

SHRI

SAI LEELA



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1978

SHRI SAI LEELA

DECEMBER 1978

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SHRI SAI LEELA

(Official Organ of Shirdi Sansthan)



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

VOLUME 57

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No. 9

Chitta - Shanti and Vairagya

The Peace of the Heart, *chitta-shanti*, cometh not, until we have learnt the lessons of *vairagya*, detachment, sorrow, disillusion, denial of the world. He who drinks of the cup of *vairagya*, understands the meaning of life. He understands that the world is but a moment! And he forgets time, the present, the past and the future and forgetting the fleeting time, he abides in the *Abinasi*, the Immortal, the Eternal!

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EDITORIAL

Saints - Their Stories and Company

Every country makes a mention about their saints very reverently. Saints have born at all times in all the countries. Every country can always show a chain of saints, who were born in their country from time to time. Our country has also a long tradition of saints and we can name our saints from the ancient Vedic time upto today.

Some devotees consider the saints as the Gods on earth. Every religion has got the concept of some supernatural power, that controls the universe and regulates it. The Hindus call this power as God and from the qualities attributed to each God, they have considered Him to have a particular form which is more or less the personification of the qualities attributed to Him. In view of the mythological stories, told about each God in the Puranas, He happened to have suitable weapons and thus the idols of the Gods came into being. Other religions also have some sort of conception of God and their prophets and saints are the representatives of God.

Thus there may be a close relation between the God and the saints; but still there is a marked difference between the relation of the saints with the devotees. From the biographies of the saints we come to know that there have been a few illustrious saints, who had the good fortune to meet God in person and have a direct talk with Him; but this good fortune has not come to the lot of all saints. How then is it possible for the ordinary devotees of God to have His darshan and to get the opportunity to have a direct talk with him? But is that the condition of the Gods on earth (saints)? No, not at all! On the other hand the saints are eager to have a talk with the devotees of God. In fact the saints are the incarnations of God, that come on the earth

in order to lift up the people from this mundane life and raise them to the higher level. We, the devotees of God, have just to know His message from the scriptures, but we are not able to hear it directly from His lips. However, that is not the case with saints. Their advice, their teaching can be heard directly from their mouth and in their own voice. Thus we may say that in a way we are nearer to the saints than God and we are able to attain God through the saints.

It will thus be seen that there is a very close relation between the God, the saints and the ordinary man, who is a devotee of God. It is because of this close relation that we find the praise of saints in all religious books and the ordinary people are hence advised to listen to their stories and be in their company. In chapter ten of the Sai Satcharita, we find a similar advice. In that chapter while explaining the mode of Shri Baba's life, His sleeping board, His teachings and His humility, Shri Hemadpant states that listening to the stories of the saints and being in their company is the easiest path to attain moksha, which is the sole aim of human life. Hemadpant writes, "Hearing the stories of the saints is not so difficult as the other Sadhanas mentioned above (sitting between five fires, sacrifices, chantings, eight fold yoga etc.) They (stories) remove all fear of this samsar (wordly existence) and take you on to the spiritual path. So listen to these stories, meditate on them, and assimilate them. If this is done, not only the Brahmins but women and lower classes will get pure and holy. You may attend to your wordly duties, but give your mind to Sai and His stories, and then, He is sure to bless you. This is the easiest path, but why do all not take to it? The reason is that without God's grace we do not get the desire to listen to the stories of saints. With God's grace everything is smooth and easy. Hearing the stories of the saints, is, in a way keeping their company. The importance of the company of the saints is very great. It removes our body-consciousness and egoism, destroys completely the chain of our

birth and death, cuts asunder all the knots of the heart, and takes us to God, who is pure Consciousness. It certainly increases our non-attachment to sense-objects and makes us quite indifferent to pleasure and pains, and leads us on the spiritual path. If you have no other sadhana such as chanting God's name, worship or devotion etc., but if you take refuge in them (saints) whole heartedly, they will carry you safely across the ocean of worldly existence. It is for this reason that the saints manifest themselves in this world. Even sacred rivers such as the Ganges, Godavari, Krishna, Kaveri etc., which wash away the sins of the world, desire that the saints should come to them for a bath and purify them. Such is the grandeur of the saints. It is on account of the store of merit in past births that we have attained the feet of Sai Baba." (P. 62 Sai Satcharita, 8th Edition 1978)

In the above extract from the Sai Satcharitra, Shri Hemadpant explains in detail the benefits of listening to the stories of saints and keeping their company and adds in the end, "such is the grandeur of the saints." Shri Sai Leela magazine is devoted to the spread of the Sai cult and the teachings of Shri Sai Baba. Shri Sai Baba the great saint of Shirdi and we Sai devotees no doubt take great pleasure in listening to the stories of Shri Sai Baba; but from the Sai Satcharita we know that Shri Baba was in communion with His contemporary saints and praised them and honoured them. Hence all saints are revered by the Sai devotees in the same manner, in which they honour Shri Sai Baba.

Though a specific mention of Shri Gajanan Maharaj is not to be found in the Sai Satcharita, as is found in the case of Shri Vasudevanand Saraswati (Shri Tembyeswami), still he was also a contemporary of Shri Sai Baba and as such we Sai devotees should like to listen to the stories from his life. With this view, his life is being published seriatim in this magazine from April'77 and this month the last canto is published elsewhere in this issue. Shri Gajanan Maharaj was a Mahayogi like Shri Sai Baba and like Shri Baba he also appeared at Shegaon in Vidarbha all of a

sudden for the first time on the 23th of February 1878. Like Shri Baba his past life also is not known to anybody and he also never told anybody about it. He entered into Samadhi on 8th Sep. 1910 and thus, he lived in Shegaon for about 32 years. From the description of the young Maharaj, it appears that he must be about 18 to 20 years of age at the time of his appearance at Shegaon. So his life span appears to be about 50 to 52 years; but the saints are gifted persons. They achieve great things within a small span of their life. From the life of Shri Gajanan Maharaj published in this magazine, our readers must have come to know the miracles shown by Shri Gajanan Maharaj during his life time and they must have thought that they are very much akin to the leelas of Shri Sai Baba. Shri Das Ganu Maharaj, who was a great devotee of Shri Sai Baba, composed in ovi form in Marathi, the life of Shri Gajanan Maharaj under the caption "Shri Gajanan Vijay" in 21 chapters, which was summarised in English by Shri Huddar for the benefit of our readers, who do not know the Marathi language. Shri Gajanan Maharaj has a big following in Vidarbha, Nagpur, Khandesh and Marathwada. As Sai Satcharita is being read regularly by the Sai devotees, similarly the Gajanan Vijay is also being read regularly, with devotion, by the devotees of Shri Gajanan Maharaj. This popular volume is now in its 12th edition and more than 1,25,000 copies of this book have been sold from 1939 to 1972. Our readers have thus got the company of this great saint of Shegaon, whose Samadhi is at the same place, for the last two years or so and they were fortunate to listen to the stories of this great saint for all these days. Shri Hemadpant has expressed in detail the benefits of the company of the saints and the benefit of listening to their stories. May this great saint of Shegaon bless all the Sai devotees and let them obtain Moksha by listening to his stories and thus remaining in his company for so long a period. ★



THE SCIENCE OF RELIGION

By : Swami Chinmayananda

The Logic of Creation

If, as we have been told, the Infinite Self is the one Reality, then how did creation of the universe start? Why is this illusion maintained? Why don't we all realise and end the miseries of a limited life and enter the blissful State of Supreme Selfhood?

Explaining the logic of creation, Krishna says (IX-7-8) "All beings go into My Prakriti at the end of a cycle. I send them forth again at the beginning of the next cycle. Animating My Prakriti I, again and again, send forth all this helpless multitude of beings by the force of nature". An individual when he sleeps, his tiny world gets merged into his **vasana** layers and when he wakes up, it gets projected from the **vasanas**. So too, at the end of a cycle (**kalpa**), the universe gets merged into the state of **Total Vasanas** --- the Unmanifest --- which is the lower nature (**Prakriti**) of the Supreme. This is otherwise called **Maya** in Vedanta. Then again the **vasanas** express themselves into manifestation and this is called creation.

The Self is the animating vitality behind the inert **vasanas** and their various expressions. When the **vasanas** are ready for expression, they irresistibly project themselves into their grosser manifestations. Thus, the world dissolves into My lower-nature, **Prakriti** again animated by Me, expresses itself into the gross creation.

So long as **vasanas** exist, they are helpless --- they will have to express themselves as the universe of things and beings. Compelled by the force of our **vasanas**, we will all have to, again and again, people the world of creatures. Our **vasanas** are the cause for the creation of the world, and not the Supreme. The Self only lends freely the animation for the **vasanas** to express --- as desires of the intellect, as thought of the mind, and actions of the body.

Thus, the Self expressing through the existing **Total Vasanas** is the Creator, who creates the entire universe. When **Total Vasanas** have ended the Creator-status-merges and the Pure Self alone is.

Within each one of us, Consciousness, expressing through our **vasanas**, is the creative-power in us, and we maintain jealously our individuality. When the **vasanas** end, the individuality and its creative-power merges and the Supreme Self is attained.

If the Self presides over the dissolution of the universe and supervises the projection of the pluralistic world, will not this action bring about reactions upon the Infinite Self? After all, the Law of Karma is incontrovertible. As the actions so the reactions. None can escape it. How then does the Lord save Himself from the reactions?

