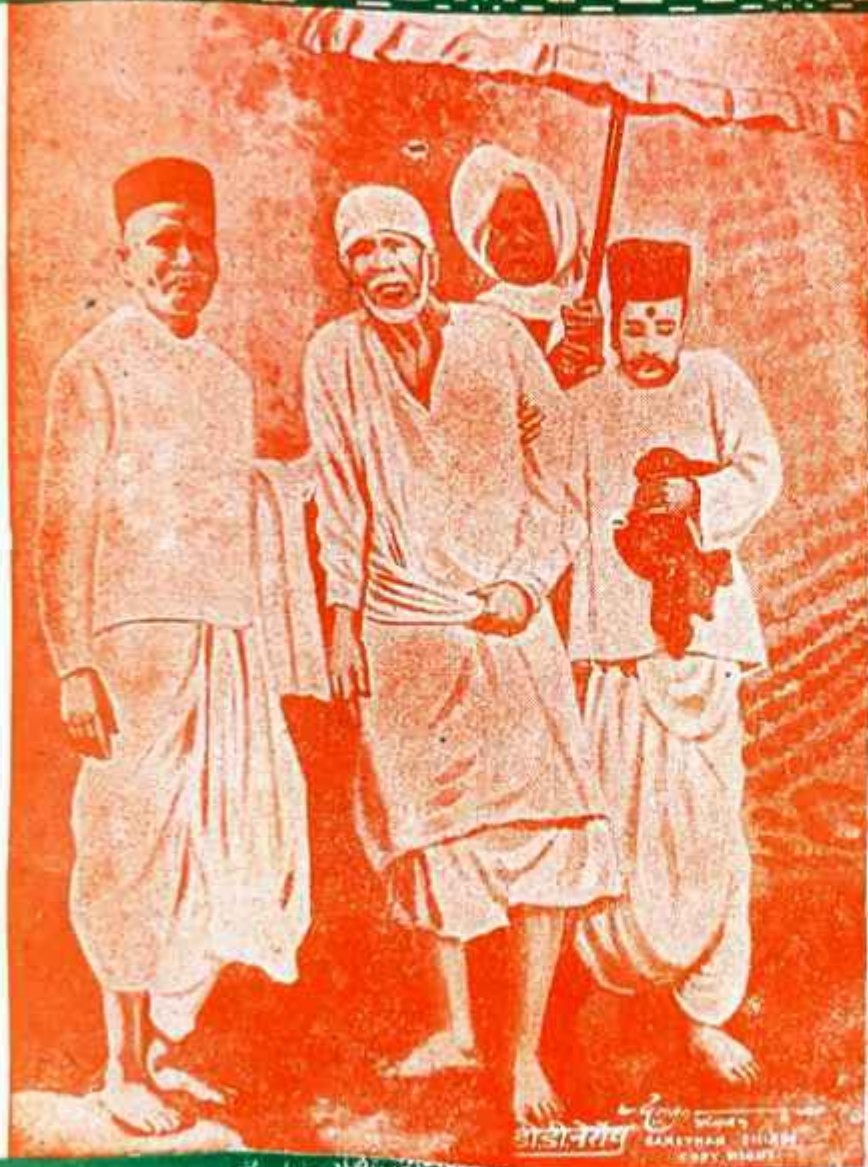




SAI LEELA



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SHRI SAI LEELA

FEBRUARY 1979

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SHRI SAI LEELA

(Official Organ of Shirdi Sansthan)



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

VOLUME 57

FEBRUARY 1979

No. 11

Vairagya And Satsang

Vairagya cometh not without *sanga*, fellowship with a *satpurukha*, a pure-hearted, love-illumined one. When he shelters a disciple under his grace and guidance, there is the birth, in the disciple's heart, of the new life,—of desirelessness and detachment.

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EDITORIAL

Yoga

The aim of life, according to the Indian ideals, is the achievement of the four Purusharthas viz. धर्म, अर्थ, काम and मोक्ष. Though the word used here is पुरुषार्थ, still it does not mean that these achievements were meant only for the men (पुरुष). The word पुरुष is used here to mean a person in general, irrespective of his sex. Out of the aforesaid four Purusharthas, the first three viz. धर्म, अर्थ and काम are achieved for the ease and prosperity of a person in this life, while the fourth one मोक्ष is to be achieved for our spiritual uplift. As the aim of the first three Purusharthas is obviously different from the fourth one, the means by which they are to be achieved must also be different. In the Indian philosophy, Yoga has been prescribed as the sure means to obtain मोक्ष i. e. relief from this cycle of birth and death.

The question now arises what is Yoga? It has been described in various ways in different books. In the Bhagwadgeeta, the subject matter of every canto is named as Yoga, but all these subjects are not recognised as Yoga, in the real sense of the word. However, in that book, while describing कर्मयोग in the second canto, Yoga is described as follows :-

समत्वं योग उच्यते ॥२१४८॥ योगः कर्मसु कौशलम् ॥२१५०॥

While describing the proper way of looking at life, Lord Krishna has said that one should go on doing the work without keeping an eye over the fruit that may be got from the work. After describing this way of looking at the life, Lord Krishna says that this state of the mind, which looks on life with a stable mind is known as योग. Further in the same canto, Lord Krishna tells Arjuna, "One, whose intellect becomes stable, discards

good and evil deeds. Hence you try to achieve Yoga, because acquiring this skill in your deeds is itself Yoga''.

Patanjala Yoga is a standard book on Yogashastra, composed by Shri Patanjali muni. It is the cream of all the practices of Yoga. In this book there are 195 Sutras, which describe the different restrictions on the behaviour of a Yogi and also the condition of a Yogi in different stages of Yoga.

In this book, Shri Patanjali muni describes Yoga as योगश्चित्तवृत्तिनिरोधः which means that control on the different tendencies of the mind is Yoga. Samadhi is also described as a part of Yoga and for being able to have proper Samadhi, several instructions have been given in this book by Patanjali muni. हठयोग, राजयोग, मंत्रयोग, लययोग, खंडयोग etc. are the various branches of Yoga, that enable a person to become a Yogi.

After describing the सांख्ययोग and कर्मयोग in the second and third cantoes respectively of the Bhagwadeeta, Lord Krishna describes the अभ्यासयोग in the sixth canto of the same book. Many of the instructions given to the Yogi in the Patanjala Yoga are found to be given here also by Lord Krishna. After describing the various aspects of Yoga, in order to impress upon Arjuna the importance of Yoga, Lord Krishna speaks as follows at the end of that canto :-

तपस्विभ्योऽधिको योगी ज्ञानिभ्योऽपि मतोऽधिकः।
कर्मिभ्यश्चाधिको योगी तस्माद्योगी भवार्जुन ॥६॥४६॥

In the above shloka, Lord Krishna says that Yogi is considered to be on a higher level than the तपस्वी, ज्ञानी or कर्मयोगी. Thus a person, practising Yoga, is considered to be superior to one practising penance, acquiring knowledge or doing one's duty without expecting a fruit thereof. From chapters thirtynine and fifty of the Sai Satcharita, we know that Shri Sai Baba had a thorough knowledge of the Bhagwadgēeta. He therefore knew

the place of a Yogi in the spiritual field and hence He practised Yoga from His childhood.

Unfortunately no photos or paintings of Shri Sai Baba, at His early age, are available. All those that are available, belong to his later age. Hence it cannot be said exactly how he must have looked in his young age; but however we can imagine how he must have looked at the age of sixteen, from the following description in Shri Sai Satcharita :-

“He (Sai Baba) first manifested Himself as a young lad of sixteen under a Neem tree in Shirdi for the sake of Bhaktas. Even then He seemed to be full with the knowledge of Brahman. He had no desire for worldly objects even in dream. He kicked out Maya and Mukti (deliverance) was serving at His feet. One old woman of Shirdi, the mother of Nana Chopdar, described Him thus. This young lad, fair, smart and very handsome was first seen under the Neem tree seated in an Asan. The people of the village were wonder-struck to see such a young lad practising hard penance, not minding heat and cold. By day he associated with none, by night he was afraid of nobody. People were wondering and asking whence that young chap turned up. His form and features were so handsome that mere look endeared Him to all. He went to nobody’s door. Always sat near the Neem tree. Outwardly He looked very young; but by his action, He was really a Great Soul. He was the embodiment of dispassion and was an enigma to all”. (Page 20, Sai Satcharita, Eighth edition, 1978).

From the above description, we may conclude that Shri Sai Baba must have looked somewhat like the Young Dnyaneshwar, whose portraits we commonly see everywhere. The whole description indicates that the lustre on the face of Shri Sai Baba must have been acquired by Him only on account of Yoga. The words “the embodiment of dispassion” also further show the practice of Yoga by Shri Sai Baba, as this quality cannot be seen

in any other young person at that age, unless he is a Yogi. Shri Baba's Yoga practices are described as follows in Chapter VII of the Sai Satcharita :-

"Baba's Yoga Practices

Baba knew all the processes and practices of Yoga. Two of them are described here:

1. **DHAUTI or CLEANING PROCESS** : Baba used to go to the well near a Banyan tree at a considerable distance from the Masjid every third day, wash his mouth and have a bath. On one occasion, He was seen to vomit out his intestines, clean them inside and outside and place them on a jamb tree for drying. There are persons in Shirdi, who have actually seen that and who have testified, to this fact. Ordinary Dhauti is done by a moistened piece of linen, 3 inches broad and $22\frac{1}{2}$ ft. long. This piece is gulped down the throat and allowed to remain in the stomach for about half an hour for being reacted there and then taken out. But Baba's Dhauti was quite unique and extraordinary.

