



SAI LEELA



Miracle of Lighting Lamps with Water



March

60 Paise

1980

SHRI SAI LEELA

MARCH 1980

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SHRI SAI LEELA

(Official Organ of Shirdi Sansthan)



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

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No. 12

Be like a Rose

Raise others, if you wish to rise. Pray for welfare and prosperity of others. Be truthful, helpful and cheerful. Be a source of joy to others; all should feel comforted, uplifted, inspired in your presence. Be like a rose-sweet smelling, tender and beautiful. Let your life be like a rose :::: Bless others so that you may be blessed.

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EDITORIAL

Late Radhakrishna Swamiji

On the 14th of January 1980, the day dawned as usual at Bangalore; but it proved to be a black day for the inmates of the Sai Spiritual Centre and all devotees of Saipadanand, Shri Radhakrishna Swamiji. From the morning of that day, the inmates of the centre started counting every minute anxiously. Really speaking the inmates were passing anxious days from November 1979, when Shri Swamiji became sick. From that time Shri Swamiji's health twice took a bad turn and he was admitted to hospital. However, he was discharged from the hospital after he showed adequate improvement; but from the dawn of the new year (1980) he started sinking continuously and ultimately on the aforesaid day at 10-30 p. m. Shri Swamiji cast away his mortal coil and entered into Mahasamadhi. This sad news spread in Bangalore like wild fire and all the devotees of Shri Swamiji were fully drowned in sorrow!

Shri Swamiji was born in a village known as Poyamozi in the Trichanapally district on 16th April 1902 and he led a very dyanamic life during the last seventy eight years. In his childhood his mother took him to a temple where the festival of Radhakalyan was going on. Because of that festival, his mother named him as Radhakrishna, by which name he came to be recognised in his future life.

Swamiji was educated at Trichanapally and Madras and after completing his education there, he came to Bombay in search of a job. He first worked for some time in the Daily Mail and thereafter in N. Radhakrishnan Co. When he was working in this company, one friend of Swamiji gave him a photo of Shri Sai Baba and requested him to pray to him and it is from that time that Swamiji became a devotee of Shri Sai Baba.



Late Saipadanand Radhakrishna Swamiji

All the family members of Shri Swamiji were religious-minded persons. These environments had salutary effect on the character of Shri Swamiji and he became disinterested in the worldly affairs from his childhood. Due to his sincere devotion to Goddess Kamakshidevi, that Goddess, dressed in green sari, gave him her darshan. In 1922, he was on his way to Bombay, when he felt like getting down at Malavli and visiting the Karla caves. This place attracted him very much and he stayed there for penance. His devotion and faith were rewarded by God Dattatraya, who gave him darshan on the 46th day. Here he was sustaining all these days on milk and bread that was being given to him by the villagers, visiting the caves. From 1926 to 1942 he was staying at Fernhill Ooty, where he was lucky to get the darshan of Shri Sai Baba.

Shri Narasimha Swamiji was the Guru of Radhakrishna Swamiji. Shri Swamiji got the first opportunity to meet his Guru at Ooctacacund and this casual meeting attracted Swamiji towards his Guru, Narasimha Swamiji. Late Radhakrishna Swamiji had very high regards for his Guru. He had full faith in him that he would lead him successfully on the path of Moksha. Shri Swamiji also wrote a biography of his Guru, in which he has traced the entire efforts of Shri Narasimha Swamiji to spread the Sai cult. Shri Swamiji had also described in detail his first meeting with Narasimha Swamiji which shows how the Guru and his disciple were attracted to each other by luck. After describing in detail the work done by Shri Narasimha Swamiji for the spread of Sai devotion, Swamiji concludes, "The rise and spread of Sai Movement is entirely due to the initiative and devoted and single-minded endeavour of Shri Narasimha Swamiji. To say this is to state the obvious. But we need to remind ourselves of the immense debt of gratitude we owe Shri Narasimha Swamiji for showing us Sai, the Saviour and leading us to Him."

For perpetuating this work of the spread of Sai Cult, Shri Narasimha Swamiji founded the All India Sai Samaj at Mylapore, Madras. The institution started by Shri Narasimha Swamiji, the

apostle of Shri Sai Baba, is continuing its work of spreading Sai devotion in South India with zeal and enthusiasm. The banner of Sai devotion, which Narasimha Swamiji laid down at the time of his Samadhi, was picked up by Shri Radhakrishna Swamiji and was borne on his shoulders upto the end of his life. He not only continued the work of the All India Sai Samaj at Madras quite ably; but he started the Sai Spiritual Centre at Bangalore, with the same aim in 1952. This centre progressed steadily during the first twenty five years and attracted a number devotees to the centre. The development of the centre started feeling the need of a good statue of Shri Sai Baba and in 1978, Shri Swamiji arranged to get a marble full-size statue of Shri Sai Baba and installed it at Bangalore in that year. This statue is so life-like and so much like the statue in the Samadhi Mandir at Shirdi, that looking at this statue, every devotee feels that he is standing in the Samadhi Mandir at Shirdi Mandir.

As Shri Narasimha Swamiji came to develop complete faith in Shri Sai Baba, he started at Madras all the rituals, which are being observed at Shirdi. All the three festivals, which are being observed at Shirdi, on mass scale, are being observed at Madras and Bangalore. Shri Radhakrishna Swamiji became the President of the All India Sai Samaj, at Madras, after the Samadhi of Shri Narasimha Swamiji and he was already the President of the Sai Spiritual Centre at Bangalore. Hence it became incumbent upon him to attend all the main three functions at both these places. Though both these places were at a distance of about six to seven hours' journey from each other by car, still attending these functions personally on the same day used to be a strain on Shri Radhakrishna Swamiji; but he was never failing in his duty. He never worried about his personal inconvenience, so long as it furthered the cause of Sai devotion. He therefore used to attend the three functions at both these places, without showing any sign of fatigue and this used to ginger up the enthusiasm of the inmates and office bearers at both the aforesaid places. These

festivals at Madras and Bangalore created a good awakening in South India and a number of Sai temples and centres have recently cropped up at different places in South India. One such Sai Baba Mandir has come up at Shenoyanagar, Madras, itself, which is founded by H. H. Swami Kesavaiahji, who is the founder president of Shri Sai Baba Bhakta Samajam, which carries its activities in the above mandir. Acharya E. Bharadwaja has started Shirdi Sai Cultural Mission at Vidyanagar in Andhra Pradesh and he is the founder-president of that Mission. Shri Sai temples have come up at many other places and their activities are being given due publicity through this magazine from time to time.

Shri Radhakrishna Swamiji was very calm and composed. He had mastered the philosophy of the Bhagawadgeeta and used to quote many shlokas from that book during his lectures in support of his arguments. It must be because of this deep study of the philosophy of the Bhagawadgeeta that his intellect and mind had become neutral and he could therefore look upon all people equally. In the twelfth canto of the Bhagawadgeeta, Lord Krishna has described the भक्तियोग and there he describes the behaviour of a devotee, who is very dear to him, in the following way:-

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।
 निर्ममो निरहंकारः समदुःखःसुखः क्षमी ॥ १३ ॥
 संतुष्टः सततं योगी यतात्मा दृढनिश्चयः ।
 मय्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥ १४ ॥
 यस्मन्नोद्विजते लोका लोकान्नोद्विजते च यः ।
 हर्षामर्षभयोव्देगैर्मुक्तो यः स च मे प्रियः ॥ १५ ॥
 भनपेक्षः शुचिर्दक्ष उदासीनो गतव्यतः ।
 सर्वारम्भपरित्यागी यो मद्भक्तः स मे प्रियः ॥ १६ ॥
 यो न हृष्यति न व्देषिष्टि न शोचति न कांक्षति ।
 शुभाशुभपरित्यागी भक्तिमान् यः स मे प्रियः ॥ १७ ॥
 समः शत्रौ च मित्रे च तथा मानापमानयोः ।
 शीतोष्णसुखदुःखेषु समः संगविवर्जितः ॥ १८ ॥

तुल्यनिन्दास्तुतिर्मौनी संतुष्टो येन केनचित् ।

अनिकेतः स्थिरमतिर्भक्तिमान्मे प्रियो नरः ॥ १९ ॥

In the above shlokas, Lord Krishna says that his real devotee does not hate anybody, he is friendly to everybody, he has no special addiction to anything, he is free from ego. To him the pleasure and sorrow are alike, he is always satisfied and his mind and intellect are completely devoted to me. The people are not jarred by him and he also is never upset by the people, who come to him. He is free from joy, anger and fear. He does not expect anything, he is pure, he is not affected by the good or evil effects of his deeds, he is neutral to a friend and a foe, to honour and dishonour, to hot and cold and to pleasure and sorrow. To him the praise and censure are alike, he is satisfied with whatever he gets and his intellect is quite stable. Those, who knew Swamiji from close quarters, will definitely say that he had all the above qualities which are described in such details by Lord Krishna, and therefore he was a real and dear devotee of God.

- In 1978 and 1979 Shri Swamiji attended the gathering of the contributors to Shri Sai Leela Magazine at Shirdi as the Chief Guest and guided the devotees and blessed them. His speeches on both the occasions were quite convincing and full of devotion to Shri Sai Baba. His presence at both the gatherings created a very serene atmosphere and invoked devotion in the minds of all, who attended the gathering. In spite of his advanced age, he never showed signs of fatigue and attended all the sessions of the gathering very actively.

