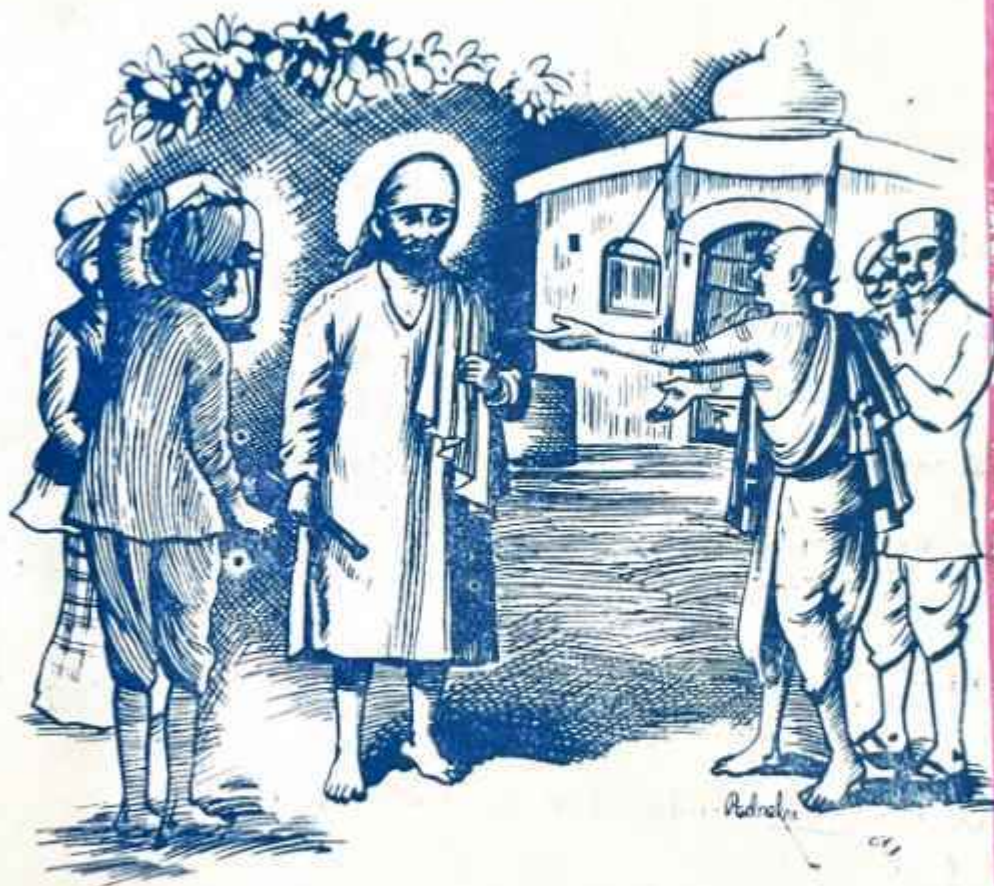


SHRI

# SAI LEELA



"Welcome, Ye Sai Baba"

D.D. NERDY



March

60 Paise

1979

# SHRI SAI LEELA

MARCH 1979

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# SHRI SAI LEELA

( Official Organ of Shirdi Sansthan )



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

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## The Cause of All Evils

As it is, we are imprisoned in our own self-Love. How much time and attention do we not bestow on our own personal comforts and petty pleasures without caring a jot for the comforts of others? The modern man is indescribably selfish and self-centered; he lives for himself and himself alone. This is the crux of the matter. According to modern psychologists, selfishness is at the bottom of all the evils which be-set our modern life. Remedy is wisdom, self-searching and going within. ★

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# EDITORIAL

## Untouchability

All human beings are born alike. They die also in the same manner. Though they are having somewhat different colour according to their habitat, still all of them are having the same limbs and the same appearance. However certain castes in the Hindu community were considered as untouchables by the so-called higher castes! Deciding the caste according to the birth and observance of untouchability are the special features of the Hindu religion.

The advocates of this custom of observing untouchability often say that this is the rule laid down by the God himself and quote the following shloka from the Bhagawadgeeta in support of their statement:-

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।  
तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥ ४।१३ ॥

The meaning of the above shloka is, "I have established these four वर्ण's after taking into consideration the qualities and the duties of the different people. Though I have established them, know that I am a non-doer and non-perishable". In the fourth canto of the Bhagwadgeeta, Lord Krishna is explaining कर्मब्रह्मार्पणयोग to his disciple Arjuna. During the discourse, the aforesaid shloka speaks about the division of the society in four divisions (वर्ण). It is nothing else but misinterpretation to say that untouchability is laid down as a part of religion by Lord Krishna!

The word गुणकर्मविभागशः is very important in the above shloka. A Society has various sorts of duties to perform. A certain class of the society has got to preserve all the ancient scriptures, direct all religious functions of the society, educate the people and act as an agent of the God in between the God

and the devotees. This class of people performing the aforesaid duties came to be known as ब्राह्मण. The Brahmins were also known as the preceptors of all other sects. The saying वर्णानां ब्राह्मणो गरुः indicates that this duty was assigned to the Brahmins. In the ancient pattern of the Hindu society, we find that the Brahmins performed all these duties and were held in high esteem by all the sects of the society. All the kings also honoured them with great reverence.

The spirit of war is found only in the blood of certain communities. It might be remembered that during the British regime in India, only certain classes were declared as fit for admission to the army and members of those classes only were recruited in the army. Of course, the British had certain other political considerations in barring certain communities from entering the army, as they thought that their empire had the greatest danger from them, still this shows that all communities are not equally fit to undertake the soldier's job. Hence क्षत्रिय was marked as a special community by themselves. They looked to the defence of the country and fought the wars when needed.

In the trade also we find that certain communities flourish well. They are in the trade from father to son. They inherit certain qualities useful for trade and think about trade from their childhood. This community was known as the वैश्य community from the nature of the work they used to perform and carried on all trade of the society.

The शूद्र community comes the last. There are certain duties like cleaning of the cities, removing the filth, scavenging etc. which were required to be undertaken by certain people of the community. It will be seen that this work did not require much intelligence and initiative. Hence the people with a low intelligence level usually undertook this job. As their work was mainly concerned with filth, they were required to observe cleanliness;

but it appears that due to their low intelligence, they did not recognise the vital importance of cleanliness and failed to keep themselves as clean as the people expected them to be. This naturally resulted in other communities first shunning the शूद्र community and later on they came to be known as untouchables!

The work, that the शूद्र community was doing in this country, was also being done by certain people in other countries; but they are not thrown out of the society as untouchables. In America and other advanced countries, no work is considered to be low. Every job is considered to be worth executing and the social status of a person does not depend on the work that he does. Even economically we find that these people are not backward. The job of a motor driver or a gardener is considered to be a low-level job in India; but it is said that in America the people doing these job have their own cars and they go to the places of work in their own cars!

Though untouchability did not exist out of India in the form in which it existed in India, still the tendency to extract work from certain people existed in many countries. Some people were captured and sold as slaves. The Arab countries, the Americans and the English did a good trade in slaves, who were mostly captured from Africa. In order to abolish the custom of slavery, civil war took place in America and though it is officially abolished, the colour bar still exists there. In India also many laws, abolishing untouchability and granting permission to the harijans to enter the temples as a matter of their right, have been passed. Still we often read in the news papers many cases of atrocities on the harijans in the countryside. These atrocities are more or less like the oppression on the Negroes in Africa and America, where the white man considers himself superior to the black, because of his advanced culture and knowledge.

In England there is no inequality on religious grounds; but there the rich and the poor do not mix up freely. The Lord in

England looks down upon the commoner and considers himself to belong to the higher strata of the community. He does not usually enter into any matrimonial relations with persons, who do not stand on the economical level equal to his. Thus there exists inequality in England also, though it is only on economical level.

Russia is also boasting of equality. According to the official philosophy of the U. S. S. R. all citizens of that country are equal before law; but people, who have visited that country report that this equality is only on paper. Practically we find that economical inequality also exists in that country and therefore certain people consider themselves superior to others.

The community, which was known as untouchables in India, remained quiet for a long time blaming their fate. They suffered a lot, but did not raise their finger, because they were told that it was the wish of God; but when people from that community got education and were enlightened, they started thinking independently. They argued that God, who is supposed to be fully merciful, cannot have thought of such inequality and God would under no circumstances have declared one sect of the community as untouchable. This distinction is therefore made by man and therefore it is not justifiable. The orthodox community, belonging to the Hindu religion, did not agree to the abolition of untouchability and hence the harijans had to fight their way out. Dr. B. R. Ambedkar, who was entrusted with the work of framing the constitution of Free India, fought the cause of the harijans for a long time as he belonged to that community. Due to this movement of the emancipation of the harijans, the Hindu community was no doubt moving towards the removal of untouchability; but the snail's speed, with which this advance was being done, was not liked by the Harijans. Dr. B. R. Ambedkar, therefore, left the Hindu religion and got himself and his thousands of followers, converted to Buddhism. This was no doubt a great blow to the Hindu religion and many laws were passed for removal of untouchability; but mere passing of laws

does not help to improve the minds of the people. The untouchability should be removed from the minds of the people and only then it will be removed completely; so long as this does not happen the atrocities on the harijans, referred to before, are bound to continue.

Though all human beings are outwardly equal, still their qualities, their intelligence, their knowledge and their power to think can never be equal. This also leads to their unequal economical and social status. All human beings cannot therefore be equal even though any Government may pass statutes to that effect. Thus there may exist social or economical inequalities in the society; but it does not justify untouchability in any form and we should try our best to remove this blot on the Hindu community.