2. **KHANDA YOGA** : In this practice Baba severed the various limbs from his body and strew them separately at different places in the masjid. Once a gentleman went to the masjid and saw the limbs of Baba lying here and there. He was much terrified and he first thought of running to the village officers and informing them about Baba having been hacked to pieces and murdered. He thought that he would be held responsible as he was the first informant and knew something of the affair. So he kept quiet. But next day when he went to the masjid, he was very much surprised to see Baba, hale and hearty and sound as before. He thought that what he had seen the previous day was only a dream.

Baba practised Yoga since his infancy and nobody knew or guessed the proficiency He attained." (Page 41, Sai Satcharita, Eighth Edition, 1978)

From the above extract from Shri Sai Satcharita, we will see that Shri Sai Baba was practising Yoga for a long time. We Sai devotees are expected to follow Him in whatever way possible. Of late "Yogasanas" are being advertised everywhere. It may not be possible for all of us to practise yoga in the fashion in which Shri Sai Baba did; but from the literature that is available on Yogasanas, we know that it is meant for maintaining the health of a person in sound condition; the secret of Shri Sai Baba's longevity and sound health, might have been concealed in his Yogic practices, though he is never said to have been advising his devotees to practise Yoga. However, after having come to know now about the efficacy of Yoga, we may try to follow Shri Baba partly by practising Yogasanas and achieving therefrom good health and long life. ★



Sai Devotees, Pay attention here!

When certain Sai devotees, who come to Shirdi, stay in the rooms, offered to them by the Shirdi Sansthan, for a long time, it causes inconvenience to the devotees visiting after the aforesaid visitors, in as much as it does not become possible to offer accommodation to the newcomers. Hence with a view to accommodating all Sai devotees in the rooms available with the Shirdi Sansthan, during the period during which they want to have darshan and perform Abhishek on Shri Sai Baba, it is decided to permit the devotees, visiting Shirdi, to stay in the rooms of the Shirdi Sansthan, only for a couple of days. All visitors to Shirdi are therefore requested to bear in mind the above decision and to cooperate with the Shirdi Sansthan authorities in future, regarding the grant of accommodation.

K. H. KAKRE
Court Receiver,
Shri Sai Baba Sansthan, Shirdi

THE SCIENCE OF RELIGION

By · Swami Chinmayananda

The Good, The Spiritual Minded

As a contrast to the purely materialistic **rakshasa** – culture described in the last talk, Krishna shows here how men of wisdom feel and act. This subtle dissection of men's bosom reveals to all seekers of self-development, the right attitude they must adopt and the correct perspective in which they must look at things and beings in the world.

Lord Krishna exclaims, (IX-13) **“But the Mahatmas, O Partha, identifying with My divine nature, worship Me with a single-mind knowing Me as the Imperishable Source of all-beings”**. The good, the spiritual minded men (महात्मनस्तु), identify with My higher divine nature (मां देवीं प्रकृतिमाश्रिताः), with single-minded devotion worship Me (भजन्त्यनन्यमनसो) realising Me as the Imperishable Source of all beings (ज्ञात्वा भूतादिमव्ययम्).

Those who know mud to be the source of all mud-pots can never fail to recognise mud in every mud-pot they come across. So too, they who understand the Self as the “Source of all Beings”, cannot but respect every other member of society as they would respect themselves. There is no greater and more efficient socialism ever preached in the world. We are not able to understand and appreciate this spiritual socialism which seems to be the only panacea for the ills of the world. The reason for it is the preponderance of the **asuric** forces in us.

As materialists, we seek life's fulfilment in procuring, indulging, enjoying the objects-of-the-world. Desirable objects are limited, while desiring people are more, and so more people are disappointed than staisfied.

Even after attaining the thing desired, the fleeting moment of joy is not satisfying. So we seek for more! Thus greed is born! Competition starts! The frantic rush for life's enjoyable goods shatters all peace and quiet in life --- the rat-race as the world calls it today!

To realise the essential divinity in all is to learn to adore, worship and respect each other, and discover a more satisfying joy in this very atmosphere of mutual love and respect. Such a society is most fitted for socialism, where greed will not make men blind to the needs of others around them.

How do the great souls (महात्मानः) worship the Supreme with single-pointed mind (भक्त्यनन्यमनसः)? The Lord describes in His exhaustive style, (IX-14) "Always glorifying Me, striving firm in vows, prostrating before Me, and always steadfast, they worship Me with devotion". In the previous verse, while describing the great souls, the path of knowledge (ज्ञानयोग) was indicated. In this verse, the other two paths of self-integration and self-development are hinted at --- the "path of devotion" (भक्तियोग) and the "path of action" (कर्मयोग).

"Ever glorifying Me" (सततं कीर्तयन्तो मां) with noble actions, in a divine attitude of cheerful love for all, is true kirtan. Kirtan is not a noisy beating-of-drums and clanging-of-cymbals for a few hours each day, only to return to all our previous vices.

There has to be constant vigilance and wakeful effort in the individual is to get himself hauled out of his present ruts of wrong thinking and false valuations of life and living. The readjustment of his shattered personality calls forth a continuous vigilance, non-stop self-application and sincere pursuit. There is the need for firm resolve to live the ideal values even in the face of shattering infatuations and enchantments of life.

Emphasising other means adopted by the good, the spiritual-minded people, Krishna says, (IX-15) "Others also, offering the"

“wisdom-sacrifice” worship Me, regarding Me as the One, or as distinct, or as manifold --- Me who in all forms, face everywhere”. The term Gyana-yagna cannot easily come within an English term: “wisdom-sacrifice” seems to be the nearest. Yagna means an offering, an oblation thrown into the sacred fire in a spirit of sacrifice for the invocation and propitiation of the deity. From this familiar vedic ritualism the term Gyana-yagna has been coined by Vyasa. The destruction of ignorance (अज्ञान) in the fire-of-knowledge (ज्ञान) newly kindled, is called Gyana-yagna --- the “wisdom-sacrifice”: Wherein ignorance is offered into the all-consuming Knowledge.

My legs as well as my hands are equally pervaded by me at all times. I know I am there. To say that this knowledge makes my legs and hands disappear is sheer lunacy, and not the verification of true science. Just as I permeate, exist, enjoy and experience in and through my waking hours, at one and the same time so too, the Man-of-Realisation, the good, (महात्मा), realises that at all times his own Self permeates the entire universe in its infinite domain --- “as one, as distinct, as manifold” (एकत्वेन पृथक्त्वेन बहुधा).

To one who thus awakened to the Higher-plane of Consciousness, the whole world of things and beings is suffused with the Divine Light of the Supreme Self. The world in his vision explodes to reveal its inherent Divine Glory. Adoring the Lord whose glory beams out everywhere, the Mahatma lives a blissful life of selfless dedication, serving Him through his service to the world. ★

(Courtesy: Geeta Office, Powai)



SHRI SHIVA LEELAMRIT

By :- Shri S. N. Huddar

(Continued from January 1979 issue)

CHAPTER 2

Just as iron touching a 'Paris' is turned into gold or if nectar is drunk, one becomes immortal, recitation of Shiva's name without intention or even in joke, destroys all the sins. Specially if on the Maha Shivratri day (Magh Vad 14), Lord Shiva is worshipped with Bel leaves observing fast, sins of even 1000 past lives are wiped off.

There lived a Vyadh (Hunter) in the Vindhyaadri. He used to go on a hunt and kill animals, deers and birds. He was very cruel. He went on a hunt with a bow and arrows, rope and other weapons used in hunt. Once when he entered a forest, he saw a place, where Shiva Linga was worshipped. That being the Shivaratri day, people came from all sides. The place of worship was well-decorated and lighted with bright candles. The devotees were worshipping the Shiva Linga with Rudra abhishek. Many others also recited Shiva's name. The premises were scented with perfumery.

The Vyadh wondered why people had gathered there and were worshipping the stone idol. Why do they observe fast, leaving good and delicious food aside? In joke, he uttered "Har Har". Turning by the right, the Vyadh went further. It was a very dark night. He saw a great lake full of lotus flowers. On the bank there was a big Bel tree whose branches came down and touched the ground. The Vyadh sat on the tree comfortably. As some leaves came in his front and he could not see beyond, he plucked the Bel leaves and dropped them below. The leaves fell on the divine Shiva Linga, which was founded by Brahma

under the same tree. As he did not get any prey, he was without food for all the day. He uttered 'Har Har' inadvertently.

After about 3 hours, a delicate she deer came to the lake to drink water. She beheld the Vyadh at a distance aiming an arrow at her. She said to him, "Why are you killing me, an innocent being. Besides I am pregnant, so you should not kill me. Destroying of a chariot full of fetus is like killing a calf, killing 100 calves is like killing a bullock, killing of 100 bullocks equals killing a cow, killing of 100 cows equals killing a Brahmin, killing of 100 Brahmins equals killing a female, killing 100 females is like killing a Guru and killing 100 Gurus is like killing a pregnant woman. This being the Shastra why are you killing me?"

The Vyadh said, "My family is hungry. I am also hungry the whole day. But I wonder to see that you are telling the rules of the Shastras. Who are you and how could you get all this knowledge?"

