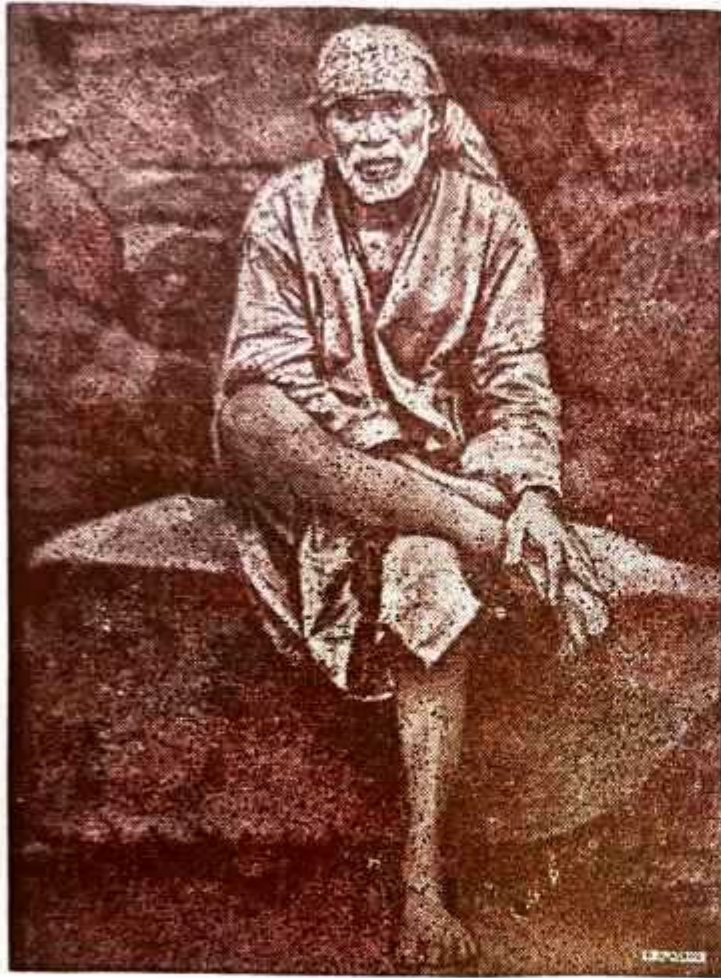


SHRI

# SAI LEELA



September

60 Paise

1978

# SHRI SAI LEELA

SEPTEMBER 1978

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# SHRI SAI LEELA

( Official Organ of Shirdi Sansthan )



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

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VOLUME 57

SEPTEMBER 1978

No. 6

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## Man and the Beauty of the Earth

The Creative Mystery of Life once built a beautiful earth. But see what man has made of this earth! He has waged war against things of beauty. He has revelled in slaughter, murder, riotous living. He has stifled the joy of life, and creation groaneth and travaileth in pain.

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## EDITORIAL

### Good Behaviour

Every person is expected to behave well in this world. The behaviour of a person depends on his character and habits. If however we observe the human life very carefully, we will find that no human being develops or changes his habits substantially after he crosses a certain age and becomes a grown up person. It is therefore a common practice to try to give shape to the character of a person from his childhood. The habits of a person strongly reflect on his character. Hence care is always taken to develop good habits in the childhood.

The contact of a child is mainly with his parents in the beginning. Hence the parents and especially the mother, whose contact with the child is always more than the father, try their utmost to develop good habits in a child. Formation of good habit develops good character and hence due stress, laid on the formation of good habits, pays in the long run and a child grows into a grown up person with good behaviour. After the parents, the child comes into contact with the teacher. The education in the schools and colleges has therefore much to do with the habits and character of a person. The saints all over the world, have, with one voice, preached good behaviour through their advice. The basic principles of all religions are based on the good behaviour of all human beings with others. Hence all parents take care to see that their children get some religious training. As the advice of saints is also another tool of shaping good character, the children are made conversant with the teachings of the saints. In many schools and colleges, religious training is imparted to the students for a period or two every week, with the idea of building up good character.

Reading of religious books and study of the advice of saints, are thus the two main factors which give shape to the human



character. Saint Ramdas, Tukaram, Kabir, Tulsidas and all other saints in India have from time to time advised people to behave well in this world. The teachings of Shri Sai Baba, that have been recorded in the Sai Satcharita, go to show that he also has given a thought to this subject. On pages 101-102 in the 8th edition of Shri Sai Satcharita, published in 1978, we find the following advice of this great saint of Shirdi :-

### **Baba's Advice Regarding our Behaviour**

The following words of Baba are general and invaluable. If they are kept in mind and acted upon, they will always do us good. "Unless there is some relationship or connection, nobody goes anywhere. If any men or creatures come to you, do not discourteously drive them away, but receive them well and treat them with due respect. Shri Hari (God) will be certainly pleased if you give water to the thirsty, bread to the hungry, clothes to the naked and your verandah to strangers for sitting and resting. If anybody wants any money from you and you are not inclined to give, do not give, but do not bark at him like a dog. Let anybody speak hundreds of things against you, do not resent by giving any bitter reply. If you always tolerate such things, you will certainly be happy. Let the world go topsy-turvy, you remain where you are. Standing or staying in your own place, look on calmly at the show of all things passing before you. Demolish the wall of difference that separates you from Me; and then the road for our meetings will be clear and open. The sense of differentiation, as I and Thou, is the barrier that keeps away the disciple from his Master, and unless that is destroyed the state of union or atonement is not possible. "Allah Malik" i. e. God is the sole Proprietor, nobody else is our Protector. His method of work is extra-ordinary, invaluable, and inscrutable, His will, will be done and He will show us the way and satisfy our heart's desires. It is on account of Rinanubandh (former relationship) that we have come together, let us love and serve each other and be happy. He, who attains the supreme goal of



life, is immortal and happy; all others merely exist, i. e. live as long as they breathe".

On going through the above extract from Shri Sai Satcharita the first reaction that a person is likely to have is, "There is hardly anything new in this advice. This is the advice commonly given by most saints". This reaction can be understood as the immediate reaction; but on a second thought, we will remember that the basic principles of all the religions of the world, have more or less been alike, though they came into being after a lapse of centuries and in different parts of the world, separated from each other by thousands of miles! When that is so, we can easily grant that the advice of saints, which is based on the principles of religion, is also likely to be alike. There is therefore no wonder if the advice of most of the saints about good behaviour is more or less similar to each other.

Though the language of the abovesaid extract is rather simple and easy to understand, still it will not be out of place here to paraphrase the extract and try to put it in a nutshell. The first thing that is told, is that we come into contact with each other because of some relationship or "rinanubandh". Bearing into mind this arrangement of God, we must not behave discourteously, with anybody. Next thing that is told, is that we must give food water and shelter to all and if that is done, then God will be pleased with you. If anybody asks for money from you and if you are not inclined to give money to that person you may not give it, but you should not speak harsh words to that person, because he asks for money from you. Do not get upset because somebody talks ill about you. Do not give a bitter reply and show your indignation; but tolerate what others say about you. Learn to look upon all things around you with a disconcerned eye. Be calm and do not be ruffled by events or incidents taking place around you.

Shri Sai Baba therefore advises the devotees to demolish the wall between Him and them. He says that the union between



the devotee and Himself would be much easy because of the removal of this wall. About God, Shri Baba has to say that He is the sole Proprietor and our Protector. His method of work is very peculiar and cannot be foretold. His will is supreme and it will be done. He guides us in our life and he has got power to satisfy our desires. Shri Baba concludes his advice by saying that we should love each other and serve each other. In His opinion, he who attains the supreme goal of life is immortal and happy. He adds in the end that those who attain this goal, have really lived their life, while others have merely existed in this world and have not been able to make the best use of the human life, that has come to their lot.

It will thus be seen that the above advice of Shri Baba is quite invaluable and must be borne in mind by every Sai devotee. We Sai devotees are very lucky in having got from Shri Baba's mouth the principles of good behaviour in so simple words, in a nutshell. As told by Shri Baba, the aim of human life is to become immortal and happy. The word immortal is not to be taken literally here. Because Shri Baba knew it very well that nobody is going to remain permanently in this world. Hence if we are able to achieve a good name by our good behaviour, then we are always remembered by the people and thus we become immortal. The other thing is that by following these maxims, Shri Baba says that people would be happy. Shri Baba has always laid stress on this point throughout His life. He never wanted any of His devotees to be unhappy and sorrowful. He therefore always used to tell his devotees to keep the burden of their woes, sorrows and difficulties on His shoulders, so that He would remove them. It is, therefore, as if Shri Baba has handed over to his devotees a very simple key to happiness. We Sai devotees should therefore take full advantage of these teachings of Shri Baba and shape our behaviour accordingly.

As stated at the beginning of this editorial, the character and habits of a person start taking shape from the childhood.



Hence it is necessary to start imbibing these rules of good behaviour in a person from his childhood. The Sai devotees will therefore bare this in mind and start the training of their children from their early life; but as according to one English saying, "Charity begins at home", we have to bear in mind that in order to be able to advice our children to follow a certain path, we must ourselves set an example to them by our behaviour in like manner. Shri Sai devotees will therefore, first follow Shri Baba's advice for good behaviour, which He has explained so nicely in simple and straight forward language.



## SAI THE MOTHER

Sai is our greatest Mother  
He knows the past and the future  
He is the Lord and the Creator of the World  
And takes care of even a tiny bird.

Of the whole World He takes care  
And I know He is everywhere  
In saffron robes he is always dressed  
Whoever sees Him is impressed.

At His Lotus Feet I bow my head  
I pray Him daily before going to bed.