Krishna explains this strange phenomenon, and says, (IX-9) "These acts do not bind Me, O Dhananjaya, who but sits like one indifferent and unattached to these acts". Ego-centric active participation in an act alone can bring about reactions in us. Here the Lord says, that as the All-seeing Consciousness, I am but a "Witness" to all that is happening around. The **vasanas** draw their nurture and nourishment from Me, and get animated to express themselves. I am like one indifferent (उदासीनवन्) unattached (असक्त) to the frolicsome play of the **vasanas** And so the actions do not lead to any reactions in Me

However tragic and murderous the play may be, however tearful and sad the story be, however rainy and stormy the scene be, the white screen of the cinema house at the end of the show carries neither marks of the blood spilt, nor stains of the tears shed, nor the wear and tear of the storm that rages. At the same time we all know that but for the changeless screen, the story would never have been projected through the medium of light and shade. In the same way, the Ever-pure Infinite, as the

Self, becomes the enduring platform for the drama of sorrow that is expressed in the language of plurality, enacted by the numberless **vasanas**, helplessly repeating their parts learnt by them in the past.

The steam in the engine is never punished for the disaster of a derailment; nor is the steam congratulated when the train reaches its destination in time. Yet, neither the disaster nor the successful termination of the journey could be without the steam. As the steam had neither the anxiety nor the aversion to move the train, it is not considered as participating in the achievements of the train, be it a success or a failure. In short, it is the motive behind the action that determines the reaction.

The Self is the source of all dynamism. It enlivens the mind. Each mind is a bundle of **vasanas**. Good **vasanas** make the mind sing the song of joy and harmony. Bad **vasanas** in the mind make it groan with sobs and tears.

The Self is Eternal. It is unmindful of the type of world projected forth by the **vasanas**. Nor is It anxious in any sense of the term, to create a better world all by Itself. Sunlight illumines all that happens in its light, be it a death, be it a birth; a tear or a smile. The sun is not affected by what it illumines. The Self, as Consciousness, illumines the **vasanas** and lends to them the capacity to project, be it for their own damnation or glorification. "Sitting as one who is neutral and unattached to them" (उदासीनवदासीनमसक्त), the Supreme Self revels in the realm of Its own lower nature, **Prakriti**. ★

(Courtesy : Geeta Office, Powai)



Message for Diamond Jubilee Celebrations of Maha Samadhi Day of Sri Sai Baba

Ours is a land sanctified by sages and seers who appeared from time to time to spread the divine message and to save mankind from evil and misery. The latest in the long line of divine incarnations is Sri Sai Baba of Shirdi

Sri Sai Baba appeared first as a boy of sixteen in Shirdi, a small hamlet in Central India. His birth and parentage are still shrouded in mystery. Even as a boy he showed unique qualities. A number of supernatural powers came to him as a natural outcome of his spiritual perfection. By His supernatural powers he infused faith in God. He drew his devotees by an initial grant of material success, but his ultimate aim was spiritual advancement of his devotees. For sixty and odd years he performed continuously the task of liquidating the miseries and sins of his innumerable devotees and his teachings spread far and wide bringing comfort and solace to those afflicted by sorrows and sufferings. Even while he was alive, many devotees regarded him as the embodiment of supreme spirit lighting the Sadhaka's path by His word and action. When he cast off his mortal coils, he entered the spirit eternal helping in a silent way the myriads of his devotees, who seek solace in him. Sixty years have passed by since he attained Maha Samadhi. This is an appropriate occasion to recall to our minds the sacred teachings of Baba.

Sri Sai Baba's teachings are simple and easy to practice. There is nothing obscure or cryptic about the instructions he gave to his devotees. The most valuable idea that lies at the root of his teachings is the reconciliation of the opposites of knowledge and work, of worldly life and spiritual advancement. He enjoined that these apparently contradictory concepts should be merged in a higher synthesis. To Baba, religion is not mere

practice of ritual, but is of importance in moulding character and conduct. By far the most important part of his teachings and of relevance to the present context in human affairs, is the ethical advice contained in them. He emphasized that every one should perform the duty appropriate to his station in life. Man must spend his life time in doing action. Inactivity will be the canker of his soul. Another moral advice is that a prior act of liquidating all evil traits and purifying the mind is necessary for not only leading good life in this world but also for spiritual advancement.

Sri Sai Baba, while he was alive, personally imparted his teachings and spiritual instructions by his spoken words and mainly by his deeds. Though he cast off his mortal coils, he is not gone. He is even to-day, active in giving experiences to his devotees and communicating with them in his own mysterious way. Let us on this auspicious occasion recall the life and teaching of Sri Sai Baba and rededicate ourselves to practise them for our own betterment and for ensuring the peace and prosperity to our land. ★

H. H. Swami Kesavaiahji
 Founder President, Sri Sai Baba Bhaktha Samajam,
 Shenoy Nagar, MADRAS 600 030



ANNUAL GATHERING AT SHIRDI

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

SHRI GAJANAN MAHARAJ

By :- Shri S. N. Huddar

(Continued from November 1978 issue)

CHAPTER 21

LABOURER WHO FELL FROM HEIGHT, WAS SAVED

Construction work of the Math and the Mandir was in progress. A labourer was working under a Mistry. While giving him a stone, he lost his balance and fell down from a height of 30 feet. Some one held him like a ball and alighted him safely on the ground. He received no injury. The person, who gave him support, soon disappeared. A saint does not take the curse of any one who is working for him.

RAJPUT LADY RELIEVED OF HARASSMENT

A Rajput lady came to Shegaon from Jaipur with her two little sons. She was asked in a dream by Shri Dattatraya to go to Shegaon for Ramnavami for relief from harassment from a spirit. The festival started as usual at Shegaon on Chaitra Shuddha Pratipada. Many people from different places had come there for the festival. Large stony pillars supported the sabhamandap. Each pillar was one and half feet thick and 6 feet high. On the Navami, after the ceremony of the birth of Shriram, people flocked in the Sabhamandap. The Rajput lady was standing taking support of one pillar. All of a sudden the pillar fell on her body. People thought that the lady was dead. Some twenty persons lifted the pillar. The lady was senseless. She was immediately removed to a hospital, where the lady doctor, who examined her, said that she had received no injury. Another miracle was that she was relieved of the spirit trouble. The lady returned to Jaipur with her son. Similarly a large wooden log fell on the head of Naik Navare, when he was passing out of the sabhamandap. He too did not have any injury.

RAMCHANDRA KRISHNAJI PATIL.

Ramchandra Patil was a sincere devotee of Shri Gajanan Maharaj. Once Shri Maharaj came to him in the garb of a 'gosavi'. It was afternoon. He said, "I am hungry. Give me food." Ramchandra looked at him and doubted him to be Shri Gajanan Maharaj. He took him in the inner room, seated him on a 'pat' and worshipped him. The gosavi said, "I have come to you purposely to tell you something. You do not worry for the debts. They will be paid off. In summer, Godavary has little water; but after good rain, Godavary has flood. Where I take food nothing would be wanting there. Offer me delicious food, put a cloth on my body. If a mendicant is worshipped, fed, clothed and given dakshina (coin), all these are received by Narayan. Have no doubt in this; but mendicant should be pious." Patil offered Rs. 5/- as dakshina. Gosavi said, "I do not want this sort of dakshina. I have come here to tell you to manage the affairs of Gajanan Math. I want this dakshina from you. If you agree I shall be satisfied. I do not see any other person capable of doing this work. Your wife is always sickly. After paying this dakshina, she will also recover. Call your son, tie this dora round his neck. He will not be affected by any spirits. Patil's job is very risky. Do it with care and honesty. Have no hatred for anyone. Know a real sadhu and a saint. Do not go after pretenders. Spend looking to your purse. If a sadhu or a saint comes to you, let him not go empty handed. If a saint is enraged, God is enraged. Though outwardly angry, they are kind at heart. Be like a jack fruit. My well wishes are always with you". He went out of the wada and soon disappeared. Patil was thinking about the Gosavi the whole day. In the night, he saw a dream in which Shri Gajanan Maharaj appeared and cleared his doubt, saying, "I had personally come to advise you."

CONSTRUCTION OF SAMADHI MANDIR AND MATH

Samadhi of Shri Maharaj and the Math were constructed with the subscriptions from the devotees. Hari Patil, Banaji of

Sangvi, Ganaji of Umri. Masaji of Batwadi, Gangaram of Lade-gaon, Bhagu, Nandu, Gujabai, Banabai of Akola. Sukdeo Patil's mother, Dattulal and Ratansa of Panchgavan, Sukdeoji of Palas-khed, Martand Ganpati of Shegaon, Ratanlal, Dattulal and Bisan-lal of Panchgavan, Ambersing of Takli, Kisan Belmandlekar, Vithoba of Chawarkar, Gangaram of Hasanpur, contributed big amounts. Kothi, office, cooking room and spacious verandas were constructed. Still much more work was to be done. One anna per rupee of land revenue and half anna cess per cotton cart was gladly paid by the cultivators due to respect and devotion for Shri Gajanan Maharaj.

SACRIFICES, SWAHAKARS AND FESTIVALS

Many sacrifices and swahakars were and are being performed before the Samadhi of Shri Maharaj. Bankatlal's son Kisanlal started 'Shat-chandi' sacrifice. That time Bankatlal was seriously ill. On the day of 'Poornahuti' people were afraid; but Bankatlal said to his son, "Do not be anxious. Shri Gajanan Maharaj will take care of me. He is there in the Samadhi. He will not allow any obstacle to come in the fulfillment of this yag." His condition improved later on. A woman's harassment by a spirit, was also wiped off in this yag.

Banaji Tidke of Sangvi performed a Swahakar. Gujabai of Masura, Waman Shamrao of Chopadgaon also performed one sacrifice each. Other religious festivities were also ceremonized. Annual festival and ceremonies as Punyatithi (anniversary day of Shri Maharaj and Ramnavmi are observed and there is a palakhi procession after Arati on every Thursday night.

As long as the people of Berar had respect for religion they were happy. As the feeling of devotion diminished, Berar is becoming poorer. The land is giving less yield. Shri Gajanan Maharaj was enraged due to irreligious attitude of the people and so he caused his Samadhi to immerse in water. As the foundation was 30 feet deep, it is a wonder how water sprang up around the samadhi! If the people wish Berar to be affluent as before, they should have regard for Shri Gajanan Maharaj and other

saints and behave properly. Where there is disregard for saints and sadhus scarcity is bound to be there.

