



SAI LEELA



December

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1979

SHRI SAI LEELA

DECEMBER 1979

CONTENTS

		Page
1. Editorial	My Devotee Never Perishes	2
2. Celebration of 61st Punyatithi		7
3. Miracles of H. H. Madhvacharya	Shri B. Ramanadha Rao	8
4. Shri Shivaleelamrit	Shri S. N. Huddar	13
5. Baba Not Only Existed But Exists Too	Smt. Shanta Singh	20
6. Saint Gadgemaharaj	Dr. S. D. Parchure	23
7. Invisible Guardianship of Sai Baba	Shri T. R. Anand	28
8. Baba's Leela	Shri R. S. Chitnis	29-
9. See Sai Baba in all Living Creatures	Shri Antony David	31-
१०. साईलीला	श्री विजय द. हजारे	३३
११. भक्ति की भीख	डॉ. आर. के. पटेल	३३
१२. चिन्ता: चिन्तन	श्री राधाकृष्ण गुप्ता	३४
१३. मोर का स्वप्न	डॉ. अनिल जायसवाल	३५
14. News from Shirdi		37
15. List of Donors		47

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 58

DECEMBER 1979

No. 9

Humility and Purity

If you wish to be loved and liked, then be humble and gentle. You will be welcomed everywhere and by everyone.

Purity is also absolutely necessary for peace of mind and happiness. A pure heart is a calm heart. A pure heart is the abode of God. It reflects the God within us. ★

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EDITORIAL

My devotee never perishes

In the ninth canto of the Bhagawadgeeta, Lord Krishna has expounded the राजविद्याराजगुह्य योग (the Royal Secret knowledge). In the very first shloka of this canto, the Lord says, "This knowledge, which is accompanied by science, is most secret. However, as you are a person having no evil intentions, I will explain it to you at length. When you understand it, you will be free from all the inauspicious things."

A skillful preacher like Lord Krishna introduces this subject by holding high hopes to Arjuna and by flattering him by calling him as a person having no evil intentions. As the canto progresses, the Lord tells Arjuna to have faith (श्रद्धा) in Him and adds that those who do not have faith, go on repeating the cycle of birth and death.

Lord Krishna next explains that the whole world is created by Him. He is the cause of all creation; but as He is aloof from that, He is not affected by it in any way. He does not therefore have any attachment for His creation. The Lord therefore adds that those, who consider Him as having human form, dishonour Him. In order to impress upon Arjuna further that Lord Krishna was the creator, He states that He is the sacrifice, He is the Mantra, He is the fire and He is the ghee etc. which is used as the sacrificial offering. He further adds that He is the father, mother, protector and the grand father of the world. Similarly He is Brahma, Onkar, Rigveda, Samaveda and Yajurveda.

Lord Krishna next explains the fruit of the devotion that people have towards him. He says, "Those devotees, who study the three vedas, who have become sinless due to drinking the Somarasa, who long for the heaven by performing sacrifices, go

to the heaven and there enjoy various pleasures due to their merit. However, when their merit comes to an end, they come back to the earth and hence they are not relieved from the cycle of birth and death. Those, who meditate on Me alone and worship Me, they are favoured by Me and I provide everything for them. A few others, who worship other gods with full devotion and meditate on them, their worship also is ultimately received by Me. The most important thing here is devotion. Those, who know Me thus and offer Me a leaf, a flower, a fruit or water with full devotion, become dear to Me and I accept all these things from them with love." Hence the Lord advises Arjuna to offer to Him what he eats, what he gives, whatever he meditates on, in short the Lord advises Arjuna to offer everything to Him, so that Arjuna will be free from the auspicious and inauspicious fruit of his deeds and will thus merge in the supreme being i. e. God.

Lord Krishna Himself feels here that even after telling all this, His disciple, Arjuna may take a doubt about his own capability or his own status as a devotee. Therefore He makes it clear by saying that He looks on all the beings with equality. He hates no one at the same time He loves no one. Those, who worship Him with devotion, rest in Him and He rests in them. Even if a person, who has committed bad deeds, repents and starts worshipping Him with undiluted devotion, then he may also be considered as a person with a pure mind. Lord Krishna states firmly, "Such a person very soon becomes a man with a pure mind and in due course he gets eternal peace (मोक्ष), Oh Arjuna, know it for certain that, **my devotee never perishes.**"

After giving this categorical assurance, Lord Krishna tells Arjuna further that even if people born in low castes, women, Vaishyas and Shudras take His shelter, then they all will get the highest bliss. Under such circumstances Lord Krishna then says, "What wonder then there is, if meritorious brahmins and devoted Kshatriyas achieve the eternal bliss by devotion to Me. Oh Arjuna,

you, who are born in this perishable world, which is void of pleasure, should therefore worship Me and achieve the eternal bliss (मोक्ष)."

The above summary of the ninth canto of the Bhagawad-geeta is given here because the statements and the advice given therein is quite parallel to that given by Shri Sai Baba. From chapters 39 and 50 of Shri Sai Satcharita, we know that Shri Sai Baba had studied Bhagawadgeeta very well in as much as He had a discourse about the interpretation of one shloka of Bhagawadgeeta with Shri Nanasaheb Chandorkar, who was a good student of Vedanta. From the routine life of Shri Sai Baba, which is described in Shri Sai Satcharita, we notice that there was hardly any time of the day, which was assigned to reading or study of religious books, but at the same time, we find that Shri Sai Baba often used to refer to Vedas, Bhagwat, Ramayan, Bhagawadgeeta, Shri Bhagawadgeetarahasya, some Upanishads and such other religious books. It, therefore, appears that during the period in which He was studying with his guru, He must have studied all these books and due to his strong memory, he must be unfailingly referring to them. Great personalities like Shri Baba are endowed with the quality of quick grasping power and a very retentive memory. Hence they are able to quote appropriate passages from various books. The following passage illustrates how Shri Sai Baba has quoted from the Geeta :-

"There will never be any dearth or scarcity regarding food and clothes in my devotees' homes. It is my special characteristic that I look always to, and provide for the welfare of those devotees who worship me whole-heartedly with their minds ever fixed on me. Lord Krishna has also said the same in the Gita" (Page 31, Sai Satcharita, Chapter VI, Eighth Edition, 1978).

The pertinent shloka referred to from the Bhagawadgeeta reads as follows :-

तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ ९।२२ ॥

This portion will be found in the summary of the ninth Canto given above as follows :-

“Those who meditate on Me alone and worship Me, they are favoured by me and I provide everything for them.”

The similarity in the quotation from Shri Baba's advice and the above shloka is very clear and need not be stressed further. Shri Baba very clearly states in the last sentence that, “Lord Krishna has also said the same in the Gita” which removes all the doubt.

In the ninth canto of the Bhagawadgeeta, Lord Krishna has at length argued with Arjuna, because his various doubts were required to be removed and because he was required to be convinced about His power as the creator of the world and the well-wisher of His devotees. Lord Krishna knew the inquisitive nature of Arjuna and the various doubts that he would raise against his arguments. Hence often times he tells Arjuna that he may feel like that but it is not so. In the ninth canto also he similarly explains on several occasions taking for granted that this might be a doubt which Arjuna would raise. Hence after telling Arjuna in the positive way that He (Lord Krishna) takes full care of His devotees, the Lord tells him in a negative way also that “My devotee never perishes.”

It will be seen from the summary of the ninth chapter of the Bhagawadgeeta and the quotation from the Sai Satcharita that they are quite similar. In other places Shri Sai Baba has also preached to keep faith (श्रद्धा) and have devotion (भक्ति) to Him. The assurance regarding provision of all the necessities of the devotees is found both in the advice of Lord Krishna and that of Shri Sai Baba. The arguments in the ninth chapter are quite elaborate, while the quotation from the Sai Satcharita is quite brief and to the point. The arguments of the Bhagawadgeeta are shrouded in principles of Vedanta and other scriptures, while

Shri Sai Baba's speech is straight-forward and hence it is easy to understand and follow. Faith and devotion, which have been advised by Shri Sai Baba on various occasions to his devotees as a means to achieve Him, have been confirmed even by Lord Krishna in the ninth canto. One more thing can be said in favour of these two qualities and it is this that they are very simple to follow and understand. No elaborate arguments or practices are required to be made either to interpret them or to follow them. Hence as per advice of both Lord Krishna and Shri Sai Baba all Sai devotees should try their best to develop these two qualities and become brave in their behaviour, because the assurance of the Lord is that My devotee never perishes. Hence according to the assurance of the Lord and Shri Sai Baba we will have no fear of perishing; but at the same time we must not forget the first part of the assurance and must try to be true and real devotees of God in order to deserve the protection assured by Him. ★

Spiritual Recipes

Mind will be never at rest till the desires are curbed.
(not quenched.)

Only a healthy place, Satvic food, pure and fresh air and water, and an atmosphere of serenity and calmness can set the mind at rest.

As a well-relished meal is readily and easily assimilated in the body and is conducive to the physical health of the body, so much so is the regular prayer and Nama Japa a necessity for one to keep the mind and senses under control.