**Usha B. Rao**  
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# THE SCIENCE OF RELIGION

By : Swami Chinmayananda

## The Supreme State

In spite of Lord Krishna's liberal, clear and elaborate descriptions and explanations, the seeker still hesitates. He doubts if this Imperishable Brahman is indeed the Supreme. Is there yet a higher Factor which actually controls, governs or orders this Supreme Unmanifest? Sri Krishna lovingly assets, (VIII-21) **"What has been indicated as the Unmanifest and the Imperishable, has been declared as the Goal Supreme. That is My Highest State, having attained which, there is no return"**. The Imperishable Self is the Unmanifest beyond the *vasanas* which are the unmanifest in us. This *Vasana*-layer is called in philosophy as "the beyond", and the Unmanifest Supreme therefore becomes "Beyond the beyond". This Eternal, Infinite, and therefore Imperishable Self is the highest Goal (अव्यक्तोऽक्षर इत्युक्तस्तमाहुः परमां गतिम् ।). **"That is My Highest State"** (तद्वाम परमं मम) --- Me in My pure divine Form. Having once awakened to this Infinite State of Consciousness "there is no return" (यं प्राप्य न निवर्तन्ते) into the misconceptions of the earlier entertained limited ego - sense of selfishness, passion, lust, greed, jealousy, and attachment.

And this state is the Supreme spiritual Goal; there can be none other. Then, can we really reach It and experience It? As the revelation of a great secret, Krishna openly admits, (VIII-22) **"Though whole-hearted devotion to that Supreme self --- in whom all beings exist and by whom all this is pervaded --- O Partha, that Para-Purusha is attainable. This Imperishable Self is the essence of existence in all beings. A stone is; you are; I am. This is-ness in the stone; the are-ness in you; the am-ness in me is Pure Existence. In this Imperishable Essence**

all things and being exist. And the entire universe is pervaded by It..... as gold pervades all ornaments, as mud pervades all pots, as ocean pervades all waves.

“He in whom all beings exist” (यस्यान्तःस्थानि भूतानि) and “He by whom all this is pervaded” (येन सर्वमिदं ततम्), that Imperishable Self (पुरुषः स परः) is attainable (लभ्यः) “through whole-hearted devotion” (अनन्यया भक्त्या). Love (प्रेम) when turned towards something higher and nobler is devotion (भक्ति). Love is known to us: we love our relations, home, community, nation, work, profession, etc. The essence of love is identification. When I love my wife and children, I see myself in them, and their happiness becomes my happiness. Thus, love can be measured only in terms of our identification with the beloved. “Whole-hearted love for the Self” (अनन्य भक्ति) is, therefore, “total identification with the Self”, without even a trace of our usual awareness of objects and body, feelings and mind, thoughts and intellect.

When one thus rises in love above the ephemeral world of objects, beings and happenings, then one awakes into and identifies totally with the State of the Immutable Self. This **Para-Purusha**, Supreme Self, is attainable in an inner intuitive, intimate experience.

After thus explaining the secret of realisation and having shown the way, Krishna tries to make Arjuna understand the two paths - - - the path by which having gone, the ego returns: “the Path of Return”; and the path by which having gone, the ego never returns “The Path of No-Return”.

These two paths are called by various names by different Rishis, but they have maintained the anti-thesis in them; one is the opposite of the other. Thus the “Path of No-Return” is otherwise called the Fire-Path, the Day-Path, the Bright-fortnight-Path, no Northern-Path; and taking this cheerful route, the meditator attains to the Imperishable Self, the Para-Purusha -- the Sun-Path -- never returns. The “Path-of-Return” is



correspondingly called the Smoky-Path, the Night-Path, the Dark-fortnight-Path, the Southern-Path and taking this gloomy-route, the Yogi enjoys heavens --- the "Moon Path" -- and returns.

These "Sun-Path" and "Moon-Path" indicate the two ways of the Yogi's departure in meditation --- if he has sensuous vasanas he pursues the Dark-Path of **matter (Moon)** and reaches the heavens of enjoyments and returns, while if he has no gross sense-desires, he pursues the Bright-Path of **energy (sun)** and reaches the world of the Creator (Brahmaloka), and from there goes to realise the Imperishable Self --- there is no return.

Knowing this, Krishna assures Arjuna, no meditator is ever confused thereafter. If meditation gives psychedelic experiences, then the Yogi knows that he is following the "Moon-Path". He immediately returns to have himself on to the glorious "Sun-Path", by purifying his heart more and more.

If meditation alone is the means for reaching the heavens or the Supreme, what about the merits acquired by those, who are pursuing the ritualistic part of religion? Krishna admits, (VIII-28) **Having known this --- whatever merits are declared as results of the study of the Vedas, of the performance of Yagnas, of the practice of austerities, and of a life of charity --- the Yogi reaches them all and rises above them, to reach the Supreme, Primeval State".**

The scriptures declare great rewards for meritorious acts such as study of Vedas, performance of Yagnas, practice of austerities, and leading a life of charity. One who meditates upon the Self is not cheated of these perishable rewards. They all come to him --- but he discards them all and rises above them to attain to the Immutable Bliss, the Imperishable Self. He becomes illumined, The nature of the ego and the universe becomes manifestly clear. And the balance of a true relationship of Oneness is restored.

( Courtesy : Geeta Office, Powai )

# SHRI GAJANAN MAHARAJ

By :- Shri S. N. Huddar

(Continued from August 1978 issue)

## CHAPTER 19

### KASHINATH GADRE BLESSED

Kashinath Khanderao Gadre came to Shegaon to see Shri Maharaj from Khamgaon. He said, "My father has narrated the signs of one, who has attained salvation in life and I behold these signs in yourself. I feel fortunate to have an opportunity to see you."

Shri Maharaj gave him a stroke with his elbow and said, "Your desire is fulfilled. The postman is waiting with a telegram at your door."

Kashinath was puzzled. He could not know the meaning of the words spoken by Shri Maharaj and also had not the courage to ask Shri Maharaj for clarification. He returned to Khamgaon and found that the postman with a telegram was at the gate. He received it and found that it was relating to his appointment as Munsit at Morshi. Now he realised the meaning of the words of Shri Maharaj and the elbow stroke given by him.

### SHRI MAHARAJ GOES TO NAGPUR

On the pressing invitation of Shri Gopalrao Buti, Shri Gajanan Maharaj came to Nagpur and stayed at the Buti Mahal in Sitaburdi, a part of Nagpur. Nagpur had been the capital of the Bhonsla Rajas; but it had lost its past grandeur. Having lost the status of a Raja he had almost become a beggar!

Elephants, horses and palakhis had to be disposed off. Shri Maharaj was staying in the palatial building of Shri Buti, who wished to keep Shri Gajanan Maharaj in Nagpur for ever and not to let him go to Shegaon



People of Shegoan were dejected due to the absence of Shri Maharaj. They requested Hari Patil to go to Nagpur and bring Shri Maharaj to Shegoan as without Shri Maharaj, Shegoan appeared as a burial ground. But being very rich, ordinary men of shegoan had no entrance at Shri Buti's house. Feeding of Brahmins, Bhajan, Kirtans etc. were being arranged daily at Buti's house.

Hari Patil, with some persons, arrived at Nagpur. When Hari Patil got into the train at Shegoan for coming to Nagpur, Shri Maharaj said to Shri Gopalrao Buti, "Oh Gopal, Hari Patil has started for Nagpur. Before he arrives here let me go. After his arrival there will be no peace here. He is a Jamindar. Your strength is in money, but he will take me by his physical power."

When Hari Patil came to Buti Mahal, he was obstructed at the main gate; but ignoring the watchman's hindrance, Hari Patil entered the Mahal. It was the dinner time and rows of Brahmins were about to start their meals. All were given silver thalies, dishes and glasses and shisyam wood pat (seat) to sit on. Many delicious food articles were being served. Shri Maharaj's raised seat was in the centre. Due to such affluence, Butis were called the Kuber (God of riches) of Nagpur.

As Hari Patil entered the Mahal, Shri Gajanan Maharaj hastened to the gate to greet him. Shri Maharaj said to Hari Patil, "Hari take me to Shegoan. I do not like to live here. It is good that you have come here." Buti realised that Shri Maharaj was thinking of going. Gopalrao came, held the feet of Shri Maharaj and prayed, "Kindly do not disappoint me. Have your meals and then think of going." Shri Buti requested Hari Patil also, "Patilsaheb, you please have prasad with Shri Maharaj. If Shri Maharaj does not dine all the persons will not have meals and I will be defamed in Nagpur."

Shri Maharaj stayed there till the dinner was over. Soon after movements for departure started, Gopalrao Buti's wife

Janaki was very righteous. She bowed to Shri Maharaj and requested, "My desire should be fulfilled." Shri Maharaj said, "I know it". He applied kumkum on her forehead and said, "you will have one good natured son and you shall go to Vaikunth with Soubhagya" (i. e. in the presence of your husband )

Shri Maharaj came in the city to Raja Raghoji, who received Shri Maharaj with great respect. After the feast he went to Ramtek to have darshan of Shri Ram, the family deity of the Bhonsla Rajas and then returned to Shegaon with Hari Patil and others.

### GREAT SAINTS COME TO SEE SHRI MAHARAJ

Rangnath Maharaj of Dharkalyan once came to Shegaon. Shri Vasudevanand Saraswati (Tembe Swami Maharaj) also came there. He was a staunch orthodox and was wellknown in the Krishna basin. He was born at Mangaon near Sawantwadi. He stayed at Narsobawadi on the bank of the Krishna river for a long time. Before his coming to Shegaon, Shri Maharaj told Balabhau, "Tomorrow one of my brothers, who is righteous, is coming to see me. See that there is not a strip of cloth on the pats. Give him due respect. He is another Jamdagni. He is an orthodox Brahmin and is very learned."

Swami Maharaj came to the Math at about 9 A. M. Both were delighted to see each other. One was righteous, the other was Yogeshwhar. One was mogra, the other was rose. One was Gangabhagirathi, the other was Godavary. One was Pashupati Shankar, the other was Sheshshayee Narayan.

When Swami Maharaj came to Shri Gajanan Maharaj the latter was sitting on his seat, reciting 'Gangan' on the tune of Chutkis (the sound created by clashing two fingers). As Swami arrived the chutki stopped, both looked at each other and Swamiji asked permission to depart. Shri Maharaj nodded his head and Swamiji went away. Balabhai was puzzled. He asked Shri



Maharaj, "Swamiji's path is different from yours, then how can he be your brother?"