If the tigress of religion is driven out from the valley of mind, jackals of evil motives are bound to live there. If devotion is a chaste lady, want of devotion is like a prostitute. One who follows a prostitute is bound to be ruined. Do not give up morality and righteousness, give up enmity, you will increase your will power and will have good days. Visit the samadhi of Shri Maharaj at least once a year and read "Shri Gajanan Vijaya" regularly.

This volume is a rich dish of 21 modaks (delicious article liked by God Shri Gajanan) which should be offered to Shri Gajanan Maharaj or just think that these 21 chapters are 'durwas' (particular grass used for the worship of Shri Gajanan) to be offered to Shri Maharaj. The moon of 'good feeling and love' arises on Chaturthi. Think each letter as a modak or 'durwa'; offer it to Shri Gajanan Maharaj and do Parna of the Parayan (reading the whole volume)

One who believes in this volume, Shri Gajanan Maharaj would bless him. This is a chintamani, fulfilling one's desires. Where this volume is preserved, adored and read regularly, Laxmi will stay there. The poor will get wealth. The diseased will regain health. The sterility of females will be destroyed and they would get good issues. The readers will have no anxiety.

One, who reads this volume on the 10th, 11th and 12th days of a fortnight, will be fortunate. One, who reads on "Guru Pushyamrit yoga" with a pure mind, sitting at one seat, his desires will be fulfilled. Spirits and evil persons will not dare to enter into such homes, where this volume is preserved and read regularly.

This volume, in Marathi 'ovi', was composed by Saint Poet Shri Das Gunu, with the material supplied by Ratansa, in Shri Gajanan Maharaj Math. This prose volume in English is based on 'Shri Gajanan Vijaya' and is humbly dedicated at the holy feet of Shri Gajanan Maharaj. (Concluded) ★

Sri Shirdi Sai Baba 60th Mahasamadhi Anniversary Celebrations

The above festival was celebrated from Tuesday the 10th to Thursday the 12th October 1978 with great eclat at Kurla, Panvel and New Delhi temples of the Samsthan. This year the number of devotees, who participated, was perceptibly greater than in previous years.

The feeding and distribution of clothes at the head quarter temple at Kurla in a large pendal, tastefully decorated, attracted more than five thousand people as against the number between two and three thousand in earlier years. This single instance shows how the Baba cult is spreading like wild fire.

On the second day of the celebration i. e. Wednesday the 11th instant numerous devotees participated in the 'Nagar-sankeertan' in the early morning at 4.00 a. m. singing the glories of Baba. At 9.00 a. m. Maha-Ganapati Puja/Homam, Navagraha puja-homam were performed. For the first time seven children, below the age of twelve years, were initiated with the 'YADNYO-PAVEETAM' (Thread ceremony) personally by Sri Narayan Baba ceremoniously as per the Vedic rites. Sri Narayan Baba stressed that in future during such occasions when such Yadnya is conducted, more and more children would be given an opportunity for having the Yadnyopaveetam. After the maha-yadnya about five hundred devotees partook in 'Preeti-bhojan'. In the evening a delightful programme of bhajan and sathsangh was conducted from 6.00 p. m. to 9.00 p. m. by Smt. Venkatarama along with devotees of the Samsthan. After the aarati H. H. Swamy Karunananda gave a discourse giving the significance of the 'Navaratri festival' which was followed by a discourse by Sri Narayan Baba, who detailed the unique and unparallel life of the present avatar universally known as Sri Sai Avatar.

On the third day of the celebration i. e. Thursday the 12th instant once again Smt. Venkataraman thrilled the audience by her soul thrilling bhajan from 5.00 p. m. to 6.30 p. m. She has composed about two hundred bhajans with proper Raagh and Taal on Sri Guru Narayan. Earlier along with her group of

devotees she had well performed 'EKADESHA DRAVYA MAHA-ABHISHEKH of Sri Narayan Baba's holy feet. After the charan puja, the devotees were blessed by Sri Narayan Baba.

At 6.30 p. m. Baba's sanctified clothes and four silver Mukuts were auctioned by Sri R. N. Jeswani the president of the Samsthan. The enthusiasm of the devotees during the auction wonder-struck the audience. An average that such sacred Kafni of Baba fetched, was Rs. one hundred and fifty. The bidding of the Silver Mukuts amazed the audience. One of the Silver mukuts the original price of which was Rs. 230/- fetched Rs. 3600/- (Three Thousand Six Hundred) to the bid of Sri Baldey Tarachand Wadhwa from Khar. The other three silver mukuts were obtained by Dr. Mete, M. B. B. S., from Panvel for Rs. 1700/-, Sri Brijlal from Sion for Rs. 360/- and Sri Khemchand from Thana for Rs. 600/-. After the bidding, Sri Narayan Baba personally handed over the sacred Mukuts of Baba along with a rare and original photo of Baba to all the highly devoted and generous bidders. Sri Narayan Baba said that the fortunate bidders are not only carrying the sacred silver Mukuts of Baba along with them but also the Saishwar along with it. Sri Narayan Baba blessed the generous bidders and said that Baba would ever remain along with the holy Mukuts at their residence and keep on guiding and protecting them for ever.

The highlights of the programme were the 'RATHOTSAV and PALKHI' from 9.30 p. m. to 12.30 midnight, in which thousands of devotees from far and wide enthusiastically participated. The Nadaswaram, Panvel Mahila Tipri Mandal, Kurla Mahila Tipri Mandal, the different bhajan mandalies of the various samajas added to the glory and delight of the Pathotsav. H. H. Swamy Karunananda, Sri Tekchandani Dy. Chief Security Officer of the C. Rly., Sri Garg, Senior Divisional Personnel Officer C. Rly. graced the occasion in the immediate presence of Sri Narayan Baba. ★

Bhagwan Bhojwani, Secretary, Sri Bhagawati Sai Samsthan,
93/4 Railway Colony, Kurla, Bombay 400 034

Diamond Jubilee Celebrations of Maha Samadhi Day of Sri Sai Baba

“Sri Sai Baba’s teachings are simple and easy to practice. There is nothing obscure or cryptic about the instructions he gave to his devotees. The most valuable idea that lies at the root of his teachings is the reconciliation of the opposites of knowledge and work, of worldly life and spiritual advancement. He enjoined that these apparently contradictory concepts should be merged in a higher synthesis. To Baba, religion is not mere practice of ritual, but is of importance in moulding character and conduct.”

Observed H. H. Swami Kesavaiahji, Founder President of Sri Sai Baba Bhaktha Samajam (Regd) on the occasion of the Diamond Jubilee Celebrations of the Maha Samadhi Day of Sri Sai Baba at Sri Shirdi Sai Baba Mandir, Shenoy Nagar, Madras-30. The Samajam arranged two days’ programme on 11th and 12th October 1978. On 11th there was a fine concert of devotional songs by the famous Cine playback singer Smt. S. Janaki and her party. Devotees numbering nearly 3000 listened to the inspiring songs dripped with devotion, in pindrop silence.

Dr. Rajah Sir Muthiah Chettiar, Rajah of Chettinar, presided over the public meeting held on 12th October 1978. More than 3000 devotees attended the function from all parts of the city and from different walks of life, as well as from far off places. The Mandir was tastefully decorated and illuminated. Messages, wishing the sacred function a grand success, were received among others from Dr. N. Sanjiva Reddy, President of India; Sri B. D. Jatti, Vice-President of India; Sri Prabhu Das Patwari, Governor of Tamil Nadu; Smt Jothi Venkatachalam, Governor of Kerala; Hon’ble Justice Sri T. Ramaprasada Rao, Chief Justice of Tamil Nadu.

Dr. Muthiah Chettiar, presiding over the function, paid glowing tributes to H. H. Swami Kesavaiahji's services to the suffering humanity. He said that people should visit temples and meet devotees like H. H. Swami Kesavaiahji, and imbibe in themselves the spirit of devotion. He also urged the ladies to give spiritual discipline to their children. He honoured Swamiji with a Ponnadai.

The celebrations commenced with the prayer by Smt. S. Janaki. Dr. Muthiah Chettiar honoured Smt. S. Janaki with a Ponnadai on behalf of the Samajam.

While welcoming the distinguished guests and the huge gathering of devotees, Sri M. Uttam Reddi, Chairman of the Samajam, said that Shri Sai Baba chose to give up the human body on this auspicious Vijaya Dasami Day sixty years ago. After attaining Maha Samadhi at Shirdi, Sri Sai Baba's spirit has been even more active. H. H. Swami Kesavaiahji's own life is an example of Sai Baba's grace on His devotees.

Sri S. Balakrishna Joshi eulogised the selfless services of H. H. Swami Kesavaiahji in inculcating Bhakthi and devotion in the hearts of thousands of devotees that visit him on Thursdays and bringing comfort and solace to those afflicted by sorrows and sufferings, with all the supernatural powers, bestowed on him, by the grace of Sri Sai Baba of Shirdi.

In a highly eloquent and emotional speech H. H. Swami Kesavaiahji urged the devotees to follow the simple teachings of Sri Sai Baba of Shirdi. He recalled the saying of Swami Vivekananda at London that among hundred so called saints in India, 90% are frauds, 50% are lunatics and 50% are only sadhus. The devotees must distinguish the real sadhus from the fake ones. Swamiji further observed that "God has given us five senses and they should be properly utilised, otherwise they are wasted. Our children should be brought up in a proper way so that they may become good citizens later. Then alone our country will not

only become great, but also regain its past glory. Spiritual leaders have taught us several good things and they should be remembered. Spiritual power is the back-bone of our seers and sages. Through them our country has become great. Man should be honest in word and deed. There is no use of reading scriptures which create only illusion but not help in the realisation of the Brahman. Mahatma Gandhi has had immense faith in God and his instrument was Bhagavadgita. Every one should repose implicit faith in God and chant His name whenever leisure was found."