Temptation leads to all complications and it is the cause of all miseries. ★

Shri Saipadanand, Radhakrishna Swamiji,
President, Sai Spiritual Centre, BANGALORE

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Celebration of Sixtyfirst Punyatithi at Hyderabad

Shri Shirdi Sai Baba Society Hyderabad celebrated the 61st Punyatithi (Anniversary) of Shri Shirdi Sai Baba and Vijayadashami on 1-10-79 at Reddy Hostel. Poor feeding, Shri Baba's Charitra Parayanam and Bhajans were performed throughout the day. In the evening a public meeting was held and the president of the society, Mr. Gamji, while introducing the speaker of the day Hon'ble Shri V. Madhavarao A. P. High Court Judge, narrated the aims and objects of the Society and the achievements so far of its programme. Shri Madhavarao gave a very illuminating discourse on the life and teachings of Shri Sai Baba. He said that by His life, He taught more to the people than by preaching. His simplicity in living and His love for all as 'VISHVAMANAVA' irrespective of caste creed or position, relief of the poor, distressed and needy made people flock to him. His astounding, knowledge of Koran, Geeta and Upanishad astounded every one about his learnedness. Such Godly persons, who know BRAHAMAVIDYA (Meta-Physics), are truly learned and are trikalagyanis (i. e. Know Past, Present and Future). Such accomplished Souls live fore ever, even after their giving up their mortal coils. It is befitting for us to celebrate such functions to remember His teachings and way of life

With Shri Sheshadri Naik, Vice President's vote of thanks and Arti, the meeting came to a close. ★

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Miracles of H. H. Madhvacharya

In Udipi H. H. Sri Madhvacharya used to go to the seashore every morning to meditate. One day a cargo boat, from Dwaraka, was adrift in the turbulent sea and was being tossed about mercilessly. The ship was about to sink as water was entering into the vessel. Seeing this **Shri Madhvacharya waved his saffron robe and lo! The sinking ship was drawn ashore towards him.** "The saint ashore saved us", said the crew.

The captain of the ship after reaching the shore, with all reverence, offered to Madhvacharya some gifts for saving the ship; but Madhvacharya declined saying, "**What use are these gifts to us, who are ascetics**"; but on compelling and insisting by the captain, the Acharya said, "**If you so insist, I will accept some gopi-chandan, which is dear to our Lord.**" Thereupon the captain brought and handed over to Acharya a huge block of gopichandan, which was used as ballast in the vessel (ship). From the seashore to the temple of Ananteswar, Madhvacharya carried the gopichandan in his hands, singing the glory of God and straight went to the temple tank and immersed the block of Gopichandan into the tank. What a wonder, the next moment a beautiful idol of Lord Krishna rose to the surface. Shri Madhvacharya carried it with great glee to his muth first and later built a shrine for the Lord in a portion of the muth where the idol was consecrated with due religious rituals.

Madhvacharya, who opposed violence, was unhappy about the practice of killing animals at the time of sacrifices and advised that there was no need to kill live animals for the purpose. Instead of that, the idols made of flour could be used, but Madhvacharya's brother, who was entrusted with this work of preaching nonviolence, reported that none was prepared to use the idols and continued to kill animals, for which Acharya told him that some one should

new awareness of the presence of the OMNIPOTENT VISHNU and the belief that all offerings will ultimately reach Him alone”.

On another occasion Madhvacharya undertook a tour of North India to spread his message of selfless action and loving devotion. While on his way with his disciples, he was surrounded by robbers, who directed Acharya to surrender all the wealth he had, ignorant as they were, of what an ascetic would possess. On their insistence Madhvacharya rolled up one of his robes and threw it at them. Lo, what a wonder, the bundle ginged heavy and contained gold. In a minute the robbers became greedy and selfish and began to quarrel with each other for the bundle. The scramble ensued. Leaving the robbers to fight among themselves, the Acharya, with his disciples, continued his journey.

Days later, Madhvacharya and his disciples reached the southern bank of Ganga. It appeared deserted and the boats were lying idle. The boatmen when questioned by Madhvacharya, what the reason was, said, “Sir, you would better go, back, as we dare not take any one across the river. It is the Sultan’s order and he is camping on the other side of the bank with his army”. At this reply the disciples felt disappointed and the Acharya could read their thoughts as they said, “What have we come all the way for? This means we will have to go back without fulfilling our mission”. Madhvacharya said, “Don’t be disappointed. I will take you across the river. Form a single file and hold on to the waist cloth of the one in front of you. The disciples did accordingly. Oh, what a wonder! They walked on water with ease as on land.

The next moment, the Sultan’s men, on the other bank, got puzzled and baffled to see the Hindu monks in a row approaching them walking on water. They rushed forward and shouted “Go back before we make mince meat of you all”. But Madhvacharya stood calm, serene and unperturbed and replied. “We have come to see your ruler. Be quiet. Behave yourselves and take us to him”.

Hearing the noise outside, the Sultan himself came out of the tent and exclaimed, "What dignity! He glows with spiritual splendour and insight. What could he want here?" He then asked them, "Who are you? What emboldened you to cross the river when hostilities are on?" To the amazement and delight of the Sultan the Acharya replied in chaste Turkish language, "I am here on my life's mission, which is to spread the true faith in the one supreme being, who is the ruler of the cosmos, whom all men should worship by their honest work and loving devotion".

The Sultan was thereupon, much impressed and replied in a humble and respectful tone "I beg your pardon for the inconvenience caused to you. You may proceed with your journey on your mission through my territory and no one will harm you" Crossing the river Ganga, walking on water is a miracle of Madhvacharya.

Thus, Madhvacharya proceeded in the Sultan's territory undisturbed and won many followers in Kashi, Gaya and Puri and returned to south. At Kudil, near Kasargod in Kerala, he was received by a large gathering of scholars.

When Madhvacharya began his exposition here, Trivikrama Pandit a scholar among the philosophers of the time, argued thus, "Excuse me Sir, I think you are wrong and I can prove it" Oh this challenge, the gathering got excited since if at all any one could defeat Madhvacharya, it was Trivikrama Pandit among the scholars there, and so they heard the disputation with rapt attention.

Trivikrama Pandit argued, "Neither action nor devotion is the pathway to salvation. When one realises that the individual self and the supreme self are one and the same, that very moment salvation is achieved."

Madhvacharya replied, "How could the all powerful, blissful, all knowing supreme self, be the same as individual selves, which are subject to ignorance and its consequences. Thus the greatest

and tough debate continued for 15 days, and Madhvacharya said, God is the independent reality, individuals are also real; but they are dependent on God. Individuals can attain salvation only through loving devotion to God and by His grace”.

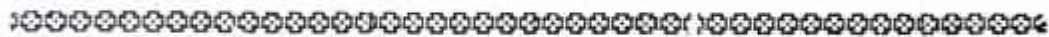
Then, Trivikrama Pandit accepted the theory, apologised to Madhvacharya and said, “Master, thank you. You have opened my eyes. Kindly accept me as your disciple.”

There are millions of followers of Madhvacharya all over the country.

Sri Sai's cult and theory is also the same – Allah! and Man. ★

B. Ramanandha Rao

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Datta Jayanti

The full-moon-day in the month :of Marga-sheersha is observed as Datta Jayanti. This year Datta Jayanti will be observed on the 3rd of this month. The worship of this deity is being done for the last two thousand years or so. Datta is believed to be an awatar of God Shreevishnu and his parents are sage Atri and Anasuya. In the Mahabharat, in several Puranas and in five Upanishads, we find the mention of God Dattatraya. Shreepad Shreevallabh, Shree Narsinh Saraswati, Akkalkot Swamimaharaj, Manikprabhu, Shri Wasudewananda Saraswati (Shri Tembeswami, are believed to be the incarnations of Shri Datta. Some devotees even consider Shri Sai Baba as an incarnation of Shri Datta. A marble idol of Shri Datta is installed in the Lendibaug at Shirdi. The picture on the cover page shows that idol.

SHRI SHIVALEELAMRIT

(Continued from November 1979 issue)

By :- Shri S. N. Huddar

CHAPTER 11

EFFICACY OF RUDRAKSH AND BHASMA

Soot narrated to Shounak and others, "Those who wear Rudraksha and apply bhasma, are most meritorious. One wearing 1000 Rudrakshas is adored by Indra and other Gods. Those, who wear sixteen Rudrakshas on their arms, one on the head, as a form of Shiva and take bath with a Rudraksha on their head, acquire the merit of a bath in Triveni. One should wear 12 rudrakshas on each wrist, 32 around the neck, 6 in each ear, 24 around the head. A necklace of 108 Rudrakshas should be worn round the neck. Rudrakshas with one, five, six, eight and fourteen mouths are wealth giving, Worship of a Rudraksha is like the worship of God Shiva.

Bhadrasen was a king of Kashmir. He was pious and his minister was wise and learned. His queen was devoted to him. He and his minister had one son each. These sons were devotees of Shiva from their birth. Rajputra's name was Sudharma and Pradhanputra's name was Tarak. Both were fast friends. They studied and played together. When they were 5 years' old, both were given royal dresses and ornaments; but they took them off and wore Rudraksha, applied bhasma and always worshipped God Shiva. They liked loneliness and listened to Shivaleelamrit. The king and his minister wondered to see that they had no liking for royal dress and ornaments.

By chance Parashar, the father of Vyas and grand-son of Vasishtha, came to the King's palace with some munies. He was

the family Guru of Bhadrasen. The king and his minister received him, respectfully and worshipped him with 16 upcharas. The king then said that their two sons liked Rudraksha and bhasma and were devoted to God Shiva. How will they rule the kingdom?

