Faith plays a very important part in the human life. If a person has faith he gets satisfaction. In ancient days, the people were not much inquisitive. They were keeping faith in the words of their forefathers, pandits, priests and leaders of the society. Now-a-days people talk about scientific outlook and they do not easily keep faith in any traditional beliefs; but it was not so in ancient times. Faith in the religious beliefs was valued much. Hence all festivals were based on some sort of a religious background. Consider any festival of the Hindus, you will find that it is based on a religious background. Diwali festival is also not an exception to this rule. Our mythology has furnished a good and plausible story for every festival. The killing of the demon Narakasur and the observance of the festival by the people in order to express their joy, is traditionally told as the story behind the observance of the Diwali festival. All the four days of the Diwali festival have also separate religious importance; but in general we find that other festivals have more of religious rituals and less of joy and enjoyment, while the Diwali festival has less of religious rituals and more of mirth and social functions.

When we talk thus about enjoyment, joy and mirth, some people, who are of a serious temperament, feel that the human life is not meant for enjoyment and entertainment. It is believed that in this cycle of birth and death, the soul gets the human form after a number of births. In other births, he lives the life of a worm or an insect or a beast or a bird. It is possible to achieve God and Moksha only in the human form. Therefore not a second should be wasted in enjoying the pleasures of life. We should concentrate on God all the time and make the best use of the singular opportunity that we have got in this human life.

The thoughts explained above are alright for those, who are likely to be saints or who have a philosophical background; but it is not possible for all ordinary people to behave like that, though most of the saints all over the world have been advising in like manner. It is true that human life based on mere pleasure would be useless. It will be like the child, who will have only play and no studies. It is said in case of such children that "If every day was a holiday and there were no lessons to study, it would be as tedious to play as it would be to study." Similarly a life, which is only full of pleasures and has no silver lining of serious thought to it, would be boresome and wasteful. Under such circumstances, a golden mean is required to be struck by which the human life would be a suitable admixture of entertainment and philosophical thoughts, regarding God and the next world.

Though most of the saints have condemned pleasures of this worldly life and some of them have gone to the extent of advising the common people to renounce the family life and resort to the jungle to achieve God and Moksha; still here also we find that certain saints have felt the pulse of the common man properly and they have advised him to only do those things, which he could do easily. Among the saints of Maharashtra, Tukaram and many other ancient saints have advised people to renounce the family life, while saints Eknath, Ramdas and Sai Baba have not been in favour of running away from the family life. They have never considered the family life as a stumbling block in the way of devotion to God and achievement of Moksa. Out of the above three saints, only Eknath was a family man. The other two were not married, still all the three of them have advised the people to first live a successful life, full of pleasures and happiness. The natural tendency of the human beings is towards achieving pleasures. If we forcibly try to divert the human mind from pleasures to penance, it will rise in a mutiny. It will refuse to travel in that direction. Hence while satisfying the natural instincts of the human beings, towards pleasure, we must lead

them to God. This has been done by the aforesaid three saints in a very clever manner.

For want of space it is not possible to quote here the relevant extracts from the works of Eknath and Ramdas, guiding the people in this direction. However we will devote a little place for quoting the teachings of Shri Sai Baba in this behalf. In chapter 10 of the Sai Satcharita, Shri Hemadpant describes Shri Sai Baba as follows :- "He never prescribed any asan, regulation of breathing or any rites to His Bhaktas, nor did He blow any mantra into their years. He told them to leave off all cleverness and always remember, "Sai, Sai." If you did that He said, all your shackles would be removed and you would be free. Sitting between five fires, sacrifices, chantings, eight-fold yoga are possible for the Brahmins only, they are of no use to the other classes" (Sai Satcharita page 61, Eighth edition, 1978). This is in short the best advice of Shri Sai Baba, which every devotee can follow very easily.

It will be seen from the above extract that rituals like "asan", sacrifices, eight-fold yoga etc. were not prescribed by Shri Sai Baba to his devotees. He never had any particular group of people before his eyes. His advice was meant for all the devotees in general. He mentions this in particular that "sitting between five fires, sacrifices, chantings, eight-fold yoga are possible for the Brahmins only." This shows very clearly that such advice was not given by Shri Sai Baba because he knew that it would be possible for only a certain class of people to follow it. He therefore chose the path of devotion. In the Bhagawadgeeta, Lord Krishna also explained in the beginning सांख्ययोग, ज्ञानयोग, कर्मसंन्यास-योग, but he also felt that all these ways of devotion were rather difficult for the ordinary people and almost beyond their reach. In the twelfth canto, therefore, the Lord explained भक्तियोग (Path of devotion) and added that the path of those, who are trying to meditate upon the Invisible (अव्यक्त), is more difficult than that of

those who are trying to concentrate their mind on the visible. It is therefore quite clear that भक्तियोग is easier than other ways of penance. From chapters 39 and 50 of Shri Sai Satcharita, we know that Shri Sai Baba had thorough knowledge of the Bhagawad-geeta. He also therefore knew which was the path towards Nirwana, which was within the reach of the common people. He did not therefore advise anyone to leave the family life or the worldly affairs. He knew that though he himself did not lead a family life, the world would not go on if others also were to abstain from the family life. He therefore advised the devotees to continue to lead the family life, enjoy all the pleasures and joys of the worldly life but at the same time He tells his devotees to always remember Him and to place on His shoulders their woes and difficulties so that He would run to their help and solve their difficulties. This is the simple path of devotion preached by Shri Sai Baba and all the devotees should therefore follow this simple path with full faith in Shri Sai Baba.

Diwali festival comes at such time of the year when the monsoon crops are ready. The people at large are therefore in a good mood to celebrate the festival. Agriculture is still the base of Indian economy and hence the majority of people in India, depending on the agricultural crops, are happy and rather care-free at this time of the year. In view of the advice of Shri Sai Baba sited above, all Sai devotees should enjoy this Diwali festival according to their sweet will. At the same time they should remember Shri Baba and dedicate to him all their happiness and prosperity. We wish all our readers, contributors, subscribers, advertisers and well-wishers a happy Diwali and a prosperous new year. ★



THE SCIENCE OF RELIGION

By : Swami Chinmayananda

My Nature Divine

From Chapter VII onwards it is noticeable how Krishna shows a growing assertion in his expressions and how He no more struggles to veil His views as he did upto Chapter VI. In Chapter VIII the champion of revolt throws down His gloves in a challenge when he says, "I shall tell you the full knowledge, both speculative and practical". Nowhere does He insist upon blind faith. On the other hand, at every stage He is scrupulously careful to supply the necessary data and the rational arguments for the whys and wherefores of Vedantic theories and beliefs, values and ways of self perfection.

In this section, we have an exquisite set of verses indicating the Supreme Self as the very soul and cause of the pluralistic world. The expressions are so couched, that they play as the delayed **Satori** of Zen Buddhism. "A statement to jolt and prod one towards the moment of intuition and illumination is a **Satori**". Some of the verses here have the same effect upon meditators when they realise the significance of the pronouncements.

Lord Krishna identified with the Supreme Self declares, (IX-4) "**All this world is pervaded by Me with My unmanifest form all beings exist in Me but I do not dwell in them**". As the very substratum for the whole universe, as the very cause for the world, the Lord pervades all : just as mud pervades all the mud pots; the ocean pervades all waves. If the Infinite pervades the finite, what exactly is the relationship between the two? Has the Infinite **Produced** the finite? Has the Infinite itself **become** the finite? Has the Infinite **modified** itself into the finite? Do they have a father-son relationship? Or do they have a master-servant relationship? All these are found in dualistic

philosophies. But Advaitic philosophy cannot accept any one of them as the Supreme is the one Imperishable, indivisible self.

The second line of the verse is a classical description of this **relationless-relationship** between the Real and unreal, between the Infinite Lord and the finite world. The paradox in the statement jolts and prods one into a contemplative flight. "All beings exist in Me but I do not dwell in them" (मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः). This reminds us of a similar statement earlier in Chapter VII "I am not in them; they are in Me" (न त्वहं तेषु ते मयि).

The ocean can say that "the waves are in me, but I, the ocean, am not in them", meaning, though the waves rise and fall in the ocean, the birth or the dissolution of the waves does not bring about the birth or death of the ocean. Similarly, the world of beings exists in the Self, but the tragedies and sorrows of the beings do not affect the Blissful Self. The waker in me is never ever affected really by the most explosive experience of the dreamer.

The ghost-vision arises, frightens and disappears in the post. But the post is never affected by the ghost-arrivals and ghost-departures. The Supreme Consciousness is the substratum upon which the **vasana**-illusions play about, exhaust and disappear as the world-play. The entire existence is in the beam of the Divine Consciousness. Light is never affected by what it illumines: illuminator and illumined are always different.

From what has been said so far, the student must in his reflection understand that the world of plurality rose from the Lord, it exists in Him, but He is not involved in the tragic lot of the world of beings. If thus the world is in Him, He and the world are two different things. Here Krishna gives a **Satori**-like jolt when He says, (IX-5) "**Nor do beings exist (in reality) in Me - - - behold My divine Yoga ! Supporting all beings but not dwelling in them. I am, the self, the efficient cause of all beings. In reality, "the beings do not exist in Me" (न च मत्स्थानि भूतानि).**

In fact, the ghost does not exist in the post; the dream has in reality no existence. "Behold My divine Yoga!" (पश्य मे योगमैश्वरम्).