Shri Swamiji had great love for the crowd. He always liked to remain surrounded by his devotees. He was hospitable. At the time of the gathering at Shirdi in 1978, he gave open invitation to all present to attend the inaugural ceremony of the proposed installation of the full-size marble statue of Shri Sai Baba at Bangalore in May 1978. Some four persons from Bombay

responded to the invitation and went to Bangalore for the function. Shri Swamiji was overjoyed to receive Sai blessed devotee Dr. K. B. Gavankar from Kurla and Dr. S. D. Parchure, the Executive Editor of this magazine, who were two of the four visitors from Bombay. Throughout the function Shri Swamiji was enquiring about the comforts of all the four and was constantly giving directions to the inmates of the Sai Spiritual centre to make their stay quite comfortable. Whenever he was a bit free, he would enquire with these four people whether they had their tea, their lunch and whether adequate arrangements were made for their lodging. In many of the meetings that were arranged on the occasion, Shri Swamiji saw that Dr. Gavankar and Dr. Parchure were given a place on the stage and that they were honoured by offering garlands. These four people and all others, who have come into contact with him, can never forget the hospitable nature of Shri Swamiji.

Death is an unavoidable event in human life. People like Radhakrishna Swamiji, who have reached a very high spiritual level, accept it boldly and courageously. They know it fully well that if death is not there, then the earth would not be able to accommodate the human race. They therefore consider death as a boon in disguise on the mankind and welcome it when it comes to them. However we common people are afraid of death and mourn it. Shri Radhakrishna Swamiji called his Guru, Shri Narasimha Swamiji as the Apostle of Sai cult; but from the work done by Shri Radhakrishna Swamiji for the spread of Sai devotion, we are inclined to call him also the Apostle of Sai cult. The vacuum created by the Samadhi of Shri Swamiji will temporarily hamper the spread of Sai cult in South; but after all the greatness of Shri Sai is boundless, so He must have spotted another Apostle for his work and he will very soon rise and carry the banner of Sai devotion high on his shoulder. Let us now pray to Shri Sai Baba that the departed soul may rest in peace.



Ram Krishna Narayan, Shri Sai Baba I Bow to Thee

The title of this story is a Siddha Mantram. It is a most effective mantram to keep away all the dangers and ills of the modern fast life.

I am giving it here because all the Sai Bhaktas and other people might be benefitted by chanting the above lines as often as possible. I have got a pretty jolly experience of this mantram and I go on saying it wherever and whenever I feel to do so.

Life of my life, Oh Shri Sai Baba, you have already sent me an undreamt of reward before I could begin my story, which is at the root of this mantram. I am a story-teller. It is a real story. Its not a fiction. This is a true event that happened in my life. Its a wonderful tale. It is told to me by a Sadhu and that too in a fluent English tongue with a proper tone and accents like an Englishman.

THE STORY

In the last week of September of this year 1979 I was sitting at my writing desk where I keep always a clay image of Shri Sai Baba and on either side of the image two earthen lamps with oil in them and a pot full of holes in it to fix the scented sticks. This is my routine.

As I took the pen in hand and was about to jot down some words, a stranger at the door-step stood and said, "May I come in Sir?" "Most welcome you are," I replied. He wore an orange-coloured long kaffni and a cloth of the same colour was wrapped round his head. He had an exact look like that of Shri Sai Baba, "Hello! you are a Sai Bhakta. How often do you pray by looking at this image?" "I do not pray. I simply

look at this image. I do not know how to pray. I do not know how to sing. I know nothing of this ritual. I am a simple, poor man and a most humble servant of Shri Sai Baba. He commands me to write and He commands me to tell stories," I replied.

There was a dot-pen on the desk and a piece of paper. He took the pen in hand and wrote the above mantram and asked me to repeat it always. I repeated the mantram and he guided me how to say it loudly effectively.

"Why don't you go on telling stories about your Lord and Master whose image is before you?" he asked.

"Let me know what story should I tell to Sai Bhaktas!" I asked. "Tell this very story to all the people," Is it not interesting? All will like to say this mantram and love it. It is love that Shri Sai Baba wants, pure and unselfish love and He is there always to protect His devotees. "What more can I do for you?" I asked. "Would you like to have a full dinner with me?"

He told me that he was hungry since the morning and he would certainly like to have a meal. I called my wife and asked her to prepare two dishes. She was quite ready with the dishes. She knew beforehand that a guest has come. She had prepared a sumptuous dinner.

When the dishes were brought, my wife put them before the idol of Shri Sai Baba as an offering (naivedya). She prayed. She stood aside. I as usual wanted to burn a scented stick (Agarbatti) and began to search for the match box. It was at the other end of the desk. I took it but there was not a single match stick in it. The guest understood my movement and said. "Please look again there are lot of match-sticks in it. And lo! to my great surprise the match box was full. I lighted two scented sticks. I bowed before the idol and requested our honoured guest to begin, "We have been greatly honoured by your holiness by

partaking of our humble dinner" I said. "Nothing like Anna Dan," he replied. "I am very much pleased with your hospitality."

As we were eating, an old crippled muslim beggar-woman was passing by the road, begging for some food. I asked my wife to give her two rotis or breads. She gave them to her at once.

The Sadhu enquired about the name of my wife. "Her name is Sita," I told him. He called her and said, "Your kitchen pots would ever remain full. What more you wish? I am here to grant you any boon you ask for." "We are always hard pressed by monetary difficulties," she said. "We do wish to serve the people, particularly the needy; but our purse doesn't permit us to do so."

Most lovingly he said, "My dear mother Sita, you will live henceforward as a Sita of Ramayan. You will get everything what you desire." Hearing this she bowed humbly before the Sadhu.

Since that day we never felt the need for money. It came from unexpected quarters and on time. Our dishes are full with food and my sons and daughters enjoy the life as it is presented to them. They are all contented.

He looked once again at the image of Shri Sai Baba and said, "Do tell in your story that Sai Baba has assured his devotees Believe me. Do not be anxious that I would be absent from you. I am always in Shirdi in sun and shower. But do remember me always. Believe in Me from the bottom of your heart. You will be most benefited."

He begged my permission to leave the house and told me, "Practice ever to tell this image, rather take permission of your Lord Shri Sai Baba, whenever you want to go out or want to do something. Bear in mind that HE IS ALWAYS WITH YOU!"

He lighted the earthen lamps and waved around the image and went out. I wished to see him off; but before I could do

so He had already disappeared in the evening twilight. The lamps kept burning though there was little oil in them but they blazed as though hundred candles were burning in the room. My wife, myself, children, men and women living nearby saw this wonder. Who else He could be than our dearest Lord Shri Sai Baba.

I have woven this story as it happened without adding any thing of my own. May Shri Sai Baba Bless You all forever. ★

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

PROPER GUIDE

The Hope is a goal in itself,
A style of Life, a climate of the heart
Magnificently simple and human.
Man is sinful - Life is sad -
There is something beyond
Truths about the Powerful Faith
Guiding the man - and who but
Sri Sai Baba alone is the Guide?

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SHRI SHIVALEELAMRIT

(Continued from February 1980 issue)

CHAPTER 14

GAME OF DICE, SHRIYAL'S DEVOTION

Soot narrated to Shounak and others :

Jagdamba nourished Shadanan and Gajanan in their childhood. She took Gajanan on her lap and was feeding him at her breast. Gajanan moved his trunk on her back and asked Shadanan to have the milk nectar from his mouth. Shadanan said angrily that he would not take the milk tasted by him. Shadanan complained to the mother, "Gajanan is offering the milk tasted by him. Should I pull his long trunk? Why did you give him such a long nostril? Indra, Moon, Sun and the Gods are all fair; but how did you have this son with long nose and broad ears and one whose one tooth is coming out?"

Hearing this, God Shiva smiled. Parvati also laughed. Shadanan said, "Put him aside and feed me" Parvati placed Gajanan aside and took Shadanan on her lap. His one mouth was drinking milk, while his other five mouths were crying. Seeing this, Gajanan laughed and said, "How is this your son? You have given a teat to his one mouth. How can you give teats to his other five mouths at the same time?" God Shiva asked "What does Gajanan say?" Parvati replied, "He says that you have five heads, while your this son has got six".

Shadanan and Gajanan usually played together with love; but at times they quarrelled. Once while playing, they quarrelled and both began to weep. Parvati came there. She asked Gajanan what was the matter. Gajanan complained that Skand pulled his ears and asked why his eyes were short? Parvati asked Skand

why he said like that. Skand said, that Gajanan counted his 12 eyes. Parvati said to Gajanan that he should not have done that. Gajanan complained that Skand measured his trunk with his fingers. Skand told that Gajanan counted his hands. Gajanan then complained that Skand asked why his belly was big and asked whether he had eaten too many modaks. On hearing all this Shiva and Uma laughed. Uma then gave them some playthings and satisfied them.

Once Shiva and Parvati had the following dialogue. Parvati asked, "Who is the woman in the locks of hair on your head?" Shiva replied, "It is water." Parvati said, "I am seeing a face clearly in that water." Shiva, "It is not a face; but a shining cloud." Parvati, "I see the curly hair of a woman". Shiva, "They are like bees in a lotus".

Parvati, "How can a lotus have eyebrows?" Shiva, "They are the shining waves of water." Parvati, "Two ball-like teats are also seen." Shiva, "They are the shining fishes in the water." Parvati, "The teats are like balls?" Shiva, "Two chakrawak-birds are sitting on the two banks of the river Ganges." After hearing all these replies Parvati said, "You are speaking like a literary person. It is better to surrender to you and stop discussion with you."