Both sons were brought before Parashar. He looked at them, who appeared to him like the Sun and the Moon. Parashar said, "I shall tell you the account of their previous birth. At Nandi-gram, lived a concubine 'Mahananda'. She was very beautiful and and she was almost like the ruler of the town. She had abundant wealth. Her sandals were studded with gems, gold and precious stones. Rich scent of her body spread on all the sides. She owned a number of cows and she-buffalos and had numerous servants. She was proficient in singing and dancing. Though a prostitute, she called herself 'Sati' as she would not be won over even by Indra, if she was devoted to a person for a certain period. She was a great devotee of God Shiva. She observed Somwar and Pradosh and worshipped him with a lakh Bel leaves daily. She was very liberal. She started a house for serving food free (Annachhatra) to the poor and did abhishek to Shiva through Brahmins. In the month of Shravan, she would worship a crore Lingas. She had two pets, a cock and a monkey. She put Rudraksha round their necks and taught them dancing. She placed a Shiva Linga in her well-decorated dancing hall. The cock and the monkey were also placed there. They listened to the Shivaleelamrit and puranas with Mahananda. She made them dance before the Shiva Linga. She also applied Bhasma to their forehead and neck.

To test her, God Shiva once came to her as a rich Vaishya. He had a most costly shining bracelet in his hand. She was tempted to have the same. The Vaishya gave it to her and she was very much delighted. She agreed to serve him for 3 days. The Vaishya also gave her a most shining divine Linga and said, "This Linga is like my soul. Guard it properly with care. If it is lost or burnt, I shall burn myself." Mahananda agreed to the

condition told by the Vaishya. Suddenly the dancing hall caught fire. Many people ran to extinguish the fire. The Vaishya awoke Mahananda, who ran to the hall and released the cock and the monkey, who fled away into the forest. The dancing hall was burnt fully in the fire. The Vaishya asked if his linga was safe. Mahananda was agrieved to see that the Linga was burnt. The Vaishya said that as the Linga was burnt, he would burn himself. He arranged a pyre and leapt in the fire saying 'Namh Shivaya'.

Seeing this, Mahananda called the Brahmins, gave up her wealth and house in charity, applied Bhasma, wore rudraksha, recited Shiva name and leapt in the fire saying 'Har Har'.

Just as the sun rises up the horizon, God Shiva with 5 heads and 10 hands, with weapons and locks of hair on his head appeared and caught Mahananda and said, "I am very much pleased with your devotion, ask for a boon". She said, "Take all my town to your place". Mahananda, her parents and relations got divine bodies. All were seated in the plane and taken to Shiva Lok, where there is no hunger and thirst, no passion and anger, no pride and envy. It is full of Kalpavrikshas. Parashar said further, "The monkey is born as Sudharma and the cock as 'Tarak. Due to their previous associations, they are devotees of Shiva. They will rule and govern the country most efficiently."

Bhadrasen said, "I am delighted to know this past. Kindly tell me about their future life also. How long will they live?"

Parashar said, "I shall tell the truth; but you will be pained to hear it. All others will also be dejected."

Bhadrasen said, "kindly tell me the truth."

Parashar said, "Your son has completed 12 years of his age. He will meet his death on the 7th day from today." Hearing this, the king fell senseless on the ground. The minister and others also were very sorry. The queen and her attendants began to weep. So Parashar said, "Oh! good king, do not give up

courage like this. When the five great elements did not exist, the sun and the moon were also not in existence, there was only 'Brahma' at that time. Brahma got inspiration and the great elements were created. Then as Shiva desired, 3 ahankaras were created, 'Satva' begot Vishnu, 'Raj' Brahma the creator of the universe and 'Tam' begot Rudra, who asked Brahma to create the universe. Brahma said that he was ignorant. Shiva then taught him 4 Vedas. This Rudra is the essence of all the 4 Vedas. It is most holy like Shiva. Those who read Rudra are pious. Brahma taught Rudra to his seven sons. From them through generations, Rudra has descended on the earth. There is no greater jap, penance, and dnyan than this. One, who recites Rudra, is adored by the Gods, who reside in the heaven. The power of Rudra is so great that the city of Yam became desolate and his servants became idle as they had no work of bringing the sinful people and punishing them.

Yam therefore approached Brahmadeo, who created devotionlessness i. e. (abhakti), who entered the hearts of the evil thinkers. They envied Shiva devotees and hence they were taken to Yampuri. Yam told his servants that those, who envy Shiva are sinful and of short life. They should be harassed. Those, who say that Shiva is great and Vishnu is small, Vishnu is Chief, Har if low, should be brought here and put in the hell.

"Rudra mantra increases the life. Therefore Oh, Bhadrasen, perform 10,000 Rudravartan, have abhishek (bath) on Shiva continuously. The calamity of death will then go away. Place 100 Kalashas, decorate them with green leaves of divine trees, consecrate the water in the Kalash with the chanting of Rudra and sprinkle this water on your son for 7 days." Bhadrasen bowed to Parashar and said, "You are the chief of the Rishi-Munies. A Guru protects from kal, death, fear and lament. Therefore you be the Acharya for this religious function and request these Brahmins to give you help. I shall invite more Brahmins as you bid." Saying so, King Bhadrasen called one thousand Brahmins,

who had devotion to Rudra, who were of good character, who had no desire for other's wives and wealth and who were selfless. They would, by their penance, cause Umanath himself to appear before them. Parashar selected such Brahmins, placed a thousand Kalashas, filled them with holy Ganges water, dipped leaves of Mango tree in them. The Brahmins then chanted the Rudra Mantra.

On seventh day, when the sun was high in the sky, the prince fell senseless on the ground. Bhadrasen was shocked. The Guru asked him to have courage and give up fear. Rudra water was then sprinkled on the prince, who came to senses and said, "I saw a dreadful person with locks of hair on his head and red powder (gulal), on his forehead. His eyes were red and like the fire. He was dragging me away; but four divine shining persons, each looking like Shiva, came and freed me and thrashed that dreadful person."

Hearing this, Bhadrasen was delighted very much. He bowed to the Brahmins humbly and recited Shiva's name. The Gods showered flowers. Drums and other musical instruments were played. Bhadrasen duly completed the sacrifice and offered rich clothes, ornaments and wealth to the Brahmins. All the beggars were satisfied by the alms given to them. The Brahmins gave the consecrated rice grains to the king and blessed the prince with all glory.

At this time, Narad, son of Brahma and the Guru of the great devotees like Valmik, Vyas, Dhruva, Pralhad etc. came there. Parashar, Bhadrasen and others greeted Narad and bowed to him. Bhadrasen requested, "You are roaming in all the Lokas. If you have seen anything wonderful, kindly tell us." Narad said, "While coming here, I saw four Shivadootas, who took away Yam and saved your son from him. Blessed is the Rudranusthan. Shiva sent Veerbhadra, who asked Yam, "by whose order did you bring this prince, who is to live for 10,000 years and who is to be a Samrat? (Monarch). You know the great efficacy of

Rudra. Then why did you disobey Shiva's order? Chitrugupta was called thereafter. He saw the life record of the prince and found that there was a grave accident in his life at the 12th year; but later it was noted that the prince would rule for 10,000 years by averting this calamity due to the merit of chanting Rudra. Yam begged apology and went away."

Hearing this king Bhadrasen prostrated before Narad and performed 1000 Rudravartan more with great festivity. Narad went away. Bhadrasen then worshipped Parashar and gave ample wealth to him and to the other Brahmins.

Bhadrasen enthroned his son Sudharma and appointed Tarak as yuvraj. Bhadrasen and his minister went to the forest for penance. In the end they were taken in a plane to Shiv Lok.

(To be continued)



The Power of Mantra

Repetition of any mantra of Bhagavan-nama makes a man pure, strong and powerful; it makes him whole and holy. The power of chanting is very great and real. The continuous chanting of a mantra sets our thought-waves actively vibrating in the direction of the ideals that it stands for. Moreover, the mantra protects those, who sincerely and faithfully repeat it, fully concentrating their thought and will upon its ideal, meaning and purpose and devoutly meditating upon the idea or ideal represented by the image or worship connected with the mantra. ★



Baba Not Only Existed, But Exists Too

I heard of Baba about a year ago. I was presented with the 'Satcharita' at the same time. I read a few pages and then stopped, not because I found the miracles of Baba unbelievable, but because I thought that they could be of no use to me, a seeker in desperate need of a Guru.

Few months later, I came in contact with Rajasulochana, whose absolute faith was very catching, yet I still remained unconvinced of Baba's usefulness to a person like me; but Baba meant to show me His mercy and I had the good fortune to meet Mr. Bharadwaja and listen to him, talk on advantage of Parayanas. He told me to read the book 3 times and then put a test to Baba and I did accordingly.

H. H. Shri Shantanand Saraswati, the Shankaracharya of Joshi Math, was visiting Delhi. I went to see him and asked Baba to show me his oneness with all saints by making Shantanandji give me two flowers as the symbol of 'Nishtha' and 'Saburi'. I sat listening to Shantanandji. Time came to leave. I prolonged my visit thinking of the ways in which Shantanandji could give the two flowers. He was sitting far away on his throne. I had not the boldness to go near him. Hence, I felt dejected and in that mood got up to go. As soon as I got up, Shantanandji said to one of his disciples, "Give the children Prasad". The disciple picked up one piece of fruit, but when I extended my hand to accept, I heard Shantanandji say, "Give two". I concluded that everybody would get two, but on enquiry I found that everybody from my group, who went after me to take the prasad, got only one.

I was pleased, but I did not entirely rule out the chance of a coincidence. Hence, I decided to try once more.

As my faith was increasing, I decided to visit Shirdi on the very next opportunity. To my surprise I found myself in Shirdi very soon.