I am the Supreme Cause for the universe, the substratum for all names and forms. From Me beings stem forth (भूतभावनः) and I support all living creatures (भूतभृत्) as I am the life in them all. Yet I am not in them (न च भूतस्थः). Supreme Consciousness is the "material cause", the "instrumental cause" and the "efficient cause" in the creation of beings. In making a mud pot, the material-cause is the mud, the instrumental-cause is the potter's wheel, and the efficient cause is the intelligent pot-maker. In dream, my mind is the material-cause, my mind alone is the instrumental cause, and my mind again is the efficient cause. In the same way, the Self, in the Self, by the Self, dreams up a phenomenal universe, identifies with it and lives as a limited mortal-ego You!

What then is this 'relationless - relationship'? Krishna gives an apt analogy, (IX-6) "As the mighty wind moving everywhere rests always in space, even so, know that all beings rest in Me". The winds swirl and whirl around everywhere in space. They exist and move about only in space. Space supports and envelops them everywhere. Yet, they do not at all, over, limit space. This impressive example when meditated upon by any seeker should enable him to define in his own mind, the unique 'relationless - relationship' that exists between the Self and the not-Self. The Real supports the unreal.

When the wind moves, space need never move. None of the qualities of the wind are the qualities of space. In the infinite vastness of the Real, the arena of distributors caused by Its flirtations with Its own assumed self-ignorance is negligible. The relationship between the False and the Real is the relationship between the fickle breeze (वायुः) and the infinite space (आकाशः). ★

(Courtesy : Geeta Office, Powai)

SHRI GAJANAN MAHARAJ

By :- Shri S. N. Huddar

(Continued from October, 1978 issue)

CHAPTER 20

EXPERIENCES AFTER SAMADHI OF SHRI MAHARAJ GANPAT KOTHADE

Ganpat Kothade was an Agent of Ralli Bros. at Shegaon. He used to come to see the Samadhi every evening and offered prayer. Once he intended to do abhishek and feed Brahmins on Vijaya Dashmi day. So he sent sufficient ration in the Math.

His wife said to him, "Why do you spend on abhishek and feeding of Brahmins so liberally? Tomorrow is Vijaya Dashmi. Our children have no clothes. There is not a grain of gold on my body. Should not a family man save money for emergency?" Ganpatrao did not concur with her views. He remarked, "I value Parmarth more than the wants of the family."

The same night, his wife saw a dream in which a person told her, "Do not harass your husband. Let him do what he desires. What do you lose thereby? Mad woman, do not love the perishable. Wealth remains on earth. Only virtues and vices come with you after death. Abhishek, feeding of Brahmins is Parmarth, a virtue. Money spent on it is not futile. As you sow, so will you reap. So my girl, do not prevent your husband from doing such things."

The wife narrated the dream to her husband, who was delighted. He gladly performed abhishek and fed the Brahmins as decided.

LAXMAN JANGAL

Laxman Jangal of Amraoti once went to Bombay. He was much worried due to family botherations and he left home in a

सुवर्ण महोत्सवाकडे वाटचाल करीत असलेले श्री साईबाबांच्या जीवनावरील एकमेव नाटक

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dejected mood. He saw a yati on the Bori Bunder railway station. He was tall, bright and his hands reached his knees. His sight was centred on the tip of his nose and he was reciting "Om". He said, "Laxman, being a disciple of Shri Gajanan, why should you be desperate? When you thought of feeding 400 persons on the Punyatithi (death anniversary of Maharaj), what happened at the houses of Ganpatrao Petkar and teacher apat? Bapat was in mourning due to the death of his son and Petkar cancelled the feeding of brahmins at his house. This is because Shri Gajanan had instructed them both in dreams to have prasād at your house. Did you forget that?"

Hearing this, Laxman was moved. He bowed to him respectfully. The Yati soon disappeared. Laxman returned home and observed the Punyatithi as before.

Jairam Awadhut and Khedkar had also seen Shri Gajanan Maharaj after his Samadhi in the form of a Sannyasi.

MADHAO MARTAND SAVED IN FLOOD

Madhao Martand Joshi had been to Kalamkasur for land survey. He was a devotee of Shri Gajanan Maharaj. After the day's work, he thought of going to Shegaon for the darshan. It was a Thursday. He asked his servant to take out the cart. The servant Kutubuddin said, "The sky is full of black clouds and muddy water is flowing in the Man river". Joshi said, "we shall soon cross the Man river. Bring the cart. Don't give excuses". They started. No sooner they entered the river, storm and lightening started and rain began to pour. Kutubuddin said, "Now we are doomed in this flood!" Joshi too was afraid, yet he said, "Don't give up courage? You come on the rear side. I shall drive the cart now. Pray God for our safety." Joshi himself began praying, "Gajanan Maharaj, you only can save us from this difficulty. You are the only savior from this fierce flood." Water had already entered the cart. The bullocks began to swim, as their feet had left the ground. Joshi took the reins in his hands

and released the bullocks. Both shut their eyes and recited "Gajanan". Within a few minutes, their cart was on the road on the other side of the river! Seeing this miracle, both wondered at the great power of the almighty God. They came to Shegaon Math, bowed to the Samadhi of Shri Gajanan Maharaj and witnessed the Palkhi festival. Next day Shri Joshi gave in charity and paid some money to Balabhau for feeding the brahmins, as he could not stay any more for want of leave.

YADAO GANESH SUBHEDAR

Yadao Subhedar of Hingni (District Wardha) was doing cotton business in Berar. One year he incurred a heavy loss of Rs. 10,000/. Due to this he was greatly worried. Once he came to Wardha and stayed at the house of Vinayak Asirkar. A beggar came to him. He had a stick in his hand, he had worn Maratha dress and he had a cap on his head." Asirkar told the beggar angrily to go away; but still he came in the front room and sat near Subhedar. He asked Yadeo Subhedar to give him some money. Subhedar looked at him and felt that he appeared like Shri Gajanan Maharaj, who had taken Samadhi. Next moment he thought how can he come there? However he gave him half anna in charity. The beggar said, "Give me more. Distribute Gur as prasad in the name of Gajanan Maharaj. You did forward market business and have incurred a heavy loss of Rs. 10,000/. Think over this and give me some rupees. Take out the money bag from your pocket." Hearing this, Subhedar give him some rupees. The beggar however said, that he was not content with that and demanded more. Subhedar gave him some rupees more. In the meanwhile Asirkar went inside his house and Subhedar was alone. The beggar then said, "Why do you doubt Gajanan? Stand before me taking off your clothes. Let me have a look on your whole body. You will be relieved of the disease. You are my child. Then why are you ashamed? The beggar moved his hand all over his body. Asirkar entered the room and the beggar went away.

Subhedar searched for the beggar in the town; but he could not be seen anywhere. He believed that Shri Gajanan Maharaj had met him and that now he would get good profit in that day's business.

Subhedar's cart of cotton arrived in Wardha for sale and the rate being high, he got good profit on the sale. He was satisfied and believed that Shri Gajanan Maharaj protects his devotees.

DOCTOR BHAU KAWAR

Bhau Kavar was a doctor in Government service at Khamgaon. He was transferred to Telhara. While going there, he came to Shegaon with his family. After bowing to the Samadhi, he wanted to proceed to Telhara soon. Balabhau however requested him, "You may go after taking prasad. You did not go without prasad before and moreover today is Vyatipat (Unauspicious day)". Doctor Kavar said, "I have to go due to emergency. Please do not press me this time".

He started with his family and children in the night. There was darkness all around. They missed the road leading to Telhara. The cart was trotting on a narrow path and the bullocks suddenly stopped near a lake. The cartman said, "We have missed the road." The Doctor was enraged. He said, "How did you miss the road being a resident of Telhara?" The cartman said, "I always go to Telhara on hire, and we have been going straight, but I am at a loss to understand how the road is missed." The doctor now realised that as they had started without prasad, Shri Maharaj had played this game! He said, "Shri Maharaj only can free us from this trap."

In the meantime the doctor heard the sound of the bells round the bullocks' neck. The doctor asked the cartman to drive the cart in that direction. At last they came on the proper road and found that they were just on the border of Shegaon. They then returned to the Math in the morning. Balabhau knew what

had occurred. He said, "It is good that Shri Maharaj did not allow you to go on Vyatipat. Take prasad today and you go tomorrow. As you are a devotee of Maharaj, he has brought you back. Every thing occurs as the saints wish. Therefore you should trust them."

RATANSA BHAVSAR

Ratansa Bhavsar's son, Dinkar aged 5 years, was affected by scurvy (satvi). He was getting weak and weak day after day. No treatment could give him any relief. He was weeping all the time. He did not take milk or even water. His temperature did not come to normal. Physicians stopped giving medicine. Family members began to weep in grief. Ratansa took him on his hands, came to the Math and placed the boy in front of the Samadhi and prayed to Shri Maharaj, "If this son is cured, I would distribute prasad of Rs. 5/-. If he dies, it will defame you in the bazar. It is said that your feet are nectarlike. Let me have this experience. If this boy does not survive, I shall dash my head on your feet. Kindly have nectarlook at this boy!"

After some time, the boy began to move his limbs. Pulse was felt and the boy began to cry. In course of time, Dinker recouped his health.