Shri Sai Baba knew this evil in the Hindu community and hence in his darbar, He made no distinction between man and man. He therefore did not enquire about the caste or creed or religion of any man. So long as we believe that all religions are created by God, why should we distinguish between them and consider them higher or lower than others? The greatness of great men lies in foreseeing things and penetrating the curtain of time, which is unfathomable to the ordinary people. The greatness of Shri Sai Baba thus lies in advancing forward and removing untouchability from his Darbar, when all the orthodox Hindu community was deep in the rut of that vice. We, all Sai devotees, should therefore feel happy that we are the devotees of such a great saint and should pray to Him with more devotion in order to get His blessings and ultimately achieving "Moksha", which is the main aim of the human life. ★





# THE SCIENCE OF RELIGION

By : Swami Chinmayananda

## The One Self in All

When ornaments are made from gold, then gold can certainly say, "I am the pendant, I am the ring, I am the chain, I am its shine, I am its hook, I alone am its entire shape, its entire glory". So too, the one Self is the substratum for the entire universe of names and forms, and so everything perceived, felt and thought of is all nothing but the Self only. Identifying with this One Self, some 3,000 years before Christ, Krishna declared (IX-17) "I am the Father of this world, the Mother, Supporter, and the Grandsire; the one thing to be known, the Purifier, the Om-syllable, and also the Rik, the Sama and the Yajus".

The Self is not a vague imperceptible spirit of existence in all fields of activity - - sans emotions, sans relationships, sans qualities. To show that there is an ardour of love permeating the very essence of the Self everywhere, the finite relationships of the world are mentioned here. "I am the Father, the Mother, the Sustainer, the Grandsire" (पिताहमस्य जगतो माता धाता पितामहः). "I am the Purifier" (पवित्र) in the sense, to move towards the Self is to move away from all sorrows and limitations of the ego-sense in which we all live now. Hence the Self is the "one thing to be known" (वेद्यं) - - the one saving knowledge, by knowing which all sorrows end, all sense of alienation ends. Since OM indicates the Self, "I am the OM-syllable" declares Krishna. This Supreme Self is the one theme directly discussed or secretly implied. It is said, "I am the Rik, Sama and Yajus".

The Lord has concluded His relationship with the world around, and now He tries to indicate Himself in and through the tumultuous world-of-change that is so very familiar to all of us.

Says Krishna, (IX-18) "I am the Goal, the Supporter, the Lord, the Witness, the Abode, the Shelter, the Friend, the Origin, the Dissolution, the Foundation, the Treasure-house, and the Seed Imperishable". Here are twelve suggestive terms each indicating the Self within functioning as an efficient substratum for the world of names and forms.

It is only in the primitive religions of undeveloped societies that we find Lord conceived of as a terrible, vengeful monstrous power, raining down fire and brimstone, dispensing His Grace as He wills. Where man becomes more evolved, he learns to observe the munificence of the Lord, His infinite kindness and grace, the logic behind our joys and sorrows, and the thinkers of such an evolved society come to realise the Self as not only the Goal, the Supporter, the Lord, the Witness within, the Abode, the Refuge, but also a Friend of all beings.

This idea that "God is our friend" (सुहृत्) is a daring statement unique in its boldness, but true in declaration. The Infinite is a friend of the finite --- not a mere nodding acquaintance -- but a true friend, whose only anxiety is for the security and well-being of the befriended. As the silent voice within, He guides us always, but we in our arrogant desires hush Him up and as a friend He repeats His warnings to us a million times. He alone is the only true friend who demands nothing more than the joy of serving us! He expects nothing in return!!

"I am the Imperishable Seed" (बीजमव्ययम्). From the seed the tree stems forth; but as the tree emerges, the seed dies away. The Self is the cause from which the Tree of Life, the world, stems forth, but the Seed is Immutable and so the Cause is not destroyed! The post is not destroyed when the ghost illusion rises from it!!

This is a verse replete with simple terms, each an avenue for a meditator to reflect upon, and in a pleasant stroll reach the gateway of Truth.

To indicate that the Self is not only the essence in the equipments of worship and in all acts divine, but also the ruling Factor and the Absolute Essence behind all phenomenal objects and happenings in the universe, Krishna declares, (IX-19) "(As sun) I give heat; I withhold and send forth rain; I am Immortality and death; I am both the manifest and the unmanifest O Arjuna". Expressing through the sun-equipment, the Supreme Self warms up the earth. The sun influences rains and other climatic conditions. As the light that illumines all changes, Consciousness is that which awares the pain of "death". And as the Illuminator, it is ever separate from the changes that It illumines; It is the changeless, the State of Immortality. The Self becomes conscious of both the manifest and the unmanifest. If this Consciousness were not there, there would be no awareness, either of the manifest world or of the unmanifest state.

These verses provide life-time inspiration to the meditators at their seat of contemplation.

It is the Krishna-magic in the Bhagawat Geeta that although Upanishadic terms are used, they convey subtle shades of meaning which are not otherwise perceivable.

The veils of mystery that shroud the mystic statements in the Upanishads become naked and beautiful when they appear in the Geeta discourses. Let us avail of every opportunity to enjoy their pristine splendour. ★

( Courtesy : Geeta Office, Powai )



# SHRI SHIVALEELAMRIT

By :- Shri S. N. Huddar

(Continued from February 1979 issue)

## CHAPTER 3

### GREAT SIGNIFICANCE OF GOKARNA

Soot narrated to Shounak and others in Naimisharanya as follows: There lived a king Mitrasaha of Ikshwaku dynasty. He knew Vedas, Shastras and was very brave. He once went on a hunt to a forest, where tigers, bears, deer, wild cows, monkeys, jackals, wolves and birds as chatak, peacock, ducks, vulture were living. The king hunted many of the beasts and also killed a dreadful and cruel demon. The demon's brother was seeing this from a distance. He decided to take revenge for his brother. He then assumed a human form, took a large spoon and ladle on his shoulder and met the king in his palace. He told him that he was an efficient cook and that he can prepare delicious food articles. On hearing that the king appointed him as a cook in his kitchen.

On the anniversary day of his father, the king invited Vashishta and others for lunch. The new cook used human flesh and served it in the plates before Vashishta and others. Vashishta knew the mischief of the cook by intuition and being enraged cursed Mitrasaha, "You be a Rakshas and live in the forest where you will get no food. Oh sinful fellow, how did you offer flesh to a Brahmin like me?"

Mitrasaha said, "I do not know how this has occurred." He called the new cook; but he had fled away. Mitrasaha was also enraged. He said, "You have cursed me in vain. I would also curse you." saying so, he took water in his hands. In the meantime, virtuous Madyanti, his Rani, came forward and said, "You

are not authorised to curse your Guru. As a result of this you will go to hell.”

Mitrasaha said, “You are right. If I now drop this water on the earth, it will become barren”. He therefore dropped the water on his own feet, which were burnt and became black upto his knees. Hence he was called ‘Kalmashpad’. After some time Vashishta calmed down and said, “After 12 years, you will return to your palace in your usual form”.

Kalmashpad went to a forest and wandered there on a hungry stomach. He ate all sorts of things. He had a huge body and looked quite dreadful.

Once he saw a young Brahmin couple. He caught hold of the Brahmin youth and intended to devour him. The Brahmin's wife entreated the demon, saying, “You are Mitrasaha, the virtuous and the protector of cows and Brahmins. Do not kill my husband and do not commit a great sin. Else how will you go to the heaven?”

In spite of her earnest request, the demon tore the brahmin's body and ate his flesh and gave the bones to her. She bitterly wept and cursed the demon, “Oh cruel one, when you will touch your wife Madyanti for sex act, you will die instantly. You cannot enjoy with any female.” She then burnt herself with the bones of her husband.

After 12 years the demon again became Mitrasaha and came to his city. He narrated the curse of the Brahmin Sati, to his wife Rani Madyanti. Hearing that she was very much dejected. She said, “Our family is still issueless; but you should observe Brahmacharya and save your life”.

Mitrasaha pitied his condition and was dejected all the time. But he thought of continuing his family tradition as per the verdict of the Shastras. Vashishta had ‘Niyog’ with Madayanti and she gave birth to a divine son. Mitrasaha often went on a

hunt, as his home was to him like a forest. He gave up all enjoyments. At times he was passionate; but he pacified himself with good thinking. He thought as if his wife was a widow and that he himself was a widower and said to her, "Our fate is strange! What is the use of blaming God? We must face what is in our fate."

The king roamed in the forest. Brahmahatya in the form of a dreadful ghost followed him all the time. He visited all the holy places; but the ghost did not leave him. The king observed many vratas and offered profusely in charity.

Mitrasaha reached Mithila in a gloomy state of mind. He was glad to see the forest full of various trees as mango, palm, nut, cocoanut and also flower plants as champak, jaijui, Shevanti, parijat, bakul and timber, Kadamb, Wood-apple, fig etc. Just as the sun of good fortune rises or a poor man gets wealth, a hungry man sees an ocean of milk before him similarly a prominent seer named Goutam came there with his disciples. The king prostrated before him and stood with folded hands. He praised the Rishi saying, "Sins are destroyed at the sight of a saint."

Gautam enquired with the king about the welfare of himself, his family, his state and subjects. He enquired further whether the Brahmins, Kshatriyas, Vaishyas and Shudras behaved as per their religion and if servants, their sons and animals were doing well.