Wishing the welfare, sound health and happiness of Dr. Muthiah Chettiar, Swamiji on behalf of the Samajam and on his own behalf honoured Dr. Chettiar with a Ponnadai.

Dr. Challa Radhakrishna Sarma, while proposing the vote of thanks said that Dr. Muthiah Chettiar and his family have contributed much to the culture and prosperity of the country. He also said that late Sri Narasimha Swamiji and H. H. Swami Kesavaiahji have spread the Sai cult. H. H. Swami Kesavaiahji has been propagating the teachings of Sri Sai Baba of Shirdi in an authentic religious way for the past 40 years. He urged the devotees to liberally contribute for the proposed construction of the Gopuram.

On this auspicious and sacred day a special Pooja was performed to Sri Sai Baba of Shirdi by 'Kripa Siddha' H. H. Swami Kesavaiahji. The celebrations came to end with Swamiji distributing Sri Sai Baba's Udhi and prasadam to all the devotees.



Raja Krishna Moorthy

C/o Sri Sai Baba Bhaktha Samajam, Shenoyagar, Madras 600 030

SAINT GADGEMAHARAJ

(Continued from November 1978 issue)

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

Shri Gadgemaharaj was pledged to simple living. His wants were very few. He never ate anything else than bread, which he usually procured by begging. His clothes were also very simple. He wore a dhoti and a shirt, which had several patches. As he did not stay at any place permanently, there was no question of maintaining any permanent establishment anywhere. Excepting the clothes on his body, his other belongings were a stick, a pitcher and an ektari (a musical instrument with a goad and a wire)

Being attracted by this selfless way of living and a strong desire to carry out works of public utility, many monied people and even some common people donated their money to Shri Gadgemaharaj quite generously. Shri Maharaj however was quite conscious of this great confidence placed in him by the people and took every care to spend all this money for the welfare of the public. He also was careful to see that not a pice out of that was squandered or wasted. He therefore directed somebody to keep full account of the money that he received by donation and thus had full mental satisfaction that he utilized all the money, received by him, for carrying out works of public utility.

Shri Maharaj had to keep another separate account. In 1948, he was given one big car for his use by the Bombay State. Shri Balasaheb Kher, the Chief Minister and two other ministers, Shri Naik Nimbalkar and Shri Ganpatrao Tapase were great appreciators of the work of Shri Gadgemaharaj and hence they all arranged to present him a big van, which could carry about fifteen persons. For his propaganda about prohibition, removal

of untouchability, offering of goats and hens etc, Shri Maharaj was moving from place to place. In order to reach at these places in time, Shri Maharaj had to travel by train or by bus wherever the train was not going and where a bus service was available; but it was not always possible to reach all these places in time as sometime the train service also would be disorganised and he would be delayed in reaching his destination. In order to do away with this inconvenience, the Bombay Government made the abovesaid vehicle available to Shri Maharaj and he scrupulously maintained a separate account of the petrol used for this vehicle and the amount spent for its upkeep as well as its repairs.

“Caesar’s wife should be above reproach” says one saying of the English language and Shri Maharaj was a strict follower of this saying. Because of his strict behaviour in all respects, Shri Maharaj expected all his relatives and acquaintances to behave in like manner and to remain above reproach. Our readers might remember that in early days when several works were in progress, Shri Maharaj allowed his daughter Alokabai, her husband Fakirrao and their children to work as labourers at these construction works and draw the same salary, that was received by other labourers working there. They also used to take the same food which was prepared for others and hence Shri Maharaj had no complaint against them; but by and by Alokabai came to have a feeling that after all Shri Maharaj has constructed all these buildings, then why not take a little advantage thereof for her convenience? In the compound of the institution at Murtijapur, carrying on the work of cow protection, Shri Maharaj had constructed a hut for accommodating Smt. Alokabai and her family, but she started getting a feeling that the hut was rather insufficient for her and hence she got one room of the building vacated for her use. Shri Maharaj came to know about it very soon and he immediately wrote a letter to Shri Achyutrao Dada, the Manager of the institution, to get the room immediately vacated, so as not to hamper the normal work of the institution.

The letter was very strongly worded and it censured Smt. Alokabai for having transgressed her limits. Shri Maharaj wrote very clearly that Smt. Alokabai should not crave for any concession because she happens to be his daughter.

Smt. Alokabai was the only child of Shri Maharaj that survived for long. His son Mudgal died very young. Govinda and Kalawati left this world very soon after their marriages. The only child of Shri Maharaj that lived long was Smt. Alokabai. Shri Maharaj had left his house when Alokabai was quite young. Hence no proper care of her was taken by anyone since her childhood. Later on her father, Shri Maharaj, came to rise very high in the esteem of the public. Hence it was natural for an ordinary lady like Alokabai to feel that she may share a part of her father's fame and get some concessions at the institutions founded by Shri Maharaj; but the line of thinking of Shri Maharaj was quite different. He wrote to her very clearly, "All the institutions founded by me are now in charge of the trustees, who are in the place of the owners and they have to take complete care of the institution and protect it. Even I do not have the power to remove the most insignificant article from anywhere, then what power you have to get a room vacated for your use? The trustees would have been justified in handing you over to the police as a trespasser; but it appears that they have refrained from doing that because you happen to be my daughter. If you will not vacate the room very soon they may be required to proceed against you".

Shri Maharaj was very straightforward and merciless about his kith and kin. This incident will remind anyone about the selfless behaviour of Saint Tukaram, who snatched away all the ornaments and costly clothes, which were presented by Shiwaji Maharaj, from his wife and returned them back to Shri Shiwaji Maharaj!

Shri Gadgemaharaj observed this strictness everywhere. In the institutions founded by him, there were hundreds of people,

who were attached to them for their upkeep, maintenance etc., but Shri Maharaj had not allowed them to behave as they liked. He had framed rules of behaviour for everybody. There was a severe code of conduct for all the inmates of every institution and Shri Maharaj used to keep a close watch over the behaviour of all of them. Even a slight adverse report about any inmate never went unnoticed. On getting an adverse report, Shri Maharaj would immediately react very strongly against it.

In order to know the strictness of the rules, framed by Shri Maharaj for the inmates of the institutions founded by him, we may just have a look at the following rules, which were to be strictly observed by the inmates of the Dharmashalas, built by Shri Maharaj :-

1. Every one should get up at 5 a. m. and start doing the work assigned to him.
2. Nobody should leave the dharmashala without urgent work. If an inmate has to leave the premises for his personal work, he should do so for about half an hour after the evening dinner.
3. Every inmate should be free from the habit of drinking tea, coffee etc. or smoking.
4. All inmates should have the same food. The Manager, Trustees and the inmates of the institution should take food by sitting in the same row and at the same level.
5. The relations of the inmates should not get any special concession. They should be treated on par with other visitors.
6. Nobody should take part in the lunch offered by pilgrims.
7. Nobody should ask for any money from a pilgrim.
8. The followers of Shri Maharaj, who visit a place for performing a keertan, should not take lunch free at the Dharmashala. They will be allowed to sleep there only for one night.

9. The Manager and Trustees should not get their private jobs done by any inmate of the institution.

Though the above rules were framed and it was expected that they should be observed strictly by all concerned, still the dharmashalas and other buildings put up by Shri Maharaj were so popular that thousands of people from all directions used to resort to them. These people used to be of varied temperament and hence it was very difficult to keep them all satisfied and yet observe all the rules scrupulously. Some Managers and Trustees used to be under the impression, "Shri Gadgemaharaj is always on his tour. He seldom comes to our institution and in so short a time what is he likely to know? So slight deviation from rules should not be worried about;" but this impression of the managers and trustees was not correct. There are always some people somewhere who are dissatisfied for some reason or the other and they always try to prick the ears of others. Similarly such people in the institutions started by Shri Gadgemaharaj always made it a point to report every out-of-the-way incident to Shri Maharaj so that he may take the concerned people to task.

From the correspondence of Shri Maharaj, that is available, we find several instances of lapses on the part of the inmates of the institutions, founded by Shri Maharaj and his reproach for the same. A few instances of the type are given below :-

Shri Yashwantrao Bhandari was a trustee of the dharmashala at Nasik. He was normally observing all the rules and regulations; but once some special guests came and stayed in that dharmashala when tea, coffee, biscuits etc. were ordered and served to them at the cost of the dharmashala. Some worker from the dharmashala pointed out that it was against the rules. When Shri Yashwantrao said, "I am a trustee and I know my responsibilities." This incident somehow reached the ears of Shri Gadgemaharaj and he sent on 21-8-1952, a strongly worded letter expressing his disapproval of the behaviour of Shri Bhandari. Because of his otherwise good work, Shri Maharaj was not

prepared to tolerate or overlook such out-of-the-way behaviour of Shri Bhandari. Shri Maharaj was of opinion that all the rules must be followed strictly upto their last letter.

Shri Maharaj was of opinion that when the dharmashalas have been built for the convenience of the pilgrims, they should be looked after properly. The pilgrims should never feel that they are under obligations of somebody. Similarly he felt that no inmate of his institutions should behave rudely with them. Sometime he came to know that even when rooms were lying vacant, they were not given to the passengers for further stay after the scheduled period. Hence he wrote to the Manager of that dharmashala that the rule of minimum period was to be observed when there was enough demand for the rooms. In case the rooms were lying vacant, the period of minimum stay could be suitably extended according to the inflow of the pilgrims. If at the time of his visit to any institution Shri Maharaj would notice any accumulation of refuse or uncleanness, he would write about it in his letter instructing the manager to keep the place clean. If any work was in progress anywhere, then also Shri Maharaj would enquire about its progress from time to time by writing a letter. Sometime he would even issue detailed instructions, regarding the material to be used, trees that were to be planted and the general upkeep of the building. Though Shri Maharaj never took any food cooked at the dharmashala, Old peoples' rest-home or at other institutions started by him, still he was always watchful about the quality of food that was being served and on receiving any complaint in this behalf, he would always issue instructions for improvement of the quality. From his experience, Shri Maharaj knew that honest and selfless workers were very rare and the whole administration of his institutions depended mainly on honesty and integrity. Shri Maharaj knew all such persons and hence occasionally he would also write letters praising them and encouraging them in their work.