I went to Dwarakamai, and sat meditating in front of Baba's picture, looking at the garlands on the picture. I decided to ask for two of the garlands as Baba's sign of my being accepted by Him. I meditated for two hours. During the meditation I kept on analysing the difference in Shirdi of to-day from the days of Baba. How I had come on my own and would be leaving on my own without knowing whether Baba permits me to leave or not as Baba was not there any more to give me his Udi, which indicated his permission to leave. Also I was envying people, who got Prasad from Baba's hand, as to get back the things I had offered, did not seem to me as real Prasad. I sat and sat thinking and meditating. Two hours thus passed away. The time to leave was drawing near and still there was no sign. At last I got up disappointed. As soon as I got up, an old man walked in. As soon as he entered the mosque, one of the attendants walked upto me and enquired whether I knew the old man. On my replying in the negative, he told me that the old man was Mhalsapati's son. On hearing it my hopes revived. I went to the person, touched his feet and extended my hand for Prasad; but he refused to give any thing and asked me to come to Mhalsapati's cottage. Initially hesitating, I followed him thinking to take the last chance.

On reaching Mhalsapati's cottage, Mhalsapati's son gave me Prasad unasked. He had a number of garlands in his hand which were tangled up. He started seperating them. He did succeed in unentangling one; but he hesitated in giving that to me, instead he gave me the untangled bunch which I promptly accepted. With heart still, I stared on them. Lo!! they were just two!! The two garlands, I had asked for, I got. My eyes overflowed with tears of joy. On being enquired by Mhalsapati's son, I told him of my test being confirmed. The statement that Shri Baba always answers prayers, because he had said prior to his Mahasamadhi that his bones would speak, has proved to be true!

But it was not all. Just before leaving I offered some money at the feet of the idol. Before I could get up, the attendant of

Mhalsapati's son asked him whether he should give me some Udi and the consent was given unhesitatingly. I thought it to be the Udi from Baba's Dhuni of which I had plenty, but no, it was Udi from Baba's time. At the time of his Mahasamadhi, his close attendants collected all the Udi present in the Dhuni and people who seek it or who are lucky, get it by just prayers.

I got the garlands as Shri Baba's recognition of my prayers and Udi as his prasad. What else could one ask? I even got the Udi as his permission to leave.

Therefore, I have to say that Baba is very much here with us listening to all our prayers and answering them too. ★

Shanta Singh

C/o. Shri E. Bharadwaj Dwarkamai, Vidyanagar,
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Lilas of Shri Sai Baba

Baba's lilas or chamatkars are very varied and have extended over a very long period. Somewhere about the close of the last century they began. They are continuing still up-to-date, and from time to time in new places and in varied ways. Baba is showing all people irrespective of religion, caste, age, sex, position etc. that he is that superhuman, beneficent power that people call their Ishta or Ishta Devata or Guru-Deva, and that he is available to any earnest soul and responds to every earnest call. ★

H. H. Narasinhaswamiji



SAINT GADGEMAHARAJ

(Continued from November 1979 issue)

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

Shri Gadgemaharaj continued his keertan, "In Bombay there are many people, who own ten or more buildings. As against this, there are many others, who are not able to put up even a small hut, which would accommodate the husband and wife. What estimate will you do about this man? I will not at all call him a man. He can rightly be called as a sheep of a shepherd. What else can you call him?

Similarly there are rooms on chaupaty which are rented for Rs. 500/- per month; but in this same Bombay city we come across many people, who are not able to pay even a monthly rent of Rs. 5/- regularly. Now what will you say about this man? What will you call him? I would call him none else than a sheep.

Why is such a bad condition of these two people, who have been described above? The reason is nothing else but drink. What? drink! The Government have imposed prohibition in this state. Who has done it? The Government. Do not stand even for a moment in the shade of that wine, which has made paupers of people having crores of rupees, which has killed many princes and which has ruined so many prosperous palaces; but what the common man is doing? He is drinking the country wine, which he is manufacturing in every house!

Is there no solution for this. The young generation is still away from this bad habit. I have great faith and hope in this young generation. Oh, you people, if the father of anyone of you is found drunk, then keep aside your relation with him. He is not your father! He is your enemy. Catch hold of him and

thrash him with your foot-wear. Do not leave him unless you feel that it is sufficient for him to remember throughout his life. If you do this then only you can be called young generation, otherwise I will push you also in the category of the shepherd's meek sheep. There is really no need for Government to do any propaganda in this case; but the children must be the Police. They must take the lead as I want them to do. Then wine will vanish very soon.

Therefore remember that in case of a father, who is a drunkard, there should be no compromise. Whenever he is found drunk, he should be thrashed and then handed over to the Police. He, who drinks wine, is no more your father. Lacs of people have lost their ancestral property due to their addiction to liquor and are now working as coolies. Marathas, Malies, Telies, Barbers, Dhobies, Chambhars, Kumbhars (potters), blacksmiths, shepherds, Mangs, Mahars these are the main people who are addicts. In the whole of Bombay have you seen any time a Marwadi lying on the street fully drunk? No. Is a Gujarati to be found lying under the influence of drink? No. Has any brahmin ever fallen senseless in his office? No. Then let me tell you again that those who will drink wine and such other intoxicating drinks will never prosper. They will perish!

Then sing the bhajan with great love

गोपाला, गोपाला । देवकीनंदन गोपाला ॥

After the bhajan got over, Shri Gadgemaharaj continued, "Today I got the opportunity to meet the people of Bandra. I performed bhajan before you and you also got an opportunity to see me. You might have heard about me. In your mind you longed to see Gadgebuwa or Godhadebuwa, as some people call me; but today you have met me. This is my last visit to you. My death is quite before my eyes. I can perceive it very clearly. Now I will have to go from here. I am much obliged that I got the occasion to see your feet. These Police officials have

shown to me your feet. My keertan is now over. If I have committed any mistake while speaking, please excuse me for that. One, who speaks, commits mistakes. He is not able to perceive his speech; but the other man who listens to that, is able to locate the mistakes in his speech. My keertan is over. My health is not good as you can see it clearly. I was taking rest for the whole of the evening by lying down. If anyone else had called me for a keertan, I would not have gone there; but this keertan is on behalf of the Police. Their duty is to maintain law and order. For that purpose they have got ample power. If I would not have come, they would have said, "Why has the fellow not come? Who does he consider himself to be? Go, hand-cuff him, arrest him and bring him here." If that had happened I would have been put to shame and I would have been forced to come here. Hence I have come and performed the Keertan of my own accord. These Police are like Yamaraj! Who? Yamaraj. Hence there is no appeal before them.

I am very glad today. The Police are my Guru. I got the darshan of so many people today. If I had not come here, what would have I done? I would have been lying down at home; but God willed otherwise. He made me sing his praise. He made me chant his name. This is the obligation of the Police on me. My keertan is over. You sing the bhajan once more and then get up from here.

गोपाला, गोपाला । देवकीनंदन गोपाला ॥

Appreciators of Shri Gadgemaharaj will be glad to know that this last keertan of Shri Maharaj has been completely taped and hence it was possible to give such detailed report of that keertan. Shri Maharaj was not a literate person; but he had good grasping power as well as good power to remember whatever he had heard. Hence merely by listening to others, he was able to give quotations from various saints like Kabir, Tukaram, Dnyaneshwar etc. He never posed to be on a higher pedestal

than his listeners. He never told any serious philosophy, which was not within the reach of his listeners. His keertan was a mere heart to heart talk between himself and his listeners. He was often times in the habit of asking questions to his listeners. Sometimes he would himself give the reply to the question asked by him; but sometimes he would wait for the reply from the audience. He was ready-witted and his satire on the society used to be so real that it would always touch the intellect of the listeners. Hence he would keep his audience bursting with laughter. He always chose the examples, that he gave, from the daily life of the common man and hence his talk always caused vibrations of the chord of thought of every person in his audience. All these peculiarities of the keertan of Shri Gadgemaharaj can be found in this keertan. Hence it was not possible to avoid the temptation of quoting this last keertan of Shri Gadgemaharaj fully from beginning to end.

Thus though Shri Gadgemaharaj was keeping indifferent health, still he had more or less realised that his end was near and was therefore completing each and every job to his satisfaction. Whenever he would feel exhausted, he would lie down and take rest; but no sooner he would feel better, he would get up and start his work. He was staying at this time in the dharmashala near J. J. Hospital. Some minor works of this dharmashala were pending and Shri Maharaj was doing his best to finish them.

Shri Shinde and Shri Gunawantrao Charhate came to Bombay and met Shri Baba and requested him to come to Pandharpur for the ensuing Kartiki Ekadashi. Shri Maharaj stopped for a moment and said, "You are seeing the condition of my health. It is shattered completely. Hence you should not force me to come to Pandharpur in such state of my health." Shri Shinde said, "No. Maharaj, you must come this time. If you do not want to come, you may not come in future; but this time your presence is absolutely necessary. There have cropped

up many quarrels at Pandharpur and I feel that they might be resolved if you intervene.”

Shri Maharaj replied, “What have we to do with quarrels? When so many institutions have been started and they are functioning, some quarrels are bound to crop up. Even in Dwapar Yuga there was that famous quarrel between the Pandavas and the Kauravas. The present yuga is after all the Kali yuga. So quarrels will be more common than before.”

“No, No Maharaj. Do not brush aside this matter in this way. You have to come with me to Pandharpur.” Shri Shinde entreated.

Shri Gadgemaharaj knew that there was no other go. So he said, “All right I will come. How do we go?”

“We will go by a car” Shri Shinde replied.

On 12-11-1956 at 10 p. m. in the night, the van given to Shri Maharaj by the Prohibition Deptt., came and halted at the door of the dharmashala. Considering the bad state of the health of Shri Maharaj, Shri Shinde, Shri Gunawantrao Charhate and Gurudas Dhemremaster accompanied him in his journey to Pandharpur for taking care of his health.