Mitrasaha said, "Sir, all are well. You seem to come from far and are joyful." He then narrated to him his past actions when Gautam said, "I am coming from Gokarna, the Kailas on Earth, whose greatness is unimaginable. Lord Shiva with Bhavani lives there. The Gods, demons and Kinnars are serving him there. Brahma, Vishnu and Indra observed penance there. All the Gods live there in the form of trees, creepers, stones, water etc. Vyas, Vashishta, Bhrugu, Jamadgni live in Gokarna. Narad and Tumber sing Shiva Leela there. 'Shiva Har Har' is echoed there all the time. The throne in the temple is very bright and shining.

The four doors are made of jewels, pearls and other precious stones. There are various trees, giving good shade and so it appears like Kailas itself. The east side is protected by Indra, riding on his Airawat, the south by Yam, the west by Varuna, and the north by Vaishrawan, the bosom friend of Shri Shiva.

Meditate there on the Shiva Linga, worship the Mahasiddhi, Katyayani, and the eight Bhairavas", Gautam said that he had also stayed there. The penance for a day at Gokarna is equal to the penance for lac years elsewhere. Having a bath in the ocean on Amavasya, Sankranti, Somwar, Pradosh, Parva or Shivaratri, gives credit of all the tirthas. Ravan, Bibhishan and Kumbhkarna had observed penance there, This divine linga was brought by Ravan from Kailas and Shri Ganesh had installed it there.

The Rishimunis then requested Soot to narrate how this linga was installed when Soot narrated as follows:-

Kaikasi was the mother of Ravan. She pounded five corns and prepared a Linga and worshipped it daily. Her motive being that Ravan should have all round prosperity. Once Indra due to jealousy, immersed her Linga in the ocean. Due to this Kaikasi stopped taking food. Ravan therefore said that he would bring the divine Linga of Lord Shiv from Kailas itself.

He immediately went to Kailas. He observed hard penance and praised Lord Shiv singing in all Ragas and Raginis. He cut one of his ten heads and prepared a Veena applying wires of his nerves. Lord Shiva was much pleased with his best singing and told Ravan to ask for what he desired.

Ravan said, "Lord, give me your Atma Linga and also the most beautiful woman." Liberal-minded Lord Shiva took out the Atma Linga from his heart and gave it to Ravan. Shining brightness of the Linga was simply marvelous. Then Ravan said, "Give me a beautiful woman like your wife Aparna." Shiva

said, "Brahma could not create any other woman liked Aparana. So if you like you may take away Aparna." Ravan took Aparna on his shoulders and started for Lanka.

Gajanan, Skanda, Veerbhadra and all Gods blamed Shiva's liberality. But Lord Shiva smiled and said, "Vishnu of Vaikuntha is her protector. He will run for her rescue" Bhavani also prayed Vishnu and requested him to run for her help.

Hearing Bhavani's prayer, Vishnu appeared as a Brahmin, before Ravan and asked him, "where did you get this lady? You just place her down and look at her." Ravan then looked at her and found that she was most ugly, old and without teeth. The Brahmin laughed loudly. Ravan therefore left her there.

Vishnu placed her there and named her as 'Bhadrakali'. Ravan then asked Shri Shiva, "How did you give me such an ugly woman?" Shiva said, "It is true that you could not retain her. She can create Brahmandas and hide herself."

Shri Vishnu took out some dirt of his body and created a beautiful girl from that, who became the daughter of Mayasur and was named Mandodari. She was later given to Ravan in marriage.

Ravan proceeded further with the Linga and met Gajanan looking after his cows. Gods prayed Gajanan to take the Linga and place it on the ground permantly. Ravan had an intense desire for urination. Ravan was told not to place the Linga on the ground. Ravan therefore asked Gajanan, who was in a Brahmin's guise, to take the Linga till he would be free from urination. Gajanan said that he would call him thrice and if he did not return, he would place the Linga on the ground. Gajanan's leela is unfathomable. He is incarnation of Vishnu, who became the son of God Shiva.

Ravan had profuse urination. Streams of urine were flowing. After a ghatka (24 minutes) Gajanan called Ravan to



take the Linga as his cows were going far away. Ravan did not speak. When three ghatkas had passed and still Ravan did not return, Gajanan placed the Linga on the ground and it could not be lifted up even by Brahma.

Ravan ran to the place. He tried his best to lift the Linga but he could not do it. Gajanan disappeared. The cows also hid into the earth. Ravan caught hold of an ear of a cow; but he could not pull it. 'Gokarn Mahabaleswar' was thus founded. Ravan, Bibhishan and Kumbhkarna worshipped this Shiva Linga and defeated the Gods. Mayasur gave Mandodari to Ravan in marriage. Ravan had one lac sons and one and a quarter lac grand children. Ravan acquired huge wealth also.

Gautam told the King, "Such is the greatness of Gokarna. I came from Gokarna for the sacrifice of Janak, the King of Mithila. I shall tell you a wonderful tale regarding this.

We were sitting under a great tree at Gokarna. We saw there an ugly and unholy 'chandalin'. She was blind from her birth and was suffering from leprosy. Her limbs were being worn out and germs were seen in her wounds. She was lying in the dust. Her death was imminent. In the meanwhile a divine plane, with four bright looking Shiva-dootas, alighted there. I asked the Shiva dootas for whom they had brought the plane. Thereafter one Shiva doot narrated the past history of the chandalin. She was a daughter of a Brahmin. Her name was Sumitra. She was very proud of her beauty; but through ill-luck she became a widow in her childhood. Being passionate, she enjoyed with anyone without discretion. Her father and the family members therefore drove her out of the house. She then lived with a Shudra. She had children from him. Once the Shudra went out with his servants for agricultural work. In the meanwhile she drank wine and took flesh diet. One day she cut the head of a calf presuming it to be a sheep. The cow then began to cry. When the chandalin realised her mistake, she

uttered 'Shiva, Shiva'. She ate half of the flesh and threw the remaining outside and told the people that the calf was taken away by a tiger. Due to her sins, she was taken to Yampuri after her death. There she was harassed and tortured in many ways.

She then took birth in a chandal family. She was blind from her birth. Her parents died early and she began to beg and ran here and there. Many pilgrims were going to Gokarna for Shivaratri. She also accompanied them. She sat near Bhadrakali and was begging for food. Shivaratri being a day of fast, nobody could offer her food. One person placed a Bel leaf in her hand. Knowing that it is not an eatable, she threw the leaf, which fell on a Shiv Linga. Thus she had the credit of adoration, observing fast and keeping awake alongwith other devotees. She also chanted Shiva's name. She was lying below a Vat tree, because of this service of God Shiv, she acquired a divine body. She was therefore seated in the plane and was taken to Shiva's place by the Shividootas.

Gautam advised king Mitrasaha to go to Gokarna, and worship Parwanti Parmeshwar there with Bel leaves.

Gautam then went to Mithila for Janak's sacrifice. Mitrasaha went to Gokarna according to Gautam's advice. He worshipped God Shiva there and became sinless. A divine bright plane was sent for him by Adipurush. Mitrasaha got a divine form like Shiva, he was seated in the plane and taken to Shiva Lok, beyond the Indra and Chandra Lokas.

(To be continued)



## Sai Baba's Visit to Sai Temple at Garkhal, Himachal Pradesh

I presume Bhaktas are in the know about the construction of a Sai temple at Garkhal (KASAULI) Himachal Pradesh. The temple has been under construction since September, 1973.

The temple was declared open on 4-6-78 (See Sai Leela English) June, 1978.

At the time of the inauguration of this temple, the Chief Guest Shri T. N. Chaturvedi, the then Chief Commissioner of Chandigarh, in his inaugural address remarked, "It is the abode of Shri Sai Baba of Shirdi now." We took it very lightly as we were of the opinion that BABA is everywhere; but his word came true. "How Baba visited the temple?" The story goes like this.

A Sannyasi couple (Swamy Sanjayanand and Swamy Meera) had been trying to visit this temple; but they could not do so for one reason or the other. They were going to Simla on 4-9-78. Suddenly they changed their mind at Kalka, and got tickets for Garkhal instead of Simla. Shri Baba in his well-known natural dress (Torn Kafni, Satka, Danda and Jholi) also got into the same bus.

A boy, who was selling fruit in the bus, saw HIM and said, "Come on Sai Baba (Aao Sai Baba)". Shri Baba said "Sai Baba has left His mortal body 60 years ago though I resemble Him."

Here it is to be pointed out that 60 years of His Samadhi have been completed in October 78.

Saying this He got a seat just near to the Sannyasi couple. I may add here that the Sannyasi couple is a staunch devotee of

Shri Sai Baba. They have dedicated themselves for making Sai Baba a household word throughout India.

The Sannyasi couple was sharing their seat with a third person. Shri Baba ordered the third person to vacate the seat, in order to make the Sannyasi couple more comfortable. The third person immediately left the seat without saying any word.

Shri Baba got off the bus at Garkhal and disappeared.

The Sannyasi couple stayed at the Sai Mandir at Garkhal for more than 3 weeks and enriched us all with Bhajan and discourses on Shri Sai Baba.

I may add here for the information of Sai Bhaktas that Shri Sai Baba Mandir at Garkhal has been registered in the name of Sai Sudha Sabha, Garkhal (HP) No. 768/78 Simla dt. 30-4-78.

Though the mandir is opened for Baba's blessing yet, two main items are under active consideration of the Sabha.

1 To install a life size marble statue of Bhagwan Sai Baba.

2 To construct an Ashram attached to the mandir where outside devotees can stay and enjoy other necessary facilities.

Sai Sudha Sabha is very much hopeful that with the help and co-operation of all Sai Bhaktas the desired aim will be achieved soon.