The she deer said, "while the Gods and the Demons were churning the ocean of milk, 14 jewels came out. I was one of them. My name is Rambha. Gods, Munis, Demons and others longed for me; but I was proud of my beauty and intelligence. I gave up Shiva worship and leaving nectar began to take wine. I lived with a great demon named Hiranya. Once Hiranya went out on a hunt. I then remembered and wished to see God Shiva and so I went to Kailas. Lord Shiva was very angry with me. He cursed me, "you be a deer. Your attendants and Hiranya also will become deer and you shall live together." I then entreated Lord Shiva very much. Being pleased, he said that after 12 years we all would go to his place. So we all have become deer, I am pregnant and my delivery time is imminent, I shall go home, put off my fetus and shall return soon."

The Vyadh said "You speak in sweet tongue; but it is a common practice with a being to speak untruth and save one's life. So you should take an oath."

The she deer said with pity, "If a Brahmin does not learn Vedas and Shastras, he is devoid of truth and purity. One who sells Vedas and does not realise other's favours, who harasses others and dislikes Bhajan, who hears censure of Guru, Vishnu and Shiva, who takes away Brahmin's gift, who disrespects Yati, who chews "pan" while listening to Hari Keertan, Purana or Bhajan, develops leprosy. One who enjoys with a female and creates strife in a couple, becomes neutral and unfortunate. One, who does not teach his disciples, becomes a crow. A brahmin, accepting undesirable gifts, gets mumps in his neck. One, who takes away other's cows becomes a tiger or a serpent. One, harassing a Sadhu, becomes issueless. Wives observing any 'vrat' ignoring their husbands, become owls, one who forsakes her ugly husband, becomes a widow in young age. One who does adultery becomes concubine. Servants, despising their master, become dogs. Masters, not paying proper wages to their servants, become beggars. One, listening to the private talks of a married couple, is forsaken by his wife and he does not get food. Those using jaran maran become ghosts and devils. Those keeping a yati without food, live in scarcity. If females in monthly course, work at home as usual, their forefathers live in blood. Those, who steal the oil offered to god, become issueless. Those, who taste the food while cooking, become cats. A lady, who offers coarse food to the Brahmins and herself takes good food, her fetus dies in her womb. Those, harassing their parents, become monkeys. Those, teasing the mother and father, inlaws, son and daughter-in-laws, their children do not survive. If I do not return, all these sins will be fail on my head and my Shiva worship will be futile".

Hearing the oath of the she deer, the Vyadh said to her, "Oh you, devoted deer, go and return before the end of this night." The she deer blessed him saying, "You will go to Shiva's place." The Vyadh plucked Bel leaves and dropped them below, which fell on the Shiva Linga. By this time, six hours of night

had passed, God Shiva accepted the Vyadha's worship and half of his sins of the past seven lives were wiped off.

He now had a liking for reciting Shiva's name and was awake. Another she deer came there. When the Vyadh aimed an arrow at her, she prayed to him, "I am overpowered by passion. I shall go to my husband and return soon." Hearing this the Vyadh was astonished. He asked her also to take an oath and then go.

The she deer said, "Who breaks a well, lake, tank or mandir, who is a drunkard, ill behaved, one who calls himself a brave Kshatriya but who runs away from the battle, takes other's business and criticizes books of great authors, censures Veda-Shastras, saints and devotees, dishonours leelas of Hari and Har, having corn at home, if a female tells the husband of scarcity, leaving husband who sleeps at others, one who harasses well-behaved sons and daughters-in-law, become ugly, and do not get alms. Brothers envying one another, become fish. Those, who find fault with their Guru, lose their wealth. Those, who take away travellers clothes, become sudra and wear clothes of the corpse. A female servant, who does not serve her mistress, becomes a crocodile. If one harasses a woman serving her husband, her house is destroyed. One, not realising others' favours, becomes a worm. A Brahmin who takes food at a Shradha and enjoys with his wife, becomes a dog or a swine. One who gives false evidence, his forefathers go to hell. One, who prevents others from getting water, suffers from stopping of urine and motion. One, who harasses an innocent wife, loses his limbs. One, who causes abortion, becomes sterile. One, who abuses his Guru, saints and parents, becomes dumb. One who cuts a pipal and other trees at a Mandir, becomes lame. One, not paying the Brahmin's loans, loses father at an early age. One, not giving a Brahmin what is promised, becomes a beggar and wanders for his own food. Those who harass their parents, their deeds are futile. Those who pass urine daily or on Sunday, facing the sun,

lose teeth and their hair become white in childhood. If I do not return all these sins will befall on me".

The Vyadh said, "What good knowledge you have! Go, return soon and keep your word." Soon after a male deer came to the place to drink water. The Vyadh aimed an arrow at him. The deer said, "my wives are devoted to me. I shall return after seeing them. Listen to my oath, "Those who put obstacles, while the devotees listen a keertan, become issueless. Those, who harass the persons going to religious places, steal their money and clothes, they go to hell and suffer from eruptions all over their body. One, teasing his mother, becomes diseased. One, harassing his father, becomes a ghost. One, harassing his Guru, meets death. One, who sells a cow or a daughter, becomes a wild cat, who eats his own kids. One, who does not perform five Yadnyas, burns Brahmins' houses, who harasses the poor, dishonours the saints and Guru, gets no issues. One, who sleeps in Shiva Keertan or Purana, becomes a serpent. If I do not return, these sins may befall on me". The Vyadh asked the deer also to go home.

The Vyadh now recited Shiva's name loudly. His throat became choked and his eyes were full of tears. He worshipped Shiva all the 4 prahars (12 hours) keeping awake. Hence all the sins of his past 7 lives were destroyed.

The Sun was coming up on the horizon. Third she deer came and saw the Vyadh with his arrow. She prayed, "Do not kill me. I shall return after giving milk to my child." The Vyadh wished to hear her oath. That she deer said, "One, who burns the grass and villages, prevents the brahmins from getting water, suffers from tuberculosis, one who does not become humble before God and Brahmins and speaks harsh words, God Yama breaks his legs and feet. One who steals gold, becomes dumb. A jewel thief loses his eyesight. One, who is proud, becomes a buffalo. One beating his parents, loses his hands. A great miser, not giving a penny, becomes a big serpent. One who drives away

Brahmins from dinner, is the most ill behaved. These great sins will befall on me, if I do not return."

The eldest she deer delivered a child. Second she deer had serual enjoyment with her husband, the third she deer took her child to her breast for milking. Male deer said, "Let us all go to the Vyadh".

All came to the Vyadh. The male deer said, "Oh Vyadh, first kill me." All she deer said, "This is not fair, we shall die before the death of our husband." The children of the deer said, "Oh Vyadh kill us first".

The Vyadh with choked throat and eyes full of tears fell at the feet of the deer and exclaimed, "Blessed I am. I listened to your discourses. The sins of my many past lives are destroyed. I have become pious. You are my parents, guru and God Family life is worthless. When shall I get to God Shiva's place?"

Immediately a plane came. God Shiva's doots were with it. Divine drums were played. God showered scented flowers. The deer family got divine bodies. The Vyadh prostrated before them and uttered "Shiva-Shiva" His body also became divine. As the iron with the touch of paris becomes gold, similarly the Vyadh acquired divine body. The Shiva doot seated the Vyadh in the plane alongwith the deer family and was taken to Shri Shiva Lok. The stars known as **Mrig** and **Vyadh** are seen in the sky even now. This is well described in the Linga Purana by Vyas, the worthy son of Satyawati. Blessed is the Shiva Ratri vrat listening to which all the sins are wiped off.

(To be continued)



Report of the 17th All India Sai Devotees' Convention

The Seventeenth All India Sai Devotees' Convention was held at Pune on 9th and 10th of December 1978. It was originally proposed to hold the sixteenth convention at Pune in 1976, under the auspices of Shri Saldas Mandal, but as the Mandir of the Mandal, at Pune, was under construction, the Mandal could not undertake the responsibility of holding the convention. Hence the sixteenth convention was held at Secunderabad, where it was decided that the seventeenth convention may be held at Pune, in 1978, under the joint auspices of the All India Sai Samaj, Madras and the Saldas Mandal, Pune.

All the Sai devotees at Pune, met together and formed several committees for executing the work of the convention. Wide publicity was given to the convention through pamphlets, leaflets, placards, insertions in Sai Sudha of Madras, Sai Leela of Bombay, local dailies and other important news papers in India. The All India Radio, Pune, also gave the necessary publicity and this boosted up the enthusiasm. Enough advertisements and donations were collected by the members to meet the financial needs and all the necessary arrangements were ready in time. It was decided to request Shri Shankarravji Chavan, Finance Minister, Maharashtra State, to inaugurate the convention and H. H. Saipadanand Shri Radhakrishnaswamiji was elected as the President of the convention.

When the Sai devotees at Pune, were thus busy in making arrangements of the convention, the days rolled on and from the morning of 8th December 1978, the delegates started coming to Pune. The volunteers were promptly giving directions to the delegates and helping them in all possible ways to make their stay, at Pune, to be as comfortable as possible.

9th December 1978, the day of the convention, dawned with bright sunshine and the first function viz. Laksharchana started at Shri Sai Baba Mandir, at 83-84 Shivaji Nagar, at 8 a.m. The Archana continued for three hours and concluded at 11 a. m. The programme in the afternoon was to be held at the Police Recreation Hall. Hence a procession of the portraits of Shri Sai Baba and Shri Narsinhaswamiji was taken from Shri Sai Baba Mandir at 3 p. m. At about 3.30 p. m., the procession reached the Police Recreation Hall and H. H. Shri Radhakrishnaswamiji was received there with Poorna kumbham.