### THREE PATHS TO REACH GOD

Shri Maharaj replied, "You have asked a good question. There are three paths to approach God. All the three meet the path of Dnyan (Knowledge of self). Righteousness, daily bath, rituals, worship, vrat, unushthan, fast are the signs of Karma. If there is any defect, the Karma is not perfect. The second is the path of devotion. A devotee should have pure heart. There should not be even the slightest impurity. One should have kindness, love, humility and should have liking for Kirtan, Bhajan, Puran. He should always recite the name of God. Such devotee will see Shri Hari. The path of devotion is simple but it is difficult to practise.

The third path is that of yoga. That which is in the universe, is to be seen in a human soul also. With the help of the material in a human being, one has to study yoga. One should know Rechak (expiration), Purak (inspiration), Kumbhak (holding breath), Ida, Pingla (nerves), Dhouti, Nauli, Mudra, Tratak, Kundalini, Sushumna etc.

All these three paths promulgate in Dnyan. Black and fair, short and tall, ugly and beautiful these differences are nothing for a soul. Though there are different types of bodies, the soul is the same. After reaching the goal there is no thought of path. If one is following a path and reaches the goal, he becomes proud and is inclined to struggle with others. The travellers of these three paths become saints after reaching the goal. There is no feeling of duality in them. Vashishta, Vamdeo, Jamdagni, Atri, Parashar and Shandilya belonged to the Karma path. Vyas, Narad, Pralhad (son of Kayadhu), Shabari, Akrur, Uddhava, Sudama, Vidur, Parth, were devotees and Shri Shankaracharya, Machhindra, Gorakh, Jalunder followed the yoga path. What Vashista has achieved was attained by Vidur and Machhindra also.

The path of Karma was revived by Shripad Shri Vallabha and Narsinha Saraswati. Their holy places are Kuravpur, Ganagapur, Wadi Audumbar, Karanja. Namdeo, Sawata, Dnyaneshwar, Sena, Kanho, Chokha, Damaji were devotees. Shaikh Mohmad of Shrigonda, Anandi Swami of Jalna, Deonath of Surji Anjangaon were yogis. At present Shri Vasudevananda Saraswati is righteous i. e. Karmayogi. Dhondibaba of Kalus, Nana Barve of Songir, Yashwantrao of Jalna were devotees. Khalla Aruma, Sai Baba of Shirdi, Gulabrao Maharaj are Dnyanis. Adkuji of Warkhed, Zingaji of Murha, Tajjudin of Nagpur are devotees.

Though the behaviour of saints is different, still they are entitled for Kaivalya (eternal place). We are all brothers and have come here to guide devoted persons. Let there be any path, the value is of the attainment of goal. One who has repented is eligible for Brahmadnyan. It is futile to advise a cynic or the talkative. Let any body say anything, if one goes on his path with patience, one day he will see God".

Hearing this, Balabhau became emotional and his eyes were full of tears. He was unable to speak. He lay prostrate before Shri Maharaj.

### SOME PROMINENT DEVOTEES.

Salubai, a Kanara Brahmin lady, was a devotee of Shri Maharaj, who asked her to take flour and pulses and cook for persons coming to the Math. Due to this service, she would be able to see Narayan. She came from Vaijapur and lived at Shegaon for long.

Tulsiram of Jalamb, had a son Atmaram, who studied Vedas at Kashi. He used to bathe in the Ganges. He begged for alms, and stayed with his Guru for learning. After learning he returned home and also came to Shegaon to see Shri Gajanan Maharaj. While chanting the Vedas he erred and Shri Maharaj corrected him. He lived with Shri Maharaj delightfully. He



would daily come there from Jalamb and serve as Pujari, without any honorarium. He surrendered his small estate—a house and a field—to Shri Maharaj. This is like Shabari, a Bhilla woman, who pleased Ram by offering him the berry fruit. Dattatraya Kedar, Narayan Jamkar, who lived on milk diet, were also devotees of Shri Maharaj

Maruti Patwari of Morgaon Bhakre of Balapur Taluka, had employed Timaji mali for protecting their crops. Timaji was sleeping in the farm. Some asses entered the farm and began to eat the corn. Shri Maharaj went to the farm and awakened Timaji and disappeared. Timaji was an honest servant. He was shocked to see that half the jowar was spoiled by the asses. He came to Maruti early in the morning, placed his head on his feet and said, "I had a nap and 10-20 asses entered the farm and ate the jowar. Please come to the farm and see how much loss is incurred". Maruti said, "As I am going to Shegaon now to see Shri Maharaj, I cannot come to the farm just now. I shall come tomorrow morning."

Maruti reached Shegaon at 10 A. M. When he bowed to Shri Maharaj the latter smiled and said, "I had to come to your farm last night. You employ sleepy servant and you sleep at home. Asses entered your farm and began to eat corn. I awoke Timaji and told him to look at the asses".

Maruti said, "We are your children and seek your assistance. What is mine is also yours. The farm and the jowar are also yours. Servant Timaji is nominal. You protect all the three Lokas. Mother takes care of her child, so you have been kind to us. After I return, I shall dismiss Timaji".

Shri Maharaj said, "Don't dismiss Timaji. He is an honest servant. When the asses were in the farm, he felt much offended. He came to you in the morning to report; but you told him that you would go to the farm next day".

(to be continued)

## Merciful Glances of Shirdi Sai Baba

I Dr. (Mrs.) Sumati Sharma, Senior Medical Officer, District Hospital, Dharamsala (H. P.) bow at the Holy feet of God Shirdi Sai Nath with full faith and devotion, as His grace was bestowed upon me through the guidance of Dr. Babaji. Today when I am sitting to pen down the few lines of His grace in my life, I am surrounded by the flowers of happiness (joy) and pleasures; but even today I can visualize very vividly the merciful glances of Doctor Babaji, by which my restitute life has been altogether changed into the new life.

The first glance of mercy was showered by Dr. Babaji in 1975 when I was (met him for the first time) introduced to Him by one of my colleagues Dr. Charanjit Singh, M.B.B.S. at Primary Health Centre, Nadaun (Hamirpur District, H. P.) (In 1976 Dr. Charanjit Singh is also blessed with a daughter by the grace of Lord Sai through Dr. Babaji after suffering 6 abortions inspite of best medical treatment. His article was published in July 1977 issue of Sai Leela). Dr. Babaji was staying at his residence. It was a very short meeting with Dr. Babaji, being omniscient, Dr. Babaji could very easily study the disturbed condition of my mind. Yes, I was too much disturbed. I was married in May 1971 at the age of 35 years. My husband himself is a doctor and he is Deputy Chief Medical Officer. I could not conceive even after the four years of our married life. We consulted a Gynaecologist and got myself treated for sometime. Thereafter though I conceived for the first time, still through my bad luck, I aborted in the 8th week. I was carrying again when I first met Dr. Babaji in 1975. I was running the 4th month when Dr. Babaji studied my disturbed and insecure state of mind. He told me that I shall see happiness at the age of 41 years.

So Dr. Babaji sent me some literature by book post to read. It was just to alleviate my mental tension. In the beginning



I was not much attentive to Dr. Babaji's advices; but gradually I became cognizant to the hidden importance and significance of those guidances of Dr. Babaji. This path was finally leading me to my utter faith in God Sai Nath.

During the final days of my pregnancy, Dr. Babaji told me not to go to Chandigarh without meeting Him. Perhaps my bad days were not over and I left for Chandigarh without meeting Him due to certain unavoidable circumstances. Again he had a further advice for me, to be observed very strictly and I failed in that too. Doctors, under whom I was being treated, opted for **Elective** Caesarean (taking out the baby by operation through abdomen). I myself being in the same profession could not say no against the advice of Dr. Babaji not to undergo any type of surgery. Finally I was operated for the safe delivery of the child against the advice of the Doctor of Doctors, God Sai Nath.

It was a female child, who died on the 2nd day of delivery, though I was saved. This fiasco in my life shook my life like anything and I felt myself totally deserted. At this crucial period of my life, Dr. Babaji took care of both of us with his merciful glances. He treated us at this stage with a new medicine i. e. the spiritual Balm, which calms every inch of our mental tensions. And we both started a new chapter of our life with a new joy and vigour.

I again conceived. With guidance of Doctor Babaji, I started worshipping God Sai Nath in the form of Shiva. It was in January 1977, I saw a strange dream. I was myself pouring water on "Shivling". Suddenly it started cracking into pieces and finally emerged a small dark coloured beautiful "Pindi". I immediately embraced the "Pindi" into my hands. My nephew Ramesh, who was also there, asked me to give the "Pindi" to him. I refused bluntly and said, "why should I give it to you, when God has given it to me?" Next moment I was wide awake from this dream. It proved the augury of my happiness. Because

according to medical calculations I conceived on the very same day.

### Shirdi Visit and Picture :

It was in May 1977, when Dr. Babaji ordered us to visit Shirdi, the holy place of God Sai Nath, within 51 days. Actually Dr Babaji had already advised us to visit Shirdi many times; but it was always postponed for one reason or the other. Again, I was worried about my advanced stage of pregnancy and the scorching heat of the plains. We tried for reservation in the train; but we failed as already hinted by Dr. Babaji. Anyhow, on 1st June, 1977, we both proceeded to this "Holy Tirtha" without any reservation or without much of preparations to travel thousands of kilometers with the resolute faith and devotion to Dr. Babaji and Shri Sai Baba.

At Pathankot railway station, we were standing in disgust as no seat was available for 10 days! What to do next? Perhaps, it is for Shri Sai Baba to do something in his own imponderable way. We have simply to exert. At that time, a porter approached us of his own accord and assured to help us in getting seat in Jammu Bombay Superfast train. It was a special train running on specific days in a week and we were lucky to be there on this particular day, without knowing anything about it. And after 26 hours we both reached Bombay, after enjoying a very comfortable journey, with occasional showers instead of the scorching heat.

Incidentally, my friend at Bombay was there to greet us with a newly purchased car and offered us a lift upto Shirdi for our comfortable visit. Strange enough, before proceeding to Shirdi we saw the movie "Shirdi Ke Sai Baba". Babaji wanted us to see this movie before visiting Shirdi and His desire was fulfilled in his own unique way. After worshipping "Samadhi Mandir" I went to Dwarka Mai. There "Sai Baba" in the great portrait greeted me with smile as if He was saying that after all I had come!