P. L. Goel

Sai Sudha Sabha, Garkhal-173201 (H. P)



# SAINT GADGEMAHARAJ

(Continued from February 1979 issue)

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

The selfless work done by Shri Gadgemaharaj went on spreading and likewise his fame also got momentum. Many great personalities of his time, were therefore attracted towards him and they vied with each other in doing some work or the other as per his wish. Like Dr. Ambedkar, one other great personality that came to have regards for Shri Maharaj was Shri Balasaheb Kher, the Chief Minister of the Bombay State.

Though Shri Kher came to have regards for Shri Maharaj later in his life, still in his youth he had censured Shri Maharaj because he did not know about his work. At the time when the Maratha dharmashala at Pandharpur was under construction, Shri Gadgemaharaj was supervising the construction work according to his usual practice. Shri Kher, who had come to Pandharpur and was staying at the house of Dr. Gune, his maternal uncle, got out for a walk in the village, when he found that many pilgrims were coming and bowing down to a person, who was using tattered clothes. Shri Kher was at that time a young, clever and spirited college going student. He had thought over the problem of fake sadhus, Buwas and such other persons who were deceiving the common people, who were simpletons. Shri Kher had formed a very firm opinion about the swindling that these people were doing and hence on seeing Shri Gadgemaharaj, he flared up and after going to Shri Maharaj he said, "Well Buwa, by wearing these rags do you intend to deceive the common people? What are you doing this under the name of religion? You will not be able to attain god by such hypocrisy."

Shri Gadgemaharaj was not a man, who would be upset by such provocation. With folded hands he humbly said "Sir, You

are undoubtedly great personalities. You stay in cities and are highly educated. I am an ignorant person. What do I know? If I am wrong somewhere, please excuse me and correct me. I will try to improve."

Before such humility, Shri Kher could not cut any ice. There is a good saying in Sanskrit viz. अतृणे पतितो वह्निः स्वयमेवोपशाम्यति meaning that the fire which falls on a place, where there is no grass, extinguishes automatically. The wrath of Shri Kher was similarly lost before the humility of Shri Gadgemaharaj and he left the place quietly thinking to himself that he has censured a hypocrite properly and taught him a lesson.

A few years elapsed after this incident. In the meanwhile, Shri Kher became a Solicitor and a partner of a renowned solicitor's firm in Bombay. He also entered politics and became a Congress leader. Shri Gadgemaharaj arranged to construct so many buildings at different places in Maharashtra; but he never allowed a single person to own one of them. He always arranged to execute a suitable trust deed and to hand over the building to the trustees. He similarly wanted to execute a trust deed of the Maratha Dharmashala at Pandharpur and he was in search of a suitable advocate, who would do this job properly. After coming to Bombay, some of his devotees suggested the name of Shri Kher's firm. So Shri Maharaj went to the Fort area to meet Shri Kher. Someone entered the Office and informed Shri Kher that someone had come to meet him, when Shri Kher said that the party may be ushered in his chamber. Shri Gadgemaharaj at once entered into the chamber. No sooner their eyes met, both recognised each other and the incident that took place a few years ago at Pandharpur flashed before their eyes. With folded hands Shri Maharaj addressed Shri Kher, "If you remember, we had met at Pandharpur some years before when you had given to me some advice and had asked me to make certain improvements. I have acted according to your advice

and have completed the work of that dharmashala. I now want you to complete the deed of that dharmashala in such a manner that the building will be useful only to the public at large. I do not want that my relatives or followers should have any sort of right thereon. I have full faith in you that you will complete the work according to my wish."

Listening to these humble words of Shri Maharaj, Shri Kher also got up with folded hands. Repentance was seen prominently on his face. He at once said, "Maharaj, I am very sorry for what I spoke to you a few years back at Pandharpur. I passed those remarks against you impatiently without caring to know the selfless work done by you. I have now come to know your work fully well and I would request you to excuse me for what I have said on the former occasion."

Shri Maharaj immediately reacted, "what is wrong in what you spoke? Whenever we find something wrong somewhere, we must at once express our reactions, otherwise how will the people improve? I am not at all annoyed with what you said."

Shri Kher thereafter requested Shri Gadgemaharaj to come to his residence at Khar and added that he would do his work there. Shri Maharaj agreed to that and went to his house the next day. From that moment Shri Kher became a great admirer of Shri Gadgemaharaj and continued to have reverence for Shri Maharaj upto the end of his life. The necessary document was drafted by Shri Kher immediately and handed over to Shri Maharaj. This work and many other legal disputes, that came in the way of Shri Maharaj, were resolved by Shri Kher free of cost!

In course of time, Shri Kher rose further in the Congress fold and he became the Chief Minister of the Bombay State. Shri Kher continued to honour Shri Maharaj so much that whatever was suggested by the latter was promptly complied with by the former. Our readers might remember about the mention of the grant of a motor van to Shri Maharaj by the Government

of Bombay in order to be able to move quickly throughout the state for carrying out his propaganda against all social evils and especially against drinking liquor. It was round about 1948, when Shri Kher was the Chief Minister that this van was donated to Shri Maharaj.

It would not be out of place here to cite a few examples where Shri Kher complied with the suggestions of Shri Maharaj. Karmaveer Bhaurao Patil was a contemporary of Shri Maharaj. Once they met by chance. Shri Maharaj knew that Shri Patil had started schools in so many villages in Maharashtra and was always on a look out for a new place for establishing a school. As Shri Maharaj could not get education in his childhood, he always advocated the spread of education among the masses. So when he met Shri Patil he said, "Let this fire now be kept burning. Do not allow it to extinguish. This fire (Knowledge) must burn the entire ignorance of the people".

All the educational institutions, started by Shri Bhaurao Patil, were in receipt of Government grants and that was the main finance on which those institutions were subsisting. After Bharat became independent, on grounds of some technical flaw, the Government of Bombay State stopped the grant of all these institutions. Shri Patil was stunned. He did not know what to do. The institutions started by any person are as dear to him as his own children. So the death of any institution, started by a person, gives him the same pain which the death of a child gives to the parents. The imminent death of his educational institutions therefore pained Shri Bhaurao Patil very much and he immediately thought of taking help of Shri Maharaj because of his good relations with Shri Kher. Shri Maharaj was at Nasik at that time and Shri Bhaurao Patil therefore ran straight to that place. On meeting Shri Maharaj, Shri Bhaurao Patil told him the whole episode and requested him to try his best to restore the grant of his institutions. Though Shri Maharaj was having close relations with Shri Kher, still he was always cautious and



never at once assured any body, because there was every possibility of disappointment. He therefore, told Bhaurao, "I do not know how far this would fit in Government rules; but don't be discouraged. Go on doing your work. Do not leave it. A good work always prospers. I will do my best to help you."

Shri Bhaurao put his burden on the shoulders of Shri Maharaj and was at ease. Shri Maharaj then started the search of Shri Kher. He came to know that Shri Kher was at Pune at that time. Without losing a moment, he at once ran to Pune and met Shri Kher. On seeing Shri Maharaj, Shri Kher got up and folding his hands he said, "Maharaj, why did you come in person? You could have sent me a word and I would have come to meet you."

Shri Maharaj replied, "I am thankful to you for giving me this assurance; but your time is more valuable than mine and I should not encroach upon it without discrimination."

After this introductory speech, Shri Maharaj told why he had come and requested Shri Kher to set aside the red tape and arrange to restore the grant of the educational institutions started by Shri Bhaurao Patil. Shri Kher then told Shri Maharaj, "I have now understood the problem, you should not worry about this matter any more. I am also a staunch educationist and want that education should spread in our country like wild fire.

I will therefore do everything that I can do in this affair" After this conversation Shri Maharaj left the place; but very soon he came to know that the grants of the institutions of the Rayat Shikshan Sanstha, started by Shri Bhaurao Patil, have been restored!

Dehu is a small village. It came into prominence because of Saint Tukaram. Every year one to two lac pilgrims come there to visit that place. The people were required to cross a small bund on the Indrayani river in order to go to Dehu. This bund

was only about two feet wide and often times it used to be slippery. Lady-folks and cattle found it quite dangerous to cross this bund. So once when Shri Maharaj happened to meet Shri Kher, he told him about that. He further said, "Saint Tukaram was a great saint of Maharashtra. He composed thousands of Abhangas for advising the people. Why don't you arrange to get his Gatha printed at Government level and make it available to the Public at a very reasonable cost?"

Shri Kher agreed to consider both the above proposals. He immediately called the P. W. D. Engineer and arranged to move the proposal for construction of the bridge on the Indrayani River. Because of the personal attention paid by Shri Kher on the project, the bridge came up very soon. Shri P. M. Lad, I. C. S was a very intelligent man, and he was a devoted student of the literature of the saints of Maharashtra. Shri Kher thought of entrusting the work of publishing the Gatha of Tukaram to Shri Lad. On getting his consent, the work was entrusted to him and the biography of Saint Tukaram as well as his Gatha was published by the State Government and was made available to the public at a nominal cost.