(to be continued)

An Appeal to the President of India

Dear Mr. President

Sub : Issue of Commemoration Stamp on the 60th year
of Shirdi Saint Shri Sai Baba's Punyatithi

Ever since you visited Shirdi, it was in my mind to write to you about the issue of a commemorative stamp on Shirdi Saint Shri Baba 'SAI', since 1978 happens to be His 60th Punyatithi Anniversary Year.

You need no introduction about the great qualities of Shirdi Sai Baba and His mysterious ways of helping His devotees even today, after 60 years of His Samadhi.

He is the only Saint in the modern history, whose whereabouts and parentage, including His caste, could not be located, although He was stationed at one place, Shirdi, for sixty years. On the other hand, - He had been responsible to a very great extent in Maharashtra to bridge the gulf of difference that existed between Hindus and Muslims. To Him all religions were one and He preached brotherhood throughout His life time.

Without giving instances of what had happened during His life time, I give below some of the important issues for which He worked.

1. National Integration (Page 32, 33 and 59)
2. Feeding the Hungry (Page 55)
3. Kindness to Animals (Page 55)
4. Concern for Man (Page 142) and
5. Labour-Management Relationship (Page 105) *

*Page Numbers of Shri Sai Sat-Charita by Nagesh Vasudev Gunaji.

Shri Sai gave a very great importance to the birth of a human being and He never advocated fasting as a means for salvation. Though His tongue had no taste, He distributed both

vegetarian and non-vegetarian food as "Prasad". He condemned the suicidal acts of man. I am enclosing photostat copies wherein I have dealt with these aspects cited above.

That He is at the service of those sinners, who surrender themselves to Him, is too well-known even today. I have myself had His gracious and benevolent blessings - there are two instances in which He has proved that He is still alive and that He comes to the rescue of His devotees. Copies of the publication of certain incidents in my life in the SHRI SAI LEELA magazine, as well as BUSINESSMAN NEWSLETTER are enclosed for your kind perusal.

After the incoming of the Janata Government, we have been issuing stamps on notable scientists, social reformers, political leaders and others who have contributed to the service of man in the mankind. All that I can say is if one Man, Shirdi Sai is worshipped by millions of people even after attaining Samadhi, it clearly shows that He had been conferring His Benevolent Grace on the devotees.

I am sure our President will not hesitate to recommend to the Government of India to issue a Commemoration Stamp this year 1978, since it happens to be the 60th year of Shri Sai Baba's attaining Samadhi.

With regards,

Yours Ever In Service

K. SUBRAMANIAM

Editor, Political Sanyasi

10/2/317/A/6 Vijayanagar Colony, Hyderabad-500457

[The above letter, sent by Shri K. Subramaniam to the President of India, is reproduced here for the information of our readers. As this must be the cherished desire of all Sai devotees, they may, if they like, send similar letters to the President in order to impress upon him the urgency of the matter - Editor.]

Sixtieth Mahasamadhi Celebration at Sri Sai Spiritual Centre, Bangalore-28

Shri Sai Spiritual Centre, Bangalore, celebrated Shirdi Sai Baba's 60th Mahasamadhi Day on a grand scale for 10 days under the guidance of H. H. Sri Saipadananda, Radhakrishna Swamiji.

Sri Swamiji inaugurated the Mahotsava on October 8, 1978, with Sathyanarayan Puja, followed by a pleasant Nadaswaram recital by Vidwan Gopalswami and party. Poojas were conducted daily besides Bhajan and Cultural programmes in the evenings, which were largely attended by Sai devotees. The programmes included Bhajan by Sri Vitthal Srinivasan and party, instrumental and vocal music and Harikatha, by well known artist Sri K. N. Raghunatha Das and Party.

Satha Rudra Abhisheka was performed in the morning on 12 October 1978, the Mahasamadhi Day, followed by Narayan Seva. Sri Radhakrishna Swamiji's message was read out by Sri R. Seshadri in the evening. Prof. P. S. Narayan Rao gave an interesting talk on SAI BABA, narrating many of Baba's miracles to protect and help the devotees.

Sri Radhakrishna Swamiji said in His message; "Sai Baba's role in leading people to (Personal) God (or impersonal), Absolute Bliss Satchit Ananda, the world of Spirit, through which one must move to reach God, is anything but clear to the ordinary run of human beings. It is 'Nishta to Sarva Bhutaam'. With their clouded vision, men cannot pick up their way through this 'Night of the Spirit' without the help of a guide, who knows the way, a Guru - who literally means 'the annihilator of darkness'. Shri Baba declared that the Guru is the Sadhana needed by everybody and the only sadhana necessary."

"Of Gurus, there are various sorts. Any one that teaches anything is a Guru. He that teaches about God or Sai is a Sadguru. The Samartha Sadguru is he that has and uses supra normal powers to make his devotees also reach God. That is Shirdi Sai Baba. One peculiarity of Shri Baba, that strikes people first and surprises them agreeably, is that HE does not ignore the

present position of difficulties of all sorts, in which people flocking to Him are placed. He welcomes people, who go to Him without any pretence of spiritual aims and frankly press their temporal requests."

"He always recognised that the physical body and its appurtenances are the foundation, attention to which must be directed before any attempt can be made to erect on them a spiritual superstructure, which alone may be the aim of life. Shri Baba's grant to relief - even temporal relief - was always a multiple gift. While relieving distress by use of His supernatural powers, He rouses the gratitude and love of the devotee, who is full of admiration of Baba and feels drawn towards Him."

"The rudiments of the idea of God are implanted thus and strengthened. By this the devotee is enabled to get a Guru God for aiding his spiritual career. This was and is the greatest blessing most people can ever hope for. Once they start with such love to a Guru God, all their temporal and spiritual problems are solved."

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

"This is my humble message to all bhaktas of Sri Sai Baba on his sixtieth anniversary day - Mahasamadhi celebrations".

H. H. Sri Narasimha Swamiji Aradhana was celebrated on October 16, 1978. The Mahotsava concluded with Sri Vishnu Sahasranam Homa and Nadaswaram music on 17th October 1978 with procession of Baba's portrait in the evening. ★

C. V. Bhaskara Rao, President,
Sri Sai Spiritual Centre, Sai Baba Mandir Road,
Thyagarajanagar, Bangalore-560028

Shri Sai Baba Came to Chembur



The Sainath Shiv Mandir at Chember, was opened on Mahashivratri day in 1978 by Shri Manojkumar (Film actor). Within eight months it has developed very fast. The devotees visiting the temple say that it is 'Mini Shirdi'. This Mandir will celebrate its first birthday on Mahashivratri day coming in the month of February 1979.

Arti is sung at this Mandir daily in the morning and evening and special programmes are arranged on Thursdays. Ram Navami, Dasara and Guru Pournima are observed at this Mandir on the same lines as they are observed at Shirdi. Shri Baba's 60th Punyatithi was celebrated on a very large scale for the first time in Chembur. On 10-10-78 at 6.30 A. M. reading of 'SAI SATCHARITA' was started and it was completed on 11-10-78 at 6.30 A. m. On 11-10-78 at 10 A. M. about 101 Brahmins were served food and were given dakshina of Rs. 11.00 each. At 10.30 A. M. all Sai devotees and poor people were fed together. In all about 5000 persons took prasad. One old man came from behind the Mandir and sat quietly. I was sure that

Shri Baba has himself come. I went to him with a handful of food in a thali; but he refused to take anything and told me to give first to all the poor people. He took some rice with only two fingers and soon disappeared.

On 11-10-78 at 10.00 P. M. One Bhajan Mandali started singing devotional songs and continued the programme for the whole night. For Two days and nights there were crowded programmes. Every one was happy to work for Shri Baba. ★

Jaiprakash, c/o Shri Sainath Shiv Mandir
Building No. 15, Chembur colony Bombay-400 074

All India Sai Devotees' Convention

The 17th All India Sai Devotees' Convention will be held at Pune by Shri Saidas Mandal, 83/84 Rasne Chawl, Shivaji Nagar, Pune-5 on the 9th and 10th December 1978. Shri Saipadananda, Radhakrishnaswamiji, President, All India Sai Samaj Mailapur, Madras has kindly consented to preside over the convention. Hon'ble Shri Shankarrao B. Chavan, Minister of Finance and Planning, Government of Maharashtra, has agreed to inaugurate the convention. An attractive souvenir is being brought out to mark this occasion. All Sai devotees are requested to participate in the convention. The delegate's fee is fixed at Rs. 10/- per head. The lodging and boarding is free for the delegates and for this purpose, the badminton hall building at Model colony, Pune, is reserved on the days of the convention.

The programme of the convention will be as follows :-

9-12-1978 : Venue - Police Recreation Hall, Poona 5

10 A. M. to 11 A. M.

Laksharchana at the Saibaba Mandir,
Shivajinagar, Poona 5.

3 P. M. to 3-30 P. M.	Procession with Sri Saibaba and Sri Narasimha Swamiji's Portraits from Saibaba Mandir to Police Recreation Hall.
3-45 P. M.	Receiving H. H. Saipadananda Radhakrishna Swamiji with Poorna Kumbam at the Police Recreation Hall.
4 P. M.	Welcome Speech by President Sri Sidas Mandal, Garlanding and reading of Messages.
4-15 P. M.	Inauguration of Convention by Hon'ble Shri Shankarrao B. Chavan.
4-30 P. M.	Speeches
5-45 P. M.	President's Speech (Radhakrishna Swamiji).
6 P. M.	Vote of thanks.
6-30 P. M.	Arati at Shri Saibaba Mandir, S. Nagar, Poona 5.