RAMCHANDRA PATIL

Raja, son of Dada Kolhatkar, was born due to the blessings of Shri Maharaj. Chandrabhaga, daughter of Ramchandra Patil was 18 years of age. Her delivery was very difficult. Later she had temperature. Doctors treated her; but she often fell sick. Once she was taken to Akola for treatment. Some diagnosed her ailment as dysentery, others as tuberculosis! At last Ramchandra Patil decided to have full faith in the angara of Shri Gajanan Maharaj. Angara and tirth were regularly given to her. Gradually she recovered and began to go to the Math herself for darshan.

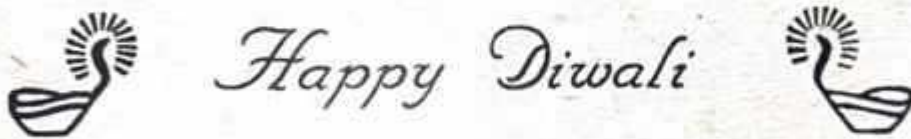
Ramchandra Patil's wife Jankibai was suffering from wat (gas). She often had pain in the stomach. She lost power of

remembering and acted like a mad woman. She spoke irrelevantly and behaved iratically. Some day she would observe fast, some day she would be eating for hours. Some suspected that she was affected by some spirit. Persons treating, such ailments were called for and talisman (ताईत) etc, were used; but all had no effect. Being a Jamindar, many cunning persons tried to get money from Shri Patil for one thing or the other. At last Shri Patil asked her to go round Shri Maharaja's Samadhi. She acted likewise and in some days she became quite healthy. Service of a saint is never futile.

BALABHAU AND NARAYAN MAHARAJ

After the nirvan of Shri Maharaj, Balabhau was the head of the Math. He also gave relief to the suffering devotees. He passed away on Vaishakh Shuddha 6. One devotee, Narayan from Nandura succeeded him as per the direction of Shri Maharaj, given in dream and gave guidance to the devotees. He also had his nirwan on Chaitra Shuddha 6.

(to be continued)



*We wish all our readers, contributors,
subscribers, advertisers, well-wishers
and all Sai devotees, a Happy
Diwali and a Prosperous
New Year.*

What Did School Walls Say ?

"I am hungry, dear sister,"

"I am hungry, dear brother,"

These were the cries or voices that were always heard, louder far than that of any human being, from the walls of a school building. Exquisitely clear were the sentences. Many teachers had come and gone, expressing their inability to teach the boys and girls under such a threat.

It was some evil spirit that lurked in the walls of the newly built school. The teachers, who went to teach there, were afraid to continue their lessons, for either of the walls sent forth cries of undesirable sadness.

"I am hungry, dear sister,"

"I am hungry, dear brother,"

As a consequence of the above cries the teachers returned, hurt and mortified for, while teaching, little shivers ran up and down their backs. At last a young graduate teacher, well trained, offered his service to go at that very school.

INSTRUCTIONS

"Be very strict. Be firm in your attitude from the beginning; that's the secret of running a school in a village." So the Inspector of schools instructed the young teacher, who had volunteered himself for this job.

"Notorious is the school," the Inspector added, "for many of the teachers have come back; scared to death and dumb-stricken, and have left their jobs."

The members of the staff of the Inspector's Office looked at the young man rather laughingly, who made himself a goat to be

sacrificed and they whispered among themselves that he too would return when he hears.

“I am hungry, dear sister,”

“I am hungry, dear brother,”

such eerie sounds that he would run with fear and horror. “Well here is your order to be on duty immediately,” Saying these words the Inspector of Schools handed over to the young teacher his joining papers. “Be of Good Cheer”.

Next day the young teacher arrived in the village. It was situated far away in the interior part of the country, across the National Highway behind an old, old rampart of some mediaeval Prince. It was a tribal village and there stood before his eyes a newly-built school, with acres of playing fields beyond and a mountain stream murmured past the school. The teacher was pleased to see the bewitching spot and was astonished to learn that the school had fallen on bad days; it declined both in attendance and in repute, dwindling almost to nonentity.

People of the village welcomed the new school master. They thought that this young man would restore school's former glory and fortune and the rabble of the small boys and girls, which has gone to form a slogan on their lips:-

“I am hungry, dear sister,”

“I am hungry, dear brother,”

Would the young teacher be able to stop this noise? The conviction of the village folk wavered on this point. After all, HOPE made them look forward for better days to come. It is this hope, which keeps the human beings alive, both in spirit and faith.

PROCLAMATION

A proclamation was issued by the Head of the village that the school would meet daily and regularly henceforward. The

school master went into the school. The students had assembled there with beaming eyes for they knew well that this is a short lived session and everything would end in a fiasco.

After the call-over from an old dusty register, the teacher began to teach. No sooner he began, than the cries came out from either side of the walls of the school Hall.

"I am hungry, dear sister,"

"I am hungry, dear brothers,"

The teacher thought that some little ruffians might be making noise. He said "Keep quiet, please mind your lesson." The students looked at one another somewhat mockingly, for as usual they thought that this teaching affair would end the lesson and the school too.

Again the teacher continued with his lesson in right earnest and again the walls reverberated.

"I am hungry, dear sister,"

"I am hungry, dear brother,"

CLASS DISMISSED

Annoyed was the teacher to a great extent. He felt nervous. The book slipped down from his hand. He wanted to continue the lesson; but he couldn't. He lost all patience. He had to end his lesson abruptly. He dismissed the class. All the students went out making a fun of the school master and uttering among themselves.

"I am hungry, dear sister,"

"I am hungry, dear brother,"

Now the school master closed all the doors and windows of the class and tried to teach before the empty benches. Some naughty boys peeped through the windows and laughed a hearty

laugh deridingly and spoke vulgar words to one another. The teacher was familiar with the set terms and phrases of the students' jargon. No sooner had he begun the mock-lesson than the voices from the either wall ruefully repeated,

"I am hungry, dear sister,"

"I am hungry, dear brother,"

Disappointed the teacher returned to his quarters. His face had fallen. He was low in spirit and gloomy. He recollected the words of the Inspector of Schools. He was in doldrums. His thoughts sped round and round like little animals in a cage. For the first time it dawned upon his mind as to why so many teachers came and went away from the school.

"It's a challenge to me," he said to himself, "I must accept it. Escapism is certainly not the way out of this situation. I will try to decipher the cries. At night the same voices haunted his mind and he tossed a sleepless pillow. More often he tried to teach before the empty benches and the same sad cry lingered in the class-room.

"I am hunry, dear sister,"

"I am hungry, dear brother,"

He called on the distinguished men and women of the village and talked to them about the eerie thing the school had and wanted to know the cause of it. None could tell him exactly what the matter was; but they knew well that the teachers, who were deputed to teach, left their jobs and went away without stating any reason.

The teacher consulted all and sundry but without any result. At night he saw in his dream a saint who told him the past story of the school. The saint said, "Two or three decades ago, a venerable man taught the boys and girls of the village in the hermitage, where present school stands. He was a learned man,

who was devoted to his tutorial work. He was a sage and seer. He didn't charge anything for his tuition. Never did he use the rod; but his own bright eyes were enough to maintain the discipline. His lessons were always adjusted to the needs of individual life and society.

"His classes began," the saint continued, "with a prayer to Goddess Saraswati. He examined his own pupils like the Rishes of yore. Boys and girls were admitted to his Ashram without any distinction "

"But a tragic event happened one day," the saint continued in a choking voice. "a boy and a girl, sister and brother, whose father was a sweeper of the village (Harijan), came to the Ashram one day to learn their lessons without having food. In fact, both of them were hungry for three or four days. As the lesson began the boy said.

"I'm hungry, dear sister," and the sister of the boy said, "I'm hungry, dear brother," So saying again and again, the two poor souls flew away to the land of everlasting sleep.

This mournful incident touched the venerable man's heart. He was shocked and he died of heart failure. While leaving this world he told his pupils: "Strive hard to drive away the poverty and misery of our land."

The young teacher ruminated over the tale of woe. He at once remembered that at the commencement of the lessons, he did not perform the Saraswati Vandana. A thought came to his mind. Next day he went to a town near the village to buy the picture of Goddess Saraswati. As he was looking at the pictures, he saw in a corner in a grand and large frame, the picture of the Saint of Shirdi or Shri Sai Baba. He at once recognised the saint for, this was the very saint, who came into his dream and told him the story. He humbly bowed down before the picture. He, then, bought two pictures; one of the Goddess Saraswati and the second of Shri Sai Baba.

In Fond and Loving Memory of

Smt. DHANWANTI GARG

Born 21 - 3 - 1932 Died 5 - 6 - 1976



INSERTED BY

DR RAJINDER GARG

Post Box No. 7827

CALCUTTA - 700012

SHRI SAINATH SHIV MANDIR

Bldg. No. 15, Chembur Colony, Bombay-400 074

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From

A. V. PARADKAR

and

Family

He came back to the school and hung these two pictures on either walls from which the sounds came. As usual the school met in the morning. The teacher and students sang the song of Goddess Saraswati and bowed and fell prostrate before the picture of Shri Sai Baba. Now the lesson started. The teacher began to teach, he looked at the school walls, although his heart was galloping, to his astonishment no cries came out from either of the walls. The teacher was glad and his students too were delighted that our Guru has succeeded in the efforts to stop the voices.