The first session of the convention then started with the singing of the welcome song, in Marathi, by Miss Pujari. This song was composed by the famous Sai devotee of Pune. Shri R. S. Pujari. Shri P. S. Rao, the President of Shri Saidas Mandal, Pune, garlanded the President, Shri Radhakrishnaswamiji and delivered his welcome speech. The next item of the programme was the inaugural speech by Shri Shankarravji Chavan. As the session of the Maharashtra State Vidhansabha, was in progress at Nagpur, Shri Chavan could not come to Pune and hence his following speech in English was read out by Shri G. R. Inamdar, an Officer of the Reserve Bank of India, Bombay :-

**INAUGURAL SPEECH BY SHRI SHANKARRAO CHAVAN,
MINISTER FOR FINANCE, MAHARASHTRA STATE**

Revered Swamiji, the ardent devotees of Lord Sainath, Ladies and Gentlemen, it gives me a great pleasure to inaugurate the 17th All India Sai Devotees' Convention, being held under the joint auspices of Shri Saidas Mandal and the All India Sai Samaj. It is indeed a great privilege conferred on me to associate myself with this august convention of Sai Devotees from all over India. This has given me the rare opportunity to be amidst earnest Seekers of Truth, who are constantly in touch with the Higher pursuits in Spiritual Life.

The Convention has a great significance. Firstly it gives the unique privilege and opportunity to all the devotees of Shri Sai

Baba of Shirdi to gather at one place and exchange their experiences in spiritual life. Secondly, the convention being the convergence of all the devotees with identical outlook and ideals provides a forum for promoting mutual goodwill and understanding which has a considerable significance from the national point of view in bringing about the much needed emotional integration. Such congregations of devotees will have the natural outcome of creating Samatwa or Samabhava. People belonging to different denominations, nationalities and creed forget their differences for the time-being and this will become strengthened gradually. This is how Shri Sai Baba will bring about 'Samarasa' and He is appropriately described 'Samarasa Sanmargasthapanaya'. He has been the great unifier of all the people whatever be their clime and nationality.

Baba never came to found a new religion. Instead, he gave renewed faith to every one to continue to adhere to one's own faith and tenets of one's own religion. Actually, He had ardent devotees, belonging to various denominations and that was how there were Hindus, Moslems, Christians and Parsis, who could be counted among the millions of his devotees. His great teaching was religious tolerance and universal brotherhood. He would often say, "we should never harbour hatred, envy or combative disposition towards others. We should cultivate Universal Love". Baba's great teaching has far greater relevance to-day than at any time before.

On this memorable occasion, it is most appropriate to remember the great services rendered by Revered Shri Narasimha Swamiji, of hallowed memory in the cause of Sai Movement. It is well-known that Sai Movement was taken up in a missionary spirit by Shri Narasimha Swamiji, who spared no time of his precious life in propagating Baba's Message throughout the length and breadth of this country. He was rightly Baba's foremost apostle who rendered the unique service to His Master through his untiring lecture tours, writings and publications. The ball of Sai Movement, set in motion by Swamiji, gained great momentum

over a period of 25 years. He wanted to consolidate the work accomplished periodically and bring together all the workers and devotees so that they can exchange their views and experiences to their mutual benefit and advantage. With this end in view, he introduced the idea of holding All India Sai Devotees' Conventions at various cities.

Ladies and Gentlemen, the mantle of responsibility of guiding the destinies of the All India Sai Samaj and those of the growing number of Shri Sai Baba's devotees later fell on the shoulders of Revered Shri Radhakrishna Swamiji, who is ardent Shishya of Revered Narasimha Swamiji. Shri Radhakrishna Swamiji's Mission of Life is Service to Humanity and he spares no time of his life like his illustrious Master, in spreading the message of Universal Love. He believes in the efficacy of the path of devotion and righteous life which he is untiringly and ceaselessly exhorting the devotees to follow.

I must wholeheartedly congratulate the members of the All India Sai Samaj, Madras and of Shri Sai Das Mandal, Poona on the holding of this Convention. I am quite sure that your meetings and discussions would be fruitful with the Blessings of Shri Sai Baba. I wish you all success. Thank you.

As some of the audience did not know English, a translation of the above speech in Marathi was read out by Dr. S. D. Parchure, Executive Editor of Shri Sai Leela. After this Shri R. S. Pujari, Shri S. M. Garje, Dr. Gawankar, Shri Nateshan, Shri T. Keshao Rao and others spoke in Marathi and English on the greatness of Shri Sai Baba. At about 5-45 P. M., the President of the convention, H. H. Saipadanand Radhakrishnaswamiji released the Souvenir and started his presidential address. He spoke as follows:-

Brother & Sister Devotees of Shri Sai Baba,

I deem it a great privilege and pleasure to address you on this holy occasion of the Seventeenth All India Sai Devotees'

Convention. This is the second time that the convention is being held in Poona City (Punya Nagar) under the auspices of Shri Saldas Mandal, Poona, that too at the Sixtieth (Diamond Jubilee) Year of Baba's Nirvana. Most Auspicious it is!

Shri Sai Baba of Shirdi is an outstanding sage and seer of our age. His contributions to the social and spiritual fields, both by example and precept, are unique. A noble soul! He is hailed as a great saint by all. He is a refuge to one and all, irrespective of creed or religion.

Shri Sai Baba is not an isolated phenomenon that assumes momentary importance because of its unusual nature and then disappears into oblivion; but he represents a radiant link in the golden chain of spiritual evolution that has marked out India as the preceptor of humanity from time immemorial. Shri Sai symbolises one more fulfilment of the promise held out by the Lord that, whenever Dharma decays and Adharma preponderates, He will descend into the world to uphold righteousness. Shri Sai Baba belongs to that galaxy of Saints, who have appeared in divinity in the World from time to time to rescue mankind, fast skipping into ignorance, perversity and sin and to plant it on the effulgent path that leads to God.

The highest truth is startlingly simple; its very simplicity baffles us and takes us into a meandering maze of fruitless disputation. The truth is this God is the only Reality; He is the Soul of Perfection. He is Omnipotent, Omniscient and all pervasive. Man is made in the image of God. The goal of life is God realisation. Religion which literally means that which links us to God, is thus not an extraneous influence that can be imported into life at convenient intervals. Religion and life are closely interlocked like flower and fragrance. Hence every thought we think, every act we do, is expected to take us nearer to God, the goal of all endeavour. When the true religious spirit suffuses the entire being, man's speech becomes sanctified into a hymn,

his deeds become consecrated into holy acts, and even slumber becomes transfigured into samadhi.

But to tear asunder the veil of ignorance, which blinds our vision, and behold Truth, we stand in need of powerful aids. But the most potent aid, that is enduring in its effect, (Nishta and Saburi) come from the life and the message of a Saint (Mahapurusha) whose grace burns in an instant all dross of ignorance in us and ignites in us godliness.

Such a Saint was Shri Sai Baba of Shirdi. His mission was sublime; his message was (and is) in tune with spirit of the times. There was nothing new or spectacular in what he spoke. Through his wonderful life and mysterious deeds, he taught the highest truth in a manner that carried conviction to the wise and the otherwise. He personified Religion in action. The Atman is not to be realised by endless prattle or by pusillanimity of heart. Silence is the most eloquent sermon; restfulness of the mind is the noblest activity. Truth is the same though wise men may describe it differently in the light of their individual experience. The message of a Master-Spirit has therefore to be understood in juxta position with the spiritual climate of times. There can be no controversial variance in the philosophy of the Saints. Each lays stress on one specific aspect of Truth (Look to Me, I look to you-Baba), which may be most needed to aid spiritual evolution at a particular stage. Thus Baba has contributed and parted wisdom in no small measure to the welfare of humanity by his divine action through his charters and teachings. If any one wants peace, let him cultivate love and not hatred. Hatred is the worst enemy of humanity.

Let us all remember the words of Baba "Hate none and Love all". Let us all see good in everything that we come across but not the evil of anything. Let us all pray for goodness to prevail.

Let us stand together with all our heart to spread the message of sympathy, kind-heartedness and love everywhere by our thought, word and deed. Let this be our homage on this Diamond Jubilee Year of Nirvana of Sri Sai Baba to remember throughout our life. On this day, when we meditate on Shri Sai Baba's mission and message, let us pay our homage in loving remembrance to the Holy Shri Narasimhaswamiji who revealed Shri Sai Baba to us for our everlasting benefit.

May Baba the Worshipful Master bless us all in full to realise the Eternal.

After the President delivered his speech, a translation thereof in Marathi, was read out to the audience by Dr. Parchure. Shri S. Ramkrishnan, Secreatry of the Mandal, proposed a vote of thanks and the first session of the convention concluded. All the delegates moved thereafter to the Sai Baba Mandir at Shiwaji Nagar for the evening Aarti. The arrangements for the lodging and boarding of the delegates, who came from outside, were made at the Model Colony Hall and hence after the Aarti all delegates went to that place for lunch and rest.

Sunday, the 10th December 1978, was the second day of the convention. In the Model Colony Hall, meeting was held at 9-30 a.m. when fifteen persons delivered speeches. Some of the persons, who were office bearers of Sai Samajas outside Pune, stated how they were functioning and also how they were spreading the Sai cult in their area. The rest of the speakers narrated their experiences about the help given to them by Sai Baba in the nick of their time. The speeches given by the above speakers were very lively and touching. However some of them did not adhere to the time limit put on them and hence many others, who wanted to speak, had to refrain from expressing their feelings and were thus disappointed a little.