The open gutter at Nasik was a great nuisance. The main gutter, carrying all the sullage, used to meet the Godavari river near the dharmashala constructed by Shri Maharaj. The road leading to the cemetery was also nearby. The open gutter and the sullage water was causing great nuisance to the people carrying the dead bodies to the cemetery. Shri Maharaj had spoken to Shri Kher about all these inconveniences. Very soon after Shri Maharaj spoke to Shri Kher, the session of the All India Congress was proposed to be held at Nasik. As Nasik was in the Bombay State, Shri Kher visited Nasik in order to ascertain the arrangements made for holding the session. He bore in mind the suggestions made by Shri Maharaj and personally

(Continued on page 27)

## Who Can Fathom Sai's Affection to His Devotee !

"IF YOU LOOK TO ME I LOOK TO YOU" is one of the sayings of Shri SAI BABA. Many years ago, I received a picture of Nag Sai - (Sai sitting on a five headed serpent). This adorned my small pooja room and myself and my family members prayed to Him daily and offered to him special poojas on Thursday. Though the sins committed in the poorva Janma made us go through the rigours of life, since Shri Baba's Grace was there, sufficient strength was given to us to grin and bear the struggle. Not only that; He drew me to Him by whetting my desire to visit Shirdi by the generosity of my boss, who voluntarily bore my expenses to my maiden Shirdi visit, in 1972.

Slowly my troubles were getting solved. And I made it a point not to miss my annual visit to Shirdi and lo, what a transformation in me. This poor Fakir, despised by everyone including the kith and kin, was being much sought for, respected and even praised. Shri Sai's another saying, "THERE SHALL BE NO WANT IN MY DEVOTEE'S HOUSE" knew no bounds in our cottage. This Fakir was made a prince, milk and honey started flowing perennially and in plenty. Not content with that, He sky-rocketed me to my own bungalow named "NAGSAI VIHAR", from the small rented flat, where a couple of decades were spent by us in misery and agony.

Let me conclude with another recent incident. Last week (November 1978). I was travelling in a car with a V. I. P. after attending a convention. Due to incessant rain and the poor condition of the tyres of the car, which was not noticed, the vehicle skidded, went out of control and circled thrice in a zig-zag manner and was about to enter the nearby tank which was full due to continuous rains. I cried for Baba's help. The miracle did happen; the car instead of plunging into the tank,

stopped itself suddenly as though someone had pulled it from behind. Who else but Baba could have done it! and a great calamity was averted. OH Sai, how am I to thank you? I shall after the Poona convention, fly to Shirdi and fall at your HOLY FEET for saving me and other occupants of the car.

**R. S. Ramakrishnan**  
Nagsai Vihar, 10F, Edward Elliots Road,  
Mylapore, MADRAS 600 004

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(Continued from page 25)

verified all the above facts mentioned to him by Shri Maharaj. He at once called the Municipal authorities and directed them to prepare plans and estimates for the work. He also arranged to sanction a grant to the Municipality for carrying out the work. The under-ground drain was immediately constructed and the sullage water nuisance was thus done away with. A permanent concrete road, leading to the cemetery, was got constructed and the work of the bund by the riverside was also executed.

Because of these cordial relations of Shri Maharaj with Shri Kher, the former used to suggest many things to the latter and Shri Kher knowing fully well that they must be only for the welfare of the public, used to carry them out without hesitation. In years to come Shri Kher came to have so much reverence for Shri Gadgemaharaj that when he was released from the Arthur Road Jail, after his imprisonment in connection with the struggle for independence, he at once ran after Shri Maharaj and first bowed down to him. A man with authority can do many things of public interest if he really has a mind to do them. This can be seen very well from the glaring example of Shri Bal Gangadhar Kher, the Chief Minister of the Bombay State.

(to be continued)

# The Manifestation of Shri Sai Baba's Grace

Sri Sai Baba assured his devotees that he would be with them in spirit wherever and whenever they remember him with attention and love. He had demonstrated through his **leelas** that he is the omnipresent spirit. The remembering process of the devotee only enables him to recognize this omniscient spirit, which we call Shri Baba.

When this powerful process of remembering is undertaken by a group of people, their collective realization would be strong and its impact on the rest is so much the stronger. Hence there is insistence in all ancient religions on the value of spiritual gathering or '**satsang**'. Our experience at Vidyanagar has indicated this truth.

In 1970, when Shri E. Bharadwaja came to Vidyanagar, he had no one to share his spiritual interests; but he stuck to his meditation amid opposing currents of social life. As though in response to his yearning, a student of the college, a Christian by faith, had picked up an argument with him on the propriety of worshipping a human form as that of Shri Sai Baba. The discussion went on for weeks and ever large number of students were drawn into it. A small group of seekers took shape and they started weekly **satsang** and **bhajan** on Thursdays at a private house in 1971. Ever since, it has been going on unbroken, without anyone being invited to it by Shri Bharadwaja.

Perhaps the collective meditation was responsible for it. Those who attended the **satsang** even twice or thrice had remarkable experiences of Shri Baba's Grace. The **satsang** is perpetuating itself. The comprehensive account of Shri Baba's **leelas** (compiled by Mr. Bharadwaja over twelve years from all available information in English and four other languages) is read for an hour at the **satsang**. Then **Bhajan** is sung by the group

for half an hour followed by a short silent meditation by the congregation. The gathering concludes with **Arti** and **naivedya**.

In 1973 a great devotee of Shri Rama named, Sri Ranganna Babu, visited Vidyanagar. He said that Lord Rama told him that the students at Vidyanagar were sincere in their devotion and that (Rama) had asked him to visit them. He blessed us with his presence for a day, gave us the grapes that his deity had given him mysteriously. When he was taken around the village, he stopped on a plot of ground and said, "Lord Rama says that a fine mandir will come up here and it will be a prominent spiritual centre".

In 1975 another Saint, Shri Samarth Narayan Maharaj of Harihar, visited our satsang and told us the same thing. He added that great saints would be visiting the mandir.

From 1977 the local devotees, even without knowing what the two saints said, started pressing Shri E. Bharadwaja to undertake the construction of a Sai Baba Mandir at Vidyanagar. Well-to-do people of the place voluntarily offered plots of land free for the purpose. At length Shri Bharadwaja felt that it was Baba's will that was impelling these devotees to press him so. So we formed and registered the Shirdi Sai Cultural Mission to undertake the work with Shri Bharadwaja as its permanent President.

We wrote to Shri Purnananda Swami of Shrisailam to choose the best site for the mandir; but before we could hear from him, we had to choose it ourselves. Strangely enough, it happened to be the one chosen by Sri Purnanandaji and the one specified by Shri Ranganna Babu! The foundation laying ceremony was fixed by Shri Purnananda Swami on 23rd of May, 1978 and he graced it.

The will of Shri Baba was manifest in every detail of the ceremony. For instance, a little before the fixed hour, an old gentleman had brought a piece of cloth belonging to Shri Sai Baba, which was in his shrine of worship since 1942 and offered it to be kept in the **sankhu** or foundation stone.

When the time for bathing the sacred stone (**Sankhu**) arrived during the course of the function, the devotees, who arrived, had brought with them the holy water of five great rivers viz., Ganga, Godavari, Krishna, Tungabhadra and Kaveri!

What is more, a devotee returned here from Shirdi the same day and had brought with him a packet of the Udi, which Shri Baba had personally given to late Shri Mhalsapati. It was graciously sent by Shri Martand Maharaj, son of late Shri Mhalsapati. We kept it in the **sankhu**. Stone-chips, which covered the floor of Dwarakamai at Shirdi, when Shri Sai Baba lived in it were also kept inside the **sankhu**. Nearly two thousand visitors and poor people were sumptuously fed on that day. Almost every thing necessary for the function was personally done by the people, who have been devoted to Shri Baba and who have been participating in the **satsang** here for years.

In retrospect I may add a few more details. For two weeks preceding the sinking of the well in the North East corner of the **Mandir** site, the devotees sat at the spot every evening and meditated in a group. Later a young sadhu, by name Venugopal, visited the site alone. He was told by his chosen deity to sit for meditation at the same spot and that the **Mandir** would rise into prominence in future. When a member of our **satsang** visited the **jivanmukta** of Poondi (Tamilnadu), he blessed the **mandir** by giving a coconut (consecrated by his touch) to be broken at the site of the well before sinking it. So too Shri Avandhuta Venkaiah Swami, a great saint, had blessed the **mandir** when one of our brethren had mentioned it to him. Shri Purnananda, who had graced the foundation ceremony, also said that several miracles of Shri Baba would manifest at the **Mandir** and it would be a powerful spiritual centre for a long time to come.

The **Mandir** is thus a concrete manifestation of Shri Baba's grace in response to the collective meditation of the **satsang** group here.

The mandir is intended to be a replica of the ground floor of the Samadhi Mandir at Shirdi. It is estimated to cost us about Rs. 60,000/- and we have collected about Rs. 35,000/- so far. The Treasurer of the Mission has been receiving a steady flow of contributions from the devotees elsewhere. If any Sai devotees intend to give financial help to this good cause, they may send their donations to the following address. ★

**G. Suryaprakash Rao, Treasurer, Shirdi Sai Cultural Mission,  
Vidyanagar (A. P), 524413 Nellore District**

## Shri Sai Baba's Idol



By the inspiration given to me by Shri Sai Baba, I have prepared His idol which is 12" in height and which is seated on a throne 16" high. The idol is prepared for the worship at home and when we look at it we feel as if we are standing in the Samadhi Mandir. Those, who are interested in buying the idol, may come and collect it personally as it will not be despatched by Post or Railway.