“I am hungry, dear sister,”

“I’m hungry, dear brother,”

Forever these sounds were stopped. The teacher told a story. “The Goddess Saraswati has four hands; with her two hands, she is holding the Vina, and in the left hand she holds a lotus flower. The Harijan girl who died here has become a Vina in the hands of the Goddess and the boy has become a book. Both the children have been duly honoured by her. She is sitting on a peacock. It is our national bird. Let us all bow devoutly to the Goddess of learning and also to Shri Sai Baba. The whole village danced with joy. A young girl played on Vina the tunes of Vande Mataram; and the crowd outside in the campus shouted Bharat Mata Ki Jai. ★

Vaman H. Pandit
13, Khatipura Road, Indore City (M. P.)



Welcome To Kakre Sahib

To The Editor,
Shri Sai Leela,

On behalf of Calcutta Sai Devotees, I submit you this Welcome Message to Kakre Sahib with a request to kindly publish it in the ensuing issue.

Judging by the thumb-nail sketch of his past creditable performance and dignified family background ("Sai Leela" for July '78), I am clear in my mind that Kakre Sahib can deliver us the Sai goods. For, he is an efficient administrator and we all know that no capable top executives are produced in batches.

His predecessor Pathak Sahib has earned for himself renown as he executed his job so skillfully with whole-hearted devotion to SAI BABA. No wonder he scaled the height of respectability in the eyes of both his staff and we Sai Devotees and gracefully retired from active official Sai-Service by Saigrace!

Like him, we expect the present incumbent Kakre Sahib to even excel Pathak Sahib in all respects and earn deservedly his staff's and our esteem.

Before closing this Welcome Message to Kakre Sahib, I earnestly send my prayer to SAI BABA to bestow more Sai Power to his elbow!

Welcome to Kakre Sahib! Peace to Pathak Sahib! ★

Yours Sincerely
T. R. Anand

Flat No. 3, Block S-14, Gumur Math Housing Estate,
P. O. Sarangabad, Budge Budge Road, 24-Parganas (W. B.)



The First Anniversary Celebration of the Delhi Branch Temple of Sri Bhagawati Sai Samsthan

The first anniversary celebration of the Delhi branch temple of SRI BHAGAWATI SAI SAMSTHAN, Bombay at A-1/60 Safdarjung Enclave, New Delhi-110016, happily coinciding with the most auspicious Sri Krishna Janmashtami of our Lord, was celebrated with great eclat from Thursday the 24th Aug. to Sunday the 27th Aug. 1978. A party of seventy devotees from the Bombay Samsthan added colour and substance to the celebration.

At first there was a grand and heart-felt reception at Delhi Station by Sri C. N. Gidwani and family, who are incharge of the Delhi temple, followed by Charan-Puja at the temple. The most important and significant item was releasing of C. 90. Cassettes containing Sri Sai Mahima and some of the bhajans recorded at Dubai (U. A. E.). This function was undertaken in a spirit of humble seva to Baba by no less a person than the Hon. Mr. Justice Jaswant Singh of the Supreme Court of India, who gave a most moving speech of appreciation of the inspired rendering of the above by H. H. Sri Narayan Baba of Bombay.

The Ekadesha dravya maha-abhishek was performed strictly in accordance with the Agamas and Vedic mantras in a thrilling manner by the Bombay devotees.

The other important items of the function were distribution of the sacred Raksha (The black thread with five knots) to the families of the most of the judges of the Supreme Court, including those of Mr. Chief Justice Chandrachud. It was a soul-stirring sight to see no less a person than the high and exalted Hon. Mr. Justice Jaswant Singh of the Supreme Court of India distributing the copies of Sri Sai Mahima to the devotees at SRI SAI BHAKT SAMAJ, at Lodi colony.

The Sat-sang and discourse by H. H. Sri Narayan Baba, at the residence of Hon. Mr. Justice Jaswant Singh was, very thrilling and of absorbing interest to the audience who showed their active interest by not only asking for a repetition (encore) of some of the slokas and their commentaries. That their interest was not momentary euphoria, was shown by their following up with request for the copies from the relevant scriptures. To the audience it was a unique and unforgettable experience that these amrit vanis were ringing in their ears for long afterwards rousing some deeply hidden divine chords within. That which stirred the audience most, was the child prodigy Aadi Sankaracharya, the avatar of Lord Siva, who appeared for establishing the eternal truth of Vedanta and no less a wonder and prodigy of the manifestation of the same Supreme Sat Chidanand power in the form of Shirdi Sai Baba, who had a more comprehensive task than that of Aadi Sankara in uniting a larger section of religious beliefs in different religions. How wonderfully and simply Baba had achieved this seemingly impossible task by the simplicity and practicability by the method of total surrender to the Supreme power with Nishta and Saburi. "Allah achcha karega" was His clarion call to reassure the struggling souls that God knows it all.

The service done by Sri Rajvelu of B. H. E. L. guest house to cater to the different and exacting taste of the large number of seventy and odd members was a seva of highest love and dedication and no praise would be adequate.

The loving send off by Gidwanis, Hon. Mr. Justice Jaswant Singh and family and others was a fitting climax to the Delhi celebration. ★

Swamy Karunananda

Sri Bhagawati Sai Samsthan, H. Q. 92/4, Rly. Colony, Kurla
Bombay-400 024



Shri Baba Is Always With His Children

"The third anniversary of father is on Thursday, 5th January 1978. All members of our family are expected to come. You also please come without fail" was the essence of letters received from my mother and younger brother at Guntur (A. P.); but due to some difficulties, I could not undertake the journey of about 1000 KMs to my home town.

On Thursday, the 5th January 1978, I prayed to SHRI BABA in the morning to give peace and rest to the soul of my beloved father. I expressed my ignorance of rituals and sought the blessings of SHRI SAI to do things to the liking of my father.

As usual I went to my office. In the lunch hour I requested the mess-in-charge to serve my lunch to any old poor man, if any such man comes there. In the evening I was told by the regretting mess-in-charge that the lunch could not be served due to shortage of side dishes on that day.

I felt sorry for my inability and helplessness. On the way home, I saw a labourer, who seemed to be hungry. I requested him to have food with the small amount of money in my pocket, which was only Rs. 1.25.

Silently I prayed to SHRI SAI to guide me and make me HIS worthy child. In my heart, I felt that SHRI BABA accepted my prayers and the soul of my beloved father is in peace. I even felt that SHRI SAI would show me proof of HIS acceptance of the prayers of HIS helpless child.

When I came home and opened the door, I saw "Shri Sai Leela" magazine, 1978 January issue. That itself was an indication that the Lord heard my prayers. On page No. 41, I saw the article "Shri Baba Is Always With His Children", written by me, in which my father was remembered at the opening of the article

itself. The article went on like this "Once my father advised me, when I was a school boy, to go to Baba's temple at our native place, Guntur.....". My joy knew no bounds. I wept with joy and thanked my Master Shri Sai Baba. I followed my father's advice and did things to his liking.

Incidentally, when the article which was sent on 19th October 1977 did not appear in the December 1977 issue of Shri Sai Leela magazine, I thought that the article may not have been found to be worthy of publication in this great devotional magazine; but ways of the Lord are perfect and wonderful. This incident confirmed my belief that SHRI BABA IS ALWAYS WITH HIS CHILDREN. ★

K. Saratchandra

'Dwaraka', H. No. 35/14, Single Street,
Etaiyapuram, T. Nadu, Pin : 627 902

Timely Help of Shri Baba

The memory of Shri Sai Baba's timely help in all matters is the precious treasure of all Shri Sai devotees. He helps in thousand different way to prove his omnipresence and knows the urgent needs of his devotees, even before they have felt them.

On 5-6-1977, I reached Poona to fetch my wife with my five month old daughter, Bhakti i. e. Devotion. There I learnt that although I had instructed my wife to make advance booking of the tickets for our return journey to Bombay, she did not do so. With only a week left for the schools to reopen after summer vacation, you all can imagine the rush in the trains. As if the problem of lack of reservation of tickets was not enough, so my relatives i. e. sister-in-law and her three children thought of a visit to Bombay. I welcomed the visit; but it added to my

difficulties of finding room for more persons in overcrowded train. We, six persons in all with our luggage, went to the Poona Station to catch the train and had to get down from three bogies for want of even standing space. For a while, I thought of catching the next train, but I dismissed the thought when I was told by a coolie that the next train would be more crowded than the present one. I was in a difficult situation as I was required to resume duty on 6-6-1977. After getting down from the third bogey, my wife Sunanda told me to try in the fourth. And lo! As we got into that overcrowded bogey, a thin middle-aged man got up from his seat with a joyous greeting, "Oh, I have been waiting since one and a half hour for your arrival and I have already arranged for your seats." He led us to the two benches occupied by some persons and told them to get up as his relatives, for whom he had been waiting for the last one and a half hour, had arrived. We comfortably sat on the benches.

I occupied the seat next to my benefactor. As the train was about to move, my benefactor left his seat with the remark that he would sit in the Guard's cabin. To my inquiry as to his name he said that he was Mr. Khare. After his departure, a traveller on the next bench enquired of me where my relative had gone. I told him that I did not see him before and silently prayed to Shri Baba and thanked Him for His timely help and chanted the Abhang of Saint Tukaram, wherein the saint has sung in praise of the Lord's eternal company and guidance to his devotees. ★

Shri Anil Keshavrao Rasal,

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Bombay - 400 037.