After the above session concluded, the delegates had their lunch and retreated for rest. A Bhajan programme by Kalika

Bhajan Mandal was arranged at Shri Sai Baba Mandir, in the afternoon at 4-30 p. m. The devotional songs and the melody enchanted all the delegates and they were fully engrossed in the Bhajan upto 6 p. m. After the Bhajan, Aarti was sung, prasad was distributed to all present and the convention concluded after passing a resolution, which wished the welfare of all and thanked the Saldas Mandal for making excellent arrangements for the very comfortable stay of outstation delegates, who came to Pune.

The arrangements of break-fast, lunch, dinner etc for the delegates, coming from outside, were made at the Model Colony Hall on the days of the convention. On the night of 8th December however, the delegates were served their lunch in some other hotel and hence they had to bear a little inconvenience. The dishes served at the Model Colony Hall were quite delicious and the service also was very prompt. All the delegates, who took their lunch, dinner etc. at the Model Colony Hall, had to offer nothing but praise for the excellent dishes served to them at the proper time. Though the place of lodging of the delegates, viz. Model Colony Hall was not very far from the Police Recreation Hall and Shri Sai Baba Mandir at 83-84 Shiwaji Nagar, still the delegates were not required to make their own arrangements for conveyance. The management of the convention had arranged for the conveyance and hence the delegates were never finding any difficulty in attending all programmes at all places quite in time. The delegates came from places like Vishakhapatnam, Madras, Vidyanagar (A. P.), Bombay, Bangalore, Kerala, Nagpur, Delhi etc. and the convention thus represented the whole of India. The delegates took leave of other Sai devotees with a heavy mind but with the hope of meeting each other again at the 18th convention. The members of the Saldas Mandal and others, who helped them in making the convention a grand success, deserve to be complimented for ably managing the whole show. ★

S. D. Parchure



SAINT SAI MISSION

As stated in the Holy Script "Bhagwadgeeta" whenever there is decay of "Dharma" the Lord manifests himself. The sages and saints are His Messengers who appear at appropriate times to fulfill the mission of the Lord.

The Supreme Lord is formless (Nirgunakara) but/he assumes the form (Sagunakara) for the benefit of the mankind.

Shri Sai Baba took the form of a human body (Sagunakara) to save the mankind from the sufferings. The clashes between Hindus and Muslims had reached the highest peak when He appeared in the human form. He advocated that both Ram and Rahim are one and the same and that all paths lead to the same goal of realisation of Truth. Religion means realisation of Truth or God.

Shri Baba came to Shirdi as a sixteen year lad. He stayed in the Masjid at Shirdi. He used to sit under a neem tree and was constantly saying "Alla Malik". Nobody knows wherefrom He came to Shirdi nor the names and address of His parents etc ,

Shri Sai Baba was therefore a unique incarnation. Some devotees have considered Him as the incarnation of Lord Dattatreya.

Sai Baba treated Muslims and Hindus alike. He liked the festivals of both the Hindus and Muslims like Shri Ram Navami and Sandal processions and allowed them to be carried on both side by side. He gave equal treatment in his "Darbar" to the rich and poor, old and young.

Holy Scriptures say that Human birth is the most difficult to attain. It is by great good fortune that we have secured this human body. It is intended only for God realization. This human body is an excellent vehicle by which we can reach the destination (realization of truth). To cross this ocean o

“Samsara” this vehicle requires the guidance of “Sadguru” and that with His divine grace only we can reach the destination surely and safely. Therefore the necessity of a “Sadguru” is commonly stressed by all.

Shri Sai Baba used to collect “Dakshina” from his devotees. Actually He never wanted any money for Himself. Whatever He used to collect, He used to spend on “Dhuni” and on poor feeding. Thus He expected from His devotees firm faith and patience. Anybody who prostrated before Him and surrendered his heart and soul to Him easily attained all the objects of life. He therefore declared as under :

“There will be no scarcity of food and clothes in My devotees’ homes. It is My special characteristic that I look up always to, and provide for the welfare of those devotees, who worship Me wholeheartedly with their minds ever fixed on me”.

Even though Baba left the mortal coil and attained Maha-samadhi, He is still alive in spirit and speaks from His tomb as promised by Him. Thus He declared :

“Believe Me, though I pass away, My bones in My Tomb will be speaking and discussing your welfare”.

He further declared that : “The teachings of a Guru are of no use to a man, who is full of egoism and always thinks about the sense-objects. Purification of mind is absolutely necessary; without it, all our spiritual endeavours are nothing but useless, show and pomp. It is, therefore, better for one to take only what he can digest and assimilate. My treasury is full and I can give any one what he wants; but I have to see whether he is qualified to receive what I give. If you listen to Me carefully, you will be certainly benefitted. Sitting in this Masjid I never speak any untruth”.

Shri Sai Baba attained Mahasamadhi on the Vijayadashami day in 1918. It is now 60 years since that day. On this glorious

occasion of the 60th anniversary of Mahasamadhi (Punyatithi) it is our bounden duty not only to follow the teachings of Shri Sadguru Sai Nath in letter and spirit, but also to spread His messages with His divine grace to every village, town and city of our country.

The aim of any Samajam or institute is to propagate the teachings of the great saints for the benefit of the suffering Humanity. At present we are having a very good number of "Samajams" spreading all over the country at different places with different names functioning in different ways, of course with the same aim and objects.

On this occasion, I humbly put forward the proposal to have a uniform type of institution all over India under the name and style of "SAINT SAI MISSION" with Headquarters at Shirdi. It is better if the "Samsthan" authorities designs a uniform type of Mandir, Meditation Hall and library with uniform types of daily programmes including "Arathies" and "Archanas" which are to be followed. Much importance may be given to the Meditation aspect rather than the Pooja aspect while chalking out the daily programmes. This will not only help in strengthening the relationship and understanding among various religions and other walks of life but also in securing everlasting peace in the country. For this purpose it will be quite fitting for the Samsthan authorities to open a separate wing in their administration for forming the necessary rules and regulations for organising these institutions uniformly all over India and in other countries. This is quite essential in the present day situation, where the number of Samajams is increasing day by day, for maintaining the spirit of discipline, devotion and dedication. ★

G. V. Rao,

2/7112, Mahankali Street, Secunderabad. 500 003

[The suggestion made above by Shri Rao is really worth considering; but it cannot be said how far the managements of all

the Sai temples in India would be ready to accept the control of Shirdi Sansthan over their affairs. However those managements that would be ready for this control of Shirdi Sansthan may please write to the Court Receiver accordingly, when he will try to give further thought to the above suggestion in view of the response from the managements of the Sai Temples—Editor]

Shri Baba Converts "No" into "Yes"

Four years preceding 1976, much though I wished to appear for B. A. Examination I could not do so. For some or other urgent domestic problems invariably cropped up at the examination time compelling me to give up the idea of doing the Examination.

Finally, I resolved that come what may, I would do it in October, 1976. Accordingly, I saw my Officer and spoke to him of my plans. He bluntly told me that he would not sanction my leave and advised me to appear in 1977.

Despite my Officer's "No" I made an application for leave and sincerely prayed Shri Baba to sanction it.

On the day I wrote my application, the Chairman of our Bombay Port Trust, visited our Office and was pleased with the Work-diary maintained by me. The Officer, who, had declined to sanction my leave had accompanied the Chairman with our Head of Department. He too was pleased. Next day, I was informed that my leave was sanctioned by the Officer who had earlier refused to do so.

I thanked Shri Baba for converting "No" into "Yes". ★

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SAINT GADGEMAHARAJ

(Continued from January 1979 issue)

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

न हि कस्तूरिकामोदः शपथेन विभाव्यते is a famous saying in Sanskrit. Its literal meaning is "The perfume of stet Kasturi is not required to be proclaimed on oath". In addition to this literal meaning of the saying, some more meaning is hidden in it. As is well known, the kasturi has a very strong perfume. It spreads automatically. It does not require any advertisement. Similar is the case of the fame of a sincere worker. It does not require any advertisement. It spreads like the perfume of kasturi and illustrious persons are attracted towards this silent worker as the bees are attracted towards the flowers containing honey. The selfless work of Shri Gadgemaharaj, especially for the uplift of the downtrodden section of the society at large, reached the ears of Dr. B. R. Ambedkar and he came to have high regards for Shri Maharaj. Dr. Ambedkar used to meet Shri Maharaj many times. He was so much impressed by Shri Maharaj that he used to give the same honour to Shri Maharaj, which he would have given to his Guru.

One glaring incident, which throws good light on the close relations between these two personalities, can be mentioned here. On 14th of July 1949, Shri Gadgemaharaj was at Bombay. He had high temperature and therefore he was unable to move out of the house. Shri Maharaj was very careful about making proper arrangements of the upkeep and maintenance of the various dharmashalas, asylums etc. that he had built at the cost of public money. He had similarly expressed the desire of handing over the building of the Chokhamela Dharmashala at Pandharpur to Dr. Ambedkar. Shri Mahanandaswami, who was at this time with Shri Maharaj, knew this and hence he thought that this was a very good opportunity to accomplish that job. Without the

knowledge of Shri Maharaj, he therefore went to Dr. Ambedkar and informed him about the intension of Shri Maharaj.