On the next day (13-11-1956) Shri Gadgemaharaj reached Pandharpur at about 1-00 p. m. He stopped on this occasion at the Maratha Dharmashala. The news about the arrival of Shri Maharaj at Pandharpur spread among the pilgrims like wild fire and they started coming for his darshan. Filth was always an eyesore for him. So when he noticed some filth in the compound of the dharmashala, he requested all the pilgrims to get aside and started sweeping the compound even in that state of his health.

(to be continued)

Invisible Guardianship of Sai Baba

On 11th Feb. '79, the Sai-blessed Mrs. SUBBA RAO, her 3 adult daughters and grand daughter paid their courtesy visit to us around 14.55 Hrs. A few minutes later, she expressed her desire to listen to PREETI SAGAR'S "Sri Sainath Bhajans" (7 EPE 4274), RADHA JAYALAKSHMI'S recently-released "Sathya Sai Bhajans" (ECS D 2812) and "Sai Darbar" (ECLP 2395) rendered by renowned MOHD. RAFI, late MUKESH, MAHENDRA KAPOOR, C. RAMACHANDRA and others. During the playing of the Long Play Record, Mrs. Subba Rao slipped into trance and regained her normal consciousness only after a spell of 15 minuted. Losing no time and with a desire not to miss details, she at once revealed to us that **SHRI SAI BABA** of **Shirdi** appeared in her 15-minute vision and forecast an impending very critical sickness for my father Sri **T. A. RAM NATHEN**, who is now 56, during the coming 2 months. **Shri Sai Baba** also had complained to her that while I give Him sacred bath ("abhishek") by pouring honey, rose water, hot water, curd and sandal paste, and offer "naivedya" and "aarati" daily morning, I have not offered Him 'water' to drink. He asked her how He would slake His thirst after enjoying "naivedya"? And He advised her to instruct me to keep water in a small cup, full to the brim, with one or two pieces of jaggery thrown in for a good measure and keep it at His Lotus Feet in our Sai Shrine before ablution and "aarati" and let my father drink it himself before retiring to his bed. He had also said that the cup would not remain full by that time. Truly I find it a little less at night. My father had been undergoing a lot of trouble and after he heeded to Shri Baba's advice, they have slowly vanished like the mist in the Sunlight.

See how invisibly He guards His devotees !



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BABA'S LEELA

The year was 1973. With my family I arrived at Shirdi from Delhi by car at about 12-30 p. m. and made straight for the bath rooms to wash my hands and feet before going to the Samadhi Mandir for Baba's darshan and puja.

I was hardly a few feet away from the bath rooms, when a couple of persons accosted me and volunteered the information that all the taps in the bath rooms had gone dry and there was not a drop of water anywhere.

For a while I was confused and non-plussed and then it occurred to me that I should go to the residence of either the Receiversaheb or Shri Bagwesaheb, both of whom I knew very well.

I was about to turn back when I saw a well dressed man coming towards me and signalling me to stop. The stranger had a piece of cloth tied round his head, looked youngish and handsome and was fair complexioned with shining, expressive eyes. As he approached me, his face lit up with a bewitching smile. He asked me in a voice full of compassion what I wanted. I said I was in search of water but there was not a drop of water to be had anywhere. The stranger asked me to follow him and took me to a bath room nearby where to my great relief and joy I saw water gushing forth in abundance from a tap. I had a good wash and when I came out, the good samaritan had left the place.

I purchased puja materials and prasad and rushed to the Samadhi Mandir only to find myself at the far end of a long queue of Baba's devotees waiting for their turn for Baba's darshan and puja. When I surveyed the scene from where I was standing, the prospect of having to stand in the queue for an insufferably long time, after a tiring journey, completely unnerved me. There was, however, no escape and I silently resigned myself to the fate that awaited me.

Suddenly I realized that somebody was tugging at my arm. I saw that the person was none other than the same stranger with whom I had had an encounter earlier near the bath rooms. Holding me by my arm, he led me through the jostling crowd

of devotees right up to Baba's Samadhi and left me there. All the time, while walking towards the Samadhi, I was constantly assailed by the fear that other devotees in the queue would certainly take objection to my jumping the queue. But nothing happened! Not even one devotee raised his eye-brows in protest!! I handed over the puja articles and prasad to the priest, bowed and prayed before Baba. When I returned back to thank my benefactor, he had disappeared as suddenly and mysteriously as he had appeared! I came out of the Samadhi Mandir and for a few minutes looked for the stranger but in vain. I returned to the place where my car was parked and to my great annoyance found my people still sitting under the shade of a tree. I asked them why they were idling away their time instead of going to the Samadhi Mandir for Baba's darshan and puja. They replied in chorus that there was no water in any of the bath rooms. Their reply naturally surprised me and I had to tell them that there was plenty of water in one of the bath rooms where I had a wash before only 20 minutes or so. I confidently and gleefully agreed to escort them to the room. I knocked about for quite some time but the bath room which I had visited eluded me! I was bewildered and confused. I then decided to seek help of some passers-by and enquired of them where that particular bath room was, where water flowed in abundance from a tap and where I had a wash before about 20 minutes. They just stared at me with great pity, probably thinking that something had gone wrong with my head (!) and turning towards my people informed them that they themselves had been waiting for the last 1½ hours. It took me no time, to realize that it was all Baba's 'leela'. Baba had produced water for me when I needed it most and also saved me the inconvenience of waiting for a considerable time in a long queue at the Samadhi Mandir especially after a long, tiresome journey.

My people kept asking me where that blessed bath room was! But there was no response from me. I had gone speechless!

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OM SAI RAM

See Sai Baba In All Living Creatures

There is no caste or creed for the devotee of Shri Sai Baba. Having born in a Christian family, I used to believe that God is one; but he is worshipped by different people by calling Him various names.

But my ideal God is 'Shirdi Sai Baba'. Four years back, I was not knowing who Sai Baba was. My life was miserable with dint of accident. Without any contradiction, I started believing Baba and I put my full faith and trust in Him. Now I am having good health and peace of mind. Baba changed me a lot. I began to realise that there was meaning in my life.

On 7-8-1979 at about 6.30 p. m., my wife, while washing her face after having finished cooking for the evening meals, at the back-door of the house, heard one old man asking for food. The neighbours could not give him anything and the doors were shut in front of him. However, my wife had some chappati and lady finger curry and she came to the old man. But he moved further. Then she called the old man 'Baba' and gave the chappati and curry, which he very happily accepted. He again asked for an old shirt, which was readily given by my wife. The old man was extremely happy for the help and went away.

When I returned in the evening at about 7 O'clock, my wife told me everything that had happened in my absence. In the heart of heart, I was feeling that Shri Sai Baba himself came to my house in the form of an old beggar in my absence. Having missed his 'darshan', I cursed myself and prayed Baba to bless me with his 'darshan' and regretting for being away at that singular opportunity. With a painful heart, I finished my evening Arati of Shri Sai Baba and took my dinner along with my wife, children and sister-in-law. As usual, I was writing Baba's name,

immediately after dinner. At about 8-30 p. m., my wife took some curd in a bowl and went to the verandah. Just then, one white dog came from nowhere and stood in front of her. She gave some curd to the dog, which the dog took. Meanwhile, my children went out to see the dog. Since I was continuing my writing, my elder son, Raju, who is about 5 years old, invited me to see the white dog outside. I did see the dog; but soon it went away. We came back to the room and after some time I asked my wife to see whether the dog was still there; but it had gone already. Now I felt extremely sorry for not having touched the dog. Even while relaxing, it was rather difficult to forget about the incident.

Surprisingly, after about ten minutes, the same dog came again near me. While I called the dog, it nodded at me three times. I instructed my sister-in-law to keep an eye on the dog, as myself and my wife were talking. After some time, I was told that the dog went into the house and I immediately rushed to the house. I was also afraid whether the dog might jump on me. I continued calling the dog, but there was not even a shadow. The dog had vanished into oblivion within a split second.

Dear friends, have full faith and trust in Shri Baba. We do not know when and where and in what form He will appear to us. There is God in everything and everywhere, though we call Him by various names. One should have fear of God and should love all living creatures. Since last four years, I have witnessed a number of miracles; but the above-mentioned is unique.

Antony David
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साईलीला

बता सके ना कोई कैसी
समंदर की गहराई
अनजान है सबको वैसी
“लीला” मेरे साईकी.

शरण जो आये साथी उनके
साई हमारे साथ रहे
असलीये हमको अस दुनियामे
कभी कीसी का डर न रहे.

समंदर की तूफानी लहरें
छुती है आसमान कभी
“साईलीला” मनको भाती
वैसी हमे कभी कभी.

गगन की सीमा छुपी कहीं
किसको उसका पता नही
बीत गयी है कितनी सदियों
“साईलीला” का पर अन्त नहीं.

विजय द. हजारे

सी/६, गुंफादर्शन, फ्लर्ट कार्टर रोड, बोरीवली पूर्व, मुंबई ४०० ०६६

भक्ति की भीख

दर्शन दो मोहे “साईनाथ”
मोरी अखियाँ प्यासी रे
दर्शन दो मोहे.....

अपने नाम की ज्योति जगा दो
मेरे मन को रोशन कर दो
हृदय के वासी रे
दर्शन दो मोहे.....

सुख-दुख, सुख-दुख खेल मिटा दो
अपने में तल्लीन कर लो
मेरे आका रे
दर्शन दो मोहे.....

मेरे पापों की क्षमा कर दो
मेरी बुद्धी को शुध्द कर दो
मोक्ष दे दाता रे
दर्शन दो मोहे.....

रोम रोम में भक्ति भर दो
परीक्षा की शक्ति भर दो
मेरे मेहेरबाँ रे
दर्शन दो मोहे.....