SAINT GADGEMAHARAJ

(Continued from October 1978 issue)

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

Untouchability is a great stigma on the Hindu religion. Rigid caste system is another special feature of the Hindu religion. Other religions like Christianity, Buddhism, Islam etc, that were established after the Hindu religion, tried to do away with these irrational customs. Among the saints and social and political workers in India also, there was an awakening and they also raised their voice against them. A saint like Eknath even faced a boycott at the hands of the orthodox people of his times, for not observing untouchability. Social reformers of the nineteenth century all advocated the abolition of the caste system. Dr. Ambedkar and Mahatma Gandhi tried their best for abolition of untouchability. In His Darbar, Shri Sai Baba and his contemporary Shri Gajanan Maharaj also did not observe untouchability and treated all the devotees on equal level. They made all their devotees take food together and did not allow anybody to differentiate between them. Saint Gadgemaharaj had a very soft corner for the down trodden and the poor. He always first looked to the comforts of the people, who were neglected by the society. In the Bhandara, which usually followed a Namsaptaha, Shri Maharaj always made arrangements to serve the food first to the disabled, maimed, blind etc. The Harijans were always made to sit side by side with the Hindus of other castes and no distinction was made. All had to take food together.

This compassion that Shri Maharaj had in his mind was generated in him due to his personal experience. Shri Maharaj was born in the washerman (वरीज) caste, which is not considered as untouchable; but after Shri Maharaj left the house of his maternal uncle, many people enquired about his caste during the

period, when he was not much known. On such occasions Shri Maharaj did not usually give his correct caste. He would say that he belonged to the Mahar, Mang, Dhor, etc, castes which were all considered as untouchable during those days. The people would then shun him and persecute him or sometime they would go even to the extent of thrashing him. Our readers might remember an incident from the life of Shri Maharaj, narrated before, where he was thrashed because he polluted the well of the upper class Hindus, by drinking water from that well. Because of such experiences, Shri Gadgemaharaj always looked with sympathy on these people. It might be remembered that he also put up a dharmashala at Pandharpur, only for the harijans and named it "Chokhamela Dharmashala" after the great harijan saint Chokhamela.

In Maharashtra, the Maratha community is powerful in the villages. This community was observing untouchability very scrupulously in those days and hence the harijans had mostly to suffer at the hands of that community. Even today, these quarrels in the villages of Maharashtra have not stopped altogether and the atrocities that are reported in the newspapers are mainly a result of the aggressive nature of this community. Shri Maharaj was constantly moving in those villages and he therefore had the occasion to see personally the injustice done to the harijans. Throughout his life, Shri Maharaj went on propagating against this inhuman practice. In his dharmashalas, philanthropic people used to come and distribute clothes, umbrellas or utensils to the poor and needy. On such an occasion also no distinction was allowed to be observed. People of all communities had to sit together and receive the help.

As Shri Gadgemaharaj started coming into prominence, his keertans became popular. Thousands of people used to come from far and wide to attend his keertans. Shri Maharaj started making his mass-propaganda through these keertans. Because of his humourous style of dealing with the subject and simple

language, his keertan used to produce good result. Though other subjects like prohibition, taking loans, sacrificing animals, squandering money on marriage ceremony etc. were usually dealt with in the keertans by Shri Maharaj, sometime the question of untouchability also used to come up and it used to be dealt with in the following manner:-

“When people like Ganpatrao, Sampatrao, Harbhat, Narbhat etc. are coming to your house, you welcome them and tell them to come from this direction.” After making this statement, Shri Maharaj would ask the audience “from which direction?” The audience would immediately reply “From this direction.” Then Shri Maharaj would say “After this comes Shivya Mahar, Shirpya Mang. Thenthey will chide them ‘why are you going from here?’ and order ‘go from that direction.’” A similar question would then be asked by Shri Maharaj, “from which direction?” The reply from the audience would be, “From that direction.” After this Shri Maharaj would ask the question, “Why from that direction? Are they also not human beings? Does the land get polluted if Shirpya and Shivya also come from this direction from which Harbhat and Narbhat came?”

Shri Maharaj would make his follower Shri Shankarrao Sambhoos to stand up before the audience and would ask him the question, “Oh Brahmin priest, how many teeth have you got?” Shri Shankarrao would reply “Thirtytwo” Shri Maharaj would then ask the question, “Are you sure about it that you have got only thirtytwo and not thirtyfour?” This would create a wave of laughter among the audience. Then the further question would come from the audience, “How many teeth does Arjunya Mang have?” The audience would reply, “Only thirty two” Immediately further question would come from Shri Maharaj, “Are you sure? Who has counted them? They may be twentyseven or twentyeight.” The audience would reply in a loud tone, “No No!!” These questions and answers would bring the audience under complete control of Shri Maharaj, who would now become serious and tell

श्री साई साहित्य

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स्तोत्रं, माहात्म्यं

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ताडदेव बुक डेपो प्रकाशन

ताडदेव, मुंबई - ४०० ००७



घरबसल्या मनोरंजनासाठी

हि. मा. व्हॉइस कं. चे व फिल्म डिव्हिजनचे
आर्टिस्ट — गोल्ड मेडलिस्ट

श्री बी. वाय. मुणगेकर

एके काळी सिनेमा नटनटोंच्या हुबेहुब आवाजासहित साभिनय एकपार्चा संगीत विनो नकलांनी संयुक्त महाराष्ट्रात प्रख्यात असलेले "यमुनाजळी फेम" नकलाकार व लोकप्रिय दोन डझन रेकॉर्डसचे लेखक "रामायण युद्ध रेकॉर्ड फेम" स्टज आर्टिस्ट श्री मुणगेकर यांच्या "नवरा पहावा करून" F. T. 17216, "नृत्य अप्सरा मेनका" N. 88013 "नारदाचे लग्न" F. T. 15875 "स्वयंपाक घरातील मेष" F. T. 17216 इत्यादि रेकॉर्डस अवश्य संग्रही ठेवा.

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the audience. "Tell me now, who found out this word untouchability? The marathas, brahmins etc have the same God as the Mahars. The sky of the Mang community is the same as that of the Gujratis and Marwadis. The sun is common to Parbhus, Saraswats and Chambhars and sweepers. All people are born alike and they die also in the same manner. Then who is touchable and who is untouchable?"

Shri Maharaj would thus impress upon the audience the vain distinction made by the people at large. In spite of this, if Shri Maharaj noticed any differentiation made between the harijans and other communities, he used to flare up at once. In most of the Saptahas there used to be a bhandara on the concluding day, when thousands of people would take food as prasad. On the day prior to bhandara, Shri Maharaj was usually called for performing keertan. He would perform the keertan in his usual style. On the next day i. e. on the day of bhandara, he would be very active from the morning. He would make the seating arrangements in one line and supervise the arrangements for serving food. He liked everything to be neat and clean. For this purpose he would move constantly through the rows of the people, who would be sitting for taking food. Once in a Saptaha, arranged on a grand scale, lacs of people gathered for the keertan of Shri Maharaj. The next day was bhandara and for that purpose food was cooked for all the people. Shri Maharaj made all the arrangements as usual and when the people were taking food, he was moving in the rows of the people for supervising and guiding the people so that food would be properly served to all, who were present for bhandara. While Shri Maharaj was moving thus, he all of a sudden heard some hubab. When Shri Maharaj wanted to know what it was all about, he was told, "Look at these untouchables, who want to sit by our side and take food." On hearing that Shri Baba said angrily "Are they not human beings? They also must be hungry. Why don't you serve food to them?" The reply came, "We will have no objection to serve the food; but it will not be

served along with all upper class people. It will be served to them at the end after all of us take the food." This distinction and class mania upset Shri Maharaj very much, and he shouted on the harijans, brought before him. "You people, why are you so anxious about food? Don't you feel ashamed? You are untouchables from the point of view of these people. Should you not take food after all the upper class people take food? Come on. I do not want to stay here for a moment. Humanity is absent at this place." Saying so, he walked out of the place in the blazing Sun and went to the next village, where his next programme was fixed on the next day. It will be seen from this incident how strongly Shri Gadgemaharaj hated the observance of untouchability and expressed his reaction so quickly against it.

After leaving the family, Shri Maharaj was moving all alone. At that time he had no fixed programme. He used to move at his free will, but as he came into prominence, and as he started putting up ghats and building dharmashalas and other buildings, he started getting invitations from several places for his Keertans and also for planning and executing the building works. For these purposes he used to receive thousands of letters and he was required to give replies to them. Though he did not know to write, he always kept with him some follower with a good handwriting, who would be able to write the replies to all such letters according to the instructions of Shri Maharaj. Such letters, which were got written by Shri Maharaj, were literally many thousand in number and if, they could be collected together, they would form a good reading material.

Shri Maharaj was very particular about his letters. He did not like any ink blots or shabby writing. Hence his writer had to be very careful in writing. Shri Maharaj had a wonderful memory. Though he had the addresses of a number of people, written in the exercise book which he used to keep in a cloth bag, hung round his neck, still actually the addresses were never

(Continued on page 35)

Sri Sai Baba's Sixtieth Mahasamadhi Day Message

[Shri Radhakrishnaswamiji, the President, All India Sai Samaj, Madras and the founder of the Sai Spiritual Centre, Bangalore, has sent the following message to the Sai devotees on the occasion of the sixtieth Punyatithi of Shri Sai Baba, which was celebrated on 11-10-78. —Editor.]