Dr. Ambedkar was at that time the Law Minister of the Central Government and he had to leave Bombay for Delhi the same evening; but on knowing from Shri Mahanandaswami that Shri Maharaj was in Bombay and that he had temperature, Dr. Ambedkar immediately rushed to the house of Dr. Mahajani at Dadar, to meet Shri Maharaj. It was a surprise for Shri Maharaj and therefore on seeing Dr. Ambedkar, he got up and said to him, "Why have you taken the trouble of coming over here? Every minute of your time is of great importance. You are the Law Minister of India. I should have come to meet you."

Dr. Ambedkar was moved much with the humility of Shri Maharaj and he said, "Baba, my authority is only for a short while. No sooner I leave my chair, no one will care for me; but your position is different. You have achieved the high position in the minds of the public with your selfless work and therefore like the pole star your position is secure. Nobody will ever displace you from there. When I came to know that you were sick I have brought these two blankets (Ghongadis) for you, because I know that you will not accept anything else. I would be happy if you would accept them. As you are sick today, you do not worry about the document regarding the dharmashala at Pandharpur. We will look into the matter sometime in the near future. You may take rest today."

Shri Gadgemaharaj was not a person to care for himself. He cared more for the work than himself. He therefore immediately said, "Why put off the work to some other time? We need not postpone the work to a future date. Everything is ready. Only I have to give my thumb impression on the deed and I will do it even now. Let the work be completed at once."

Shri Gadgemaharaj did not like delay in any work, so he asked Shri Mahanandaswami to bring the document and after

giving his thumb impression thereon in the presence of Dr. Ambedkar, he handed it over to him. He then said, "Babasaheb, I need not tell you the importance of time. You perhaps know it better than I do. Saint Kabir has said that life is short lived. You cannot say whether you will be in this world by tomorrow. I am now very happy to see that my work is executed today and today. A father, who has a daughter is always worried about getting a good son-in-law. When he finds that his daughter is quite comfortable in her new home, he breaths a sigh of relief. This is therefore the wish of every father. I am now exactly in the same state of mind by having handed over the Chokhamela Dharmashala to your care. This was in my mind for a long time; but the opportune time has dawned today; but Doctorsaheb, I would request you to do one thing." Dr. Ambedkar immediately said, "Yes, Baba, what is your wish? You tell me and it will be done". Shri Maharaj said, "One boarding for students is being run in the Dharmashala. The pilgrims are accommodated there during the days of pilgrimage; but let the boarding continue in that Dharmashala. Due to my peculiar circumstances, I could not get education in my childhood; but I now feel at every step the want of education. You have rose to such a high position because of your high educational qualifications. Hence I would request you to encourage education in the Harijan community as much as possible and I would like to see many more people of your caliber to come from your community".

Dr. Ambedkar assured Shri Gadgemaharaj that his wish would be given due respect and efforts would be made not only to continue the boarding, but also to expand it. Karmawir Bhaurao Patil and Diwan Bahadur Jagtap from Pune, were also present at the time when this incident took place at Dr. Mahajani's house at Dadar and they were all wonderstruck to see how reverently Dr. Babasaheb Ambedkar behaved with Shri Gadgemaharaj.

After Dr. Babasaheb Ambedkar left the place, Shri Maha turned towards Mahanandaswami and said, "You are really a

great man" "What happened Baba?" was the question asked by Swami. Shri Maharaj immediately replied, "Don't you know the position that is held by this great personality? Every minute of his time is of great importance. Why did you give the trouble to this great man to come to my house? I should have gone to him whenever possible."

This reaction of Shri Gadgemaharaj shows the real greatness of a master mind.

On another very important occasion in his life, Dr. Babasaheb Ambedkar thought about Shri Gadgemaharaj. This incident also shows what regards Dr. Ambedkar had for Shri Maharaj and how he valued his words. Because of the strict observance of the caste system among the Hindus, Dr. Ambedkar was humiliated in his young days on several occasions. On realising the bad plight of the Harijans in the Hindu community, Dr. Ambedkar started a great movement for removal of untouchability. The Satyagraha at the 'Chavdar Tale' at Mahad and movement for getting permission to enter the Shreeram Temple at Nasik, may be cited as the important milestones in the history of the movement for removal of untouchability from the Hindu religion; but due to the strong opposition that Dr. Ambedkar met from several sections of the Hindus, he was completely disillusioned and developed a sort of a hatred and nausea for the Hindu religion. After long deliberation, he therefore decided to go out of the Hindu religion and once proclaimed boldly, "I might have been born as a Hindu, but I will certainly not die as a Hindu".

When the above decision of Dr. Ambedkar was known by the heads of the Muslim and Christian community, they both wanted to win over Dr. Ambedkar to their side. Important people from both the aforesaid religions started meeting Dr. Ambedkar and requesting him to get converted to their religion. Dr. Ambedkar had a very great following. Hence it was crystal clear that the lacs of devoted followers of Dr. Ambedkar would

join the same religion, which would be chosen by him; but the very important thing to understand is that Dr. Ambedkar had thought of consulting Shri Gadgemaharaj on this crucial issue.

Shri Gadgemaharaj had heard about the aforesaid decision of Dr. Ambedkar; but he had decided not to dabble in this personal matter of Dr. Ambedkar without an initiative from Dr. Ambedkar himself. At that time the work of construction of the dharmashala near the J. J. Hospital was in progress. As per his usual practice, Shri Maharaj was supervising the work of construction of that building. One messenger from Dr. Ambedkar came and met Shri Maharaj on the site. On knowing from the messenger that Dr. Ambedkar wanted to meet Shri Maharaj in connection with his conversion, Shri Maharaj said that he would himself go to meet Dr. Ambedkar.

Quick action was the watchword of the life of Shri Maharaj. Hence he immediately started with the messenger and went to the residence of Dr. Ambedkar at Colaba. When Shri Maharaj reached the place, he found that Dr. Ambedkar was in a conference, where very hot discussion was in progress. On seeing Shri Maharaj, Dr. Ambedkar said, "Baba, why did you take the trouble of coming over here? I wanted to have your opinion on one issue and I would have come to you very soon".

Shri Maharaj immediately replied, "Doctorsaheb, you are a very busy personality. You have very little time at your command. It is therefore better that I should meet you at your place."

After this preliminary talk, Dr. Ambedkar turned to the main topic, "Baba, you are like a Guru to me. I have great regards for you. I would like to have your valuable opinion in one matter. You know my career very well. Under very adverse circumstances, I prosecuted my studies and acquired high academic qualifications. I got recognition and I was entrusted with the very important work of drafting the constitution of India. Some people praise me for that; but even with all these qualifications

and status, I had to suffer so much. What must be the plight of so many other harijans, who are not educated, who do not have social status? I have therefore decided to get out of this religion, which does not care for the human beings and treats them in so callous a manner. I am however not yet sure about the choice of the new religion and I would like to have your advice in this matter."

Shri Maharaj whispered, "What knowledge do I have of religion? I am an uneducated Dhobi (Washerman)" "No! No! Baba, I feel that you know much. I will do what you will advise me to do. Several wealthy people are coming to me with lot of money, with a request to join their religion. Hence I am in a dilemma" said Dr. Ambedkar.

Shri Maharaj remained quiet for a moment. Then he said, "Ambedkarsaheb, the Harijan community will follow you blindly. They will go by the path, which you will point out to them. There is therefore a great responsibility on your shoulders. You should not mislead them. I would warn you not to follow two ways. Do not join the Christian religion, because it will be harmful to our country. Do not embrace Islam. It will be suicidal. I shall now take your leave."

Dr. Ambedkar got up and said, "Baba, I will carry out your orders. I will change over to Buddhism along with all my followers. This ceremony will take place at Nagpur. I would request you to bless us."

Shri Gadgemaharaj never waited there to bless Dr. Ambedkar or his followers. He silently left the place; but this incident throws good light on the opinion of Shri Maharaj about the different religions in India.

(To be continued)



Shri Baba And Vedic Religion

The other day, I was reading the text of a talk by the venerable Kanchi Acharya (Jagadguru Shankaracharya of Kanchi Kamakoti Peetham at Kancheepuram). The Acharya has emphasised that Pancha Yagna (Five kinds of Sacrifices) is the best means of atonement of sins and final salvation. The five kinds of Yagna are :-

1. Brahma Yagna or Vedadhyayan- Offerings to a Brahman or the study of Vedas.
2. Pitru Yagna - Offerings to the ancestors.
3. Deva Yagna - Offerings to Gods
4. Bhoota Yagna - Offerings to the beings.
5. Manushya or Atithi Yagna - Offerings to men or uninvited guests.

When I read this, my mind went to our Shri Baba. He, who had taken Avatar for the emancipation of mankind, had endorsed by his words and deeds the upanishad teachings in letter and spirit. A study of Sai Satcharita amply illustrates this. What I am attempting is to highlight certain incidents and teachings of Shri Baba, which emphasise the importance of the five Yagnas.