Thus, our visit to Shirdi was definitely so comfortable and in time, due to the merciful hand of Sai Nath through Dr. Babaji and is beyond our comprehension to understand.

Throughout my pregnancy, I did not use any medicine except the graceful glances of Dr. Babaji, to whom I met frequently. During the last days of my pregnancy, I developed a burning patch over my thigh. It was also treated by Dr. Babaji (by giving the Sacred 'Udi').

My date of confinement was 20th October 1977 (according to medical calculations). Dr. (Miss) Suman Sharma (Medical Officer, District Hospital, Hamirpur, (H. P.) on behalf of my husband visited Shirdi on 6th October 1977 and again the merciful glances of Dr. Babaji solved our this problem. I really pray to Sai Nath to give long life to Dr. Suman Sharma, who took so much pain for me. To our surprise, 2-3 days before my delivery, I got a telegram from Shirdi, congratulating me for my successful delivery. On the 14th night I saw in dream something piercing my back into the bag of the membrane, which was carrying inside the child and next moment all the fluid inside the bag was coming out, like water coming out of the tap. I concomitantly started having labour pains.

It is only with the grace of God Sai Nath, the Avatar of Lord Shiva, through Dr. Babaji that I was blessed with a male child. On the occasion of Depawali, I pray to Him with folded hands to give a long life to my husband and child. Again I pray to Him with folded hands to give a long and healthy life to Respected Dr. Babaji, who has to still treat many thousands of people in agony and calamities with his merciful glances. ★

**Dr. Mrs. Sumati Sharma,**  
Wife of Dr. T. D. Sharma,  
Dy. Chief Medical Officer (H) Dharamsala P. O. Himachal Pradesh.

## Badrinath is Sainath and Sainath is Badrinath

When I stepped for the first time in Bombay on 6th June 1926 in search of service, I was not aware of the name of Shirdi Sai Baba. By my good luck I got service in a good institution. During the period of my service, I used to hear often the words from the lips of my friends and others about Shri Sai Baba of Shirdi, myself not knowing where Shirdi was and the route that led to Shirdi. After the passage of some time, I came in contact with Shri Gopal Ganesh Shriyan, whom I knew well, as a staunch devotee and also a regular subscriber to "Shri Sai Leela" magazine. He used to receive the copies of the said magazine with a small packet of 'Udi'. I was fortunate to have the said magazines from him, which gave me immense pleasure and peace of mind to go through the subsequent copies and thereby I came to know the greatness of Shri Sai Baba and had a desire to go to Shirdi. Years rolled on with this desire, but the opportune time did not come. Now, I am turning to another story which has its link to the following narration.

Somewhere in March 1948, an impulse entered my mind to go on a pilgrimage to Badrinath in the Himalayas; but I was all the while thinking whether I could venture in such a hard task all alone without having a companion, who knew the route and had the experience of the route and the location of the Shrine, to accompany me to make the journey comfortable. One day a close neighbour of mine, staying in the adjacent building, came to know about my intension to go to Badrinath. He told me that he had already gone to Badrinath twice a few years ago and that he was thinking again to visit Badri if circumstances permitted. I thought it would be a pleasureable journey to me also to accompany him if God wills. On hearing this from him, I thought it to be a good chance for me and I decided to accompany him. A week's time was left for us to leave Bombay for Badri. Hence,



I was preparing myself with my bag and baggage. In the meanwhile my companion, whom I had to accompany, got a telegram from his daughter, in Delhi, stating that she was ill and that she expected his (her father's) presence by her side. As a result of this my companion left Bombay in haste for Delhi, of which I was not aware. A day prior to our fixed day to start, I went as usual to his house to make sure of the day of our starting from Bombay, I was told by his wife about the telegram he received from his daughter, and he left Bombay for Delhi in a haste and he had given his Delhi address for me to meet him at Delhi. At this, I got disheartened as I did not know where I have to contact him at Delhi, as I would be a stranger to that place. I, reluctantly had to cancel my going to Delhi. So I was feeling restless at heart. By this time, it was about 8 p. m. With these disappointing thoughts alone, as there was no other alternative, I went to sleep. At about 3 a. m. I had a dream in which, I saw that I was walking on a jungle route of about two to two-and-a-half feet wide. It was circuitous, full of thorns, pebbles and bushes on either side. On this route leading to the Badrinath Shrine through the dense forest, I and my companion were walking with a baggage hanging on our shoulders. To my utter surprise, a big and horrible tiger suddenly appeared before me at a distance of 10 to 12 feet from me, with its terror-stricken mouth wide open, staring at me, I was aghast with full perspiration and horripilation all over the body. I knew not what to do at this juncture; but remembered the life saving Holy names of Badrinath and Sainath simultaneously. Lo, within a moment I perceived such a horrible tiger being reduced gradually from its fearful form to that of a cat and it jumped out of my way making it clear! No sooner this happened, than I saw before me an old man having resemblance of Shri Sainath staring at me. He reprimanded me thus :-

**“You entertain difference between Badrinath and Sainath! What Badrinath is, is Sainath and what Sainath is, is**

**Badrinath.** Know this well and do five thousand jap of my name". Telling me this He disappered.

Accordingly I carried out His order, the next morning. It was my good fortune to go to Shirdi for His darshan in January 1949.

**R. D. Nayak**

3 B, Hari Niwas, 1st floor L. J. Road, Bombaay 400028



To The Editor,  
Shri Sai Leela,

Dear Sir,

## SAI DARSHAN

I have read with keenest interest Sri K. H. BHURANEY's Sai experience article in "Sai Leela" magazine for June, 78.

It is a Divine Sport with our Sadguru SAI BABA to tease His innumerable devotees in the Sai-style. He did that with Bhuraney also. That he failed to catch the import of it and did not avail his Sai-opportunity to feed our God Sai Baba with a "khaana" is a mistake to be regretted by him for life. Why him alone? Even I deeply feel his lapse.

I hope that he will have now learned his Sai-lesson and shall no more lapse into ignorance whenever Sai Baba chooses to sport again with him or other devotees, in any form, at any time and at any place of His choice.

Sai-experience articles from Shri Bhuraney will be welcomed by all.

Cordially yours.

**V. Sunder,**

10-A, Jatin Das Road Gd. Floor, Back Portion, Calcutta-700 029



## Secret Fulfillment of Desire

I went to Shirdi last year (1977). The occasion was a two-day conference of poets and writers of Shri Sai Leela. My husband is a contributor of this magazine.

I never thought before going to Shirdi that Shirdi was such a magic holy place. For, whosoever met me in Shirdi, was beside one's own self. They talked nothing about themselves. They talked about Baba and Baba alone.

One thing as a matter of joy, struck me most there—the three-time Arati. It alone filled me with some unknown divine feeling. In fact, chanting of the Arati with heart and mind, brought uncontrollable tears of love from my eyes.

This year (1978) again I went to Shirdi. Love for that sacred place was one reason and Love for Mr. and Mrs. Pathak, the Court Receiver, was another reason.

This time I had two experiences of Shri Baba. Sansthan had prepared Satyanarayan Prasad in a most delicious way. I wanted a handful of it. But my religious mind dropped the idea of buying it. This must have been secretly noticed by Shri Baba. So He arranged to offer the very Prasad, after Arati. Even standing in a long queue for prasad, I got a handful of it.

The next day I noticed the auction sale of shawls. My mind was again filled with a desire. I wanted to buy a shawl, but for some reason, I dropped that idea.

Within a few hours' time, after this, the last session of the conference started. My husband Shri R. S. Pujari was felicitated and offered a shawl in this session. It was a Sai-Prasad shawl for writing a book on Shri Baba. This unexpected honour at the door of Shri Baba, gave me another sweet shock.

Indeed, Shri Baba secretly watches the minds of His little ones and fulfills their desires without any delay.

**Mrs. Leelavati R. Pujari,**  
992, Sadashiv Peth, Pune-30.

## GURU POORNIMA CELEBRATIONS

AT SRI SHIRDI SAI BABA MANDIR,  
SHENOYNAGAR, MADRAS-600 030

"Guru Poornima Day is a day of awakening and a day of dedication. We should supplicate ourselves in Guru", said Hon-ble Chief Justice Sri T. Ramaprasada Rao of Madras High Court, while presiding over Guru Poornima celebrations organised by Sri Sai Baba Bhakta Samajam (Regd.) at Sri Shirdi Sai Baba Mandir, Shenoyanagar, Madras, on 20-7-78. The celebrations commenced with a prayer. Sri C. P. Venugopal, Secretary of the Samajam, read the messages received from the President Sri Neelam Sanjiva Reddi; Vice President Sri B. D. Jatti; the Governor of Tamil Nadu, Sri Prabhudas Patwari; Smt. Jothi Venkatachalam, Governor of Kerala and others. Earlier Vishnu Sahasranama Parayanam, Lakshmi Narayana Prathishta in Kalasam, Sri Sai Baba Archana was done by purohiths according to vedic rites in the immediate presence of Guru Dev Swami Kesavaiahji.

While welcoming the vast gathering of devotees, numbering about 5000, who came from all parts of the city and from far off places also like Sullurpet, Gudur, Nellore, Vijayawada, Vuyyur, Vizayanagaram, Karimnagar and other places, Sri M. Uttama Reddi, Chairman of the Samajam said: "During the life-time of Sri Sai Baba, He had Guru Poornima celebrated at Shirdi. Under the inspiration of our Founder-President Swami Kesavaiahji we have been celebrating Guru Poornima annually at Sai Mandir." He also read out the message of H. H. Swami Kesavaiahji, Founder-President of the Samajam.

Swamiji stressed the importance of Gurubhakti. Swamiji observed: "Of all the living beings, man is supreme and unique as he is possessed with discriminating knowledge which is his sole



monopoly. But only the possession of true knowledge makes him a real man and also his existence a meaningful one and true knowledge does not lay in voracious reading or prolific writing. Too much reading lands one in BHRAMAS or delusions and doesn't help one in realising the BRAHMAN, the supreme. The Guru chisels and models his disciple and also helps him to achieve self-realisation. Sri Sai Baba of Shirdi, embodiment of love, is one such Guru. We learn that Sri Rama and Sri Krishna, the incarnations of Lord Vishnu, had reposed implicit faith in their Gurus and this unquestioning faith enables the disciple to receive the Guru's grace in abundance. Even Sri Sai Baba, the Sadguru, sat at his mater's feet for twelve long years and at last merited his unlimited grace."