Far too many beings drift on aimlessly without any good. Even among the rest, the aim in life is neither very exalted nor seen till late in life in most cases. There are, however, the comparatively few with a clear goal in life. Baba when asked about what one's goal is, said, 'Rising above', i. e., the present brute level, at which humanity generally stands. 'Reaching God' is a clearer statement that Baba often made in reference to humanity and all alike. How is one to reach God? That is the vital question which the serious-minded have always asked and are asking.

Some people describe the goal as moksha or freedom from the bonds of samsara, i. e. recurring births and deaths. Others again say the total avoidance of sorrow and the attainment of permanent, undiluted and best form of happiness or bliss, is the goal. Are these different goals? They no doubt seem to be different. Those, however, who have actual experience declare that they are the same. Samsara, i. e., rebirths into which one is forced by desire, cannot but be deeply tinged with sorrow. Attainment of Bliss implies that samsaric sorrow is overcome. The highest attainable bliss is termed 'Divine Bliss.' Hence, 'Reaching God' using the term God to denote **Satchit Ananda** covers all the above description of the human goal '**Anandam Brahmeti Vyajanath**'. Sai Baba's role in leading people to this (personal) God or (impersonal) Absolute Bliss Satchit Ananda, the world of Spirit, through which one must

move to reach God, is anything but clear to the ordinary run of human beings. It is Nisha' to 'Sarva bhutham'. With their clouded vision, men cannot pick up their way through this 'Night of the Spirit' without the help of a guide, who knows the way—a Guru—who literally means 'the annihilator of darkness'. Baba declared that the Guru is the sadhana needed and the only sadhana necessary.

Of Gurus, there are various sorts. Any one that teaches anything is a Guru. He that teaches about God or Sat is a Sadguru. The Samartha Sadguru is he that has and uses supra normal powers to make his devotees also reach God. That is Shirdi Sai Baba. His possession of vast supernatural powers and use of the same for this task of redemption of people, when approached, is full, as you all are aware. Let us now examine some of the peculiarities of his methods.

One peculiarity of Baba that strikes people first and surprises them agreeably, is that Baba does not ignore the present position of difficulties of all sorts in which people flocking to him are placed. He welcomes people who go to him without any pretence of spiritual aims and frankly press their temporal requests. He always recognised that the physical body and its appurtenances are the foundation, attention to which must be directed before any attempt can be made to erect on them a spiritual superstructure, which alone may be the aim of life. Baba's grant of relief—even temporal relief—was always a multiple gift. While relieving distress by the use of his supernatural powers, he rouses the gratitude and love of the devotee, who is full of admiration of Baba and feels drawn towards him. The rudiments of the idea of God are implanted thus and strengthened. By this the devotee is enabled to get a Guru God for aiding his spiritual career. This was and is the greatest blessing most people can ever hope for. Once they start with such love to such a Guru God, all their temporal and spiritual problems are solved.

This was the secret of the life and teachings of Sri Sai Baba, the embodiment of Prem (Prema Murthi), the joy and solace of their nearest and dearest Bhaktas. Sai devotees, while enjoying the sweetness of Sai sugar-candy themselves, can spread Sai more effectively by their service and sacrifice.

This is my humble message to all bhaktas of Sri Sai Baba on His Sixtieth Anniversary Day-Mahasamadhi Celebrations. ★

At the feet of Guru Deva,
Saipadananda Radhakrishnaswamiji



(Continued from page 32)

required to be found out from that note book. Shri Maharaj had all those addresses on the tip of his tongue and he used to dictate them orally to the writer. As told before, Shri Maharaj never required an architect to draw the plan of the dharmashalas or the ghats, built by him. Similarly he would also draw the plan of his letter. He would dictate the letter from the beginning to the end. He was always very polite in his writing. He would always give due honour to every body and hence all those who received his letters felt that they have been honoured by him and they would usually agree to his request if it was made in his letter. Even the paragraphs were planned by him and it is not understood from where he derived all this knowledge. The subject matter of the letters was also varied in nature. construction of dharmashalas, maintenance thereof, search of new suitable plots for further expansion, arrangement of Keertans and saptahas, enquiring about the health of sick persons, enquiring about the effect of his Keertans regarding the stoppage of the offering of goats and hens and such other various subjects will be found in his letters. From these letters, we know the wide span of the work of Shri Maharaj and wonder at his great capacity for constant work and ceaseless labour. From these letters we easily conclude that this a very good example of the saying in English "Where there is will, there is a way". (to be continued)

My Unique Experience of Sri Sai Baba

I had been to Shirdi recently with my wife on a pilgrimage to Shri Sai Baba. I did not offer Dakshina at Shri Baba's Samadhi, as I am one of those, who do not believe and despise money offerings at temples. I was of the opinion that since Baba was a Fakir, the people in Baba's mandir should not demand money. In fact, nobody asked me there and I did not offer any. I am ashamed of it now. This is my experience.

As the Secunderabad-Bangalore Express speeded to Bangalore, I woke up my wife, who was asleep. It was a tiresome continuous journey lasting for 30hrs-changing buses and 3 trains. We were very eager to reach home and so we disembarked at Yeshwantpur itself.—We collected the luggage consisting of a suitcase, three bags, a camera, and rushed past the station, hailed an auto-rikshaw and drove fast to our home in Rajajinagar. No sooner we reached home, I paid the auto fare, grabbed the bags and crashed into our house with the satisfaction of having completed our tour without any mishap. My wife began narrating a dream she was dreaming when I woke her up at Yeshwantpur. She saw an old man in the dream, dressed like Shri Sai Baba, in flowing ochre robes, approach her and open the suitcase near her. While she was looking on, he took twenty rupees from the suitcase, closed it and disappeared.

Citing that, she began scolding me for not offering Dakshina at the Shrine. I laughed at her sarcastically and looked around for the suitcase. It was not there. What happened? We questioned each other angrily. We had forgotten it in the autorikshaw and it was lost. There were valuable articles, new clothes, worth more than Rs.1000/- plus sacred Udi and prasadam of Shri Baba in the suitcase. How to find that auto-rikshaw among thousands in Bangalore? I had not noted its number and could not even recollect the face of its driver. We sat down terribly depressed.

My Sai Darshan

In the year 1960, my youngest daughter, who was then about 3 years, was suffering from typhoid and I could not give her proper treatment because of lack of funds, as my husband was without a job. When I took the baby to the doctor, he gave a medicine saying that it was the last dose by which the fever must come down or else he said he could not do anything further as he had administered medicines of all types. That night I was morose and was sitting by the side of the baby, watching her movements. At the early hours of the morning, say 3 or 4 o' clock, I saw an old man, clad in white dress, telling me not to worry about the child, as he had taken all her sickness on himself and also not to worry about my husband's job. I did not reveal this to my husband thinking that he may not believe, though he is a God-fearing man doing all sorts of pujas and his daily karmas. The day rolled on and to our surprise, the fever of the baby started deminishing and within a couple of days she was perfectly alright. My husband also got a job within a week since then and now we are all very happy and carrying on our daily routine work.

The old man had asked me to fast on every Thursday and I am doing the same for the last 18 years. From 1960 to 1975, I was observing complete fast on Thursdays without having anything except a cup of coffee in the mornings. But now for the last 3 years, I am taking some light tiffin in the mornings only (i e) at 10-00 a. m. Here I want to state that I have now formed a habit to have only one meal per day at 10 a. m. and I am doing so for the last 18 years.

Further more, I was attending a Yoga class for about 3 years wherein I had practised yoga. I sit in 'dhyān' between 3 & 4 a. m. and get darshan of BABA, Who gives me advice.

Now-a-days my friends, who are closely known to me, come to me to get redress of their grievances. To help them, I sit in 'dhyān' and direct them to do what Shri Sai Baba ask them to do. Many of them are benefitted. ★

Mrs. Sushila Rao C/o Mr. K. S. Rao
78, Russa Road (East) Tollygunge Calcutta-700 033

Sai Is Universal

I had firm faith in Sai for several years. I got married in 1975. Since that time, I am taking much interest in Sai activity because my wife is a Sai devotee and she has also accelerated high spirits in my mind for 'Lord Sai'.

Last year my friend was seriously ill and she was admitted to a hospital. I went to see her there. As soon as I saw her, my heart was in great struggle because Sai came in my heart and told me that you should give Udi to her. For a moment I thought, "if I give Udi to her 'May God forbid' and if it may happen adverse, where shall I stand?" However taking Shri Sai's name I gave her the Udi. I always keep a small packet of Udi in my purse. She put the Udi under her pillow. Thereafter she recovered her health rapidly and was discharged from the hospital. She was surprised to observe that there was no Udi under her pillow. She had a great faith that she was saved from the serious illness with the kind blessing and grace of Shri Sai Baba. ★

Raj Kumar Sood,

Zoological Survey of India, Northern Regional Station
13-Subhas Road, Dehradun.

Grr-gr-stop an auto-rikshaw approached and stopped at my house. I ran out instinctively. Lo! It was the same auto. The driver pointed at the suitcase in the rear seat and scolded me. I thanked him profusely and the reward I paid was nothing comparable to the recovery.

The fact was that I had just enough money for the return journey and was afraid of running short of it. I was therefore niggardly in spending particularly at the Shrine, though I was liberal for my personal needs. Shri Baba, knowing that I had saved some money, demanded his "Dakshina" in the dream. There was the lesson of the suitcase for me to remember. I have now sent Baba's Dakshina by money order.