10-12-1978 : Venue - Model Colony Marriage Hall,

9-30 A. M. to 12 Noon	Speeches by Delegates on Sri Saibaba. Activities of Upa Samajams and Devotees' experiences.
5 P. M. to 6 P. M.	Bhajan.
6-30 P. M.	Arati at Saibaba Mandir.

Come one, come all and make the convention a grand success.

P. S. Rao, President



SAI KRIPA I

Almighty is unbounded by the limitations of time and space. My Lord God "Saibaba" is sovereign among the sovereigns of the suprasensory universe. Since last two decades, by the day-to-day experiences, all the Sai devotees know that 'Baba' is an Avatar (Incarnation) of Lord Shiv as well as of Lord Krishna. A transcendental personality, he incarnated himself in this mortal world to unfold by his matchless divine energy and unfathomed spiritual perfection, the supremacy of the supreme soul.

I would like to mention a few incidents of miracles observed by myself, which have the place in my life, on spiritual plane. No doubt, my 'Sai' cannot be personified, cannot be given shape. He is always in the form of supreme consciousness, which manifests in the form of light.

I had no second child for quite some time after my first-born son. Six to seven years have lapsed since his birth. We were eager to have another child, naturally, being young and enthusiastic about our happy family life. The mother instinct in my wife became overwhelming and she became anxious to have another child. In those days of utter helplessness, none unveiled the curtain of divine plane and bestowed the divine grace. Both of us prayed to various gods and goddesses, whom we knew or heard for fulfilment of our wish of begetting another child; but it was all in vain for many months.

In the meanwhile, my mother and myself went to Shirdi. My mother being more pious and religious and willing to accept any suggestions for the fulfilment of her wishes, prayed to 'Baba' with deep faith, for her second grand-child-male or female -whatever Baba wishes. And Lo! You may not believe! After returning from Shirdi, within a few weeks I got the good news from my wife, who bashfully told me that she was in a family-

way! But you can imagine the joy with which I heard the words. At last, Baba had heard the prayers and I was in ecstasy.

In due course, my wife delivered a bonny child. That was a daughter. We all were extremely joyous and did not forget to name the daughter as we had decided. We had declared that if a baby boy is born, we would name him as "Sai-Prasad", to be called "Prasad", and if a girl is born, she would be called "Sai-Kripa". in short, "Kripa". So we named our dear daughter as "Kripa", and went to Shirdi at the first opportunity, for placing the baby at the feet of the Revered Sai Baba, even though the child was only 5-6 months old.

It would be a matter of surprise that even though normally the first syllables uttered by all children are 'Aai' or Mummy, my daughter started her language with the sacred name of 'Baba' on her tender lips. When we heard these sacred syllables on her lips for the first time, there remained on doubt that even this young soul recognizes her benefactor in the divine planes! This proves that the rays of the blessings of Sai-my holy Lord and God-are radiating in all directions, crossing the barriers of time and space.

My baby "Kripa" always points out at Shri Baba's photo whenever we ask her "Where is Baba?". Even at the residences of our relatives or neighbours, whenever she sees the Photo of Sai-Baba, she mutely points out at the photo, suggesting as if, "Look here! My Baba calls me!"

As usual, I once again pray at the lotus feet of Shri Satchidanand Sadguru "Sai Baba" to shower His choicest blessings on each one of us for continued prosperity, peace, contentment, good health and hapiness. ★

Vijay D. Hajare,

c/6, Gumpha Darshan 1, Carter Road, Borivli (E), Bombay 66

The Infallible Panacea - Shri Baba's Udi

Three years back, a small black patch appeared on my left leg. The small patch soon enlarged to cover almost the entire upper portion of my left leg. I consulted our Port Trust Doctor, whose prescription proved of no avail. He, therefore, advised me to see a skin specialist at the Port Trust Hospital. His prescription also failed to cure the malady. Thereafter, suddenly the large patch contracted and came to its original small size. So I neglected to do anything to remove it, since the large number of medicines failed to give any relief. Thereafter the patch many times during the past three years, increased and decreased and therefore, it became a constant source of anxiety to me.

During our last Shirdi trip, we had occasion to know Shri and Smt. Chendvankar closely. Smt Chendvankar enquired whether I had tried Shri Baba's Udi. I told her that I had tried it but there was no improvement.

On our return to Bombay, a thought suddenly struck me that although I had taken Udi with water, I did not apply it to my left leg. So on 8-6-1978, I offered sincere prayers to Shri Baba that I would apply Udi to my leg and He should give me relief within one week i. e. by the next Thursday.

Believe it or not? But soon the patch started decreasing and after a week only a small trace of it remained, which also is on the way out.

On 8-6-1978, I also offered prayers to Shri Baba that my wife, who had a severe tooth-ache for nearly three months, too should get relief by His Udi. After my daily morning Pooja, I gave her Udi with water for a week and her tooth-ache too had started decreasing.

Truly, Shri Baba's Udi is a miracle, a panacea for all ills. ★

A. K. Rasal

21/382, B. P. T. Staff Quarters, Reynolds Road, Wadala (East),
Bombay - 400 037,

Shri Baba The Saviour

Thursday, the 25th May, 1978 will be remembered by me and my friend forever. For, on this day we both had the taste of Shri Sai's Grace, which saved us both from a fatal accident.

As is our practise, we went to have a banana after our lunch at a particular place near Fort Market. After we had taken the bananas, we started our return journey to the office.

We came in the middle of a street and without noticing the Red Signal on the road we started for crossing the road so as to reach the other side of the road leading to the footpath adjacent to our office. While crossing the road we both came between two vehicles, one a taxi, which was followed by a tempo. My friend caught hold of me at the sight of the speeding tempo so as to prevent me from going between the jaws of imminent death. However in the rush of the surprise caused by the sight of a speeding tempo, I rushed to cross the road faster, leaving my friend just behind me. The front buffer of the rear vehicle was about to crush my leg with the rear buffer of the taxi ahead and somehow by some Invisible power which, I am sure was that of Shri Baba, pushed me out of an unavoidable death. Because of my sudden movement my friend was also alerted and he took care to cross the road. It is our conviction that by saving our lives, Shri Baba illustrated the great truth that when He is behind His devotee, no power can bring harm to him. ★

N. B. Santani

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श्री स्वामी समर्थ गीतायन

गीत - १२

साधकों के लिए पातंजली ने जो यम-नियम बतलाये हैं, वे आरंभ में कठिन लगते हैं। परंतु अभ्यास करते करते, उनसे एक प्रकार का सामर्थ्य और दिव्यानुभव प्राप्त होता है। नियमाचरण की गुरुकिल्ली मंगलवेदा की शूद्र स्त्री जनाबाई को हस्तगत थी, इस कारण उसके नियम ने पराकाष्ठा प्राप्त की थी। धन्य वह जनी, उसको समर्थ जैसे सद्गुरु मिले; जनी ने आँखें खोली और समर्थ ही जगहपर प्रत्यक्ष रुक्मिणीपति विठ्ठल के दर्शन हुए।

इस प्रकार, जनाबाई की भाषाणी की वारी पूरी हुई। उसका नियम मंगल ही हुआ। विकल्परहित और असीम श्रद्धा के बल पर भगवान को हम नजदीक पाते हैं। संत ज्ञानेश्वर के वचन यथार्थ हैं।

“स्व-शरीर यह पंढरपूर और उसमें सदैव वास करनेवाला विंश परमात्मा ही ईश्वर है।”

जिसके दर्शन के लिए अनेक जन्म लेने पड़ते हैं, उस निर्गुण ब्रह्म का साक्षात्कार, जनाबाई को स्वामी समर्थ की कृपा से हुआ। उसको जीवन मुक्त स्थिति प्राप्त होकर, इस जन्म में ही देह रहकर उसे विदेही अवस्था प्राप्त हो गई। धन्य वह जनाबाई, धन्य उसके सद्गुरु।

जय हरि विठ्ठल जय रखुमाई

सुमिरन नित करें जनाबाई

जय हरि विठ्ठल जय रखुमाई ॥ टेक ॥

नित्य नियम से जाये पंढरी

आषाढ-कार्तिक वारकरी

अविरत बरसत नामसुधा रस, लोचन-रूप समाई

जय हरि विठ्ठल जय रखुमाई ॥ १ ॥

पांडुरंग पर अखंड प्रीति

जनाबाई की निर्मल भक्ति

नाम घोष से आत्म विभोर हो ये धरती हरसाई

जय हरि विठ्ठल जय रखुमाई ॥ २ ॥

जैसे स्तंभ आगे जाये
पीछे पताका यों लहराये
पडे पर्ण के मर्मर स्वर से, 'विठ्ठल' नाम सुनाई
जय हरि विठ्ठल जय रखुमाई ॥ ३ ॥

नीलांबर में मेघा छाये
गरज गरज कर जल बरसाये
दमक दमक सौदामिनी दमके, नर्तन की चतुराई
जय हरि विठ्ठल जय रखुमाई ॥ ४ ॥

विठ्ठल नाम से अवनि अंबर
क्षण में हो गये सभी उजागर
बलमय दिखती सारी धरती, लहर लहर पुरवाई
जय हरि विठ्ठल जय रखुमाई ॥ ५ ॥

हुआ असंभव पंढरी जाना
समय चक्र को किसने जाना ?
कौध गई फिर बिजली ऐसे, प्रगटे समर्थ साई
जय हरि विठ्ठल जय रखुमाई ॥ ६ ॥

अनन्य भाव से शरण में जाकर
गुरु कृपा से ज्ञान पाकर
समर्थ रूप में विठ्ठल दर्शन, सफल हुई पुण्याई
जय हरि विठ्ठल जय रखुमाई ॥ ७ ॥

प्रभु के दर्शन पंढरपूर में
पांडुरंग के निज मंदिर में
जनम-मरण का खेल अनोखा, परमतत्व सुखदाई
जय हरि विठ्ठल जय रखुमाई ॥ ८ ॥