On arrival, the Hon'ble Chief Justice was received with Poonna Kumbam. Hon'ble Chief Justice Sri T. Ramaprasada Rao paid glowing tributes to H. H. Swami Kesavaiahji for his spiritual outlook and selfless service. He said, "Guru is a person, mercy personified and Guru Poornima is a day of awakening and a day of dedication. One should try to realise his duty towards his Guru, who shows him the easy paths of realisation. It is difficult for an ordinary man, engrossed in mundane affairs, to realise Him. Every one should know who he is and for this realisation, Guru alone lends a helping hand. Unless you see Him in you, you will not realise yourself. According to Bhartrhari, work for others is a trait generally associated with the noble. But this seems to be impossible when Dharma is supposed to be walking on one leg in Kaliyuga."

Sri Ramaprasada Rao also dealt with purity and impurity, the two concepts which have to be discovered by individual. They can be detected by one's actions. He also observed that one should have implicit faith in his Guru. He should supplicate himself in the Guru. Absolute surrender to him is a must. He said that Guru was like a Paatra or vessel which is used to draw water from a well. The water could be tasted only when the vessel was available.

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Sri Ramaprasada Rao compared a Sadguru to a vessel, who is a link between the God and a devotee. Realisation could be possible only when the blessings of Guru were received. He also said that our tradition revered the parents and the teachers as Gods. While parents give us affection and blessings the Guru bestows spiritual affection and spiritual blessings. When we become orphans we look to the Acharya, who is a combination of father and mother. We have to bow down to the Guru and completely surrender ourselves to him. Guru is an embodiment of spiritual love and affection.

The Chief Justice also released a book in Telugu captioned 'Sai Mahima' (containing the teachings of Sri Sai Baba of Shirdi, life story of Swami Kesavaiahji, his articles on Sai cult, Bhakti and his spiritual discourses together with the articles by some prominent personalities and experiences of several devotees) and said that the author has given out with all humility, which Sri Swami Kesavaiahji by his act, deed and word has illuminated the cadenced ecstasy of sadhana and dedication to Guru and Truth. He also congratulated the Editor Dr. Challa Radhakrishna Sarma of Sahitya Akademi for having added new portions and also revising the first edition of 'Sai Mahima'. The first copy of the book was presented to Dr. U. Venkatarathnam, a renowned Medical Practitioner of Vijayawada and a devotee of Baba, who had built a beautiful Sai Baba Mandir in Vijayawada. Another copy was presented to the Chairman of the the Samajam.

H. H. Kesavaiahji urged the audience to imbibe in themselves the spirit of devotion to God. He also said that every one should obey his parents, teachers and the Almighty. One, who obeyed his parents and conscience, could merit the grace of God. He made a special appeal to the women devotees that they should give their children not only the best education but also good character. He also appealed to the devotees to think of Sri Sai Baba for at least a couple of minutes everyday, which would

(Continued on page 29)

To The Editor,  
Shree Sai Leela

By about the days of the installation of Shri Sai Baba's marble idol in the main office, Bombay, my friend casually said that the rumour is spread about of Shri Pathaksaheb's retirement very shortly. This shook my mind, because although he has recently overcome the paralytic attack and was yoking his most irksome task with usual ease and deligence, little defect in his tongue was still lingering with slow mitigation. Still his regularity of attendance was marked as a marvel by the grace of omnipotent Baba. Just after then I attended the religious-cum-social function of the fascinating Baba's idol, forgetting the the remoteness of Shirdi for which the devotees in Bombay longed since long.

To my exhuberance, I observed Shri Pathaksaheb and his blessed better-half deeply engrosed in the pious rituals of the holy performance, as the matured old priests of the Sansthan guided and the 'Sevakas' assisted promptly. I brushed aside the old tenet from my mind instantly. In the month of July however, my friend opened before me the pages of the authorised magazine and also told that the news had been already published in newspapers. I read the articles 'Farewell' & 'Welcom' in the July 1978 issue in detail and glimpsed as if a movie was running before my minds eye. It is needless to mention about the exact faculty of your stroking pensketches, which are without any lines not befitting the grace of the picture or which are diminishing faintly the prominent pose set in mind of the subject matter either. You have really sketched Shri Pathaksaheb just what he is by nature and how he crowned with success his career as the Court Receiver of the Sansthan, as the serene gem, pleasing anyone looking at him.

You have as well described the brilliantly thriving career of the present Court Receiver Shri Kakresaheb and have expressed your expectations in future, as the matter of course.



Both your articles have chimed in my ears.

Yours sincerely

**P. M. ATRE,**

36, Gokhale Road, North, Kubal Niwas Bombay-28



To The Editor,  
Shree Sai Leela

I had an opportunity to visit Shirdi for the first time in the year 1975. Thereafter I have visited it twice. Everytime I found some kind of development going on in Shirdi. Today's Shirdi is more developed and more beautiful than what I have seen it three years back. I have always wondered as to who was behind this well planned development.

Your article "FAREWELL" in the July issue of Shri Sai Leela has answered my queries. It was really a great pleasure to know that the person responsible for this development is no other than Shri Pathaksaheb, the Ex-Court Receiver.

Getting accomodation during the festival time or holidays, is by no means an easy task. Any one will agree with me even if more buildings are built, the problem is not going to be fully solved due to an enormous increase in the Sai devotees and the limitations of capacity of the Sansthan. Nevertheless the provision of a new dormitory in Shanti Niwas and bathrooms as well as water closets have definitely contributed to the comforts of the devotees. Also it is an ordeal to maintain discipline when the devotees come in very large numbers. Therefore, the staff of the Sansthan deserves full praise for their untiring efforts in providing basic needs of the devotees.

Shri Pathaksaheb has really done a good job in preparing a team of devoted staff members of the Sansthan.

The Bombay office of the Shirdi Sansthan, at Dadar, has also been made beautiful by the installation of new marble statue of

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Shri Sai Baba and the renovation of the office. This is also done in the regime of Shri Pathaksaheb.

The Sai devotees will ever remain grateful to Shri Pathaksaheb for having done a commendable job of reducing their problems and giving a new face to this punyanagari, Shirdi.

We pray Shri Sai Baba to give our Pathaksaheb, the architect of New Shirdi, a very long life.

Yours sincerety

**Sanjeev S. Kadoo**

165B, 'Kamala Terrace' Dr. Ambedkar Rd, Dadar, Bombay-400014

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(Continued from page 26)

bring them solace and happiness. He was of the view that India would become more powerful and greater if her children were obedient to their parents, teachers and the Almighty.

H. H. Swami Kesavaiahji honoured the presiding chief guest of the celebrations, Chief Justice Sri T. Ramaprasada Rao with a Ponnadai. The chief guest expressed his grateful pranams to Swamiji and thanked the Samajam. The Chief Justice presented to the editor of 'Sai Mahima' a Ponnadai, on behalf of the Samajam.

Dr. C. R. Sarma, while proposing a vote of thanks said that Sri Shirdi Sai Baba Mandir has already become a national centre for the devotees and it would soon become an international centre for the Saicult with the blessings of Sri Sai Baba and under the inspiring guidance of H. H. Swami Kesavaiahji. He also appealed for the liberal donations to the proposed construction of Gopuram.

On this auspicious and sacred day a special pooja was performed to Sri Sai Baba of Shirdi by H. H. Swami Kesavaiahji. The celebrations came to an end with Gurudev Swamiji distributing the consecrated coins to all the devotees present for their welfare and prosperity.





# SAINT GADGEMAHARAJ

(Continued from August 1978 issue)

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

A few other persons, who called themselves as the followers of Shri Gadgemaharaj, will have to be mentioned in order to understand how effective preaching Shri Gadgemaharaj used to do and how people used to be attracted towards him. Shri Jijaba Patil was originally a resident of a village known as Sohalee. This young and handsome lad left the so-called family life and started performing keertans on the lines of Shri Gadgemaharaj for awakening of the people. His selfless work and apathy for worldly pleasures attracted the attention of Shri maharaj and he expressed satisfaction for the work, which he was doing. He ceaselessly went on preaching through his keertans. This Jijaba also had taken active part in the 1942 movement.

Shri Ramchadra Shelar came from a village named Gadshotphal in the Pune district. During his childhood he had to suffer a lot. Hence he lost faith in goodness of the society. At this juncture, he happened to listen to the keertan of Shri Gadgemaharaj, in the Saptaha arranged at Shengole by Shri Ghongadebuva. He immediately decided to become a follower of Shri Gadgemaharaj and to help him in his work. He used to perform his keertans very effectively. He arranged for "Namasaptaha" at Loha, Betsangvi, Karhad and some other places nearby. During the saptaha, he would arrange for Keertans of Shri Gadgemaharaj and thus add to the effect of the function. During the "Quit India" movement in 1942, he preached strongly against the British Government, through his keertans. As a result of this, a warrant of arrest was issued against him. Ultimately he was arrested at Pawnar and was sentenced to an imprisonment for thirteen months. His work was appreciated by Shri Vinoba Bhave and he was praised by him.

Another important person, whose name is required to be mentioned particularly, is Shri Gopal Neelkantha Dandekar. In his childhood, he ran away from the house and started wandering in order to get experience of life. He was attracted by the work of Shri Gadgemaharaj and joined him. As he had absconded from his house, he used to stay with Shri Maharaj under the name "Gopal Joshi" so that nobody should recognise him. By nature he was averse to worldly life and sensuous pleasures. He had a very good handwriting. Hence he was asked by Shri Maharaj to attend to his correspondence and to maintain his accounts. Shri Dandekar used to do both these jobs attentively and with great pleasure. In his late age, Shri Dandekar started writing books in Marathi and became a famous Marathi writer. He developed a special liking for history and his historical novels, biographies and other books acquired for him a good name in the Marathi literary world. He was so much influenced by the huge work done by Shri Gadgemaharaj, that he wrote three biographies of Shri Maharaj at intervals, in accordance with the material that became available to him from time to time.