Strange are the ways of God and unique are the methods of the teachings of Shri Baba.

N. Muniappa

732, I Block II Stage Rajaji Nagar Bangalore-10

ANNUAL GATHERING AT SHIRDI

It is proposed to hold the Annual Gathering of the contributors to Shri Sai Leela at Shirdi sometime in the last week of January 1979 or first week of February 1979. Exact dates of the Gathering will be announced later - Editor.

The Beacon Light of My Life

I happened to belong to a party, in whose political philosophy there was no place for God. So even though I do not claim to be an atheist, I never had an occasion to think of God. As I was brought up in affluence, education also eluded me. While matters were in such not too rosy a state for me spiritually and culturally, and while I was at the cross roads, an unforgettable incident changed the course of my life.

In or about 1944, while I was on my way to Nellore from Repalle, accompanied by my wife, we were stranded at Tenali Railway Station. To fill the time gap we went inside the town. Suddenly enchanting music coming from a nearby house filled my ears. It attracted us so much that our feet took us to that house automatically. SAI BABA BHAJAN was going on in that house and the gathering there was deeply immersed in it. Without knowing what we have been doing, we were standing at the threshold of that house and our hands unknowingly began to engage themselves in beating time (TALA).

A lady came out, with wreaths of smiles on her lips and invited us into the house. She was Dr. Ramanamma, the lady of that house. We took part in the Bhajan whole-heartedly by forgetting my political philosophy. I was the adopted son of my father and even though I was married for 3 years prior to that turning point in my life, we had no issue. After the Bhajan Dr. Ramanamma was kind enough to give us not only the prasad, but also presented me with a packet of UDHI and a picture of Shri SAI BABA. She blessed us both and predicted the birth of a child. Since then Shri Baba never left our thoughts. After an year our first child was born, a son and we have named him Sai Prasad.

When our boy was a mere child, he swallowed a coin which had to be removed after a surgical operation. We took refuge



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साधुसंत येति घरा। तोचि दिवाळी दसरा।

ॐ साईभक्तांना सुवर्णसंधी ॐ

आम्ही साईभक्तांना रोजच्या पृजेसाठी श्रीसाईबाबा (शिर्डी) यांच्या पंचधातूच्या अत्यंत टिकाऊ व मजबूत अशा विविध आकाराच्या मूर्ति बनवीत आहोत. त्यात—

- १ बाबांची शिलाखंडावरील बैठकीची
- २ द्वारकामाईतील उत्कृष्ट पोझ
- ३ आशीर्वादाची लोकप्रिय मूर्ति, इत्यादी मूर्ति आहेत.

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टेलीफोन : ५७६२९८

वि. सु. बाहेरगांधी मूर्ति पोस्टाने पाठवू.

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Time - Everyday Morning 9 a. m. to 11-30 a. m.

Evening 4 p. m. to 6-30 p. m.

at the lotus feet of Shri Baba and surrendered ourselves to HIM. The result was a successful operation and the boy came out unscathed by the grace of SAI BABA.

On account of the conspiracy of certain circumstances and a false step by me, an innocent person became involved. This robbed me of my peace of mind. My wife, who had been in perfect health till then, became seriously ill and she was admitted to the Madras General Hospital. There was none except Shri BABA to come to my succour. That was a serious crisis in my life and I felt that I had none other than Shri BABA to help me. Shri BABA did not fail me and after a stay of 4 months in the General Hospital, my wife was brought back to her normal health by the grace of Shri BABA.

Shri BABA was and always is in my thoughts and HIS smiling face always guides me in my life. I do not consider my existence apart from HIM. HE LIVES IN ME. By HIS grace all my children had the best of education and comfortable berths in life. Shri BABA is my God, my life, my father, my mother, my Guide and my Philosopher. HE is in me. I feel I am in HIM. We owe our everything to HIM. Recently HE gave me my first grand-son and I really feel grand on account of the grace showered on me by HIM. When I was groping in the darkness of life it was HIS beacon light that had shown me the right path.

May HE always guide me. I dedicate my life to HIM. ★

P. Sundarachari

“Tiru Shirdi Sai Mandiram” 560 C. N. H. 4 BHEL
Ramachandrapuram HYDERABAD-500032



श्री स्वामी समर्थ गीतायन

गीत - ११

सेतुबंध रामेश्वर से संचार कर श्री स्वामी समर्थ इ. स. १८३८ में मंगलवेढा में प्रकट हुए। मंगलवेढा की भूमि अनेक सत्पुरुषों के कारण पावन हो गई है। इस भूमि ने अनेक सत्पुरुषों को निर्माण किया है। जैसे दामाजीपंत, विठ्ठलभक्त चोखामेला। सुप्रसिद्ध गणिका कान्होपात्रा भी मंगलवेढा की थी। अपने सतीत्व की रक्षा के लिए वह पांडुरंग में लीन हो गई। मंगलवेढा में स्वामी समर्थ बागह वर्ष तक रहे। पहले वे अरण्य में रहते थे। जंगल में ही बालोन्मत्त अवस्था में वे सदा विहरते रहते थे। किसी ने कुछ दिया तो खा लिया अन्यथा जैसे ही पड़े रहते थे। योगशास्त्र की दृष्टि से समर्थ की ऐसी स्थिति बड़ा महत्व रखती है। जैसे (मराठी) :-

जें ज्ञानाज्ञानातीत निर्मळ ।

जें द्वैताद्वैतातीत निश्चल ॥

जें जिवाशिवातीत केवल ।

तें मी प्रांजळ परब्रह्म ॥

समर्थ ने कृष्णभट का अतिथि सत्कार स्वीकार किया। उसकी परिस्थिति को जानकर, उसे दिव्य दृष्टि से सर्वत्र ब्रह्म का ज्ञान कराया। घर में रही गौमाता के रूप में उसने ब्रह्म को पाया। समर्थ के कहने पर गाय को दुहा गया। हाथ लगाते ही स्तन से दुग्धधारा बहने लगी। इस प्रकार घर आये अतिथि समर्थ को नैवेद्य देकर उनका आशीर्वाद पाया। कहते हैं - (मराठी)

जेथें झळके श्री गुरुकृपा दृष्टि ।

तेथें सर्व सौख्यार्थ वृष्टि ॥

अखंड नांदतसे तुष्टि । शांति-पुष्ट संयुक्त ॥

“मंगलवेढा पावन ग्राम”

मंगलवेढा पावन नाम

सत्पुरुषों का पावन ग्राम ॥ टेक ॥

दामाजी की यह पुण्यभूमि

चोखामेला की कर्मभूमि

कान्होपात्रा बैकुंठ धाम ॥ १ ॥

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



श्री सिद्धी विनायक साईबाबा मंदिर

(गतांकसे आगे)

मैंने भी सोचा कि प्रभु स्वयं तो नहीं आये है। या मेरी परिक्षा तो नहीं ली जा रही है। मैंने भी कहा जब प्रभु का हुक्म यही है तो हा कर दो। फिर मैंने पूछा कि आप मंदिर बना रहे हैं। तो उन्होंने उत्तर दिया कि मुझे किसीने बनवाने के लिए भेजा गया है। मैंने पूछा कौन है क्या नाम है उनका। वह कहने लगे कि महाराज आप उनका नाम फिर मत पूछना। आपको नाम से क्या मतलब। आप को प्रभु सेवा से मतलब। फिर तो यहां मेरे घर में साई बाबाजी का मंदिर बन गया और मूर्ति भी बन गयी। फिर मैं क्या कहा यहां मंदिर आपोआप बन गया। मेरी पाई भी खर्चा नहीं हुई है। ता. २०-१०-७७ गुरुवार को श्री साई बाबाजी की मूर्ति लाई गई। और दूसरे गुरुवार ता. २७-१०-७७ को भजन, कीर्तन शुरू हुआ और रात को १२-३० बजे भजन कीर्तन समाप्त हुआ। पंधर मिनट बाद याने पौने एक को एक फकीर आया। हम लोग बैठे ही थे। लाऊड स्पीकरवाले जा रहे थे तो वह फकीर साईबाबाजी के मूर्ति के सामने आके सिर्फ उसे देख रहा था। उनके फटे हुए कगड़े थे। थोरी डारी और थोरी मूछ थी। पैजामा फटा हुआ था और शरीर पर कोढ़ के थोड़े सफेद दाग थे। मेरी पत्नी ने कहा कि उन से पूछो खाना खायेगा। मैंने पूछा कि खाना खाओगे। तब उन्होंने सिर्फ मुंह का इशारा देते हुए कहा कि हां... और थोड़ी देर के बाद छोटे आवाज में कहने लगा कि कोई चादर है। क्योंकि वह दुबला पतलासा ठंडी से थर थर रहा था। मैंने अपनी पत्नी को कहा कि धोबीवाली धुली हुई चादर लाना, और वह जल्द लाई। मैंने कहा कि अंदर आओ तो कुछ न कहते हुए बाहर ही बैठ गये। फिर मैं वह चादर लेकर उनके आंग के ऊपर डालने के लिए भावना की इस बीच में मेरे मन में एक शंका ऊठी कि चादर इनको देकर कहता हूं कि आप यह चादर कही बेचना नहीं। मैं चादर उनके ऊपर डालने ही वाला था मैं अपना हाथ उपर करके उनको चादर लपेट ही रहा था तो उन्होंने कहा मुझे हाथ में दो। मैंने वह चादर उनके हाथ में दे दी। वह चादर स्वयं बिछाकर उनपर बैठ गया और खाना प्रेम से खाया। मैंने पूछा कि क्या कुछ और मांगता है। तो उन्होंने कहा कि बस पेट भर गया। और धीमे आवाज में कहने लगा कि मैं यह सो जाऊ। हमने कहा कि अंदर आके सो जाओ। तो सिर्फ मुंह हिलाने हुए कहा कि... नहीं...।