Those, who are interested may write on the following address :-

**Shri D. K. Jadhav Master**  
Guru Prasad, Kalanagar, Bandra (E), Bombay 400 051  
Tele. No. 5 3 8 4 4 2



# Report of the Fifth Annual Gathering At Shirdi

To the poets and writers, contributing their articles to Shri Sai Leela magazine, their annual gathering at Shirdi is a very eagerly awaited annual function. The devotion with which these contributors attend the gathering, can only be compared with the devotion of the warkaries, who visit Pandharpur at the time of the Ashadhi Ekadashi pilgrimage. There is however one difference between the two. The day of the visit of the warkaries to Pandharpur viz. Ashadhi Ekadashi is fixed and therefore known to all, while the day of the gathering at Shirdi is fixed according to the convenience of the Sansthan authorities at Shirdi and hence it varies slightly from year to year. The contributors therefore start from the month of December, to look up in Shri Sai Leela for an announcement in this behalf. Whenever anyone of them meets the Executive Editors that time also he enquires about the date of the gathering. One contributor to Shri Sai Leela, had met Shri Kakresaheb somewhere in October 1978 and complained to him about the management of the gathering. He had also made some other suggestions for improving the whole show. In December 1978 this same contributor met one Executive Editor and told him that he had heard that the gathering would not be held this year. It appeared that he was creating an anti-gathering air. What his ultimate aim was in doing this propaganda was not known; but those contributors to whose ears all this propaganda reached, became somewhat despondent about this year's gathering. However reading the announcement in the issue of Shri Sai Leela for the months of December 1978 and January 1979, the contributors breathed a sigh of relief and started making preparations for going to Shirdi for the eagerly awaited gathering!

All the intending delegates were required to inform the Shirdi Office as well as the Bombay Office about their intension

to attend the gathering. Hence the Office at Shirdi was almost ready on 27-1-79 with a list of the intending candidates and the accommdation that was to be offered to them. Both the Executive Editors of Shri Sai Leela came to Shirdi by the evening of 26th Jan. 1979 in order to make arrangements for the gathering, so that the delegates, attending the gathering, should not be inconvenienced in any way. From the noon of 27th Jan. 1979, the delegates started coming to Shirdi and by the night on that day most of the delegates were at Shirdi. A few delegates even came on the morning of 28-1-79.

Dr. G. G. Dabholkar, the son of late Shri Govindrao Raghunath Dabholkar alias Hemadpant, the author of Sai Satcharita (Marathi) graced the Presidntship of this year's gathering and Shri Saipadanand, Radhakrishna Swamiji, the President of All India Sai Samaj, Madras, was present as the chief guest. Shri G. R. Inamdar, an Officer of the Reserve Bank of India, Bombay, brought both these important personalities from Bombay in his own car and arranged to take them back to Bombay after the gathering was over.

### THE FIRST SESSION

Thus the first day of the long awaited gathering dawned on 28-1-79 and all the delegates gathered in the hall, above the Samadhi Mandir, for the first session, which started at about 9 a. m. At the outset Miss Jayashri Pujari, daughter of Shri R. S. Pujari from Pune, sung the welcome song and on behalf of the Shirdi Sansthan and Shri Sai Leela magazine, Dr. Parchure, Executive Editor of Shri Sai Leela, welcomed all the delegates and requested them to bear any minor inconveniences that they might have felt in the arrangements made by the Sansthan authorities. He also requested the delegates to co-operate with him in order to make the gathering a complete success.

The other Executive Editor, Shri Sadanand Chendvankar then introduced to the audience the President Dr. Gajanan G

Dabholkar, the Chief Guest Shri Radhakrishna Swamiji and the Court Receiver, Shri Kakresaheb. In his speech he told that Dr. Dabholkar was the son of Shri G. R. Dabholkar, the author of Shri Sai Satcharita. He further said that Dr. Dabholkar had the good fortune to see Shri Sai Baba in flesh and that he was blessed by Shri Baba. Shri Dabholkar was also a Joint Secretary of Shirdi Sansthan for a number of years and he worked sincerely in that capacity. Shri Chendvankar then introduced Shri Radha-Krishna Swamiji as the Chairman of the All India Sai Samaj and as a disciple of Shri Narsinha Swamiji, the founder of the Samaj and as a great and sincere Sai devotee. Shri Chendvankar next described the various positions graced by Shri Kakresaheb in the Judicial Deptt. of the Maharashtra State and said that he was known there for his impartial judgements. He then said that the gathering was being held for the first time in the regime of Shri Kakresaheb and hence it was necessary for him to introduce the new Court Receiver to the delegates.

After the introduction of these illustrious personalities, Shri Kakresaheb delivered a small speech, welcoming the delegates to the gathering and requesting them to excuse him for any shortcomings in the arrangements that were made for their stay at Shirdi. He then inaugurated the first session of the gathering and requested the President Dr. Dabholkar to take the reins of the gathering in his hands and to conduct the programmes of the gathering.

The Marathi issue, for the month of February 1979, was a special number of devotional songs and poems on the life of Shri Sai Baba. Hence it was published along with the English issue, by the President immediately on taking charge of the Chair. As a number of poets, who had composed the poems published in the issue, were present, a copy of the issue was given to every one of them at the auspicious hands of Shri Radhakrishna Swamiji.

After a condolence resolution was passed by the gathering for all the Sai devotees, who left this world for their heavenly

abode during the last one year, the programme of self-introduction by the delegates was started. As this programme was to be finished before the noon Aarti, the delegates were often required to be requested to cut short their speeches. After all the delegates, numbering about sixty, introduced themselves, the first session came to end. The delegates then retired for the noon Aarti and lunch.

### SECOND SESSION

This session is very important from various points of view. All the contributors express their views in this session about Shri Sai Leela magazine without any reservation. Hence the editors come to know how the contributors view their performance and what are their expectations from the editors. The suggestions made by the contributors suggest some improvements in the get up as well as the contents of the magazine. Hence this session provokes the ideas in the minds of the editors. The administration also knows the view of the contributors and the Court Receiver, as the head of the administration of the Shirdi Sansthan, comes to know the usefulness of Shri Sai Leela in spreading the Sai devotion and Sai cult among the masses.

Out of the total number of the delegates, attending the gathering, the majority consists of persons, who have been attending the gathering from year to year. Hence their views are more or less same and they often repeat the same suggestions, which they might have made before. A few delegates who are new to the gathering also come with their suggestions; but as they are not aware of what has been suggested in previous years, some of their suggestions also prove to be the repetition of the suggestions made before; but the delegates come to Shirdi with the sincere desire of improving the Sai Leela magazine and spreading the Sai cult as well as increasing the circulation of the magazine and hence it becomes a duty of the editors to lend ear to all the suggestions made by the delegates.

In this session the following delegates took part in the discussion. Shri N. G. Parulekar, Shri Jagatpuria, Shri Khadke,

Shri Nagesh Gangadhar Diwakar, Shri Dhapre, Shri Ramesh D. Chavan, Shri Gore, Shri Hasmukh Patil, Shri Nagesh Moglaikar, Prof. Gunderao Patwari, Shri Radhakrishna Gupta, Shri Prabhakar Anant Puranik, Mrs. Leela Marathe, Dr. Mrs. Sumati Khanwilkar, Shri Raghunath Sandbhor, Shri Anant Jayadeo Chitambar and Shri Gahesh Jayadeo Chitambar.

The suggestions made by the above speakers may be stated in brief as follows:-

In Shri Sai Leela so many experiences of devotees are being published; but they all are not miracles. They should not therefore be published indiscriminately. In the English issue two series are being published at a time. This should not be done. Only one series may be published at one time. There should be one advisory committee at Bombay and all the material, to be published in Shri Sai Leela, should be got approved by that committee and it should be published in Shri Sai Leela thereafter. In respect of this suggestion some other delegates said that this suggestion is not at all practicable. If this is done then the committee may not meet in time and the issue of Shri Sai Leela, which is coming out regularly every month, may not be published at all. One other delegate said that only the wearer knows where the shoe pinches. The difficulties that are required to be surmounted by the editor are known only to the person, who works as the editor. By appointing a committee, we need not put any obstacles in the way of the editors. The editorial work is at present going on very well and that it does not warrant any change at this juncture.

The articles, which are to be published in the magazine, should invoke devotion in the minds of the readers. Miracles may come in the articles as a matter of course; but miracles should not be the main content of the articles. Letters from the readers expressing their opinion on the poems published in Shri Sai Leela should be published. All should try to increase the

sale of Shri Sai Leela. There should be a stall outside the Samadhi Mandir on the foot path, where all the publications of the Shirdi Sansthan should be exhibited for sale. So all devotees, going to the Samadhi Mandir, will be aware of the Sansthan's publications and some of them at least will buy them. Thus this will help to boost the sale of the publications of the Sansthan.

One other delegate suggested that the price of Shri Sai Leela should not be increased. Some articles sent by the devotees from Gujrat should also be published in Shri Sai Leela so that the people from that state will have affinity for Shri Sai Leela. One devotee said that the contents and get up of Shri Sai Leela is very good and hardly needs any improvement. Some poems published in Shri Sai Leela are not upto the mark. The general standard of the poems is required to be improved. One other devotee suggested that extracts from Shri Sai Leela before twentyfive years should be published.

Shri Sai Leela is not known in other states. Hence some publicity is required to be made outside Maharashtra State. The increase in the subscribers to Shri Sai Leela is due to the movie released on the life of Shri Sai Baba. Some devotees are asking for clarification regarding the annual gathering at Shirdi; but some of them did not get proper replies. Hence proper replies should be sent to all of them. Prof. Gunderao Patwari suggested that we may send a complementary copy of Shri Sai Leela to every university; so that it will help to boost the sale of Shri Sai Leela magazine.

One other delegate suggested that the delegates, who come to Shirdi, have to wait long for getting the accommodation. Hence some rooms near the office should be reserved for them and immediately on coming to Shirdi, they may be accommodated in those rooms. In order to create the proper atmosphere of the gathering, we should start the practice of lighting the lamp and handing over the charge by the old President to the new one. As

1979 is the international children's year, we should arrange some programmes for the children at Shirdi and if possible a mass rally of the children should be arranged. The annual gathering should be a medium of devotion, which would increase cordial relations between the contributors. Hence nobody should oppose only for the sake of opposition. This widens the gulf between the devotees. No issues of the magazine should be given as complementary; because that reduces the value of the issue.