Once God Shiva and Parvati were playing a game with dice. By chance Narad came there, singing with the accompaniment of his Veena. Narad looked at the game and said, "There is no charm in the game without a bet." Both agreed and it was decided that one should give one's article to the winner. Parvati won first and won the tiger skin of Shiva. She won the second time and took the elephant skin. She won ten times one after the other and took all the ten weapons of Shiva one after the other. She also won Shiva's loin cloth. Thereupon he became naked. Nandi was also won by Parvati in the game.

Narad laughed to see this and said, "All the universe is under the control of Maya (illusion). How can you show your face to the devotees now?". Hearing this, being dejected, Shiva went to a dense forest.

Jagdamba, with her friends, started to find out Shiva. She went to the forest, searched caves and valleys and asked Yogies and Munies; but no one could tell her the whereabouts of Shiva. She called him loudly and said that she had surrendered to him. She beheld him in the Himchal and thought that if she would approach him in her usual form, Shiva may be annoyed. Therefore she appeared as a Bhill woman, wearing peacock feathers and came before Shiva, singing and dancing. Kinnars and Gandharvas wondered to see her. Beasts forgot their natural enmity. Rivers stopped flowing, the wind did not blow. Deer and Moon were also stunned. Sweet scent spread on all sides. She looked most shining like numerous lightnings. Shiva had lust when he saw her divine form. He discontinued the penance and meditation and asked her, "Who are you? I have lust for you. Please satisfy my desire." Bhillin said, "Leaving your wife Uma, why have you come to a forest? I am the wife of another person, so I should not marry you. How are you a yogi, who has no control over his mind?"

Shiva replied, "I am disgusted with her. I would not return to her." Bhillin said, "My husband is of very hot temper. He will destroy all the Lokas in no time."

Shiva said, "Uma leapt in the sacrificial fire. Later on she took birth at Himachal. I again married her; but she is very crucked." Bhillin said, "I know you are more deceitful. You have kept the divine Ganges on your head. Durga is a simple woman. You have forsaken her and you are looking at other's woman and are roaming in the forest."

Shiva said, "She killed Shumbh, Nisumbh in the battle. If she comes here and requests me, still I shall not return to her."

I shall not even speak to her. I shall be under your control and I shall follow you wherever you go."

Bhillin said, "Bhavani married you twice, but you forsook her. What shall be my condition if you forsake me. You played with dice and you lost the bet".

Bhillin then sang and danced. Shiva came near her and intended to embrace her. Bhillin walked away swiftly and said, "Come to my home" Shiva followed her and they came to Kailas. She seated him on the throne, worshipped him with sixteen Upachars, held his feet and placed a garland of flowers on them. She then disclosed her disguise and appeared as Parwati. Thereafter both laughed heartily.

Narad once came to Shiva, singing with the accompaniment of his Veena and said, "I have seen many of your devotees; but King Shriyal of Kantinagar is the most devoted, courageous, sober, liberal and well behaved. He has started a vrat of giving desired food to every one. Even if any article was not available, he would try utmost and provide it."

Hearing this, God Shiva assumed an ugly beggar's form and came to Shriyal as a guest. He looked very angry. Shriyal and his wife Changuna bowed to him. They seated him well, worshipped him and stood before him with folded hands. The guest said, "Give me a meal of fresh human flesh. You might catch hold of a thief or purchase a man for this purpose; but I will not accept that flesh. Changuna said, "I will offer my flesh." Shriyal said, "If you agree, I will offer my flesh."

The guest said, "You both are virtuous and if I take your flesh, your vrat of giving desired food would be hindered. You give me flesh of your five year old son Chilaya." Both said, "Take away Chilaya." The guest said, "Am I a wolf, tiger or a beast to tear him and eat the raw flesh? You prepare food and serve me without being dejected.

Changuna then called her son. Chilaya came and bowed to the guest and his parents. They told him, "The guest desires to have food of your flesh." Chilaya said, "I have dedicated my body to Shiva. If the guest is satisfied, God Shiva will also be satisfied."

Changuna took him to the cooking room. She cut off his head and placed it away and used his flesh for the food. After some time she came with the food to the guest, who became angry, and wished to go away. Shriyal and Changuna asked him humbly, why he was going away. The guest said, "You have placed the head of the boy aside; but head is the chief among all the parts of the body". Hearing this speech of the guest Shriyal and Changuna agreed to use the head also for the food. The guest then said, "Bring the head before me and pound it here, without shedding tears. Else I would go away."

Changuna brought the head and began to pound it with the pestle. The guest asked her to sing while pounding. She obeyed. After serving the fresh dish, Changuna requested the guest to accept it. The guest asked Shriyal to dine with him. Shriyal was stunned, but Changuna said, "I carried him for nine months in my womb, You need not worry to have him in your stomach for a few hours." Then the guest said to Changuna "You should also dine with us". She readily agreed and sat with them.

All of a sudden the guest got up and said, "One should not take food at yours, who have no son." Both then humbly prayed, "We had an only son, whose flesh we have offered to you as food. Oh Shiva, to which more test you want to put us?" Saying so both began to weep. The guest was also moved to see their pitiable condition. Knowing the sad news, the citizens also came to the palace for mourning.

Being pleased, the guest told Changuna to ask for a boon. Changuna said, "Take off our blot of being sonless." The guest

said, "Call your son loudly." Changuna began to call him, Dear Chilaya, come quickly. The guest is waiting for you for meal. Come soon and keep our prestige."

Just as the sun rises on the horizon, so came Chilaya running. The guest showed his Shivaroop, took Chilaya to his bosom and seated him on his lap.

Shriyal and Changuna then prostrated before God Shiva. The Gods showered flowers on them from the sky. Divine musical instruments were played. A divine plane descended. King Shriyal and Changuna acquired divine bodies and were seated in the plane. Chilaya was placed on the throne. Kantinagar was overjoyed to have him as their king.

CONCLUSION

Shri Shivaleelamrit has thus 14 chapters. It is the essence of 14 vidyas or it is Anant (a talisman) of 14 knots. All have the same fruit, who read, hear, write, meditate and preserve this volume with love and devotion. This book bestows life, health and glory on one, who reads it. He, who reads it, sitting with his face turned towards the south, his enemy perishes. After reading this for 100 times with devotion, one will have a son, who will be devoted to Shiva. If you read this daily for 3 months, all your miseries will be wiped off. Worship this volume on Monday, Pradosh, and Shivaratri especially.

Shridhar, the author of this book, belongs to the Anand Sect. This sect has a long lineage. Shri Vishnu, who resides in Kshirsagar first advised Shri Brahmadeo. From him Atri got the initiation. After that Dattatraya, Sadanand, Ramanand, Amalanand and Brahmanand, who stayed at Kalyan, were initiated in this sect, one after the other. Thereafter come Sahajanand, Parmanand and Dattanand, who is the grand-father of the author. His son Brahmanand is the father of the author. In his early age, he lived at Nazare near Pandharpur and worked as a

Kulkarni. He went to Pandharpur in his old age and became a Sannyasi. He entered into Samadhi at Pandharpur. The name of the author's mother was Savitri. The author completed writing of this book, Shivaleelamrit, in Shak 1640 (1718 A. D.) On Sunday, Poornima of Falgun month. It was written at Dwadashamati (Baramati), situated on the bank of the Brahmakamandalu river. S. N, Huddar ★



Religion Shows the Path Towards God:

There was an atheist. He would say that it was by his own brain and hard work he lived, and there was no need for God or religion. One day he had a heart attack. The doctor who was called in, said: "There is no remedy for your heart. God alone can save you." The atheist replied: "Doctor, are you not god and is not medical science religion?" The doctor politely said. "We do not make hearts". A swamiji came to him and said: "Poor man, pray to God seated in your heart. You will be all right. You did not make your heart with the help of your brain and hard work. It is the heart that has made you. So forget yourself to discover Him." The moment the patient forgot himself, there was less pressure on his heart. "O this prayer and this religion" he exclaimed. ★

Saipadanand Sri Radhakrishna Swamiji



SAI THE MERCIFUL

Let me, at the very outset, pay my humble salutations to Sai, the Merciful!

In the year 1960 I was told, for the first time about Sai Baba by one of our neighbours at Nellore and I was advised to take recourse to Him. I used to regularly visit Sai Baba temple in Nellore in the evenings and particularly on Thursdays without fail. I had no opportunity to know about his life and his teachings till 1974. It was my good fortune that I had come into close acquaintance with a colleague of mine Shri Y. V. Subbaiah, an ardent devotee of Sai Baba at Hyderabad. He was responsible & instrumental to instigate me to visit Shirdi and he even advanced the amount required for the trip. I had the blessed darshan of Lord Sainath at Shirdi in October, 1975. This visit to Shirdi has done me immense good. From that time onwards I took recourse to Lord Sainath in the real sense and started worshipping Him as our family deity. I took initiative from my good friend Shri Subbaiah and started meditating on Sai Babá, my personal God. By the blessings of Sai Baba, I had innumerable experiences from 1975 onwards. To me He is everything and a prime dispenser of all destinies. I feel He is with me and is guiding me at every step. He is an Apostle of Love and Mercy personified. My sincere prayer to Him is to shower His grace on me in abundance and pull me up on the path of meditation and spiritual progress.

After reading devotees experiences in 'Sai Leela' magazine I too felt a strong urge to narrate some of my experiences for the information of the readers of 'Sai Leela' magazine and Sai devotees.