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

जीवन को सफल बनाने का मार्ग

इस क्षणभंगुर जीवन में मनुष्य के दुख का प्रधान कारण, उसके मनका माया के अनेक प्रकार के रसों में लगा रहना है। इसी कारण से वह बाबा की भक्ती के मीठे रस का अनुभव नहीं कर पाता है। जिस प्रकार—

एक व्यापारी के पास मिर्ची और नमक के दो अलग अलग भण्डार थे। इन दोनों भण्डार में एक एक चिऊँटियाँ रहती थी। शक्कर (मिर्ची) वाले भण्डार कि चिऊँटी बहुत मोटी व नमक वाले भण्डार कि चिऊँटी एकदम पतली थी। एक दिन यह दोनों चिऊँटीयाँ आपस में मिली। शक्करवाले भण्डार के चिऊँटी उस नमकवाले भण्डार के पतली चिऊँटी को देखकर कहने लगी कि तुम्हारे इतने पतले होनेका कारण क्या है ? तुम क्यों न हमारे भण्डार पर चली हो ? हमारे खाने का स्वाद लेकर तो देखो ! और अगर अच्छा लगे तो हमारे साथ ही रहकर अपना स्वास्थ्य को बना लो। यह सुनकर उस पतली नमक के भण्डार वाली चिऊँटी उसके साथ शक्कर के भण्डार पर गई। अपने साथी मोटी चिऊँटी के कहने पर उसने उस शक्कर के भण्डार का स्वाद लिया और कहने लगी कि वह नमकीन है। मोटी चिऊँटी आश्चर्य में पड़ गयी और बहुत सोचने लगी कि ऐसा मीठा खाना इसको नमकीन कैसे लग रहा है। बहुत सोचने पर उन्होंने उस पतली चिऊँटी को अपना मुख खोलने को कहा। उस पतली चिऊँटी के मुख में क्या देखती है कि उसने एक नमक का टुकड़ा दबाकर रखा था, जिसके कारण उसको शक्कर का मीठा स्वाद नहीं प्राप्त हुआ और वह उसे नमकीन लगता था।

इसी प्रकार मनुष्य माया के अनेक प्रकार के रसों में मन लगाकर बैठा है। जिसके कारण उसको बाबा की भक्ति व नाम के मीठा स्वाद का अनुभव नहीं हो पाता है। बाबा की भक्ति व नाम के मीठे रस का अनुभव प्राप्त करने व अपने जीवन को सफल बनाने के लिए यह अत्यंत आवश्यक है कि अपने चंचल मन को माया के विभिन्न रसों से मुक्त कर बाबा के चरणों की भक्ति में लगा दें।

A Sai devotee is he, who has solely meditated on Baba, has flung his whole personality into the sea of Baba and drowned and forgotten it there, till he becomes only the instrument of Baba, when his mouth opens, it speaks Baba's words without effort or fore-thought and when he raises his hand, Baba flows again through that to work a miracle.

बाबा से अरदाश करता हूँ कि आप सभी प्रेमियोंपर अपनी कृपा दृष्टी रखते हुए सदा अपने संरक्षण में रखें। इस वर्तमान युग में हम सभी के लिये बाबा का ही सहारा है।

नागयण बाबा

श्री भगवती साई संस्थान, ९२/४ रेल्वे कॉलनी, कुर्ला, मुंबई ४०० ०२४

माँई मुख सुखदाई

अप्रतिम सुंदर
नयन-मनोहर,
कांतिसे देदीप्यमान मुख
भावना की गम्भीर-छटा-युक्त
मुकौमल हृद्गत भाव
अन्तस्तेज, कांतिमान स्वर्णसम दीप्त
चेहरे से रहा झलक
दया, उदारता, विचारशीलता का
संमिश्रित भाव, अरुण-अधर
आकर्षक मुखमुद्रा
मानो मुधावती चन्द्रसे
कर रही हो स्वर्धा
भर्निद्य, सुन्दर मुखमण्डल
नित्य खिचत-अनिल-हृदयको ॥

उज्व लहृष्टि में समायी
अद्भुत-कोमलता
जैसे किसी गूढ जगतमें
विचरत हो
शुक्र नक्षत्र की भांति
स्वच्छ व चंचल
करुण कोमल नेत्रकमल

जिसमें समायी मोहिनी शक्ती
करत हम सचको मोहित
चिरपरिचित स्थलोका
नयनों में सदैव के लिए
समाया-त्याग-भाव
किसी विशेष
गम्भीर विवेचनीय दृश्यको
निहारती दृष्टि केंद्रित
नेत्रों का तारतम्य व
ओष्ठ-प्रस्फुरण, लिए
क्षीण हास्य-रेखा
जिसमें समाविष्ट
स्फुरण भावों का रहस्य
नित्य लुभाता अनिल-बुद्धिको ॥

विशाल वक्षस्थल
प्रलम्ब बाहू
आकर्षक ओजस्वी बलिष्ठ देह
पुंस्तके उद्गमका
अलौकिक मिश्रित भाव
आजानबाहू श्री साँई
नित्य रिझाते अनिल-मनको ॥

डॉ. अनिल जायसवाल, द्वारा श्री साई क्लिनिक चितारओळ, नागपूर २

News from Shirdi

OCTOBER 1978

Shri Sai Baba entered Mahasamadhi on Dasara, in the year 1918. The day of Dasara coming every year is therefore considered holy by all Sai devotees and many of them try to attend the Punyatithi Utsav that is being held at Shirdi on this occasion. This year sixty years have been completed since Shri Baba entered Mahasamadhi and therefore the Sai devotees attended the festival at Shirdi, in this behalf, in large numbers. The festival was held this year from Tuesday the 10th Oct 1978 to Friday the 13th Oct 1978. The staff of the Shirdi Sansthan was therefore busy in the first week of this month in making the arrangements of the festival and after the festival was over, the staff could not relax as the flow of devotees again rose high because of the Diwali holidays for the schools and colleges. The staff at Shirdi had therefore to work hard throughout this month.

Tuesday 10-10-1978

On this first day of the festival, the Samadhi Mandir was opened as usual at 5 a. m. After some records of devotional songs were played, the Kakad Aarti started at 5-15 a. m. and ended at about 6 a. m. Shri Sai Baba's Photo and the Marathi Pothi of Shri Sai Satcharita was taken in procession from the Samadhi Mandir to Dwarkamai via Gurusthan. On reaching Dwarkamai at about 6-30 a. m. the reading (Parayan) of the Sai Satcharita was started. This reading was continued upto next morning without a gap.

In the Samadhi Mandir the statue of Shri Baba was given the holy bath as usual at 6-30 a. m and from that time onwards the routine programmes of Aarti, Abhishek etc. went on as usual thereafter. In the evening from 4 p. m. to 6 p. m., Shrikrishna-shastri Mahajan, from Thane, delivered a Pravachan (a lecture on some religious topic). After the Dhuparati in the evening, Shri Ram Marathe, the famous singer, from Bombay, gave a programme of vocal music from 7-30 p. m. to 9 p. m. and from

9-30 p. m. to 11 p. m. Simultaneously the Palkhi of Shri Baba was taken in procession at 9-15 p. m. from Dwarkamai and after going through the Shirdi village it returned to the Samadhi Mandir at about 11-30 p. m. The Shejarati was sung thereafter and the first day's programmes came to an end.

Wednesday 11-10-1978

This day, being Dasara, was the most important day of the festival. After opening of the Samadhi Mandir as usual at 5 a. m. the Kakad Aarti was sung at 5-15 a. m. At 6 a. m. the procession of the photo of Shri Sai Baba and the Pothi started from Dwarkamai, after completing full parayan of the Sai Satchatira, and reached the Samadhi Mandir at about 6-30 a. m. via Gurusthan.

Shri Sai Baba used to beg his food from some houses in the Shirdi village. As a remembrance of this practice, every year the devotees go for begging in the village. The Court Receiver, Shri Kakre Saheb and a few devotees went out with "Zolies" in the village for begging. The ladies in the village worshipped Shri Baba's flag and with great devotion deposited wheat, rice, owar, bajra, fruits, cocoanut or cash in the Zoli according to their capacity and accepted the Prasad.

Shri Shreekrishnashastri Mahajan, from Thane, performed Keertan from 10. a. m. to 12 noon and explained the spiritual significance of the Punyatithi of Shri Sai Baba. After the keertan got over the noon-aarti was sung and teerth and prasad were distributed to the devotees, who sung the aarti.

The "Aradhana Vidhi" was conducted from 1 p. m. to 3 p. m. in the afternoon. Shri Kakresaheb, the Court Receiver, offered dhotis and other clothes to the Brahmins and blouse pieces to the ladies. Cloth was also offered to the members of the staff.

At 5 p. m. the ceremony of crossing the border (सीमोल्लंघन) was arranged. The procession started from the Samadhi Mandir

alongwith band and music and went to the Khandoba Temple. There the flag and Shami were worshipped and gold, in the form of the leaves of the Apta tree, was looted by all present. The Court Receiver alongwith all the persons present on the occasion took darshan of god Khandoba. The procession then returned to the Samadhi Mandir. On the way the important temples in the village were visited and darshan of the idols was taken.

After Dhuparati in the evening Shrikrishna Band Pathak from Bhoiwada, Parel, Bombay, played the band from 7.30 p. m. to 8.30 p. m. At about 9.15 p. m. a grand procession of the Chariot (रथ) of Shri Sai Baba started from Dwarkamai. The band of Shrikrishna Band Pathak was at the head of the procession. In addition to this Shahnai, drums, the band troupe of Shri Sainath Secondary School from Shirdi and some band troupes from Rahata also joined the procession. Sai devotees gave programmes of bhajan, songs, dance etc. during the procession. Shri Raghunath Baburao Sandbhor from Pune performed the programme of "Bharud" which was liked very much by the people. In this programme the role of Shreekrishna was enacted by Master Mahendra alias Raju Rameshchandra Chajed, the role of milkmaids (गवळणी) was taken by Miss Harsha R. Chajed, Miss Sadhana B. Bakliwal and Miss Radhika Manohar, while the role of Pendya was taken by Shri Sandbhor himself. The local artists also offered a programme of Bharud. The procession came back to Samadhi Mandir at 1.20 a. m. The people who took part in the procession joined the audience, who had been listening to the various programmes, which were being presented in the Samadhi Mandir by numerous artists from about 10 p. m. The programmes of the artists continued for the whole of the night and the Samadhi Mandir was kept open for the whole night for darshan to the devotees, who come from long distances and are eager to take darshan of Shri Sai Baba. Thus ended the programme of the second day of the festival.