One delegate complained that she sent poems for publication but they were not published so far. She also suggested that some sort of stories should be published in order to make the magazine more interesting to the devotees. Dr. Mrs. Khanvilkar, from Lonavla, said that the annual gathering should be continued as it creates liveliness in the contributors and gives them impetus to write more articles and to compose more poems. She also suggested that in order to avoid the discontinuance of the magazine due to non-payment of subscription for renewal, the subscribers may pay Rs. 101 in lump and they may be allowed to become life members of Shri Sai Leela magazine. Saying's of Shri Sai Baba may be printed on each page of the magazine at the top. She said in the end that the editorial work of the magazine was going on quite efficiently and appointment of a committee, to examine the articles before their publication, was likely to cause delay in publication of the magazine.

One other contributor suggested that the issue of the Sai Leela magazine may be sent to the authorities, who are maintaining Shri Sai temples in different cities. He also suggested that articles giving the biographies and the teachings of old saints should be published in the Sai Leela magazine.

In addition to the above suggestions, the often repeated suggestion of having a special Hindi and Gujarati issue of Shri Sai Leela magazine, was also repeated by some delegates. Some

one suggested that out of the several poems and songs composed by the poets on the life and teaching of Shri Sai Baba, a few may be selected and taped, so that they may also be broadcast in the Samadhi Mandir alongwith other devotional songs. This year we were lucky in having two ex-presidents of the gathering viz. Shri Anant Jaydeo Chitambar and Shri Ganesh Jayadeo Chitambar among us. They both reviewed the suggestions made so far and expressed their opinion on some of them. Shri A. G. Chitambar concurred with the demand for the Hindi edition and said regarding the experiences of the devotees published in the magazine that apart from the editors considering the propriety of the particular article, it is the primary duty of the contributor himself to weigh his own experience and think whether it is worth publishing or not. Shri G. J. Chitambar also agreed that it was necessary to start publishing the Hindi issue, as early as possible and said that there should be no advisory committee for selection of the articles as this is likely to cause delay. We should have full faith in the editors and leave the choice of selection of the articles to them. He also recommened that some good songs may be taped for broadcasting.

Both the executive editors then gave replies to the suggestions made by the delegates and assured them that the suggestions that are lying within their purview and which can be implemented by them, will be taken up immediately. They further assured that they have been trying their best to improve the quality and get up of Shri Sai Leela and will continue to do it as before. The editors also made it clear that action on some of the suggestions, like having a separate Hindi and Gujrati issue, was entirely in the hands of the administration, as separate editors will have to be appointed for those issues and suitable printing presses will have to be found out, who will do the job efficiently and that they will therefore communicate these suggestions to the administration.



This important session, which was expected to extend for a long time, did not get over upto nearly 7-30 p. m., but as the delegates got a chance to give vent to their feelings here without any reservation, the President also gave a full sway. After the above speeches were over, this session concluded at about 7-30 p. m.

**S. D. Parchure**

(To be continued)



## **SUBSCRIBERS!**

### **PLEASE PAY ATTENTION HERE**

It is observed that inspite of previous instructions in this behalf, many subscribers are still remitting their subscriptions to Shirdi Office. As all the work relating to the Sai Leela magazine is managed by the Bombay Office, the subscribers are again requested to always remit their subscriptions direct to the Bombay Office, at the following address with a view to avoiding duplication of Work.

#### **COURT RECEIVER**

Shirdi Sansthan of Shri Sai Baba .  
Sai Niketan, 804-B, Dr Ambedkar Rd.  
Dadar, Bombay 400 014

# श्री स्वामी समर्थ गीतायन

गीत - १५

सारे भारत का भ्रमण कर श्री समर्थ प्रज्ञापुर आये । उनके आने का कारण सहेतुक था । श्री समर्थ चिर काल के लिए वास करने अक्कलकोट आये । 'अक्कलकोट' यह एक छोटासा गांव तथा संस्थान होने से अधिक प्रसिद्ध था तथा गांव की रचना भी बड़ी सुन्दर थी । राजा के रहने के कारण राजधानी का स्थान था । श्री समर्थ के आने के कारण राजधानी को कैवल्यधानी का स्वरूप प्राप्त हो गया ।

अक्कलकोट के आसपास पंढरपुर, गाणगापुर, तुलजापुर और देव निवर्गी ये चार प्रमुख क्षेत्र हैं । इन चारों मुक्तिक्षेत्रों के मध्य में अक्कलकोट को 'मुक्तिस्वरूप' कहा गया है । बोरी, सीना और भीमा सरिताएं बहती हैं । अर्थात् त्रिपर्वात्मक मानवी जीवन का प्रवाह अंत में मोक्षभागर में एक रूप होता है । इस दृष्टि से अक्कलकोट का महत्व और भी बढ़ गया है । 'अक्कलकोट' यह समर्थ प्रज्ञापुर है ।

## अक्कलकोट है समर्थ प्रज्ञापुर

राजा की उस राजधानी में सुख समृद्धि भरपूर  
पावन भूमि 'अक्कलकोट है समर्थ प्रज्ञापुर' ॥ टेक ॥

छूटे जग के सभी सहारे

टौंटे आते जन बेचारे

पाते शांति प्रभु के वदारे

विठ्ठलमूर्ति है मुखदाई, प्रियनगरी पंढरपुर ॥ १ ॥

प्रगटे जगत्कार्य धुरंधर

विश्वगुरु श्री दत्त दिगंबर

सगुणरूप में ब्रह्म चराचर

वृसिंहमूर्ति सहजस्कृति, श्री क्षेत्र गाणगापुर ॥ २ ॥

वंदनीय रामवरदायिनी

हे दुर्गे ! महिषासुरमर्दिनी

जय अंबे जय मातृभवानी

अनंत छीला तेरी माते ! तुकाई तुलजापुर ॥ ३ ॥

लेकर दुःखों के द्रोणाचल  
भवपीडा का सुन्दर मृगजल  
माहति लाये संजीवन जल  
देवनिबर्गी में हनुदर्शन को मन होवे आतुर      ॥ ४ ॥

बोरी, सीना, भीमा सरिता  
जीवनप्रवाह न होवे रिता  
मुक्ति क्षेत्र की अपूर्व महिमा  
मुक्तिस्वरूप सागर में उमडे मोक्ष महापूर      ॥ ५ ॥

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

## दिव्य सन्देश

हम जो कुछ भी पढ़ने, सुनते या देखते हैं, किसीसे सीखने हैं उसे व्यवहार में लाना बहुत जरूरी है, जितना कि हमें रोटी खाना जरूरी है। अगर हम कुछ किताबों से पढ़ते सिखते हैं और उसका व्यवहार में उपयोग नहीं करते तो उस पढ़ने सिखनेका कुछ फायदा नहीं, कुछ काम नहीं। हम लोग जब बाबासे माँगते हैं बाबा यह दो, वह दो सभी प्राप्त नहीं करते। हम वही प्राप्त करते हैं जिसके हम लायक हैं। (We do not get what we desire, we get what we deserve) हमें बाबा से माँगते समय उसको प्राप्त करने के लिए बाबा के सम्मुख बैठकर उगसना करना चाहिये, ध्यान, भक्ती करना चाहिए। बाबा के प्रति लगन होना चाहिए। सदा सत्य बोलना व सेवा करना चाहिये। दूसरों के प्रति प्रेम और ईश्वर के प्रति श्रद्धा व सबूरी रचना चाहिए। अल्हा मालिक अथवा ओम साई राम का सदा उच्चारण करते सदा परम पिता परब्रह्म बाबा के ध्यान में लीन रहना चाहिए। हमको उनसे प्राप्त करनेके लिए लायक बनना चाहिए और लायक बनने के लिए इन चीजों का अभ्यास करना चाहिये। झूठ, असत्य कदापि मुँह से न निकले इसपर ध्यान देना चाहिये।

असत्य बोलने से शब्द क्षीण हो जाते हैं। सदा मौन धारण करें जिससे असत्य भूलकर भी न निकलेगा। सत्य में अटल रहें। उसके लिए अधिकांश समय मौन रहें। मौन का मतलब उतना ही बोलें जितना जरूरी है। आपको बात करते समय सोचना चाहिए कि जो हम अब बोलेंगे उसको बोलना कितना जरूरी है। मौन से आत्मबल बढ़ेगा—शब्दों की सत्यता बढ़ेगी, शक्ती बढ़ेगी। एक साधक के लिए एकांतवास में रहना उतना जरूरी है जितना हमारे लिए नींद जरूरी है। एकांतवास में रहकर ध्यान में लगे रहें। “ओम साई राम” का मंत्र जप करें और मन को शून्य अवस्था में लाने की चेष्टा करें। ऐसी जगह बैठें जहां भाप के सिवा और कोई नहीं हो खुली जगह में बैठें जैसे समुद्र का किनारा। हर एक साधक में एक प्रकार का लहर रहता है, उस लहर की उपयोग से प्रगति करनी चाहिये जबतक आप एकांत में अलुप्त हैं। हमेशा एकांतवास में आप रहें—न किसी को छोड़ो और न तो किसीको छूने दो। आवश्यक स्वाध्याय का नित्य नेम करो। प्रतिदिन अध्यात्मिक किताबों को पढ़ना व उसको ध्यानसे अंतःकरण से पढ़ना आवश्यक है, जितना प्रतिदिन खाना आवश्यक है, जिससे शांति का अनुभव होगा, आत्मबल बढ़ेगा, शब्दों की सत्यता बढ़ेगी। इस प्रकार के साधना से अपने में परमपिता, नाथों के नाथ, बाबा को अपने में जागृत करो। हमारी जो समस्या है, हमारे सामने जो दुःख आते हैं वह हमारे कर्मों का फल है जैसे रामायण में बहुत ही सुन्दर शब्दों में कहा है :