ता. २८-१०-७७ सुबह ५-३० बजे शुक्रवार को दर्वाजा खटका, मेरी लडकी देनादेवी जो कि मंदिर साफ सफाई करने के लिए जल्द उठती है तो उन्होंने रोजा खोला । तब वह फकीर बाबा जो चादर हमने उसका दी थी वह वापस देने लगा तब मेरी लडकी ने अपने मां को बुलाया कि ममी... ममी... यह चादर वापस दे रहा है । तब मेरी पत्नी जयश्री ने उनसे कहा कि आप चादर ले जाओ । फिर भी वह चादर दरवाजेके सीढी पर रखकर चलते चलते यह तीन टके बोले नहीं... नहीं... मुझे गांव जाना है । मुझे गांव जाना है । मुझे अपने गांव जाना है । यूं कहकर जाने लगें । दोनों मां बेटी उनको देख ही थी थी कि थोरा इधर मुंह फिग के फिर जो देखा तो वह फकीर बाबा था ही नहीं ।

उसी दिन सुबह को ७ बजे एक लडका आया जो एक दिन पहिले रातको स्वप्न में था और जब वह फकीर आया था उन्होंने देखा था । वह दौडता दौडता आया कि महाराज वह बाबा कीधर गया । मैने पूछा क्यों । उन्होंने कहा कि महाराज वह फकीर नहीं था स्वयं साईबाबा था । मुझे दृष्टांत याने स्वप्न आया कि खुद साईबाबाने कहा कि मैने भजन कीर्तन सब सुना मेरी दील भंग गई । और मैने पेटभर के खाना भी खाया । मुझे बहुत आनंद आया जब मै गांव जा रहा हूं । उस लडके ने कहा कि मै यह स्वप्न ४ बजे देखा था मालूम नहीं मुझे नींद लग गई । मैने हाथ मुंह भी नहीं धोया है । ऐसे ही चला भाया हूं । यह बात सुनके हमने अपनी किस्मत को हाथ मारा कि हम कितने अभागी हैं । कि स्वयं प्रभु आये थे हम उनकी पहिचान नहीं कर सके । खैर कभी न कभी तो वह दर्शन देगे ।

लेकिन तब से दर गुरुवार को यहां दर्शन करने के लिए कई लोग आते हैं । इसमे कोई संदेह की बात नहीं है । वह लडका भी है वह चादर भी थी । किन्तु एक गुरुवार को बाबा स्वयं आकर दूसरे रूप में चादर ले गये ।

मुझे पूर्ण विश्वास है कि आज भी स्वयं साई बाबा कई रूप में आकर प्रसीवांद देकर जाते है ।

पं. गिरधरलाल शंभुलाल शर्मा

द्वारा श्री सिद्धी विनायक साईबाबा मंदिर, १६५५, कमना पेठ, पुणे ११

News from Shirdi

SEPTEMBER 1978

During this month the devotees visited Shirdi as usual. The crowd used to be more on Sundays, Thursdays and on Public-Holidays. The following artists gave their programmes during this month.

Keertan

The following persons performed keertans during the month.

1. Sansthan singer, Kavyateertha Shri G. V. Joshishastri (On the Ekadashi days and other important religious days.)
2. Shri Vinayak P. Shaligram, Chinchwad.
3. Mrs. Arunaben V. Patel, Ahmedabad.

Pravachan

1. Shri Bhagwat B. Palkar, Aurangabad.
2. Smt. Seetabai Amalnerkar, Jalgaon.
3. Shri Laxmanbuwa Waghchoure, Shirdi.
4. Shri Shashikant Kulkarni, Lonawala.
5. Shri Sadashiv B. Temgire, Sirur.

The following artists gave their programmes of Vocal music, Instrumental music, Bhajan etc. during the month.

- 1 Shri Jagmohan Mitra, Bombay.
- 2 Shri Ramchandra D. Wadekar, Shirdi.
- 3 Shri Gulabchand Bhat, Yeotmal.
- 4 Shri Shivaji T. Dhumal, Shirdi.
- 5 Sou. Indira B. Palkar, Aurangabad.
- 6 Shri Dinesh Sakhare, Kolhapur.
- 7 Shri Lokmanya Kalapathak, Nasik.
- 8 Sou. Meenabai Jalgaonkar and Bhajan Mandali.
9. National Federation of The Blind, Poona.
- 10 Shri G. M. Shankpal, Poona.
- 11 Shri Shripad Deaithankar, Poona.
12. Shri S. T. Borkar, Poona.
- 13 Shri S. M. Brahmane, Poona.
- 14 Sou. Kamal G. Shankpal, Poona.
- 15 Sou. Surekha Brahmane, Poona.
- 16 Shri Kondiram Shinde, Poona.
- 17 Shri Raghunath K. Karkhanis, Aurangabad.
- 18 Shri Ramesh Bhulani, Poona.
- 19 Shri Vasant D. Fadnavis, Bombay.
- 20 Shri Vishwanath G. Mela, Aurangabad.

21 Sou. Vijaya V. Shaligram, Poona. 22 Shri Vilas S. Deshpande, Kopargaon. 23 Shri Shankarrao R. Deshpande, Somayya College, Kopargaon. 24 Sou. Sulabha R. Joshi, Bombay. 25 Kum. Lalita R. Joshi, Bombay. 26 Shri Ashvin L. Nimkar, Dombivli. 27 Shri N. P. Lala, Bombay. 28 Shri Dattatraya Kerkar, Bombay. 29 Shri Prakash M. Ranade, Bombay. 30 Shri Shankarrao H. Doiphode, Parbhani. 31 Shri Hangeswar Prasanna Bhajani Mandal, Parner.

Visits of Important Persons

The following outstanding personalities visited Shirdi during this month :-

1. Shri Deosthali, I. A. S. Excise Commissioner, Maharashtra.
2. Shri Datta Meghe, Rajya Mantri, Maharashtra State.
3. Shri Vikramsing, Dy. Education Minister, Dhar, M. P.
4. Shri Jitkar, Collector, Ahmednagar.
5. Shri Ramnathji Wagh, President, Zilla parishad, Ahmednagar.
6. Shri S. B. Kazi, Prant Officer, Sangamner.
7. Shri Makrand Vaidya, Charity Commissioner Maharashtra.
8. Shri Randive, Asstt Charity Commissioner, Maharashtra.
9. Shri Shridharpant Deshpande, Accountant, Maharashtra State.
10. Shri Babanraoji Dhakane, Rajya Mantri, Maharashtra State.
11. Shri R. B. Sule, District Judge, Ahmednagar.

Weather

The weather of Shirdi was comparatively cool and free from epidemic. Occasional showers used to bring down the rising temperature. ★

Publications of Shri Sai Baba Sansthan Shirdi

The prices of the publications are as follows:-

1. Shri Sai Satcharita (Marathi)	Rs. 15.00
2. Shri Sai Satcharita (English)	Rs. 6.25
3. Shri Sai Satcharita (Gujrati)	Rs. 6.50
4. Shri Sai Satcharita (Hindi)	Rs. 7.50
5. Shri Sai Satcharita (Kanarese)	Rs. 4.25
6. Shri Sai Baba Jeevitacharitam (Telugu)	Rs. 10.00
7. do do (Sindhi)	Rs. 10.00
8. Gujarati Pothi (Sharananand)	Rs. 5.50
9. Shri Sainath Stawanmanjiri & Sumananjali	Rs. 0.30
10. do do (Gujarati)	Rs. 0.30
11. Four Adhyayas by Dasganu (Marathi)	Rs. 0.80
12. Sagoonopasana (Marathi or Gujrati)	Rs. 0.35
13. Shri Sai Baba of Shirdi by Pradhan	Rs. 2.00
14. Sai Leelamrit (Marathi)	Rs. 5.00
15. do (Hindi)	Rs. 4.50
16. Sai Baba in Pictures	Rs. 2.00
17. Shri Sai Baba Awatarkarya (A. Y. Dhond)	Rs. 2.50
18. Shirdi Darshan (Album of 66 photos)	Rs. 3.00
19. Mulanche Sai Baba (Marathi)	Rs. 0.75
20. Children's Sai Baba (Gujarati)	Rs. 1.00
21. do do (English)	Rs. 1.25
22. do do (Telugu)	Rs. 1.50
23. Sai Keertanmala (Marathi)	Rs. 1.25
24. Sai The Superman by Sai Sharananand	Rs. 3.25
25. Shri Sai Rudradhyaya (Marathi)	Rs. 0.05
26. 'Shri Sai Leela' Monthly (Marathi or English)	
Annual Subscription	Rs. 6.00
Per copy-	Rs. 0.60

available at :- 1. Receiver, Shri Sai Baba Sansthan,
P. O. Shirdi, Dist. Ahmednagar.

2. Sai Niketan, 804-B, Dr. Ambedkar Rd,
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