In the year 1975, with the approach of the August month, my family members; viz., wife and 2 daughters felt jubilant, as we had programmed to visit Shirdi in August that year and it

was first time for them to visit Shirdi; but quite unexpectedly my wife fell ill in the first week of July and she had high fever for one week continuously. It slowly turned into typhoid. She entered 2nd week of typhoid, when she developed certain complications like green diarrhea. She had spells of unconsciousness at intervals. Her condition caused us a lot of worry.

On 22-7-75 at about 3-00 p. m. or so, my wife started shouting at me, as an outburst, asking me to remove the photo of Sai Baba hanging on the wall right before her and to throw it away. She started sobbing bitterly saying "Baba is not responding at all. All your prayers to Him are sheer waste. Throw the photo away". I was helplessly bewildered at her outburst. No doubt it was a grim situation. I tried to convince her in a soft tone saying, "Look here! I am all the while praying Baba to give you strength and courage to withstand this ordeal, so that you can clear off the bad effect of your past actions. I am not praying Him to remove the ailment or defer it to some other occasion. Do not think Baba is unkind to you. He knows when to choose the right moment to come to your rescue". I did not know whether my words had the required impact on her. She did continue her sobbing for some time and slowly went into sleep. At about 10 or 11 p. m. on the same night I was leaning in the easy chair meditating on Baba and ardently praying him to show mercy on my ailing wife, as she was a weakling and was unable to undergo the agony any more and to give a turning point in her condition. I slowly opened my eyes and I was startled to see what was happening before me. I saw Baba sitting on the corner of the cot and gently touching the head of my wife. I could see Baba in an airy form and he was as clear as he was seen in the photo at Dwarkamai. I kicked off my chair and rushed towards the bed of my wife to have a clear glimpse of Baba and feel his touch. Oh! The vision melted away. A thrilling and happiest moment for me! My wife woke up to the noise caused on account of my swift movements. In an

ecstatic mood, and with a choking voice I told her, "How dare you accuse Baba as unkind. See! Here He is at your side massaging your head softly. Are you blind not to recognise Him". I do not know whether she had understood what all I uttered in a broken language and voice. She went into sleep again.

I really felt relieved at that moment as I knew Baba had come to her rescue. I slept to my heart's content that night after passing through sleepless nights continuously for the past 20 days.

At about 4 or 5 a. m. I suddenly woke up, as my wife was crying aloud 'Baba', 'Baba' and searching around the cot. I made her sit quietly on the cot. Composing herself slowly she narrated to me the dream she had just then. She was running lonely, passing through jungles, mountains and towns, knowing not where she was. She got terrified and cried for help. A long voice was heard from behind. She saw an old man sitting at a distant corner and beckoning her to come near Him. In fear she ran towards the old man and to her utter surprise she found that He was no other than Baba Himself (in the form of Baba sitting in Dwarkamai). She prostrated before Him, weeping for help. Baba, in a gentle tone asked her not to get agitated. He asked her to take the teerth and be calm. She did take the teerth in her dream and the vision melted away at this point.

Our joy knew no bounds on hearing the contents of the dream. I told my wife that Baba had blessed her and it was an open call for her to visit Shirdi. The typhoid fever took a favourable turn from that night onwards and she got rid of it in course of time. We all went to Shirdi in October, '75 and enjoyed Dasara festival at Shirdi.

I had another mysterious experience at Shirdi as described hereunder.

On the day of 'Navmi' or so this curious thing happened. I was held up in the Sansthan canteen as there was a huge rush

and by the time I hurried to mandir the mid-day Aarati started. The mandir was overflowing with devotees. I could somehow enter the Central Hall but was pushed to the extreme left corner. I was totally disappointed at this, as I could not get a clear glimpse of Baba's Moorthi. Only the chin and cheek of Baba's Moorthi was visible to me. I lowered my head looking down throughly disappointed and displeased. After some minutes suddenly I lifted my head and I was totally thrown out of gear on seeing the vision before me. Baba's Moorthi, sitting as He was in the "Sanctum Sanctorum" turned his head, all of a sudden, & looked into my eyes directly. This happened in a flash of a second. I could not resist the glow of the piercing eyes of Baba's Moorthi. I closed my face with hands not knowing what was happening around. I removed my hands again and forged ahead of the crowd to have a nearer look at that wonderful vision. Alas! Another friend of mine by name Sri R. V. Krishna Rao came from behind and pushed me aside and went ahead of me, robbing me of the divine vision and grace. The thrill and ecstasy I experienced at the moment was undescrivable. Surely it was not a hallucination of the mind. Immediately after the vision I could see the cheek and chin of Baba's Moorthi as before; but even a recollection of the incident now and often fills me with a blissful joy.

Our Shirdi trip in the year 1975 gave us memories, worth remembering for ever. ★

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SAINT SAI MISSION

To The Editor, "Sai Leela"

Dear Sai-Brother,

I submit to you this 'piece' with a request to publish the same in your 'Letters To The Editor' column and oblige. Sai thanks!

The August 1979 number of "Sai Leela" reached my hands on 9th Aug. When I read the lucidly-penned and highly spirited rejoinder (pp 33, 34 and 35) of Sai-brother, Advocate R. S. Gavankar, B. A. LL. B to Sai-brother G. V. Rao's article, "**Saint Sai Mission**", I felt in a flash that it was **Sai Baba Who Had Spoken** through the person of Sri Gavankar. I at once dashed off a letter to him just to convey him my 'hunch' first and also to thank him for having come out of his cave in full force against such an unhealthy idea. True to his grain, Advocate Gavankar lost no time to acknowledge my feeling in his letter of 12th August '79. For the benefit of Sai-brothers, I am pleased to reproduce vital extracts from his letter which are Sai-explanatory :-

"True to your name, you have bestowed bliss (Ananda) on me by your letter dt. 9-8-1979..... I take no credit for the letter to the Executive Editor of "Shri Sai Leela". In fact, I am not a subscriber of the journal. The number came to me via Dr. C. G. Dabholkar, the son of the author of "Shri Sai Satcharita", a monumental work in Marathi verse and inspired by Baba Himself. Within minutes after reading Shri Rao's suggestion, spontaneously, I penned my letter and despatched it to the journal..... That, at long last, it saw the light of the day, is itself a blessing wrought by Baba. I hope it registers where it should and Baba's name and fame remain unsullied."

SAI BABA is the Universal Spirit and Sai Himself engineered and expressed His view against founding such a Mission through the gentle person of Sri Gavankar. Why should we then go against our Divine Father's wish? Sai, the Divine Father, should not be engaged within a cage i. e., a Mission/aCreed/a Cult! ★

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SAINT GADGEMAHARAJ

(Continued from February 1980 issue)

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

Though Shri Gadgemaharaj thus left the hospital, still Dr. Jal Patel and Dr. Vazirani continued to examine him and to give him the necessary treatment. Shri Maharaj was taking the necessary treatment and as a result of that, he was improving physically; but his mind was not at rest. The Nagarwadi, in the Satpudas, was constantly beckoning him and he was constantly thinking of moving in that direction. For eight days, he was constantly changing his abode. Sometimes he would stay at the place of Mrs. Rao at Bandra. From there he would go to Shri Shetye in Girgaum. Thereafter because of the request from Naiknimbalkar, he would go and stay at his bungalow and again on the next day only he would go to Bandra.

Shri Dhemremaster used to meet Shri Maharaj every day and used to read out to him the daily newspapers. Shri Maharaj had great regard for Pandit Javaharlal Nehru and Dr. Babasaheb Ambedkar. Hence he was always anxious to listen to the news about these leaders and other news. On 6-12-1956, Shri Maharaj was at the bungalow of Mrs. Rao at Bandra. He was sitting in the verandah of the bungalow on a mat. Shri Dhemremaster as usual went to meet Shri Maharaj. Under his armpit, he had a bundle of local newspapers. On entering the house, Dhemremaster bowed to Shri Maharaj; but Shri Maharaj could immediately notice that the face of Shri Dhemremaster was downcast with sorrow. So Shri Maharaj at once asked, him, "Well, what is the matter? Why is your face so downcast today?"

For a moment Shri Dhemre was not able to speak. However he spoke after a pause, "Babasaheb Ambedkar - - - -"

Shri Maharaj immediately asked, "What happened to him?" Shri Dhemre replied, "He passed away!"

Hearing this sad news, Shri Maharaj got stunned for a while. He had great regard for Dr. Ambedkar and therefore his whole life flashed before the eyes of Shri Maharaj in a moment. He specially remembered the incident when Dr. Ambedkar had come to consult Shri Maharaj about his conversion to some other religion and the advice that was given to Dr. Ambedkar by Shri Maharaj not to embrace Christianity or Islam. Hence Shri Maharaj always thought that he was mainly instrumental in the conversion of Dr. Babasaheb Ambedkar to Buddhism. After keeping quiet for a few minutes, Shri Maharaj said, "Dr. Babasaheb should have survived for a few more years. He has done a lot for the downtrodden people in this country. Still lot of more work is remaining to be done. His dynamic personality would have been able to achieve it effectively."

Shri Maharaj again paused for a while and said, "After all it is God's wish".

This news of the death of Dr. Babasaheb Ambedkar, however, had a salutary effect on the behaviour of Shri Maharaj. He immediately remembered his failing health and thought that his end was coming soon. So he took some decision to conclude some of his unfinished works immediately as he thought that they would ever remain half-done if death would overtake him all of a sudden. He therefore called Shri Gunawantrao Charate and said, "Come on. We have to go immediately to Berar at Nagarwadi."

Shri Gunawantrao was simply stunned to hear that. So he at once reacted, "When are we going? What about your health? Will you be able to stand the journey?"