Thursday 12-10-1978

This was the third day of the festival. Some people started going back to their homes and hence the crowd started reducing from this day. The morning programmes in the Samadhi Mandir of Kakadarti and holy bath went on at the usual time. Rudrabhishek was arranged at the Gurusthan from 7-30 a. m. to 8-30 a. m. In the afternoon Shri Laxmanbuwa waghchoure from Shirdi performed Keertan from 4 p. m. to 6 p. m. Shri Prabhakar Sane from Bassein gave a programme of vocal music from 7-30 p. m. to 9 p. m. Today being Thursday, the Palkhi of Shri Sai Baba was taken out in procession as usual from 9-15 p. m. to 10 p. m. After Shejarati was sung, the programme for the third day of the festival came to an end.

Friday 13-10-1978

Today was the last day of the festival. As usual the mandir was opened at 5 a. m. Kakadarti was sung at 5-15 a. m. and the holy bath was given to the Statue of Shri Sai Baba at 6 a. m. From 10 a. m. to 12 noon Kavyateerth Shri G. V. Joshishastri, the Sansthan singer, performed the "Kala Keertan" before a large gathering. After "Dahihandi" programme, the Noon Arti was sung and teerth and prasad were distributed to all who were present for the Aarti. From 4 p. m. to 6 p. m. a Bhajan programme was given by the members of the Kanyakumari Upasani Maharaj Math, Sakori. The melody of the songs roused devotion in the minds of all the listeners. Members of the Anand Sangeet Vidyalaya, Kopergaon, gave a programme of vocal recital from 7-30 to 10-00 p. m. in the night. The Shejarati was sung as usual after that programme.

This year's programme was crowned with success by a special item and it was enactment of the drama "Shirdiche Sai Baba" by Aarti Theatres of Shri Kumarsen Gupte. The drama commenced at about 10-30 p. m. The life of Shri Sai Baba was depicted on the stage by means of this drama in a very artistical

manner. All the spectators remained spell-bound for all the time of the show, when the life of Shri Sai Baba was unfurling before their very eyes. On account of the 60th Punyatithi of Shri Sai Baba this special programme was arranged at Shirdi by the Sansthan authorities. Shri Kakresaheb, the Court Receiver, felicitated all the actors and actresses suitably by offering them cocoanut, flowers, shawls etc. With this drama programme of the Punyatithi festival, which lasted for full days, came to an end. With a heavy heart, the devotees started receding after assuring each other to meet at the next festival viz. Ramnawami, which will be held at Shirdi in April 1979.

Kojagiri Pournima:- On the occasion of the Kojagiri pournima, Pooja was offered to Shri Sai Baba and moon by the Court Receiver from 11 p. m. to 12 midnight. Milk, pohe etc, the usual prasad for this function, was thereafter distributed to the devotees present for the function. Dr. K. B. Gavankar from Kurla, delivered a Pravachan after that, on the life and teachings of Shri Sai Baba. The persons, who had come to Shirdi along-with Dr. Gavankar, gave programmes of Bhajan, instrumental music, mimicre, dance, vocal music etc, and continued them for the whole of the night.

On 31-10-78, Laxmi poojan programme was performed in the Samadhi Mandir as usual at the auspicious hands of the Court Receiver, Shri Kakresaheb.

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

- Keertan :-**
1. Sansthan singer Kavyateerth Shri G. V. Joshishastri.
 2. Shri Ambadas V. Mule, Dewachi Alandi.
 3. Shri Laxmanbuwa Waghcoure, Shirdi.
 4. Shri Vinayak T. Bhagwat, Gwalior.
- Pravachan :-**
1. Shri Madanlal Khalifa, Hyderabad.
 2. Shri Kulkarnimaharaj, Pandharpur.
 3. Shri Vasantryao Gadeguruji, Pawnar Ashram,

Vocal music, instrumental music, bhajan etc.

1. Shri Navratra Utsava Mandal, Shirdi.
2. Shri Nanhebabu kuwar, Manik Nagar, Bidar.
3. Shri Satish Shalagade, Indore.
4. Shri Shreeram V. Satardekar, Bombay.
5. Shri Bholanath R. Samel, Bombay.
6. Kum. Jayshree Tarade, Hoshangabad.
7. Shri Damuanna M. Dalvi, Shreerampur.
8. Shri. Shivram Bidave, Sangamner.
9. Shri Sitaram K. Khose, Sangamner.
10. Shri Baburao V. Bidave, Sangamner.
11. Shri Shyamsunder Bheda, Sangamner.
12. Shri Vithalrao V. Manjrekar, Shirdi.
13. Shri Purushottam V. Bavkar, Bombay.
14. Shri Sudhir K. Ranade, Bombay.
15. Sau. Shakuntala M Joshi, Nasik.
16. Sau. Sharayu S. Marathe, Shirdi.
17. Shri Sairamananand Babaji, Madras.
18. Shri Jayant N. Khot, Gwalior.
19. Shri Shrikrishna Shankarrao, Gwalior.
20. Shri Raghunath B. Sandbhor, Poona.
21. Kum. Raju R. Chajed, Shirdi.
22. Kum. Harshala R. Chajed, Shirdi.
23. Kum. Sadhana B. Bakliwal, Shirdi.
24. Shri Manohar G. Bhilai, Poona.
25. Shri Digamberrao Bhatode, Rahata.
26. Shri Shashikant D. Nagare, Rahata.
27. Shri Ramchandra D. Wadekar, Shirdi.
28. Shri Dnyaneshwar R. Vaidya, Shirdi.
29. Shri Namdeo N. Bhoir, Colaba.
30. Shri Shankar V. Joshi, Nasik.
31. Sau. Kamal R. Sandbhor, Pune.
32. Shri Renubabu, Hyderabad.
33. Shri Narayan J. B. Hyderabad.
34. Sau. Savita S. Gijare, Shirdi.
35. Sau. Neela V. Prabhu, Bombay.
36. Shri Harak C. Runwal, Shirur.
37. Shri Hemant Patil, Bombay.
38. Shri Chandrashekhar J. Gadgil, Poona.
39. Shri Gangadharant Jadhav, Pune.
40. Shri Narayan A. Kshirsagar, Aurangabad.
41. Shri Sakharam R. Salkar, Kopergaon.
42. Shri Kedar Sharma, Dhandalgaon.
43. Shri Dnyanoba T. Wadekar, Shirdi.
44. Shri Sadashiv G. Hadkar, Bombay.
45. Shri Manmohan P. Masurkar, Bombay.
46. Shrikrishna Band Pathak, Parel, Bombay.
47. Shri Raghunath Nagare, Shirdi.
48. Shri Sudhakarant Dahale, Shirdi.
49. Shri Kumarsen Gupte, Shirdiche Saibaba Natak, Bombay.
50. Shri Sadashiv M. Arore, Kopergaon.
51. Sau. Alka Riswadkar, Bombay.
52. Dr. K. B. Gavankar and Party, Artists of Kojagiri Pournima,
53. Shahir Rohidas Masurkar, Bombay.
54. Shri Sukhdeo Kamble,

55. Shri Dilip More, 56. Shri Manohar Gadekar, 57. Shri Sadanand Kardekar, 58. Shri Eknath Dhanavade, 59. Shri Datta More, 60. Shri Namdeo Keni, 61. Ambaji Nagesh, 62. Shri Vinayak Lad, 63. Shri Sudhakar Patil, 64. Shri Anant Tawade, 65. Shri Pramod Yadnik, 66. Shri Anant Panchal, 67. Shri Ashok Sawant, 68. Shri Madhukar Ghodvinde, 69. Sau. Yamuna Bhanushali, 70. Shri Rajan, 71. Shri Bala Talgaonkar, 72. Shri Ramchandra Vibhate, 73. Shri Deepak Vadekar, 74. Shri Ravindra Panchal, 75. Shri Nandkumar Kadam, 76. Shri Hasankhan, 77. Shri Chandrakant Samant, 78. Shri Vijaybaba, 79. Shri Kavishwar, 80. Shri Ashok V. Rajurkar, Indore, 81. Shri Eknath G. Morkar, Gwalior, 82. Smt. Alka Wagale, Bombay, 83. Shri P. B. Rao & Party, Madras, 84. Shri Hari K. Kale, Bombay & Suvarna Prabhat Band Pathak, Worli, Bombay, 85. Shri Madanlal Khalifa, Hyderabad, 86. Shri Sharad Purushottam Devas, 87. Shri Saiwan G. Pauskar, Bombay, 88. Shri Jadhav Guruji, Shirdi, 89. Shri R. M. Deochakke, Ahmednagar District Band Pathak, Homeguard, 90. Shri Rajendra V. Bhagwat, Gwalior, 91. Shri S. Narsingrao, Bombay, 92. Shri T. Naresh, Bombay, 93. Shri Bhagwanbuwa Pawar, Bombay, 94. Shri Anuraag, Bombay, 95. Shri K. T. Tikku, 96. Shri Vithaldas Karsandas, 97. Shri Bhavratna Sargam, Bombay. (to be continued)

ORDINARY MEMBERS

Please pay attention here !

It is observed that some Ordinary Members have yet to pay their subscription for the current year, which ends on 31-12-78. All such members are hereby requested to pay off their subscription for the current year (together with arrears for previous years, if any) before 31-12-1978.

Court Receiver
Shri Sai Baba Sansthan, Shirdi

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