Brahma Yagna

Baba loved those, who studied Brahma Vidya and encouraged them. Once Bapusaheb Jog received a post-parcel. It contained a copy of Gita Rahasya by Lokmanya Tilak. Taking it under his armpit, he went to Shri Baba and prostrated himself before Him. Shri Baba told him "Read this completely and you will be benefited". It was a common sight in Dwarkamai to see orthodox Vaishnavites and Agnihotris chanting Vedas, Upanishads and the Gayatri in the presence of Shri Baba and feel most elevated. Yet Shri Baba knew that the study of Vedas and Upanishads was possible only for a few. So for many, Shri Baba showed a

simpler path. He encouraged Shama, Purandare and many others to study Vishnu Sahasranamam. He directed Swami Vijayanand to do continuous reading of Bhagawat (to ensure continuous remembrance of Hari) just before the Swami left his mortal coils. Many of the devotees read Adhyatma Ramayan, Jnaneshwari and other scriptures under Shri Baba's guidance. The episode of Shri Baba expounding the meaning of a verse from Bhagwat Gita to Nana, is too well known. The other interesting incident is the teaching of the meaning of Isha Upanishad to Das Ganu. Shri Baba also knew that for many devotees even the study of scriptures was too much. He therefore pointed out to them other simpler ways. He told Mrs. Khaparde always to chant "Rajaram" and added "If you do this, your life's object will be gained. Your mind will attain peace and you will be immensely benefited". Another devotee was reminded in a subtle way the mantra given to him by his guru "Shri Ram Jay Ram Jay Jay Ram". Perhaps the simplest path shown by Him was the chanting of Sai Ram. "If a man utters my name with love, I shall fulfil all his wishes and increase his devotion. The simple remembrance of my name as 'SAI SAI' will do away with sins of speech and hearing."

Pitru Yagna

Let us now take Pitru Yagna—the offering to the ancestors. A devotee had not been performing the "Sradha" of his late father. In "Sradha" the food is offered to the pitras and ultimately everything reaches the foot of Lord Vishnu—"Vishnu Pade Dattam". On seeing the particular devotee Shri Baba said, "This man has starved me and his father". By this statement Shri Baba made two things clear. First, the importance of Pitru Yagna. Second that He was Vishnu reincarnated.

Deva Yagne

We next take up Deva Yagna—the offering to Gods. Instances abound in Shri Baba's life and teachings, where he emphasised

the importance of offering to Gods. Shri Baba Himself whenever He cooked food, first offered it to God before distributing it to others. When Nana bypassed Datta's temple to avoid an offering of Rs. 500/-, which he had vowed, Shri Baba chided him and refused to talk to him and Nana realised his mistake. Shri Baba advised all His devotees not to neglect the worship and offerings to their family deities. Shama had to offer silver breasts to the Goddess Saptashringi to fulfil the long standing vow of his late mother. When he approached Shri Baba with the silver offerings, He refused to accept them (although He identified Himself with Lakshmi) and directed him to make a pilgrimage to the temple of the Goddess and make the offering there.

Bhoota Yagna

Bhoota Yagna comes next. This is the offering to beings. Shri Baba used to beg for His food and on His return to Dwarakamai, he used to deposit the food in a kundi. Dogs, cats and crows ate the food from the kundi freely. Once when Mrs. Tarkhad was carrying specially made dishes for Shri Baba, a hungry dog turned up. Mrs. Tarkhad threw some food for the dog. When she reached Dwarkamai Shri Baba told her, "Mother! take pity on Me like this. First give food to the hungry and then eat yourself". Shri Baba added further, "The dog which you saw before meals and to whom you gave the piece of bread is **one with me**, so also other creatures. He, who sees Me in all these creatures, is my beloved".

Manushya or Atithi Yagna

Lastly comes the Manushya or Atithi Yagna or the offering to men or uninvited guests. Shri Baba always said that without "Rinanubandh" nobody comes to any one. To quote the words of Shri Baba, "Unless there is some relationship or connection nobody goes anywhere. If any man or creature comes to you, do not discourteously drive him away but receive him well and treat him well. Lord Hari will be certainly pleased if you give water to the thirsty, bread to the hungry, clothes to the naked

and your verandah to the strangers for sitting and resting'. By numerous incidents, Shri Baba encouraged those who followed this advice and scolded those who behaved rudely to beggars and strangers. The compassion which Shri Baba himself showed to the poor and needy cannot be described in words.

All the above examples show that Shri Baba was the greatest exponent of the Vedic and Upanishadic teachings by His words and more than that by His deeds. As devotees of Shri Baba, it is our duty to meditate on His teachings and lead our lives accordingly. That is the surest way of pleasing Baba and getting his ever lasting blessings. ★

Sai Rag

OBITUARY

We are very sorry to inform our readers that Shri Tukaramji alias Bhausahab Chenwankar, who was a sincere Sai devotee, passed away at the age of 85, on 4th January 1979, in the Lokmanya Tilak Municipal General Hospital, Sion, leaving behind him his wife, two sons and two married daughters. Shri Chendwankar was a retired Officer from the Health Department of the Bombay Municipal Corporation. He suffered a fall in his house before a month and was admitted to the above Hospital, where he was showing satisfactory progress. However on 3-1-79, his health took a sudden turn and he developed pneumonia to which he succumbed on the morning of 4-1-79. Shri Sadanand Chendwankar, who is the Executive Editor of Shri Sai Leela magazine and a noted journalist, is his eldest son. We extend our sympathy to the members of the family of the deceased in their sad bereavement and pray to God that the departed soul may rest in peace!

EDITOR

ईश्वरावतार श्री साईनाथजी

(गतांकसे आगे)

सर्वज्ञता

श्री साईनाथजी ने इस संसार में रहकर अलौकिक लीलायें कीं। उनकी लीलाओं से यह स्पष्ट हो जाता है कि वे जगत की छोटी से छोटी और बड़ी से बड़ी चीज, घटना या व्यक्ति को अच्छी तरह से जानते थे और संसार की कोई भी बात उनसे छिपी नहीं थी। वे मनुष्य के अंतःकरण में उठती भावनाओं को तुरन्त जान जाते थे। श्री साई सतचरित्र के अध्याय १५ में श्री चोलकर की कथा व दो छिपकलियों की कथा, अध्याय ४६ में दो बकरो के पूर्वजन्म की कथा, तथा अध्याय ४७ में सर्प और मँढक के पूर्वजन्म की कथा इसके प्रत्यक्ष प्रमाण हैं।

पंचभूतादि तत्वोंपर नियंत्रण

श्री बाबा का पंचभूतों पर पूरा नियंत्रण था। जब शिरडीवासी लोग मुसलधार वर्षा से पीड़ित हुये तब वे अत्यधिक वर्षा के भय के कारण श्री साईनाथजी की शरण गये। तत्काल श्री साईजी की आज्ञा से आंधी, बादल और पवन शांत हो गये। एक अन्य अवसर पर मध्याह्न के समय धूनी की अग्नि ने प्रचंड रूप धारण कर लिया और वह छत तक पहुँच गई। श्री साईजी ने खंभे पर सटके के प्रहार करके अग्नि को नीचे उतरने और शांत होने की आज्ञा दी। कुछ ही देर में अग्नि पूर्ववत् हो गई।

महामारी पर नियंत्रण

जब शिरडी में हैजे का प्रकोप हुआ तब श्री बाबाने अपनी चक्की में गेहूँ का आटा पीसकर गाँव की मेंड (सीमा) पर डलवा दिया जिसके परिणामस्वरूप हैजे की संक्रामकता शांत हो गई।

योगीश्वर

श्री बाबा समस्त यौगिक प्रयोग और क्रियाओं के ज्ञाता थे। प्रति तीसरे दिन बाबा मसजिद से पर्याप्त दूरी पर एक बट वृक्ष के नीचे यौगिक क्रियाएँ

किया करते थे। एक बार धौति क्रिया करते समय उन्होंने अपनी आंतों को उदर के बाहर निकालकर उन्हें चारों ओर से स्वच्छ करके पास के पेड़ पर सूखने रख दी। बाबा की यह क्रिया असाधारण थी। एक बार बाबाने अपने शरीर के अंगों को पृथक पृथक कर मसजिद के भिन्न भिन्न स्थानों में बिखेर दिये। एक महाशय यह देखकर वहाँ से मौन होकर लौट गये। दूसरे दिन मसजिद में जाने पर उनको बाबा पूर्ववत् स्वस्थ दिखाई दिये।

सर्वज्ञान संपन्न

श्री साई सत्त्वरित्र के अध्याय ३९ में श्री बाबाने भगवद्गीता के निम्नलिखित श्लोक का अर्थ विस्तार से नानासाहेब को समझाया है। इससे स्पष्ट होता है कि श्री बाबा को संस्कृत, गीता, जो उपनिषदों का सार है, और वेदान्त का पूर्ण ज्ञान था। हाजी सिद्दीक फालके के उदाहरण से यह ज्ञात होता है कि श्री बाबा इस्लाम धर्म का पूर्ण ज्ञान रखते थे।

“तद्विद्वि प्रणिपातेन परिप्रश्नेन सेवया।

उपदेक्ष्यन्ति ते ज्ञानं ज्ञानेनस्तत्त्वदर्शिनः ॥ ४/३४”

भक्त दुखहारी और उदी

अपने कष्टों के निवारणार्थ भक्त लोग बाबा के पास पहुँचते थे। बाबा अत्यंत दयालु थे। जो कोई उनकी शरण में जाता, उनके दुख अवश्य दूर हो जाते। प्रत्येक को बाबा की धूनी की उदी प्रसाद स्वरूप अवश्य मिलती। पितले परिवार, डाक्टर पिल्लेका नासूर, बिच्छू के दंश, अण्णासाहेब की सांसारिक और आध्यात्मिक प्रगति, शामा की भौजाई का प्लेग से छुटकारा, हर्दा के महानुभाव का पथरी से छुटकारा, गभेवती महिला का प्रसव पीडा से छुटकारा — ये सब उदाहरण उदी के चमत्कार को प्रकट करते हैं।