Shri Maharaj replied at once, "We have to start today and today. There is no time to lose."

This decision of Shri Maharaj came as a thunderbolt upon his devotees. They were worried about his health and thought that he should not move out of Bombay on a journey in such a bad state of health. So someone tried to suggest that Shri Maharaj should go out of Bombay after he improves his health a little. Someone tried to suggest that Shri Maharaj should have treatment for some fifteen days more in Bombay. Someone offered to arrange for the stay of Shri Maharaj, during the days of his treatment, anywhere he wished; but after listening to all these suggestions Shri Maharaj kept quiet and slowly got up to go. All the people present near him therefore knew that the decision of Shri Maharaj to leave Bombay was quite firm and preparations for his departure must be made immediately.

There was no time to lose. Shri Gunvantrao Charate therefore started moving quickly. He first of all immediately despatched wires to Nasik, Manmad, Bhusaval, Murtizapur and other places on the way of Shri Maharaj, intimating the train and the time of his arrival at the particular station, with the idea that if any help would be needed on the way, it could be given by the people by remaining present on these intervening stations. Shri Maharaj spent the afternoon in the house of Shri Shetye. Shri Tapase, Naiknimbalkar and many other devotees had gathered there to meet Shri Maharaj. They all did not want that Shri Maharaj should go to Berar in such a bad state of health; but they also knew that his decision was never changeable and hence they bade him good bye with a heavy heart!

Shri Maharaj started from the house of Shri Shetye and reached V. T. Station. There he had to be taken as far as his carriage in a wheeled chair as it was not possible for him to walk, due to extreme weakness. Even in that condition, Shri Maharaj refused to travel by the first or second class. Therefore he was then accommodated in a third class compartment in the Hawda Express. Tears stood in the eyes of all, who were present,

as the train left V. T. Station. Shri Gunawantrao accompanied Shri Maharaj and his journey started. At every station, where the train used to halt, people used to gather in large numbers to have darshan of Shri Maharaj, but every one, who saw him in that weak health, felt very sorry and left the station with his eyes full of tears.

On 7-12-1956, the train reached Badnera station at 10-30 a. m. Achyutrao Dada, Gokulbhai, Rathod, Nawathe and a number of other people had gathered at the station to receive Shri Maharaj. After getting down at Badnera, Shri Maharaj was first taken to the bungalow of Shri Nawathe and from there he moved to the bungalow of Shri Gokulbhai on the next day. Dr. Shah immediately started his treatment. It may be because Shri Maharaj knew that his end was near, but he was refusing to undergo treatment and all the devotees felt that he should take the medicines for improving his health. In the meanwhile Shri Maharaj left the bungalow of Shri Gokulbhai and moved to the bungalow of Shri Rathod. The news about the arrival of Shri Maharaj spread quickly and wherever he went, the crowd gathered there for his darshan. Though these visitors used to impede the treatment, that was being given to Shri Maharaj, still it was not possible to keep the visitors away from him as he did not like to disappoint them in that fashion. In order to reduce the disturbance from the visitors, Dr. Shah suggested that Shri Maharaj may be admitted to Irwin hospital; but Shri Maharaj was not ready for that. He was eager to leave for Nagarwadi in the Satpuda mountains.

A few days passed in this manner. However on 13-12-1956, his health deteriorated very much and all, who were present there, decided to remove him to Irwin hospital. Dr. Abraham, Dr. Rajurkar and Dr. Mudliar examined Shri Maharaj thoroughly on his admission to the hospital and decided the line of treatment. Dr. Sawadekar was the House Surgeon of the hospital. He was taking care of Shri Maharaj day and night. He saw that

all the treatment, prescribed by the doctors, was given to Shri Maharaj in time; but all the treatment, which was given to Shri Maharaj, proved to be useless and he started sinking down further. It was, therefore, decided to give him oxygen. With that treatment, however, he showed slight improvement. In the meantime Shri Maharaj noticed that the grandson of Shri Maharaj, Shri Vasudeorao Sonawane, Shri Shinde and Shri Shankarrao Mane were looking at him and were whispering amongst themselves. Shri Maharaj immediately reacted and asked, "what are you talking about?"

Shri Vasudeorao moved near him and said, "Maharaj, we are talking about this deed of administration." Shri Maharaj asked, "Who drafted it?"

After Shri Maharaj was informed that the deed was drafted by Shri Shinde, he asked Shri Vasudeorao to read it out to him. The whole deed was accordingly read out to him. Shri Maharaj was listening to it quite attentively; but he did not react in any manner. He remained quiet.

The days were passing in this way. The health of Shri Maharaj was somewhat in good condition upto 17-12-56. The flow of people coming for his darshan was quite constant. He used to give them darshan with folded hands; but his speech had reduced greatly. It appeared that he was making up his mind for his further movement to some other place.

On the morning of 18-12-1956, Shri Maharaj got up all of a sudden and said, "Let us go. The people, round about, asked, "Where have we to move?" Shri Maharaj replied, "On the way to Nagarwadi. We shall first go to the bungalow of Shri Rathod." There was no appeal before the order of Shri Maharaj. The car was brought. Shri Maharaj was seated in it and he was taken to the bungalow of Shri Rathod. There was a chikoo tree in the compound of the bungalow and on alighting from the car, Shri Maharaj took repose below that tree. After a while he said, "Call a barber".

A barber was called accordingly. Shri Maharaj told him to cut the hair on his head and moustache with his machine. He also asked him to remove the hair on his chest. It appeared that Shri Maharaj wanted to appear smart to the God of death, whom he visualized clearly before him. At 3 p. m. on that day, Shri Maharaj again became uneasy; but his mind was not at rest. The Satpuda was constantly calling him and he was eager to go to it. The whole day and night was spent in this way and Shri Maharaj continued to pass restless time. ★

(to be continued)

For Attention of the Subscribers

Our readers will be glad to know that Shri Sai Leela is entering into 60th year of its publication from April 1980. It is therefore proposed to add sixteen more pages in each issue from that month. However, taking into consideration the all-round increase in the cost of paper and printing, it is proposed to revise the rates of subscription from April 1980 as follows:-

Annual Subscription Rs. 10.00

Single Copy Rs. 1.00

As it is not proposed to charge the subscribers the difference between the old and the revised subscription, they will get their copy in the present subscription upto the expiry of their present subscription. On the expiry of the present subscription however, they will please remit the subscription at the revised rate.

K. H. Kakre
Court Receiver, Shree Saibaba Sansthan, Shirdi.

Aarati Sai Baba

Who amongst Shri Sai Baba's devotees, whatever his linguistic group or region may be, is not familiar with the invocation commencing with the captioned words? This Aarati is a "Must" among all other aaratis daily recited in the Samadhi Mandir.

The author {or composer of this aarati was Shri Madhav Adkar, who was a contemporary devotee of Shri Sai Baba. Nothing else is known about him. But this Aarati ranks with "Aarati Dnyanaraja" of the 13th century mystic saint of Maharashtra. He composed Dnyaneshwari at the age of eighteen and at the age of twenty he entered a cave to take live Samadhi.

Shri Baba himself gave currency to the recitation of this Aarati, which was then unknown to others, including Shri Nana-saheb Chandorkar, the foremost devotee of Baba. Otherwise, there was no need for Baba to ask Madhavrao Deshpande, Baba's Shyama, to write it on a piece of paper and send it, along with some Udi, to Nanasaheb Chandorkar, who was at the relevant time a Mamalatdar at Jamner, the circumstances of the case are detailed below.

Baba's devotees, all over India and abroad, are quite aware that Baba never stirred out of Shirdi except very rarely to visit two adjoining villages. Some of the holy men, who came after Baba, are hell-bent on spreading their message by undertaking foreign tours and advertising their itineraries in India. A few such holy men even own their own aeroplanes. Be it as it may, Baba was a little-travelled man and yet Shirdi has become a place of pilgrimage as no other place.

Baba's message was his actions and little did he philosophise religion or sermonise anybody. This living God appeals more to people than other speech-minded holy men. To the writer's

mind the secret of Baba's growing popularity, more so since his Mahasadhi, was his silent demonstration of what a God-man is like.

To revert to the story, Baba was in the Masjid. An ascetic-like person, by name Ramgir, was staying in Shirdi. Suddenly, the thought flashed in him that he should go back to his native place in Khandesh District. Perhaps the thought was impelled in him by Baba himself as Baba knew by his omniscience the state of affairs at Jamner. Nanasaheb Chandorkar's daughter was nearing delivery-time and was in a very bad state, praying all the while to Baba to help her.