मालिकों के मालिक हो तुम
दाताओं के दाता हो तुम
मेरे भाग्य विधाता रे
दर्शन दो मोहे.....

डॉ. आर. के. पटेल

पी. एच. सी. बल्देवगढ, जिला - टीकमगढ (म. प्र.) ४७२-१११

चिन्ता : चिन्तन

चिन्ता छोडकर, चिन्तन कर तू,
होगा बेडा पार
पगले ! साई तारन हार

॥ टेक ॥

जीवन पाकर व्यर्थ गंवाया
क्या खोया तूने क्या पाया ?
हिसाब करके बतला, तेरी
जीत हुई या हार

॥ १ ॥

असार संसार भव सागर
पार पाना है अति दुस्तर
साई चिन्तन निसदीन तू कर
साई सेवनहार

॥ २ ॥

अहं की वाणी क्यों तू बोले !
मधुर वचन यों अंतर खोले
साई प्रेम में नाचे, डोले
व्दारे वन्दनहार

॥ ३ ॥

चिन्ता से यों जलता है तन
चिन्तन से नित खिलता है मन
मन चंगा तो उमडे गंगा
होवे मोद अपार

॥ ४ ॥

कलियुग में है एक उपाय
साईनाम ही करें सहाय
साई चिन्तन ध्यानसे पगले !
टूटे बंध हजार

॥ ५ ॥

कवि : राधाकृष्ण गुप्ता 'चेतन'

पाटकर वाडा, भगतसिंग पथ, डोंविवली (पूर्व) जिल्हा थाने ४२१२०१

भोर का स्वप्न

सारा संसार
 मोहमयी-निद्रामें कर रहा है शयन
 अर्धरात्री के व्याप्त अंधकारमें
 और निद्रासे दूर, मेरा अंतर्मन
 भटक रहा है
 विचारोंकी शृंखलाओंसे जकड़ा
 अविकसित यह कलुषित मन
 विचर रहा है
 संकल्प-विकल्प कें भवरमें ।

* * * * *

मनमें ओतप्रोत
 छापी अन्धनिशा
 क्या हो सकेगी छिन्न-भिन्न
 केवल सूर्योदय व्दारा ?
 आत्मप्रतारणा की नहीं कतई आवश्यकता
 तो रही है उसी प्रकार
 न जाने मेरी आत्मा कबसे
 घोर अंधकारमें समाया हुआ
 इस वक्त संसार जैसे
 उपा के आगमन से
 अंधकार इस संसारका
 दूर हो जायेगा
 आलोक से आकाश
 भूलोक शोभायमान हो जायेगा
 लेकिन, निज-मनमें बसी सुषुप्ती
 व छाया अक्षय अंधकार

क्या दूर हो सकेगा कभी ?
 ...शाप है मानवता पर
 यह मनकी चिर-मोह निद्रा ।
खोज रहा हूँ मैं अब...
 ...सुख...चिरस्थायी सुख की तालीका।

* * * * *

मातृभावसे आप्लवित हुई
 मूर्ति अंतर्मन में प्रगट हुई
 तत्क्षणही, शिर्डीनिवासी साँईकी
 उभर रहे है
 श्री साँई के पावन-चरण
 स्वर्ण की दीप्त कान्ति धारण किये
 अंशतः विकसित मनमें
 लिये आशा की किरण
 कोमल, प्रिय, सुंदर, रुचिर छाया
 जिसने है इस मनको भरमाया

* * * * *

नहीं मुझमें घर-व्दारके परित्यागका साहस
 नहीं हूँ मैं मुक्तीका अन्वेषक
 नहीं समझ सका मैं
 इन्द्रियों के विषय की निस्सारता को
 नहीं मैं भोगसे
 पूर्णतः धृणा कर सका
 फिरभी,
 चाहें मेरा मन
 "अक्षय आनंद"...

...यह शोकावेग दुर्धर है कितना ?
क्या इस अशांत जगतमें
विचरता अशांत मानव-मन
पा सकेगा चिरस्थायी शांती कभी ?

* * * * *

लेकिन, सहजमें ही
अप्रतिम उल्लाससे
आन्दोलीत होता मेरा मन
सुनता है
सच्चिदानंद श्री साँई के
संगलमय ओष्ठसम्पुटसे निकला
(मृदु ध्वनि...)
“अल्ला मालीक ! अल्ला मालीक !
क्यों अमृत के धोखेमें
'अनिल' विषपान कर रहा ?
क्यों मानव हृदय में तू
व्यर्थ पंडरिपूओंको संजो रहा ?
खैर, बता तो बरा
होता है क्या अंतर
राजा एवं मिश्रुक की
मृतक देहमें ?
हे तुझे यदि सच्चे-पवित्र
-ज्ञान की अभिलाषा
तो क्यों तू संकल्प-विकल्प के
फसाद में है पड रहा ?
कर प्रयास मनमें एकाग्रता लानेका

हे सबका मालीक एक
उसिके पावन-चरणोंमे
नतमस्तक हो
भूल जा यह दुनिया सारी
नही कहता मैं कभी
असत्य वचन
इस माँ-वदारकावती की
गोदमें बैठकर
सौपदे मुझको
अपना सारा भार
वहन करने जिसे
मैं पूर्णतः हूँ तत्पर
रख 'सबूरी' और
किसी एकमें 'ढढनिष्ठा'
यह दोनों ही
बढायेंगे जिवन-प्रतिष्ठा
मानव-सेवा में ही
यदी जिंदगी गुजार देगा तू
आत्मग्यान के वैभवकी
असारता सहजही समझ जायेगा तू ।”

* * * * *

सारे बन्धनोंसे हो अलीप्त
भोरके स्वप्न की याद आती बार-बार ।
अतीत मनभावन मुख दीप्त-
साँईका, लुभाता है मुझे बार-बार ॥

डॉ. अनिल जायस्वाल, द्वारा श्री साई क्लिनिक, चितारओल, नागपूर २



News from Shirdi

SEPTEMBER 1979

61st Punyatithi Festival

Shri Sai Baba entered into Mahasamadhi in 1918, on the day of Dasara. Moharum and Buddhajayanti had also come on that same day in that year. Since then Dasara is observed every year as the Punyatithi day of Shri Sai Baba. This year sixtyone years have been completed for that event. This year Dasara came on 1-10-1979; but because of the sixtyfirst Punyatithi of Shri Sai Baba, this festival was observed for five days from 29-9-1979 to 3-10-1979 instead of the usual duration of this festival for four days. Hence the report of the Punyatithi festival is given alongwith the news from Shirdi for the month of September 1979.

The first five days of the month of September 1979, were the last days of the Ganpati festival, which began at the end of August 1979. Thereafter followed the Pitra Pandhrawada (The fortnight dedicated to give the offering to the late forefathers.) Hence the devotees were not much in a mood to stir out of their houses. The crowd of devotees at Shirdi was therefore rather normal during this month, which however swelled abnormally at the end of the month due to the sixtyfirst Punyatithi festival.

This year's Punyatithi day was important from one more point of view. In 1918, the Samadhi of Shri Sai Baba was erected in the present Samadhi Mandir and a photo of Shri Sai Baba was placed behind the Samadhi; but the devotees and the management of the Shirdi Sansthan decided to install a marble statue to replace the photo. Hence the Italian marble was brought and the famous sculptor and Sai devotee, Shri Bhausahab Talim, from Bombay, undertook the task of chiselling a statue out of that marble slab. With ceaseless effort and great care Shri Talim completed the work and the statue was transported from Bombay to Shirdi. From the Khandoba temple to the Samadhi Mandir, it was brought in procession, accompanied by music of various

sort. On the Vijayadashmi day in 1954, this statue was unveiled at the auspicious hands of Shri Sai Sharananand (Shri Wamanbhai Patel, B. A., LL. B., Solicitor from Ahmedabad). For performing the religious ceremony at that time, many learned brahmins from Bombay, Pune and Thane were specially called to Shirdi. Thus this year twenty five years have been completed for the installation of the statue of Shri Baba at Shirdi. Hence this year's Punyatithi had this added importance of being the twentyfifth anniversary of the installation of the statue. Thus this year's Punyatithi had twofold importance and hence it was no wonder if it attracted unforeseen crowd to Shirdi. The Court Receiver had, however, anticipated this and had held meetings from time to time during this month for making the preparations and therefore the whole festival concluded without any chaos. All things proceeded as planned by the Sansthan authorities.

In order to provide shelter to the devotees visiting Shirdi, pendals were erected as usual in the Sansthan limits and arches were also erected. Because of the festival a few specially attractive arches were also erected on the Nagar - Manmad Road. At the entrance of the Shirdi Sansthan Estate, an imposing arch was constructed, which could accommodate the Shahnai players and on all the five days of the festival, Shahnai recital was carried on there.

The following programmes took place during the festival.

Saturday : 29-9-79 :- This was the first day of the festival. The Samadhi Mandir opened as usual at 5 a. m. The Kakad Aarti was sung at 5.15 a. m. At 6 a. m. the photo of Shri Sai Baba and the Marathi Pothi of Sai Satcharita were taken in procession from the Samadhi Mandir to Dwarkamai via Gurusthan. The reading of the Pothi was immediately started there. In the Samadhi Mandir, the Mangalasan of Shri Sai Baba was started at 6.30 a. m. Thereafter the general Abhishek was started and it was continued upto the noon Aarti. In the evening Shri Kanitkarbuwa, from Limbaganesh Beed, performed keertan. In

the night after the evening Aarti, Shri Snehal Bhatkar and Shri Worlikarbuwa from Bombay, sang bhajans from 7 p. m. to 11 p. m. The first day programme concluded after the Shejarati was sung.