काहू न कौऊ सुख दुःख करदाता ।

निजकृत कर्मभोग सब भ्राता ॥

कोई भी किसीको सुख या दुःख नहीं देता। इस संसार में न तो कोई अच्छा है न तो कोई बुरा है। जो सामने देखा (भोगा) जा रहा है वह हरएक का कर्मफल है। अपने कर्मों को सुधारने के लिए भक्ति का धन बढ़ाओ। जितना सबसे प्रेम से रहोगे उतनी शांति मिलेगी।

श्री बाबा के वचनों का पालन करते हुए अपने जीवन का लक्ष्य बनाकर जीवन सफल करें।

श्री नारायण बाबा

द्वारा श्री भगवती साई संस्थान, ९२/४, रेल्वे कॉलनी, कुर्ला, मुंबई ४०००२४

# जय हो साई तुम्हारी

तुम जगतन के हितकारी  
जय हो - जय हो - जय हो  
जय हो - जय हो, साई तुम्हारी

॥ धृ० ॥

संकट के बादल धीर आए  
तुफानो मे मन घबराए  
डुबती नैया भवसागरमे,  
साहील हो के सँवारी

॥ १ ॥

उगता सूरज रोज सवेरा  
जीवन पथपर छाए अंधेरा  
लायी हो आशा की किरणे  
शांति दया सुखकारी

॥ २ ॥

तुम सिद्धी हो दीप पुजाके  
दुःख - पिडा ये फूल पुजा के  
विश्व पुजा के अंतर्यामी,  
साधक तुम हो पुजारी

॥ ३ ॥

ग. रा. पालकर

२२३।२, दारुवाला चाल, बझार वॉर्ड, कुर्ला, मुंबई ४०० ०७०

# News from Shirdi

JANUARY 1979

In this month the usual flow of devotees continued upto the last week. At the end of the month there were holidays for three days from 26-1-79 to 28-1-79. Hence during these three days the rush was so much that any devotee would have thought that these was some special function at Shirdi. The fifth annual gathering of the contributors to Shri Sai Leela magazine was held at Shirdi on 28-1-79 under the Presidentship of Dr. G. G. Dabholkar from Bombay and Shri Saipadanand Radhakrishna Swamiji attended the gathering as the Chief Guest. (Detailed report of this gathering is published elsewhere in this issue). Hence the staff had to work under tension in the last week of the month.

**Republic Day :-** On 26th January 1979, the flag salutation ceremony was held at 7.30 a. m. on the terrace of Samadhi Mandir. The flag was unfired by the Court Receiver Shri K. H. Kakresaheb. The staff of the Shirdi Sansthan, important citizens from Shirdi village, Sai devotees, who had come to Shirdi from outside, the staff, students and the band troupe of the Sainath High School and the students and teachers from the Primary School and the Home Guards attended the function and made it a grand success. Tea was served to all, who attended the function and sweets were distributed to the students of the High School and Primary School. The republic day celebration then came to an end.

The following persons gave their programmes during this month.  
**Keertan :-** The Sansthan singer Shri G. V. Joshishastri performed keertan as usual on important religious days coming in this month. In addition to this, Mrs. Watsala S. Astekar from Kolhapur and Mrs. Kalavati Chavan from Bombay also performed Keertans in the Samadhi Mandir.

**Pravachan :-** Shri Subhashbaba from Ashram, Akola and Dr. S. D. Parchure, Executive Editor of Shri Sai Leela, delivered Pravachans on religious topics.

### Vocal and Instrumental Music etc.

The following artists gave their programmes of Vocal music Instrumental music, bhajan etc during this month:- 1. Shri Bholanath R. Samel, Bombay 2. Shri Nandkumar S Sarangdhar, Bombay 3. Shri Ashokkumar Sharma and Party, Ramaleela Mandal Ayodhya 4. Shri Palliwal Joshi, Mathura 5. Shri Thakur Shivcharansing 6. Shri Manmohandas 7. Shri Santaram 8. Shri Kisan Bhagat 9. Shri Manpuran Zha 10. Shri Kamalkumar 11. Shri Ramesh Sharma 12. Shri Omprakash Sharma 13. Shri Narottam Joshi Ramleela Mandal 14. Smt. Renu Koushik, Simla 15. Mrs. Meena Garsole, Pune 16. Prof. Suresh Garsole, Pune 17. Shri Digamber Damle, Pune 18. Shri Manohar Ketkar, Pune 19. Shri Vikas Pethkar, Pune 20. Shri Datta Kelkar, Pune 21. Shri Mama Salokhe, Pune 22. Shri Manohar M. Bhagat, Bombay 23. Mrs. Shobhabai, Madrasi Bhajan Mandal, Hyderabad 24. Shri Gurudeo Bhajan Mandal, Bhusaval 25. Shri Sadashivrao B. Jadhav, Pune 26. Miss Waswati Dey, Pune 27. Shri Ranjandevi Prasadik Wanita Mahila Bhajani Mandal, Thane 28. Vijayrao Manjrekar, Bombay 29. Shri Satyawan K. Kadam, Bombay 30. Shri Arjun G. Mane, Ahmednagar 31. Shri Baburao N. Suryavanshi, Usmanabad 32. Mrs. Chandrabala V. Bhate, Bombay 33. Dr. Kamal Muzumdar, Jamshedpur. 34. Shri S. K. Varma, Jabalpur 35. Mrs Reeta Varma, Jabalpur 36. Shri Ramchandra H. Kabadi, Dharwad 37. Shri Sheeram V. Satardekar, Bombay 38. Shri Baburao V. Bandivadekar, Bombay 39. Mrs. Lalitprabha Kulkarni, Bombay 40. Shri Kamalakar S. Chaphekar, Bombay 41. Shri Sainath Bhajan Mandal, Bombay 42. Shri Bal Chaware, Bombay 43. Shri Shridhar R. Kenkre, Bombay 44. Shri Vijay L. Surve, Bombay.

Out of the delegates, who had assembled at Shirdi for the annual gathering of the contributors to Shri Sai Leela magazine, the following persons gave a cultural programme in the Samadhi Mandir on 28-1-79 from 8 p. m. to 10 p. m.

1. Shri Shreeram B. Athavle, Pune 2. Miss Jayashri R. Pujari, Pune 3. Shri Bipin Chavan, Navapur 4. Shri Ramesh

Chauhan, Navapur 5. Mrs. Leela D. Marathe, Dhule 6. Shri Appa Samant, Bombay 7. Shri Nagesh Moglaikar Dhule 8. Shri Jagatpuria, Shirur 9. Shri Madhukarrao Mandalik, Navapur 10. Mrs. Sumati Khanwilkar, Lonawala 11. Shri Jagdish Devpurkar, Dhule 12. Shri Manoj Chavan, Navapur 13. Shri Jagannath N. Kulkarni, Pune 14. Shri Hasmukh Onkar Patil, Navapur, 15. Shri Raghunath B. Sandbhor, Pune 16. Shri Prakash Karpe, Indore 17. Shri Dattatraya More, Pune 18. Prof. Gunderao Patwari, Bidar 19. Shri Vijaykumar Hazare, Bombay 20. Shri Nagesh Diwakar, Bombay 21. Shri D. B. Potnis, Pimpri 22. Shri Rajabhau Patwardhan, Bombay 23. Shri Ganesh Jaydeo Chitambar, Ahmednagar 24. Shri Appasaheb Lombar, Pune 25. Mrs. Kalavati Chavan, Bombay.

### Visits of important personalities

The following important personalities visited Shirdi during this month.

1. Shri K. B. Jitkar, I. A. S., Collector, Ahmednagar District.
2. Shri K. C. Shriwastav, I. A. S. Collector, Thane District.
3. Honourable Shri Shankaraoji Chavan, Finance Minister, M. S.
4. Dr. K. Rangappa, I. A. S. Dy. Commissioner, Vijapur.
5. Shri Shantanu I. A. S. Vijapur.
6. Justice Shri D. N. Mehta, High Court Judge, Bombay.
7. Shri Omprakash Ganhotra, I. A. S. Chief Executive Officer, Zilla Parishad, Ahmednagar.
8. Shri Patwardhan, Income Tax Commissioner, M. S.
9. Shri Kavle, Chief Engineer, Electricity Board, Maharashtra.
10. Shri K. Subramaniam, Hyderabad.
11. Saipadanand Shri Radhakrishna Swamiji, President All India Sai Samaj, Mylapur, Madras.
12. Dr. Gajananrao Govindrao Dabholkar, Bombay.

**Weather:-** The weather at Shirdi was free from any sort of disease. The nights were cool and there were occasional showers during this month. On the whole the atmosphere was quite healthy.



## Declaration :-

Statement of ownership and other particulars about magazine Shri Sai Leela to be published in the first issue of every year, after last day of February.

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6. Name & Address of individuals who own the  
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I, Kanhayalal Hiralal Kakre, hereby declare that the particulars given above are true to the best of my knowledge and belief.

K. H. KAKRE

(Signature of the Publisher)

Receiver,

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