Just then this Ramgir, whom Baba fondly addressed as Bapugir, came to Baba to ask his permission to go to his native place and Baba's blessings. Baba instantly granted the permission and told Shyama, who was with him, to scribble out on a piece of paper the Aarati and hand it over to Bapugir together with some Udi. Baba then told Bapugir to take the parcel to Nanasaheb at Jamner on his way to Khandesh. Bapugir told Baba that he had with him for his fare Rs.2/- only and asked him how he could undertake the journey to Jamner with this amount. His fare alone would cost him Re. 1 and annas 14, leaving him with a bare balance of two annas. Baba told him not to bother and that he would be provided for. A little care-worn, Shri Bapugir set out for the journey. He got down from the train at Jalgaon. There was no rail connection to Jamner. He had to leg the distance to Jamner. When he was on the Jalgaon railway platform, a person sporting a beard and long whiskers and well-dressed shouted for Bapugir of Shirdi. He announced that he was the person he was searching for. The new acquaintance mentioned that he had been sent by Nanasaheb to meet him. Bapugir was overjoyed for this glad coincidence and climbed into the horse-carriage, brought by the strange looking person. After traversing some distance, the carriage was stopped by the side of a flowing stream of water. The driver announced that he would bring drinking water from the rivulet and then both would

share the lunch packet given to him by Nanasaheb. The high-Hindu in Bapugir smelt pollution to eat from the hands of a non-Hindu. The driver soothed him by saying that he was a Garhwar Rajput Hindu. At this assurance both settled down to the breakfast and did justice to the sweets, spread before them. After the hearty breakfast, the journey was resumed. Some further distance away, they reached the outskirts of Jamner from where the Mamalatdar Kacheri of Nanasaheb was sighted. The carriage stopped. As Bapugir had an urge for passing water, he stepped aside some distance to unload his bladder. When he returned to where the carriage had stopped, he found no trace of the carriage, the horses, or the driver. He was a little disconcerted to see bare, plain ground only all around him gathering his wits, he set on foot and, reaching the Kacheri, asked about Nanasaheb. He was directed properly by the man at the Kacheri. Walking further, he located Nanasaheb's house and was announced. Nanasaheb showed him in from where Bapugir could hear the Saptashati recitation and the Havan being performed in the inner apartment. He could also see how restless Nanasaheb was. He announced that Baba had sent him from Shirdi and brought out from his pocket the packet of Udi and Aarati and handed it over to Nanasaheb.

Nana immediately went inside and handed over the Udi to his wife, who instantly put it in a little water, which she slipped into the mouth of her daughter, who was in intense labour pains and Nana recited sonorously the Aarati. That very moment the safest delivery took place.

Nanasaheb then came out where Bapugir was seated. Bapugir inquired about the horse-carriage and the driver. Nana drew a blank face and added that since he did not know that Bapugir was coming, how and why should he send any carriage to bring him to his residence. Both stood puzzled. Bapugir then

narrated to Shri Nanasaheb all the details of his journey from Jalgaon Railway Station to his residence.

This thrilling episode illustrates how Baba kept guard over his devotees and their interests and brought succour where none was possible.

An English rendering of this celebrated Aarati follows for the benefit of devotees, who do not know Marathi :

AARATI

1. Aarati Sai Baba, the giver of happiness to Jeevas, vouchsafe to your devotees the shelter in the dust of your feet.

2. Having burnt all desires, you always remain absorbed in your Swarup and show to the physical eyes of the aspirants the very image of God in your own person.

3. As is one's faith, so do you, the cloud of Mercy, serve him; this is your prowess.

4. Whoever sings your name is relieved of his samsaric (worldly) afflictions and the wonder-worker that you are, you guide the helpless on the right path.

5. In this Kali Yuga, you have incarnated in yourself the Saguna Brahman and manifested it as Shri Datta Guru.

6. Weekly, every Thursday, your devotees repair to your feet and you chase away their fear of samsar.

7. My lone treasure is the service of the dust of your feet and you, God of Gods, grant me this boon.

8. I am the Chatak bird thirsting to drink the water of primal bliss, which please feed into mouth of this Madhav and thus keep true to your reputation."

R. S. Gavankar

Sadhana, 3rd floor, Om Guruprasad Co-op. Housing Society,
Agripada 18th Road, Khar, Bombay-400 052

दोहा

देखते ही नजर चरणोपर भक्तों की झुकती है ।
मन में दया, शांति की एक लहर उठती है ।
साईं भक्तीसे जीवन पवित्र क्यों नहीं हो सकता ?
अगर सच्चा भाव हो नहीं सकता तो फिर कुछ हो नहीं सकता ॥

तर्ज :- (आप बुलाये और हम ना आये)
साईं बुलाये और हम ना जाये - क्यों ना जाये ?
साईं बुलाये क्यों हम ना जाये ?
जो नींद से जाग उठेगा
उसे सब कुछ पा जायेंगा
साईं भक्ती का मौका हम क्यों गवाये

॥ धृ. ॥

जीवन है ये फौजी नहीं पलका भरोसा
घन दौलत सारा यहाँ रह जायेगा वैसा
अगर दिल ये चाहता ना पैसे को देखो
वक्त तो तुम देखो ना मतलब को देखो
सुन इन्सा - S S S
सुन इन्सा तेरे पाप कटेंगे
संकटो से तुझको साईं बचालेंगे
वक्त है सोने जैसा
मिलेगा फिरसे कैसा
अनोखा दिन ये निकल
दूधमे शक्कर जैसा
भक्ती तेरे मनमे जागे - कोई बुरे व्यसन ना लागे
मनमे सुख शांति की सदा ज्योत जलाये

॥ १ ॥

दर्शन को मुझको तू साईं बुलाले
सच्चा भक्त तू मुझको अपना बनाले
भक्ती मस्ती जग को दिखादे
गरीबी को भारत से दूर हटादे
हिन्दु और मुस्लीम तुझको चाहते है ।
सीख और इसाई तो दर्शन करते है ।

ओ साई - S S S
 दर्शन को आते है परीवार तेरे
 कष्ट मिटाओ साई भक्तो के सारे
 भक्तों के तुम हो दाता
 सुख और शांती के विधाता
 सर रखकर चरणोपर "शंकर" तुमको मनाये ॥ २ ॥

शाहीर शंकर स्वामी
 मु. पो. अर्धापूर, ता. जि. नांदेड

साई मुझे कैदी बना दे

साई, तू मुझे कैदी बनाकर, क्यों नहीं रख लेता ?
 हो, न सकूँ, मैं तेरी नजरों से दूर,
 तेरी ध्यानों, में, पडी रहूँ मशगुल
 गाती जौऊँ, तेरी मेहरबानी,
 ये बनी रहे, मेरी, शुभ आज वाणी !
 देर, हो, चुकी है, मुझे अब "साई"
 तेरे बिन नहीं, मेरा कोई
 कदर कर, अब तो "साई" ।
 दे दे, तू मेरी मन की मुराद,
 दे दे, "साई" थोडी सी चिराग ।
 जो हुक्म बही बस, - मैं उठाऊँ,
 गीत गौऊँ, रोशन तेरा नाम बनाऊँ ।
 बडी मेहरबानी रहे, मेहरबान मालिक तू
 रहा का रहावर, शाह का शहनशाह तू
 हज़ूर को आरजू है, तेरी "नर्गिस दासी की"

श्रीमती नर्गिस आदि साहुकार
 दी गैजीस मॅनुफॅक्चरिंग कं. लि.

पोस्ट ऑफीस बॉसबरिया, जिल्हा हुगळी, प. बंगाल ७१२५०२

शिडीं मुझे बुला ले

(चाल :- वो रात के मुसाफिर)

(एक साईंभक्त श्री विजय द. हजारेजी के भकरा सालकी उम्रके सुपुत्रने लिखी कविता)

वो शिडीं के महात्मा माँ-बाप तुम हो मेरे ।
आशिश हूँ मैं जो तेरा शिडीं मुझे बुला ले ॥
दर्शनके तेरे प्यासा बालक हम है तेरे ।
सबकुछ तुम हो हमारे शिडीं मुझे बुलाले ॥
जी चाहता है मेरा पंछी मैं बन जाऊँ ।
दरबारमें तुम्हारे हाजिर अभी हो जाऊँ ॥
आयेंगे हम तो कैसे नन्हे मुन्हे तुम्हारे ।
सब बंदे तेरे हुक्मके शिडीं मुझे बुला ले ॥

आशिश वि. हजारे
C/o. विजय द. हजारे
सी-६, गुंफादर्शन, पहला कार्टर रोड,
बोरीवली (पूर्व), मुंबई ६६

जपाकर 'साईं' 'साईं'

करम का भोग मिटे न भाई तू जपाकर 'साईं' 'साईं' ॥ टेक ॥
सब संकट में यही उपाय जीवन में क्यों करता हाथ !
शांत होकर विचार कर तू इसमें ही है भलाई ॥ १ ॥
पूर्वसंचित कर्मभोग है पाया तूने यह सुयोग है
साईं शरण में आकर तू कर जीवन रे सुखदाई ॥ २ ॥
माया ममता सब कुछ तजकर 'साईं' 'साईं' निसदिन जपकर
निश्चित ही तू जायेगा तर भवसागर रे भाई ॥ ३ ॥

कवि : राधाकृष्ण गुप्ता 'चेतन'
पाटकर वाडा, भगतसिंग पथ, डोंबिवली (पूर्व) जिल्हा थाने ४२१२०१

तेरे बीना भी क्या जीना

तेरे बीना भी क्या जीना - ओ साई रे
तू मेरा काशी है, तू मेरा काबा है,
तुर्हा मेरा मदीना

॥ ४ ॥

जो दुनिया के रूप निखारे तेरी कठना वो दर्पण है
तेरी भक्ति मेरा धन है वो भी तुझको ही अर्पण है
सब धन दुनिया, के माटी है, प्यार तुम्हारा नगीना ...
तेरे बीना भी

॥ १ ॥

मेरा जीवन तेरी पूजा मेरा सबकुछ तूही तू है
मेरे हृदय के आंगन में तेरी श्रद्धा की खुशबु है
तेरे सिवा मुझको, साईबाबा, याद रहा कुछ कभी ना ...
तेरे बीना भी

॥ २ ॥

लाखों दिल तेरा मंदीर है लाखों है तेरे दिवाने
जो मुख है वो क्या जाने तेरा रूतबा क्या पहचाने
तेरे लिए तो मैं, पी भी लूँ साई, जहर पड़े भी जो पीना
तेरे बीना भी