Sunday 30-9-79 :- This was the second day of the festival. The Samadhi Mandir was opened at 5.00 a. m. The Kakad Arati was sung at 5.15 a. m. The holy bath of the statue of Shri Sai Baba was started at 6 a. m. Other programmes went on as usual in the Samadhi Mandir. From 4 p. m. to 6 p. m. Prof. Shiwajirao Bhosale from Phaltan delivered a Pravachan on the life and thoughts of Swami Ramkrishna and Vivekananda. From 7 p. m. to 9 p. m. and from 9.30 p. m. to 11 p. m. a programme of vocal music was given by Shri C. Ramachandra, the famous music director from Bombay. The Palkhi (palanquin) of Shri Sai Baba started from Dwarkamai at 9.15 p. m. and it was taken in procession through the Shirdi village and it returned to Dwarkamai through the Samadhi Mandir at 11.30 p. m. The Shejarati was sung thereafter and thus ended the programme for the second day of the festival.

Monday 1-10-79 :- This was the third day of the festival. Being Dasara, this day was the most important day of the festival. After the Samadhi Mandir was opened at 5 a. m., the Kakad Aarti was sung at 5.15 a. m. It being the Punyatithi day, the devotees had started coming for darshan at the Samadhi Mandir from early morning. The Parayan (Continuous reading of the Sai Satcharita) that was going on in Dwarkamai from the morning of 29-9-79 ended at 6 a. m. on this day and hence the Pothi and photo of Shri Sai Baba were brought from Dwarkamai to the Samadhi Mandir via Gurusthan in a procession. The holy bath of the statue was started thereafter. At 9 a. m. a batch of devotees went round Shirdi village, begging alms as a remembrance of the begging that was being done by Shri Sai Baba during his life time. The ladies in the village worshipped the Nishan and offered by way of alms wheat, rice, jovar, bajra, fruits, cocoanuts, money etc. according to their mite and accepted the Prasad.

From 10.30 a. m. to 12 noon Shri Kanitkarbuwa performed Punyatithi keertan after which, the noon Aarti was sung. Teerth and Prasad were distributed thereafter. From 1 p. m. to 3 p. m. the Aradhana programme was performed at the auspicious hands of the Court Receiver, Shri K. H. Kakresaheb. On this occasion he offered dhoties, cloth, blouse pieces etc. to the Purohits, ladies and the servants of the Sansthan. At 5 p. m. the Seemollanghan (crossing the border) procession went from the Samadhi Mandir to the Khandoba temple. There Nishan and Shami were worshipped by Shri Kakresaheb and gold (leaves of the Apta tree) was offered by the people to each other. The village people and Sai devotees attended this function in large number. After this a procession was taken out which visited the Shani, Ganapati, Mahadeo and Maruti temples and came to the Samadhi Mandir after visiting Chawdi and Dwarkamai. Dhuparati was sung after the return of the procession.

From 7.30 p. m. to 9 p. m., Mantras were recited by the inmates of Shri Upasani Maharaj Kanya Kumari Ashram, Sakoori. The procession of the Ratha (chariot) of Shri Sai Baba started from Dwarkamai at 9.15 p. m. and returned back at about 1.30 a. m. The chariot was specially illuminated with attractive electric lights. Shahnai, Shri Sainath Secondary School Band Pathak, Shirdi, Rahata Band Pathak, Shreekrishna Band Pathak, Bhoiwada Bombay and several Bhajan parties accompanied the procession and played on their instruments and sang the bhajans. Shri R. B. Sandbhor, from Pune, gave various programmes and acted various roles with appropriate dresses. Local people sang Bharuds and Garuds. In the Samadhi Mandir programmes of devotees were in progress and they continued for the whole of the night. The Samadhi Mandir was consequently kept open for the whole night for darshan.

Tuesday 2-10-79 :- This was the fourth day of the festival. As usual the Kakad Aarti was sung and the holy bath of the Statue took place at 6 a. m. From 7.30 a. m. to 8.30 a. m. Rudrabhishek

was done at Gurusthan. . . Abhishek and Aarties went on at the usual timings in the Samadhi Mandir. In the evening from 4 p. m. to 6 p. m. Prof. Shiwajirao Bhosale delivered Pravachan. After Dhuparati, Shri Laxmanbuwa Waghchoure, from Shirdi, delivered Pravachan in the Samadhi Mandir. From 8 p. m. to 11 p. m. the Marathi Picture "Shirdeeche Shri Sai Baba" was screened. The shejarati was sung at 11 a. m. and the programmes for that day concluded.

Wednesday 3-10-79 :- This was the last day of the festival. The Samadhi Mandir was opened as usual at 5 a. m. and the Kakad Aarti was sung at 5.15 a. m. After the holy bath was given at 6 a. m., the Abhishek was started at 8 a. m. From 10.30 a. m. to 12 noon, the Kalakeertan was performed by the Sansthan Singer, Kavyateertha Shri G. V. Joshishastri, Dahihandi programme took place after that and the noon Aarti was sung at 12.15 p. m. Teerth and Prasad were distributed to all the devotees present for the Aarti. In the evening from 4 p. m. to 6 p. m. Prof. Shivajirao Bhosale delivered his Pravachan. After Dhuparati, Mrs. Asha Khadilkar, Radio star, from Bombay gave a vocal recital from 7.30 p. m. to 10 p. m. The last item of the day was the singing of Shejarati from 10 p. m. to 10.30 p. m. Thus ended the five day long programme of the 61st Punyatithi. The crowd was pouring in constantly on all the days of the festival and the staff of the Sansthan had a very hard time in attending to the needs of the devotees, visiting Shirdi for the festival.

Some special features of the festival :-

This year being the "International Child year" the Shirdi Sansthan had arranged drawing competition, elocution competition and essay competition for the children. On 2-10-79, in the morning from 9.30 a. m. to 11.30 a. m. a function was held where the successful candidates were awarded the prizes, certificates etc. at the auspicious hands of Prof. Shiwajirao Bhosale. At that time Shri D. S. Kote, Sarpanch Shirdi Grampanchayat, distributed sweets and uniforms to the children studying in the Balwadi at

Shirdi. On the same day in the afternoon 111 children at Laxmi-wadi were given school uniforms, sweets, books, slates, pencils etc. by the Sansthan.

The special attraction of the festival was the Pravachans of Prof. Shiwajirao Bhosale. In order that greater number of people may be able to partake in the programme, it was arranged in Lendi Baug, which is sanctified by the holy feet of Shri Sai Baba. These Pravachans were arranged every day in the afternoon from 4 p. m. to 6 p. m. on 30-9-79, 2-10-79 and 3-10-79 respectively. The pleasant atmosphere of the Lendibaug added to the thought provoking speech of the lecturer. Prof. Bhosale's subject was Ramkrishna, Vivekananda - Life, Sadhana and Thoughts. In his Pravachans Prof. Bhosale described the life, personality and the work of Swami Ramkrishna and Swami Vivekananda so vividly that the whole audience remained spell-bound all the time and they used to feel that the two hours time apportioned for the Pravachan was rather short. Patriotism of Swami Vivekanand, his high level thinking, his devotion to his Guru, his deep devotion to Kalimata, his love and sympathy for the poor people living in the hutments in India, the need for going by the path of devotion, knowledge and Vairagya, his deep study of the Vedas and the Hindu culture, his tours of foreign countries for the spread of Indian culture, his tolerance for the religions of the world and his thoughts on the Dwaita and Adwaita philosophy were described by Prof. Bhosale in very simple language. People, who had heard about the study and knowledge of Prof. Bhosale, got a unique opportunity of listening to his lectures and they congratulated the Sansthan authorities for having arranged this lecture programme in the Punyatithi festival.

Exhibition of Pictures in Rangoli :-

In the hall above the Samadhi Mandir, an exhibition of pictures, drawn in Rangoli, was held on the occasion of the 61st Punyatithi of Shri Sai Baba. This exhibition, was inaugurated by Shri D. S. Kote, Sarpanch, Grampanchayat, Shirdi. The following artists presented their pictures in the exhibition.

1. Prof. Narendra D. Vichare, from J. J. Institute of applied arts, drew two pictures of Shri Sai Baba, in one of which he depicted Bhagoji Shinde serving Shri Sai Baba and in the other he depicted Shri Baba distributing Udi to the devotees and the third Lord Datta.
2. Shri Vilas Mahadik, from Dadar, drew the picture of Shri Sai Baba on his begging round and Shri Gajanan Maharaj of Shegaon.
3. Shri Dattatraya Kashinath More from Girgaum, Bombay drew the picture of incarnations of Shri Datta viz. Shreepad Shree Vallabh, Shri Narsinha Saraswati, Shri Akkalkot Swami Maharaj, Shri Tembe Swami, and also of Shri Vishnu and Shri Krishna.
4. Shri Pralhad Birid drew the picture of Manik Prabhu, Saint Balekundri and Janardan Swami.

All the above artists had put their full heart in their drawings and they were quite life-like and hence all the spectators praised the exhibition with full satisfaction.

Lighting, decoration etc. :- Shri Vasant Joshi, Shri Vilas Pavaskar and Shri Kadam, all from Bombay, spent their valuable time and did all the lighting and decoration at their own cost.