Narayanrao Mali, along with his wife Ansuyabai became a follower of Shri Maharaj. This couple travelled throughout Maharashtra for a long time performing Keertans and preaching the philosophy of Shri Gadgemaharaj. In the end they started staying in the Dharmashala built up by Shri Maharaj at Pandharpur and went on doing all sorts of work there.

Ramdas Amte came from Vijapur. He came into contact with Mahanandaswami in his early age. He had a sweet voice and an attractive figure. Hence Shri Swamiji thought that he would be a good Keertankar. The expectation of Shri Mahanandaswami came to be correct and Shri Amte very soon started performing good Keertans. He always attracted a very good audience at his Keertans and so many persons from his audience claimed to have found the proper path in their life, due to his guidance through his keertans. This young and clever chap used to be liked by Shri Gadgemaharaj due to his proficiency in Keertans.



Babanrao Kalaskar was a goldsmith. He came from the village of Kalas in the Akole Taluka of the Ahmednagar district. He did the work of goldsmith for sometime in his young age; but on listening to the Keertans of Shri Maharaj, he left everything and joined his fold. The main organ of preaching, advocated by Shri Gadgemaharaj, was Keertan. Hence most of the followers of Shri Maharaj used to perform Keetrans on the same lines as Maharaj himself. Shri Kalaskar also did lot of preaching through his Keertans. He also had taken active part in the national movement in 1942 and as a result of that he was arrested and imprisoned by the British Government.

Laxman Patil Kaudgaonkar was the Patil of a village known as Kaudgaon, in the Ahmednagar district. He had lot of property; but due to vices he squandered the whole of it. Shri Ghongadebuva had arranged a Namasaptaha at Ahmednagar and Shri Patil happened to see Shri Gadgemaharaj at that time in his Keertan. Shri Patil was impressed so much by the preaching of Shri Maharaj that he immediately decided to become his follower. Shri Maharaj asked him to stay and manage the work of the Maratha Dharmashala at Pandharpur. He at once took over that job and managed it very effeciently for a number of years. Because of his good nature, Shri Patil was very popular and he was liked by every inmate of the Maratha Dharmashala.

Shri Gadgemaharaj was born at Shendgaon. Shri Mukundrao Patil, who came from that village, had good property in that village. He started his career as a social worker and was elected as a member on the Local Board, in the Central Bank etc. Later on he even became the director of the Bank; but due to his simple nature, people around him took undue advantage of him as a result of which, the people duped him and he became a pauper. However, due to his good luck he got darshan of Shri Gadgemaharaj and also got his company for sometime. He then offered to work with Shri Gadgemaharaj, who asked him to work as manager of the dharmashala at Pandharpur. Shri Patil immediately

accepted the offer and worked efficiently there for a long time. He specially proved to be successful, because he was always ready to shoulder any job.

Our readers might remember that Shri Gadgemaharaj had a daughter named Alokabai. Shri Wasudeorao Sonavne was her son. He was thus the grandson of Shri Maharaj. Out of the relatives of Shri Maharaj, this was perhaps the only one, who turned to religion and took real interest in religious preaching. He remained with Shri Maharaj for a long time and helped him in his work in various ways. This grandson was loved by Shri Maharaj very much.

Shri Bhaskarrao Gurav was staying at Buldhana in the Malakapur district. From his childhood, he had no special interest in worldly life. He had a liking for reading philosophical and religious books. He was married in the customary way; but due to his religious and philosophical bent of mind, he showed no keen interest in his married life. His wife therefore, went and stayed permanently at her father's house. Having been freed thus from the bondage of marriage, Shri Gurav joined the fold of Shri Maharaj at Pandharpur. He was good at drawing and therefore he used to stay in the Gadgemaharaj dharmashala and used to paint pictures. He also used to remain engrossed in chanting the name of God. He had poetic genius and hence he had written a biography of Shri Gadgemaharaj in verse form.

Another artist and painter was Shri Onkar Joshi, who joined Shri Maharaj for public work. He was a well-behaved and selfless worker. He started collecting material about Keertans, early life, daily routine and buildings, ghats, temples etc. constructed by Shri Maharaj. He had also collected a good number of photographs. The material collected by him was really very valuable from the point of view of writing an authentic biography of Shri Maharaj; but once when Shri Maharaj came to know about it, he requested to show it to him. He just had a cursory glance at the photographs etc. and at once



threw the whole thing in fire. Shri Maharaj was of opinion that he should go on doing the work. Nobody should advertise it or praise him in his presence!

Shankarrao Vanjari was a well-built and a strong person, who came from Tembhurni in the Beed district. He had his own fields. He was industrious, clever and hard working. The signs of leadership manifested in him in his very youth. He joined Mahanandswami in his Ashram at Warwandi. After getting training for a year or two, he started performing Keertans in order to preach the philosophy of Shri Gadgemaharaj. In Marathwada and South Maharashtra, he preached on a mass scale against the slaughter of animals and fowls as an offering. He made special attempts to improve the Vanjari caste by preaching against drinking liquor and spending in extravagant way by taking loans. As per orders of Shri Gadgemaharaj, he collected funds only from the Vanjari Community and built a dharmashala, known as the "Vanjari dharmashala" just by the side of the Maratha Dharmashala at Pandharpur.

Shri Narayanrao Manmadkar, his wife Gayabai and Mrs. Mirabai Sheerkar are other important followers of Shri Gadgemaharaj, Shri Manmadkar and his wife, worked in various fields. They arranged pilgrimages to holy places with hundreds of people. They arranged a big sacrifice for world peace (Vishwashanti yadna) at Pandharpur, built up a temple and a dharmashala at Pandharpur and fed thousands of people during a famine that took place in Maharashtra. Mrs. Mirabai Sheerkar thought of a novel idea of arranging a programme covering a number of social activities needed mainly for the uplift of the villages. Intensive cleansing of villages, removal of illiteracy and untouchability, encouraging the village industries with a view to giving employment to the village people in their own villages, were the main features of her programme. The young and enthusiastic followers of Shri Maharaj like Yashwantrao Gondavalekar, Jijaba Patil, Ramchandra Shelar, Wishwanath Wagh,

Babanrao Kalaskar, whose names have been mentioned before, were attracted by this programme very much and they preached it with zest throughout the the length and breadth of Maharashtra. This programme appeared to be a part of the national movement for independence and even the British Government looked upon it with apprehension. Some of the aforesaid people were later on arrested by the British Government for having taken part in the "Quit India" movement in 1942.

Shri Yashwantrao Bhandari came from Karla in the Ratnagiri district. After his parents expired, he had to face very bad days.

therefore started wandering from place to place. When he was at Alandi, he happened to listen to the Keertan of Shri Maharaj and he felt that he had found a proper person whom he should follow. He then became a follower of Shri Maharaj and started preaching through his Keertans. Because of the name of Shri Gadgemaharaj, he was received well everywhere and hence he also did not spare anything in doing his work. Smt. Bhimabai built a Datta Mandir near the Gadgemaharaj dharmashala at Nasik and it was presented to Shri Yashwantrao. Shri Maharaj also had faith in him and hence the former appointed him as a trustee of the Gadgemaharaj dharmashala at Nasik.

Some districts of the present Marathwada, were formerly included in the territory of the Nizam of Hyderabad. The fanatic ruler and his officials were still feeling that they were living in the feudal middle age. The communal officers of the state took pride in putting restrictions on the Hindu subjects, specially in religious matters. Bhajan, Keertan, Satyanarayan Pooja etc. were even not allowed to be observed freely. Shri Gadgemaharaj took this as a challenge and started performing Keertans in the Nizam's territory. Slowly and slowly the opposition lessened. A number of followers of Shri Maharaj also decided to follow him and hence whenever possible Shri Laxmanbuva Koshti, Nagorao Bahadure, Gopal Dandekar, Ramdas Amte and others used to go

(Continued on page 40)



## Shri Sai Baba's Divine Grace

Narrated by: **Shri Madhavdas Narayandas Khungar,**  
38, Sindhi Colony, 1st Cross Wheeler Road, Bangalore

Written by: **Dr. S. D. Parchure**

[Shri Madhavdas met me at Shirdi in January 1977, when I had been there for the third gathering of the contributors to Shri Sai Leela. On coming to know that I was the executive Editor of Shri Sai Leela, Shri Madhavdas said that he is what he is today because of the divine grace of Shri Sai Baba. He further said that he had been reading with interest the experiences of the devotees, that are being published in Shri Sai Leela, and that he would also like to send his experiences for publication. On informing Shri Madhavdas, that he was welcome to send them, he said that he would not be able to pen his experiences due to his little education. He added that he would be able to narrate his experiences and that he would be thankful if I would do the job of composing an article from the experiences that would be narrated by him. I jotted down the points and promised Shri Madhavdas that I would write the article as early as possible. However, due to other jobs in hand, this work somehow could not be accomplished.

For the inauguration of the life-size marble statue of Shri Sai Baba in the month of May 1978, I happened to go to Bangalore and it was expected that I would meet Shri Madhavdas at the Sai Spiritual Centre, Bangalore during the function. As expected, I met Shri Madhavdas at Bangalore and with regrets I had to say that I was not able to keep my promise of publishing his experiences. I, however, promised him to do the needful very soon and hence I am narrating the experiences of Shri Madhavdas in his own words.— S. D. Parchure.]

I was born in Pakistan at Karachi. I was leading a happy and peaceful life there; but in 1947, Bharat got independence and

anti-Hindu riots broke out on large scale in Karachi. In order to save the life of myself and my family, I had to run away from Karachi and I thus came to Bangalore at the end of August 1947. While coming to India, I had brought some money with me. So I decided to start money lending business. I was a novice to India and hence slowly and slowly I started losing money. Though I did the money-lending business from 1947 to 1958, I lost all my money during this period. Though I had with me a bundle of Promisory notes, passed by the people, still they refused to honour them and I was completely non-plussed to know the way to recover my money. Legal action to recover the money seemed to be out of question, due to heavy legal cost. So ultimately I gave up the hope of getting back my money and thought of finding some other business for my livelihood.