॥ ३ ॥

मेरे साई, मेरे बाबा, मानवता के पालन हारे
तुझ बिन मेरे चंचल मन को विपताओं से कौन उबारे
तम खुशीयों के दीप जला दो, गमसे चोझल है सीना ...
तेरे बीना भी

॥ ४ ॥

तेरे दर पे सुख मिलता है हम दुःखियों को साई देवा
तुझसे ही है हमने सीखा जीवन क्या है जीना क्या है
तुझ बिन साई, इस "चंचल" की, जिन्दगी - जिन्दगी ना ...
तेरे बीना भी

॥ ५ ॥

“चंचल” विवेक मुळे

१६१, यशवंत भुवन, हिल रोड,

बान्द्रा - मुंबई ४०००५०

Report of the Sixth Annual Gathering At Shirdi

The annual gathering of the contributors to Shri Sai Leela magazine at Shirdi, is like the annual pilgrimage to Pandharpur to the followers of the Warkari sect. The contributors are therefore eagerly watching for the date of the gathering, as the warkaries are anxiously waiting for the Ekadashi day in the month of Ashadha. The only difference between the two is that the Ekadashi day in Ashadha is known when the Hindu calendar for the next year is published in the last month of the previous year, while the date of the gathering is fixed every year according to the convenience of the Shirdi Sansthan. However, by convention for the last five years, it is more or less decided that the gathering would be held in the months of January or February every year. Hence the contributors to Shri Sai Leela start looking up for their coveted announcement in Shri Sai Leela from December. When any one of them happens to meet the Executive Editors, the first question that would be asked is about the date of the gathering. Knowing fully well this eagerness in the minds of the contributors, a suitable short announcement was first published in the issue of this magazine for the month of December 1979 and a detailed announcement, alongwith the form, which was to be filled by the delegates, was published in the issue for the month of January 1980. The delegates, who were eligible to attend the gathering, returned the form to the Court Receiver duly filled in and after due scrutiny of the form, the Court Receiver sent invitations to the delegates to attend the gathering, which was proposed to be held at Shirdi on the 9th and 10th February 1980.

As per the invitations, referred to above, the delegates started coming to Shirdi by the evening of 8th February 1980 and most of them reached Shirdi by the morning of Saturday the 9th. With a view to having a closer contact, the delegates had

requested that their residences should not be scattered far and wide. Instead they should be given rooms as near to each other as possible. Hence the first floor of Bhakta Niwas was reserved this year for accommodating the delegates and as & when they were coming they were being allotted the rooms in Bhakta Niwas. This facility was appreciated much by the delegates and they expressed their satisfaction for the same.

Revered Saipadanand Radhakrishna Swamiji entered into Mahasamadhi on the 14th January 1980. Hence some of his devotees from Madras and Bangalore wished to join the gathering of the contributors at Shirdi and intended to present his photograph to the Shirdi Sansthan for exhibiting it in the Samadhi Mandir alongwith the photos of other Sai devotees and contemporaries of Shri Sai Baba. The group of these devotees, who arrived at Shirdi on 8-2-80, was also given rooms in the Bhakta Niwas and hence the delegates had an opportunity to know the details of the activities, that are being carried out by these devotees at Madras and Bangalore.

FIRST SESSION

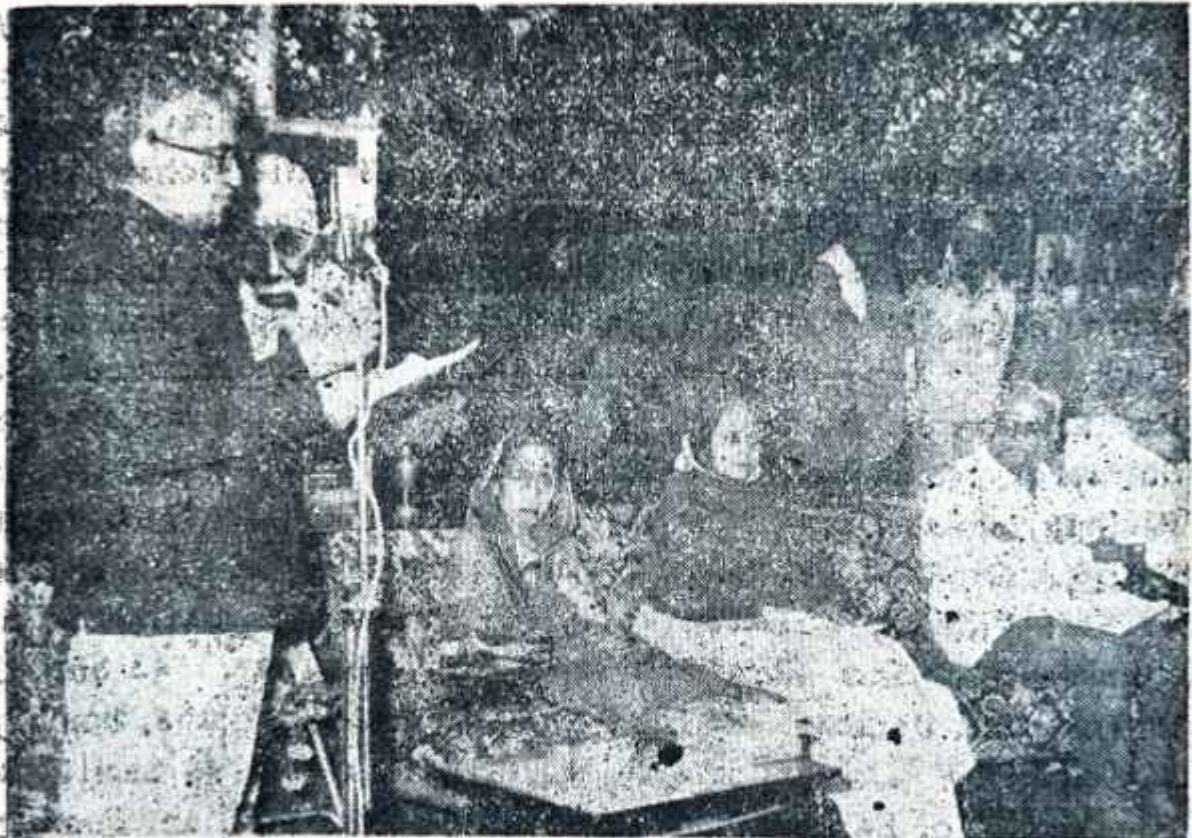
This year's gathering saw many new things. As the arrangements for the stay of the delegates were made at one place, similarly the venue of the session of the gathering was also changed and a special Mandap was erected in the Lendibaug for the purpose. At about 9 a. m. on 8-2-80 the delegates therefore gathered in the Mandap. The following people attended the first session :-

- 1 Smt. Anubai Vahinisaheb Ghorpade, Kolhapur.
- 2 Sou. Nirmalabai Sohoni, Pune.
- 3 Dr. Govindrao Dabholkar, Bombay.
- 4 Shri Anant Jaydeo Chitambar, Ahmednagar.
- 5 Shri N. H. Patil Gondkar, Shirdi.
- 6 Shri Gajanan Krishnarao Nirkhe, Indore.
- 7 Shri Jagdish Deopurkar, Dhule.
- 8 Shri Ramesh D. Chavan, Navapur.
- 9 Shri Ramakant Pandit, Bombay.
- 10 Prof. Gunderao Patwari, Bidar.
- 11 Shri Jagannath Narayan Kulkarni, Pune.

12 Shri T. Keshavrao, Madras. 13 Shri Vaman H. Pandit, Indore. 14 Shri C. K. R. Chetty, Hyderabad (A. P.) 15 Shri Nagesh Rao Mogalaikar, Dhule. 16 Shri Hashmukh Onkar Patil, Navapur, Dist. Dhule. 17 Shri Raghunath B. Sandbhor, Pune. 18 Shri R. Natesan, Madras. 19 Shri D. B. Potnis, Pune. 20 Shri T. R. Anand, W. Bengal. 21 Shri K. Krishnamurthy, Secunderabad. 22 P. W. Bhutkar, Bombay. 23 Shri S. S. Satpute, Bombay. 24 Shri N. G. Parulekar, Borivli, Bombay. 25 Shri Prabhakar Chendvankar, Kurla. 26 Shri R. Rajagopalan, Madras. 27 Shri S. G. Gavankar, Prabhadevi, Bombay. 28 Shri Mohan Naik, Bidar. 29 Smt. Krishna Joshi, Bidar. 30 Shri Vasant Rao Chavan, Bombay. 31 Sou. Kalavati Chavan, Bombay. 32 Shri Dattatraya More, Pune. 33 Prof. R. S. Pujari, Pune. 34 Shri Suryakant Garje, Pune. 35 Sou. Shabsikala Revankar, Ambarnath. 36 Shri Ramkrishna R. Revankar, Ambarnath. 37 Shri Prabhakar N. Shiralkar, Ambarnath. 38 Shri Mahadeo D. Bhide, Pune. 39 Shri Radhakrishna Gupta (Chetan), Dombivli. 40 Shri D. B. Jagatpuriya, Dhule. 41 Shri Prakash Prabhakar Karpe, Indore. 42 Shri Vinayak V. Desai, Vasai. 43 Shri Anil Keshavrao Rasal, Bombay. 44 Shri Shrichand T. Rajpal, Bangalore. 45 Shri G. R. Inamdar, Bombay. 46 Shri K. Subba Reddy, Colaba, Bombay. 47 Shri D. V. Lakshminarayan Murthy, Bangalore. 48 Shri C. V. Bhaskar Rao, Bangalore. 49 Shri V. P. Kulkarni, Sion, Bombay. 50 Shri S. P. Nanjunda Mudaliar, Bangalore. 51 Shri M. D. Nayar, Ghatkopar, Bombay. 52 Shri B. S. Padtare, Chembur, Bombay. 53 Dr. Sumati Khanvilkar, Lonavala. 54 Dr. Indu Naik, Lonavala. 55 Smt. Leelavati Gujrathi, Shirdi. 56 Sou. Pramodini D. Potnis, Pimpri. 57 Sou. Kamal Raghunath Sandbhor, Pune. 58 Sou. Parvatibai M. Bhide, Pune. 59 Shri Ujval Vamanrao Kulkarni, Nandurbar. 60 Dr. Mrs. Malati Rahate, Bhandara. 61 Shri G. D. Kulkarni, Usmanabad. 62 Shri Satardekar, Bombay. 63 Kum. Jayashree Pujari, Pune.