For the convenience of the devotees, visiting Shirdi, S. T. had arranged to ply extra buses and hence the devotees had no difficulty in their travel. All the five days, sweet dishes were provided by way of Prasad to the devotees and more than eleven thousand poor people were fed free of charge. Because of the heavy rush during the festival, only general Abhishek could be arranged. The cloth and other articles presented to Shri Sai Baba, were sold daily during the festival and the devotees vied with each other in purchasing them. A special coin of pure silver, weighing ten grams having the picture of Shri Sai Baba engraved on it, was issued on the occasion of the 61st Punyatithi

at a cost of Rs. 30/- each. A film of the festival was taken by the Public Relations Department of the Maharashtra State. Though the devotees numbered in lacs, still they were provided with all their needs by the Shirdi Sansthan and hence they expressed their satisfaction for the arrangements made by the Sansthan.

During the month of September and in the festival, the following artists gave their various programmes as follows :-

Keertan :- 1 Sansthan Singer Shri G. V. Joshishastri. 2 Shri Gopalbuva Shankar Kanitkar, Limbaganesh.

Pravachan :- 1 Prof. Shivajirao Bhosale, Phaltan. 2 Laxmanbuwa Waghchoure, Shirdi.

Vocal Music, Bhajan, Instrumental Music etc. :-

1 Shri A. D. Printer, Bombay. 2 Shri Chokhilal Khedule, Raipur. 3 Shri Ajit Vasant Kalle, Bombay. 4 Sau. Geeta Ajit Kalle, Bombay. 5 Shri Shreeram V. Satardekar, Bombay. 6 Shri Snehal Bhatkar, Bombay. 7 Shri Worlikarbuwa, Bombay. 8 Sau. Sulbha Raghunath Joshi, Bombay. 9 Sau. Savita Gijare, Shirdi 10 Dr. N. K. Kirtikar, Bombay. 11 Shri Bholanath Samel, Bombay. 12 Shri Karsanrao Tryambakrao Bhavsar, Malegaon. 13 Shri Nanhe Baburao Koovar, Bidar. 14 Sau. Neela Prabhu, Bombay, 15 Shri Krishna Yadav Mhaske, Nagar. 16 Shri Vishnu Prabhakar Ghate, Pune. 17 Jyoti A. Manuja. 18 Shri Anurag Shrivastav. 19 Shri Manohar Roy. 20 Master Chand Manuja. 21 Shri Raghunath Meminath Pethkar, Nagar. 22 Shri Shyamsunder Bheda, Sangamner. 23 Shri Raghunath Baburao Sandbhor, Pune, 24 Shri Vasant Moreshwar Pawar, Pune. 25 Shri Divakar Dattatraya Kulkarni, Shirdi. 26 Shri Ramchandra Dattoba Wadekar, Shirdi. 27 Shri Pramod Vahadane, Rahata. 28 Shri Shashikant Nagare, Rahata. 29 Shri Dnyaneshwar Wabale, Rahata. 30 Shri Sheikh Inus, Rahata. 31 Shri Ahamed Pathan, Rahata. 32 Shri Balasaheb Parkhe, Rahata. 33 Shri Tar Mohamad, Rahata. 34 Shri Vitthalrao Manjrekar, Shirdi.

35 Shri Bapurao Krishnarao Mane, Pune. 36 Shri Somanath Narayanrao Shelar, Pune. 37 Shri Sadashivbuva Sanglikar, Pune. 38 Shri Rajkumar Barshikar, Nagar. 39 Shri Harakchand Chandrabhan Runval, Alegaon. 40 Shri Sitaram Balakrishna Pavar, Shirdi. 41 Shri Sudhir Keshav Ranade, Bombay. 42 Shri Jagannath Mahadeo Ganacharya, Wadala. 43 Shri Jalavani Doulatram, Thane. 44 Shri Narayanrao Kshirsagar, Aurangabad. 45 Shri Naudeo Nagu Kole, Navaghar. 46 Shri Vitthal Jayram More, Bombay. 47 Shri Vishnu Bhagawant Shenvi, Bhubanerul. 48 Shri Naushera Khudabanda Irani, Nagar. 49 Shri Raghunath Nagare, Shirdi. 50 Shri Kanyakumari Mandal, Sakori. 51 Shri Namdeo Vitthal Bhosale, Pune. 52 Mrs. Suman Namadeo Bhosale, Pune. 53 Shri C. B. Prasad, Hyderabad. 54 Shri Bala Pilaji Gurav, Shirdi. 55 Shri Raosaheb Deshmukh, Amaravati. 56 Shri Shrikrishna Bandpathak, Bombay. 57 Shri Gangadhar Dhondiba Jadhav, Pune. 58 Shri Manohar Haribhau Lonkar, Pune. 59 Shri Vitthal Kisan Pavar, Pune. 60 Shri C. Ramachandra, Bombay. 61 Mrs. Ashatai Khadilkar, Bombay. 62 Mrs. Suhas Kabre, Bombay. 63 Shri Anantrao Rane, Bombay. 64 Shri Ranade, Bombay. 65 Shri Madhavrao Khadilkar, Bombay. 66 Shri Manik Baburao Sali, Shirdi. 67 Shri Ekanath Motkar, Gwalior. 68 Shri Krishna Baburao Sali, Shirdi. 69 Shri Pramod Electricals, Shirdi. 70 Shri Chaturdhan Nagare, Shirdi. 71 Prof. Narendra Vichare, Bombay. 72 Shri Vilas Mahadik, Bombay. 73 Shri Dattatray Kashinath More, Bombay. 74 Shri Pralhadrao Bire, Bombay. 75 Shri Maroti Mandavkar, Bombay. 76 Shri Vilas Pavaskar, Bombay. 77 Shri Vasant Joshi, Bombay. 78 Shri Krishna Sangavekar, Bombay. 79 Shri Vishwas Borkar, Bombay. 80 Shri Satyavan Maladkar, Shirdi. 81 Shri Vasant Kamate, Bombay. 82 Shri Shashikant Dalvi, Bombay. 83 Shri Ravindra Satghare, Bombay. 84 Shri Murlidhar Maroti Dalvi, Bombay. 85 Shri Suresh Anjarlekar, Bombay. 86 Shri Ramrao Mokhate, Bombay. 87 Shri Datta Kadam, Bombay. 88 Shri Yeshwant Naik, Bombay. 89 Shri Sudhakar Bafe, Bombay. 90 Shri Suresh Hirlekar, Bombay. 91 Shri Kishor Kadam, Bombay. 92 Shri

Namdeo Nelnekar, Bombay. 93 Shri B. R. Ghogare, Bombay.
94 Shri Bharatbhai Nadanani, Bombay. 95 Shri Laxman
Dattatraya Jadhav, Shirdi.

Visits of important persons :-

The following important persons visited Shirdi during the month :-

1. Shri Thakur Darbarsing, Rajyamantri, Bhopal (M. P.)
2. Shri J. K. Chandramare, Asstt. Secretary, Gen. Administration Deptt., Maharashtra.
3. Shri Sant Dayaram Bapu Maharaj, Amroli.
4. Shri G. V. Vartak, President, Zilla Parishad, Thane.
5. Shri R. L. Pradip, IAS Director of Welfare, Maharashtra State.
6. Shri S. Bam, D. S. P., C. I. D., Bombay.
7. Shri Eshvararaj Mathur, I.A.S. Industrial Commissioner, Maharashtra.
8. Shri B. N. Bhagavat, I.A.S. Industrial Com., Maharashtra.
9. Shri S. Kaira, I.A.S., M.D.W.M.D.C. Maharashtra.
10. Shri M. G. Patil, Joint Director, Maharashtra State.
11. Shri S. D. Patil, Dy.CEO., M.I.D.C., Maharashtra State.
12. Shri S. B. Gargade, Regional Officer, M.I.D.C., Maharashtra
13. Shri A. D. Joshi, Secretary to Government, Gujrat.
14. Shri Nanda, Major General, Rajasthan area.
15. Shri K. B. Jitkar, I.A.S., Collector, Ahmednagar.
16. Shri Dalal, I.C.S., Retired Law Secretary, Maharashtra.
17. Shri Wadia, Asstt. General Manager, Central Bank of India.
18. Shri Nirgudkar, District Judge, Ahmednagar.
19. Shri J. J. Bodhe, Ex-Sheriff, Bombay.

Weather :- The weather, on the whole, was quite equitable and free from any sort of disease. This year there was good rain during the monsoon season. Hence it is hoped that no shortage of water will be felt during the ensuing hot season. ★



ANNUAL GATHERING AT SHIRDI

It is proposed to hold the Annual Gathering of those people, who are contributing their articles, stories, poems etc. to Shri Sai Leela magazine, sometime in the first week of February 1980. A further announcement in this behalf will be published in the issue for the month of January 1980.

—Editor



Publications of Shri Sai Baba Sansthan Shirdi

1.	Shri Sai Satcharita (Marathi)	Rs. 16.00
2.	Shri Sai Satcharita (English)	Rs. 6.25
3.	Shri Sai Satcharita (Gujrati)	Rs. 6.50
4.	Shri Sai Satcharita (Hindi)	Rs. 7.50
5.	Shri Sai Satcharita (Kanarese)	Rs. 8.00
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13.	do (Gujrati)	Rs. 0.25
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15.	Shri Sai Baba of Shirdi by Pradhan	Rs. 2.00
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17.	do (Hindi)	Rs. 5.50
18.	Sai Baba in Pictures	Rs. 2.00
19.	Shri Sai Baba Awatarkarya (A. Y. Dhond)	Rs. 3.00
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28.	Guide to Shirdi (English)	Rs. 1.00
29.	The Great Saint Shri Sai Baba (Marathi)	Rs. 0.50
30.	do do (English)	Rs. 0.50
31.	Shri Sai Baba by Mani Sahukar (English)	Rs. 3.50

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