When I was so much in a dejected mood, my friend from Bombay advised me to go to Shirdi in order to end my woes. I therefore went to Shirdi and prayed to Shri Baba in right earnest. I had thought that I was brought to this condition due to my past sins. I therefore sincerely requested Shri Baba to pardon me for my sins and to show me the new light to start a fresh page of my life. After prayer, I slept and had a dream that same night. I saw Shri Sai Baba with white clothes and snow white beard. Shri Baba had also worn a white cloth on his head. In the dream, Shri Baba consoled me and said, "My son, all your way hereafter is very clear. There is nothing to worry. I will take care of you in future. You will not feel any want hereafter". The dream was over. However, on awakening I found that my mind was quite at ease.

I stayed at Shirdi for three days; but the dream did not repeat. I came back to Bangalore with full confidence that prosperous days were going to dawn very soon. Immediately I started searching for a job. After a period of about two months, I got a job on a monthly salary of Rs. 200/-. I continued my job for eight years and my salary rose to Rs. 315/. per month when I left the job.



At this stage my sons had grown up and were taking education. My eldest son, Mohanlal, who was studying in the eighth standard, left the school and started serving in a shop known as 'Novelty Stores'. This was a shop of ready-made garments, in which my son was working as a salesman on a salary of Rs. 60/- per month. The owner of the shop was a Sindhi gentleman. While my son was working in the shop, he often used to say in his mind, "some day I will also open my own shop for conducting this same business". Whenever my son used to speak to me about his plan to open a shop of his own, I doubted about the success of his plan, due to my financial position; but when Shri Baba wills, what is not possible?

After a year, Mohanlal mastered the job fully well. He knew most of the secrets of the trade and therefore he requested his boss to increase his salary. The boss however refused to do it and as a natural result of it, he left the job! My son had not left the job aimlessly. He had in his mind a plan ready for the future. He immediately joined a tailoring college and took training for a year or so. He then took a sewing machine on hire and started the tailoring business. In this business two or three persons tried to deceive him; but he did not get discouraged. He tried hard to come up in his life. After two years, he purchased a sewing machine and started stitching clothes at home. He would then go round from house to house and sell those garments.

Mohanlal went on doing this hawking business and collected some money. Round about 1964, he rented a small shop for Rs. 50/- per month and started a shop of ready-made garments with a nominal stock of only twelve garments! While working so hard for improving his prospects, he all the time went on worshipping Shri Sai Baba and praying to Him. He often used to say, "My Master is with me all the time in my ring. He will look after me and my business". Because of this strong faith, Mohanlal earned money by the grace of Shri Sai Baba and got married. By and by his business is prospering. He has got

three show-rooms in Bangalore and he is doing wholesale business of ready-made garments, only for children. He is running his own factory under the name "Lovely Dresses".

My second son went to West Africa for service in 1964. He was staying in the city of Myamba. After collecting a little money, he purchased a new car. One day he went to Free Town for purchasing some goods on behalf of his firm along with the driver. After finishing the work, he was returning from Free Town to Myamba. It was dark and drizzling. Suddenly the car got tospo-tervy and fell down in a valley nearly two hundred feet deep. The driver died on spot; but my son escaped without a scratch. When he informed me about this incident I was simply stunned. My son wrote to me that as Baba saved him from this mishap, His pooja should be performed. I performed the Pooja according to his wish. My son returned after two years, but to my surprise, we found him to be completely normal.

One more miracle of Shri Baba's grace may be mentioned here. Once my eldest son, Mohanlal, left the key of his shop in the key hole through oversight, when he locked the shop at night. He came home as usual and slept soundly. Next morning one of his friends, phoned to him and enquired with him about the keys of his shop. He replied in confidence that his keys were safe with him. When however, the friend told him to check up, my son started searching for them; but he could not find them anywhere. My son prayed to Shri Sai Baba and phoned back to his friend that his keys were not traceable. The friend then told him that while going back home, he noticed the keys of his shop in the keyhole and carried them home after locking the shop. My son hurried up to his friend's residence, collected the keys and went and opened his shop. To his surprise nothing in the shop was found to have been removed. Everything was intact. My son immediately bowed down to the photo of Shri Sai Baba in his shop and thanked Him for having protected his





# श्री स्वामी समर्थ गीतायन

गीत - ९

## गिरनार पर्वत पर

गिरनार पर्वत पर श्री स्वामी समर्थ कुछ कालतक रहें। यहाँ पर उन्होंने अनेक चमत्कार दिखाये। अंबा देवी का दर्शन कर आपने देवी से प्रार्थना की, “माते! तेरा वरदहस्त हम पर सदा रहें”। स्वामी समर्थ के दर्शन को तीन साधु गिरनार पर्वत पर आये। उनमें से सेवादास के मन में कुछ शंकाएं थी। उसका कहना था कि इस कलियुग में सही रूप में हठ या राजयोगी नहीं दिखते हैं। गिरनार पर्वत पर वे लोग दर्शन तथा साक्षात्कार के हेतु आकर रहने लगे। यहाँ पर स्वामी समर्थ “चंचल भारती” के नाम से पहचाने जाने लगे। उन तीनों साधुओं को समर्थ ने निष्काम कर्मोपासना करके चित्तशुद्धि का उपदेश दिया। अहंकार को छोड़कर अनन्य भक्ति से श्री गुरु दत्तावधूत की शरण में जाने का आदेश दिया। ऐसा करने से सेवादास की चित्त शुद्धि के साथ ही साथ अहंकार भी पिघल गया तथा वह कृपापात्र बना। समर्थ ने सेवादास को दत्त स्वरूप में दर्शन देकर योगरहस्य, चित्त शुद्धि, चित्त निग्रह आदि विषयों पर उचित उपदेश दिया —

## दर्शन लाभ तत्काल

शुद्ध सात्विक जिसके मन में, सेवाभाव त्रिकाल  
गुरु हरि भक्ति निर्मल ऐसी, दर्शन लाभ तत्काल ॥ टेक ॥

जिसने खोजा उसने पाया  
प्रभु की ऐसी अद्भुत माया  
अणुरेणु में वही समाया, निष्कारण भ्रमजाल ॥ १ ॥

सद्गुरु के बिन ज्ञान न उपजे  
हरि भक्ति का भर्म न समझे  
निष्काम कर्म की उपासना से काटो मोहजाल ॥ २ ॥



कलियुग में भी संत बैरागी  
मिलते हैं यदि मन अनुरागी  
योग्यता पर निर्भर सबके, मन का गहरा ताल ॥ ३ ॥

पतितों का यह श्रद्धा स्थान  
दत्तगुरु का करते ध्यान  
साधुजनों के मन में जलती यों भक्तिभाव मशाल ॥ ४ ॥

गुरु चरणों में चित्त शुद्धता  
दिव्य भाव की स्वयं सिद्धता  
'दत्तस्वरूप' का पाकर दर्शन, जीवन हुआ बहाल ॥ ५ ॥

'दत्तगुरु' यह 'चंचल भारती'  
भावभक्ति से पूजा आरती  
'चरण पादुका' दृष्टिगोचर, पत्रं पुष्पं गुलाल ॥ ६ ॥

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

## श्री सद्गुरु साईबाबा के प्रसिद्ध वचन

भक्तोंकी मनोकामना सिद्ध करेगी  
ये मेरी समाधी,  
रखो इस पर विश्वास  
और दृढ़ बुद्धि ।

नित्य हूँ मैं जीवीत,  
ये है अक्षरोंसे सत्य,  
नित्य लो प्रचिती,  
नित्य स्वानुभव ।

## “श्री साई आस गीत”

(हाय हाय ये मजबूरी

फिल्म :- रोटी कपडा और मकान)

“साई बाबा” का दर हो  
और सज्जदे में भेरा सर हो,  
ऐसे में मौत जो आये,  
मैं हँसकर गले लगाऊँ...  
“साई बाबा” का दर हो  
“साई” बोल, “साई” बोल, “साई” बोल

कितने युग बीत गए  
बैठा हूँ आस लगाए  
जो युग हो “बाबा” का  
वो युग कब आए, कब आए,  
“मधुर मिलन” का वो युग  
अरे, जाने कब आ जाए,  
तेरा नाम ही ले लेकर मैं “बाबा”  
अपना गीत सुनाऊँ.....  
“साई बाबा” का दर हो

“बाबा” का ऐसा बंधन है  
युग बीते पर न टूटे,  
जनम जनम में “बाबा” तेरा  
साथ न मुझसे टूटे, न टूटे, न टूटे,  
“अमर प्रेम” का है ये बंधन  
हरपल कसता जाएं  
तेरा नाम ही ले लेकर मैं “बाबा”,  
अपना गीत सुनाऊँ.....  
“साई बाबा” का दर हो.....

डा. रामकृष्ण पटेल

“साई-विरादर”, पो. आगासौद, जि. सागर (म. प्र.)



Two great festivals came in this month. One was Ashadhi Ekadashi and the other was Gurupournima. It is a practice in the warkari sect to go to Pandharpur every year for the Ashadhi Ekadashi for taking darshan of Shri Pandurang. Some people go to Pandharpur by Railway or S. T. buses; but there is a large number of warkaries, who go to Pandharpur on foot. The group which goes on foot is known as "Dindi". The route of every group for going to Pandharpur and returning therefrom is decided for ever and every year that same route is scrupulously followed. Nobody questions why that route is followed every year. The places where the Dindi halts for the noon-lunch and where it stops for the night are also fixed and the Dindi halts at those places only. In addition to these Dindies there are a number of warkaries who travel individually or in small groups of four to eight persons according to their convenience. The Warkaries, who thus passed through Shirdi, while on their way to Pandharpur or on their return journey home, all made it a point to visit the Samadhi Mandir of Shri Sai Baba and offer Pooja. It was because of this that Shirdi remained crowded during the first half of this month.