The session then began with the welcome song, sung by Miss Jayashree Pujari, the daughter of Shri R. S. Pujari. In his

inangural speech, Shri K. H. Kakresaheb, the Court Receiver, welcomed all the delegates and stressed the point that they had gathered together for a social gathering and that the spirit of friendship should never be lost sight of while speaking and behaving throughout the gathering.



Shri Kakresaheb welcoming the delegates

The next item on the agenda was the condolence resolution, mourning late Shri Radhakrishna Swamiji and other Sai devotees, who passed away during the past year. While proposing the resolution, Shri Chendevankar narrated the life and work of Shri Swamiji and said that due to his death the spread of Sai cult has suffered a great setback. Mr. R. Nateshan and T. Keshavrao from the All India Sai Samaj, Madras and Shri C. V. Bhaskar Rao from the Sai Spiritual Centre Bangalore, spoke thereafter on the resolution. All these speakers had spent many years in the company of Shri Swamiji and hence they eulogised the personal

good qualities of Shri Swamiji and mourned his death, saying that a vacuum has been created, which may not be filled up in the near future. Prof. Gunderao Patwari, Sarvashri Nagesh Moglaikar, Radhakrishna Gupta (Chetan), Prakash Karpe, Anil Rasal, Dattatraya More and Jagdesh Deopurkar also spoke about the work and teachings of Shri Swamiji. The resolution was then passed by the gathering by standing silently for two minutes. At this time a coloured photo of Shri Swamiji and his books were given to all who were present. A large photo of Swamiji duly framed, was previously taken to the Samadhi Mandir in procession and was presented to the Court Receiver for being placed in the Samadhi Mandir. This was done in the afternoon on the same day.

Shri Chendvankar then explained the object of the gathering and requested the delegates to make suggestions, which have not been made before, in order to save the time of the meeting. Shri Chendvankar thereafter introduced this year's President of the gathering Shrimant Anubai Wahinisaheb Ghorpade. Two ex-presidents Shri A.J. Chitambar and Dr. Dabholkar were also present. Hence Shri Chendwankar also introduced them to the audience.

The President then published the special issue of Shri Sai Leela (Marathi) for the month of February 1980, which is a special number for devotional songs and poems on Shri Sai Baba. Similarly the 3rd edition of the Marathi book "Mulanche Sai Baba" (Childred's Sai Baba) written by the Late Executive Editor Prof. D. D. Parchure and another book captioned "Shirdichya Watewar" (On Way to Shirdi) containing the poems written by one delegate, Shri Vijay Hazare, from time to time were published by the President. The prasad, for the poems composed by the poets, alongwith a copy of the issue for the month of February 1980 was also given to the poets, who were present for the gathering.

It was about 12 noon and it was the time for the noon Aarti. Hence the first session was declared to have been concluded.

Another pleasant surprise awaited the delegates and it was this that the arrangement for their lunch was made outside their residences in the Bhakta Niwas and hence they all could partake of the lunch in the company of other fellow delegates. After the lunch the delegates retired for rest.

(to be continued)



GOLDEN OPPORTUNITY TO ALL SAI DEVOTEES

Listen from Ceylon Radio on every Tuesday at 8.45 p. m. to 9.00 p. m. from 12-2-1980, programmes arranged by Shri Sai Baba Sansthan, Shirdi as regards Lord Shri Sai Baba.

DO NOT MISS THE OPPORTUNITY !

K. H. Kakre

Court Receiver,
Shri Sai Baba Sansthan, Shirdi

News from Shirdi

JANUARY 1980

Many pilgrims from Bombay, Gujrat, Madras, Delhi, Madhya Pradesh etc. visited Shirdi in this month. A number of school-trips also came to Shirdi. Hence the crowd of devotees continued to flow throughout the month.

The following artists gave their programmes in the Samadhi Mandir.

Keertan :-

1. Shri G. V. Joshishastri, the Sansthan Singer performed keertans on Ekadashi days and other important religious days.

Other people who performed the keertans were follows:-

2. Shri Abaji Panshikar, Bombay.
3. Kumar Kripasindhu C. Kulkarni, Nasik.
4. Sou. Lalitprabha C. Kulkarni, Nasik.

Pravachan :-

1. Shri Laxmanbuwa Waghchoure, Shirdi.
2. Shri Subhashbaba, Akola.

Vocal Music, Instrumental Music, Bhajan etc.

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

- 1 Shri Bholanath R. Samel, Bombay.
- 2 Shri Sarangadhar Nandkumar, Bombay.
- 3 Swami Ramanand, Saibaba Mandir, Karnool.
- 4 Shri Madhukar Wasta, Bombay.
- 5 Sou. Renu Koushik, Simla.
- 6 Shri Baburao V. Bandivadekar, Bombay.
- 7 Shri Harischandra G. Bhatkar, Bombay.
- 8 Shri Sai Baba Bhakta Mandal, Navapur.
- 9 Shri Vitthal Umap, Bombay.
- 10 Shri A. Sudarshan, Hyderabad.
- 11 Shri Mohan Pandit, Surat.
- 12 Shri Bipinchandra K. Vaidya, Surat.
- 13 Super Star Orchestra, Bombay.
- 14 Shri Eknath Mirashi.
- 15 Shri Samarth Aire.
- 16 Shri Chandrakant Rahate.
- 17 Shri Vetale Master.
- 18 Shri Chandrakant Tilve
- 19 Shri Arun Shirke.
- 20 Shri Achut Palav.
- 21 Shri Shirish

Nevrekār. 22 Shri Ravikant Ambedkar. 23 Shri Shreekrishna Aire. 24 Shri Pramod Mirashi. 25 Shri Avinash Pednekar. 26 Shri Shashikant Tamboli. 27 Shri Vasant Baburao. 28 Shri Sharad Panchal. 29 Shri Sidhartha Panchal. 30 Shri Sudhir Malwankar. 31 Miss Nanda Govekar. 32 Shri Deepak Tambe. 33 Shri Suryakant Tilwe. 34 Shri Madhukar Worlikar. 35 Shri Sagwan Thakur. 36 Shri Manohar Dhuri. 37 Shri Vasant Hindre. 38 Sou, Mangala S. Apte, Belgaum. 39 Shri Gajanan N. Naik, Belgaum. 40 Dr. Ashok. N. Rakhedav, Belgaum. 41 Shri Sainath Bhajan Mandal, Parel, Bombay. 42 Shri Abdul Rashid. 43 Shri Govind Sing Babhal, Chindwada. 44 Miss Waradayini D. Kulkarni, Belgaum. 45 Shri Dnyan Prasadik Bhajani Mandal, Chinchpokli, Bombay.

Republic Day:-

On 26th January 1980, flag salutation ceremony took place near the pinnacle of the Samadhi Mandir on account of the Republic day. Shri K. H. Kakresaheb the Court Receiver, hoisted the National flag. The staff of the Shirdi Sansthan, honourable guests, Home Guards, Police, the staff and students of the Sainath High School and the Band troupe attended the function. As usual sweets were distributed to the children of the Primary and the Secondary Schools.

Weather :-

The weather at Shirdi was quite healthy and free from any sort of disease. The nights were quite cool.

Visits of Important personalities :-

The following important personalities visited Shirdi during the month :-

- 1 Shri Dadasaheb Rupawate, President, Samantar Congress, Mah.
- 2 Shri V. Sundaram, I.A.S., Managing Director, Mafco, Bombay.
- 3 Shri S. Prabhakaran, I. A. S., Collector, Ahmednagar District.
- 4 Shri Balasaheb Bharde.

- 5 Shri Ravi Mishra, I. A. S. Joint Sec. Industries Deptt. M. S.
- 6 Shri Shripatrao Bondre, Rajymantri, M. S.
- 7 Shri H. D. Kapadia, Nairobi.
- 8 Shri J. B. Mohinani, Panama.
- 9 Dr. L. V. Gogate, Civil Surgeon, Ahmednagar.
- 10 Shri R. L. Pradip, I. A. S., Joint Secretry, Revenue Deptt. M. S.
- 11 Shri B.K. Chougule, I. A. S., Muncipal Commissioner, Bombay.
- 12 Shri Deo. D. I. G., Pune.
- 13 Shri K. D. Vaidya, Member, P & T Committee, Delhi.
- 14 Shri V. K. Toraskar, I. G. of Prisons, Maharashtra State.
- 15 Shri P. B. Mutha, District Magistrate, Jalgaon.
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