The Gurupournima festival was celebrated from 19-7-78 to 21-7-78, as Gurupournima was on Thursday the 20-7-78. Shirdi remained crowded during the second half of this month because of this festival. During the three days of this festival three lakh devotees must have visited Shirdi, on a very conservative estimate. The staff of the Shirdi Sansthan therefore had a very busy time throughout this month. Though this was the first big festival during the regime of the new Court Receiver, Shri Kakre-sahab, still as he made proper use of the experienced staff in the service of the Sansthan, the whole festival got over without any confusion or mismanagement.

## **Wednesday 19-7-78 :-**

This is the first day of the festival. The Samadhi Mandir was opened at 5 a. m. and the Kakad Aarti was sung at 5-15 a. m.

At 6 a. m. the photo of Shri Sai Baba along with the Pothi of Sai Satcharita (Marathi), was taken in procession from the Samadhi Mandir to Dwarkamai via Gurusthan. Immediately on reaching Dwarkamai the parayan (reading) of Sai Satcharita was started. In the Samadhi Mandir the usual programmes like the holy bath of the idol, Abhishek by the devotees, Aarti at the usual time went on according to the usual schedule. From 4-30 p. m. to 6-30 p. m. Shri Koparkarbuva performed Keertan. As the occasion was of Gurupournima, Shri Koparkarbuva expounded in his Keertan the importance of Guru in the spiritual line. From 7-30 to 9-15 p. m. and from 9-30 to 11 p. m. Sou. Manik Bhide from Bombay, gave a recital of vocal music. Her programme included light music along with classical one. A big crowd of devotees attended the programme and appreciated the music sung by the artist in her sweet and melodious voice. The Palkhi (palanquin) of Shri Sai Baba was taken in procession from Dwarkamai at about 9 p. m. The procession of the Palkhi went round the Shirdi village with the accompaniment of music, bhajan, band etc. and came to the Samadhi Mandir at about 11-30 p. m. After that the Shejarati was sung and the programme for the first day of the festival got over.

#### **Thursday 20-7-78 :- (Gurupournima)**

Thursday was the second day of the festival. Because the Gurupournima coincided this year with Thursday, this day had added importance. A record crowd of devotees visited Shirdi on this day. The Samadhi Mandir was opened as usual as 5 a. m. and the Kakad Aarati was sung at 5-15 a. m. The pothi of Shri Sai Satcharita, which was taken to Dwarkamai on the previous day, was brought back to Samadhi Mandir at 6 a. m. in procession via Gurusthan as reading of the pothi concluded by that time. The holy bath was given to the idol of Shri Sai Baba thereafter. At the usual time Aarties were sung. In the evening from 4-30 to 6-30 p. m. Shri Koparkarbuva performed Keertan and continued discourse on the same subject, which he had dealt with partially in his Keertan on the previous day.



At 9-15 p. m. the procession of the Ratha (chariot) of Shri Sai Baba was started with pomp. The band of the Sainath Secondary School, Shirdi, Siddheshwar Band, Pune, Rabata Band, Lezim troupe of the local people and Shahnai, Tal, drums etc. accompanied the procession.

Gurupournima is a very important day from the point of view of the artists. All artists look emotionally at this day. They feel that their art is likely to bloom if they give their programme before Shri Sai Baba on the Gurupournima day. Hence all artists try their best to give their programme in the Samadhi Mandir on this day. As there should be no confusion, the artists are instructed to inform in advance regarding their intension to give the programme and their names are later on called out according to the order, decided by the office. In order to accommodate all the artists, the programmes, in the pendal in front of the Samadhi Mandir, are started at 7-30 p. m. and are continued upto 6-30 a. m. on the next morning. The Samadhi Mandir is also kept open for the whole night, unlike other days, for the darshan to the devotees.

#### **Friday 21-7-78 :-**

This day was the last day of the festival. In the morning the articles presented to Shri Sai Baba by the devotees were sold by auction. They are bought by the devotees as the Prasad of Shri Sai Baba. At 10-30 a. m. Shri G. V. Joshishastri, the Sansthan singer, started the Kala Keertan in the Samadhi Mandir. It concluded at 12-15 p. m. Thereafter Dahihandi was broken. After the noon Aarti, Prasad was distributed. Pilankar brothers and party presented their programme at the Samadhi Mandir from 7-30 p. m. to 10 p. m. in the night. Miss Jayashree Shejwadkar, Shri Ramesh Pilankar, Mrs. Pilankar gave musical programme, while Shri Annasaheb Pilankar and Shri Dinesh Pilankar gave a programme of mimicry. After this programme, this three day festival officially came to an end. Court Receiver

Shri Kakresaheb and all the staff of the Shirdi Sansthan had to exert much to see that the festival went on smoothly.

The following important personages visited Shirdi during the month :-

1. Shri Jitkar, Collector, Ahmednagar District
2. Shri Shashikant Daithankar, Collector, Dhule District.
3. Shri Jambunathan, Secretary Social Welfare and Aboriginal Welfare Department, Maharashtra State.
4. Shri B. N. Adarkar, Chairman, Maharashtra State Transport, Bombay.
5. Shri R. G. Gupte, Divisional Collector, Pune.
6. Shri Malhotra, Executive Officer, Zilla Parishad, Ahmednagar.

#### **Weather :-**

Though in general, the rain was scanty during the month, still the little rainfall that was there, cooled the atmosphere substantially and there was no sultriness in the weather. During the days of the festival, the rain did not hamper any programme. The slight occasional showers, that came, just helped to cool down the weather, which remained free from all diseases.

The following artists gave their programmes during the month.

#### **Keertan :-**

1. Shri G. V. Joshishastri, the Sansthan singer and Shri Koparkarbuva from Pune, performed Keertans.

#### **Prawachan :-**

Shri Sainath P. Joshi from Shirdi delivered a lecture on religious topic.

The following artists gave their programmes of vocal music (light and classical), instrumental, music, dance, bhajan etc. during the month.



1 Shri Anant B. Pale, Pandharpur. 2 Shri Bhajan Mandali, Banda, Sawantwadi. 3 Shrimati Pramilaben B. Gujrathi, Surat. 4 Shri Sainath Bhajani Mandal, Mumbai. 5 Shri Shivaram G. Ghogale, Mumbai. 6 Shri Bal Chavare, Mumbai. 7 Shri Mahadeo V. Kavathekar, Mumbai. 8 Shri Jagadish Band Party, Nagpur. 9 Shri Tukaram M. Daithankar, Pune. 10 Shri Vithal N. Devlankar, Pune. 11 Shri Gokul D. Rahurkar, Pune. 12 Shri A. K. Ankleshwaria, Mumbai. 13 Shri Shriram V. Satardekar, Mumbai. 14 Sou. Manik Bhide, Mumbai. 15 Kum. Bhide, Mumbai. 16 Shri Anant Rane, Mumbai. 17 Shri Modak, Mumbai. 18 Shri Madhavrao G. Daithankar, Pune. 19 Shri Dnyaneshwar M. Daithankar, Pune. 20 Kum. Madhavi S. Gujarathi, Shirdi. 21 Sou. Pushpa Pagadhare, Mumbai. 22 Shri Jaywant Kulkarni, Mumbai. 23 Shri Balasaheb Sathe, Mumbai. 24 Shri Mohan K. Kalamb, Mumbai. 25 Shri Rupkumar Rathod, Mumbai. 26 Shri Jethalal M. Shah, Mumbai. 27 Shri Raghunath B. Sandbhor, Pune. 28. Shri Eknath Motkar, Gwalior. 29 Shri Lakshman D. Raut, Nagar. 30 Shri Purshottom V. Bavkar, Mumbai. 31 Shri Bholanath R. Samel, Mumbai. 32 Shri Shyamsunder Bheda, Sangamner. 33 Shri R. S. Deshmukh, Amravati. 34 Shri Baburao B. Bidave, Sangamner. 35 Shri Shivram Bidave, Sangamner. 36 Shri Ashok L. Jangam, Kopergaon. 37 Shri Suresh L. Jangam, Kopergaon. 38 Shri Anant Dattatray, Kopergaon. 39 Shri Vilas B. Chavan, Kopergaon. 40 Shri Dinkar S. Vani, Kopergaon. 41 Shri Ganesh L. Bhagwat, Kopergaon. 42 Shri Chandrakant Malkar, Kopergaon. 43 Shri R. A. Barshikar, Nagar. 44 Sou. Neela Prabhu, Mumbai. 45 Shri Dnyaneshwar Wabale, Rahata. 46 Shri Inus Sheikh, Rahata. 47 Shri Shashikant Nagare, Rahata. 48 Shri Ahmed K. Pathan, Rahata. 49 Shri Bazar Sheikh, Rahata. 50 Shri Pandharinath Rasane, Rahata. 51 Shri Pramod Vahadne, Rahata. 52 Shri Sheikh S. T., Rahata. 53 Shri Chandrashekhar Gadgil, Pune. 54 Sou. Rashmi Gadgil, Pune. 55 Shri Balgopal Bhajan Mandal, Pune. 56 Shri Payarkar, Pune. 57 Shri Anil, Pune. 58 Shri Vishnu Aadhav, Pune.

(to be continued)

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## **Exhibition of Photographs of SHRI SAI BABA**

The temples of Shri Sai Baba are spread all over this country and abroad. Beautiful idols and portraits of Shri Sai Baba have been installed in all these temples. In order to get a view of all these idols and portraits at one place, it is proposed to hold an exhibition of the photographs of all these idols and portraits at Shirdi, sometime in October 1978, on occasion of the 60th Punyatithi of Shri Sai Baba coming on the ensuing Dasara, on 11th October 1978. All the persons and committees, maintaining the aforesaid temples, are hereby requested to send a photograph of the idol or portrait of Shri Sai Baba in their temple, for this exhibition. In order to have a uniform size of the photographs, it is requested that the photographs should be 25 centimeters (10 inches) in length and 20 centimeters (8 inches) in breadth. As far as possible the photograph should have a mount of yellowish or cream colour without glass & frame.

The photographs should be sent on or before 15th October 1978 to:

The Editor, SHRI SAI LEELA

Sai Niketan, 804-B, Dr. Ambedkar Road,  
Dadar, Bombay-400 014

alongwith the name of the sculptor or painter, height etc. of the idol and the date of installation.

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