सर्वधर्म समन्वय

श्री बाबाने कोई धर्म विशेष का न उपदेश दिया और न उसका प्रचार किया। उन्होंने न किसी धर्म का खंडन किया और न किसी धर्म का मंडन किया। वे मसजिद में रहते थे परन्तु वहाँ अखंड धूनी जलती थी। वहाँ पर पूजा आरती होती थी। जहाँ मुसलमानों के त्यौहार मनाये जाते थे। वहाँ

हिन्दुओं के भी त्यौहार मनाये जाते थे। हिन्दुओं द्वारा ध्वज व मुमक्ष्याओं द्वारा चंदन का जुलूस एक साथ चलता था और अभी उसी तरह चल रहा है। रामनवमी, कृष्ण जन्माष्टमी (गोपाल काला), दशहरा, दीवाली, गुरु पूर्णिमा आदि त्यौहार खूब जोर शोर से मनाये जाते थे और आज भी मनाये जाते हैं।

श्री बाबाने शिरडी के प्रायः सभी मंदिरों का जीर्णोद्धार किया। श्री ताऊ पाटील के द्वारा शनि, गणपति, शंकर, पार्वती, प्राम देवता, हनुमानजी आदि के मंदिर ठीक करवाये।

श्री साई बाबा का सभी के लिये यही उपदेश था कि राम और रीति दोनों एक है और उनमें किंचित मात्र भी भेद नहीं है। फिर उनके अनुकरण होकर हिन्दुओं और मुसलमानों को झगड़ने का कोई जरूरत नहीं है। दोनों जातियाँ एक साथ मिल जुलकर रहें और उन्नति करें तथा राष्ट्रीय एकता का ध्येय प्राप्त करें।

श्री बाबा के अमृततुल्य वचन भक्तों की अनूत्य निधि है। श्री साईनाथजी कहते हैं :—

जो मुझे अत्यधिक प्रेम करता है, वह सदा ही मेरा दर्शन पाता है। जो निरन्तर मेरा ध्यान और जप करता रहता है उसे मैं नित्य प्राप्त हूँ।

जो अनन्य भावसे मेरी शरण आयेगा, मैं सदैव अपने को उसका श्रेष्ठ समझकर उसको मोक्ष प्रदान कर अपने ऋणसे मुक्त हो जाऊँगा।

जो सदा मेरा स्मरण कर मेरे लिये ही उपवास करते हैं तथा मुझे अन्न किये बिना जो अन्न ग्रहण नहीं करते, इस प्रकार से जो मेरी शरण आते हैं, वे मुझमें उस प्रकार समरस हो जाते हैं जिस प्रकार नदी समुद्र में।

जो दूसरों को पीडा पहुँचाता है वह मेरे हृदय को दुख देता है तथा मुझे कष्ट पहुँचाता है वरन् इसके विपरीत जो स्वयं कष्ट सहन करता है वह मुझे अधिक प्रिय है।

समस्त जीवों से सहानुभूति रखो यही मेरी आंतरीक इच्छा है।

अपना अवतार कार्य संपन्न करके श्री साईनाथजीने दशहरा दिनांक १५-१०-१९१८ के दिन में २ बजकर ३० मिनट पर इस नश्वर जगत से प्रस्थान किया।

श्री बाबा ने प्रयाण करने के पूर्व कहा कि उनको मसजिद में मुहाना नहीं लगता इसलिये उनको बूटी के बाड़े में ले जाना जहाँ वे सुखपूर्वक रहेंगे। उनकी इच्छानुसार उनकी समाधि बूटी के बाड़े में बनाई गई। जहाँ मुरलीधर की मूर्ति स्थापित होनेवाली थी वहाँ उनकी समाधि बनाई गई। बाबा स्वयं मुरलीधर श्रीकृष्ण बन गये। यद्यपि वे आज हमारे बीच नहीं है फिर उनकी समाधि आज भी सभी धर्म व जातियों के भक्तों का दुख हरण कर रही है और आगे भी करती रहेगी।

दीनानाथ टी. गुप्ता

रेल्वे क्वार्टर्स, नं. आर. बी./२/२५७/५ रेल्वे स्टेशनके सामने, जवलपुर (म. प्र.)

पावन क्षेत्र शिरडी

हे। शिरडी तू पावन बन गयी,
तुझमें
पैठन का उत्थान,
पंढरपूर कि भक्ति
आळंदी का ज्ञान,
इसके साथ ही, हे माते,
अयोध्या का राम,
ब्रज का कृष्ण,
गोकर्ण का महाबलेश्वर है।
तेरे दर्शन से

अशुद्ध हृदय शुद्ध हो जाता है।
तेरे रज कर्णों में
साईं कि पावन स्मृति है।
मसजिद, लेंडीवाग गुहस्थान
मोहब्रत करनेवालों का,
मक्का, मदीना, काशी, जेरोसलेम है।
हे शिरडी तेरे,
फूल, पत्थर, कंकड भी धन्य हैं
जिसे साईं के चरणों का
स्पर्श प्राप्त करने का सौभाग्य प्राप्त हुआ।

प्रा. गुंडेराव पटवारी "साहित्यरत्न"

यन्. यफ्. जे. कॉलेज P. O. विदर (कर्नाटक) 585401



श्री स्वामी समर्थ गीतायन

गीत - १४

स्वामी समर्थ संचार करते हुए मोहोल ग्राम आये। यहाँ पर आने पर एक बड़ा उद्देश था। एक शतक से अधिक दीर्घकाल तक योगाभ्यास करने अस्मप्रज्ञात समाधि के महाब्दार तक पहुँचे हुए एक योगाभ्यासी सत्पुरुष रहने के लिये उन्हें "गवे स्वामी" के नाम से पहचानते थे। योगारूढ़ गवे स्वामी के रूप में प्रत्यक्ष योग विद्यार्थी से मिलने के लिए समर्थ रूप में साक्षात् कैवल्यश्री का आगमन हुआ। योग विद्यार्थी के प्रसन्न होनेकी मंगल बेला समीप आने लगी। उधर आनंद गुफा में कैवल्यश्री स्वामी समर्थ के विश्व हृदय में आनंद की लहर उठने लगी। जिनके मंद हास्य तथा पद रज स्पर्श से जीव को ब्रह्माकार प्राप्त होता है, ऐसे स्वामी समर्थ आनंद गुफा में विलास कर रहे थे। गुफा के सामने आते ही गवे स्वामी की सकलेंद्रिय वृत्ति एकदम तटस्थ हो गई और अष्टशक्ति का भाव जागृत होने लगे। गवे स्वामी के मधुर कंठ से प्रीतिरस में ओत प्रीति सद्गुरु स्तुति गान कानों पडते ही गाएं तथा सभी चराचर तटस्थ हो गये। आनंद गुफा के सामने हजारों लोगों का मेला लग गया। हजारों के मुखों पर स्तुतिगान होने लगा।

“पतितोद्धारक तव शरणम् ।

पतितोद्धारक तव शरणम् ॥”

गवे स्वामी ने तत्क्षण समर्थ के चरणोंपर मस्तक रख दिया। यह दृश्य बड़ा ही अद्भुत था। योग विद्यार्थी का कैवल्यश्री से अपूर्व तथा देव दुर्लभ संगम था।

कैवल्य से योग समागम

देव दुर्लभ अद्भुत संगम

कैवल्य से योग समागम ॥ टेक ॥

सत्पुरुष वे योगाभ्यासी

योगनगर के वे रहीवासी

योग साधना नित्य नियम ॥ १ ॥

अष्टांग योग का अम्यास

चित्तवृत्ति का होवे नाश

दशा उन्मनी भति विकलम् ॥ २ ॥

अनंत पुण्य की संचय राशि

देह विशुद्ध आत्माभावश्री

सहज समाधि स्थिति उत्तम्

॥ ३ ॥

'गवे स्वामी' योगश्री भास्वर

अंतर्बाह्य गूंजे यह स्वर

दत्तप्रभु नाम अति मधुरम्

॥ ४ ॥

ज्ञान न उपजे सदगुरु बिना

व्यर्थ सारी योग साधना

सद्गुरु मूर्ति ध्यानमूलम्

॥ ५ ॥

'आनंद गुफा' समर्थ विलास

प्रतिक्षण बडे दर्शनाभिलाष

समर्थ दर्शन शुभमंगलम्

॥ ६ ॥

रसना गाये गुरु गुणगान

तटस्थ हुए चराचर अजान

पतितोद्धारक तव शरणम्

॥ ७ ॥

कवि - राधाकृष्ण गुप्ता (चेतन)

पाटकर वाडा, भगतसिंग पथ, डोंबिवली, (पूर्व) जि. थाने



News from Shirdi

DECEMBER 1978

The schools and colleges were having Christmas holidays during this month. The school authorities are also usually arranging trips during this month. Hence the rush of devotees to Shirdi continued in a brisk manner. The staff of the Sansthan was therefore very busy during this month in attending to the influx of the devotees coming to Shirdi.

Dattajayanti was celebrated on the 14th of this month. As it happened to be a Thursday, the crowd that visited the Samadhi Mandir for darshan was beyond expectation. The keertan on the birth of Shree Datta was performed in the evening. At about 9.15 p. m. the Palkhi of Shri Sai Baba started in procession from Dwarkamai and went round the whole of Shirdi village. The procession was accompanied by music. Several Sai devotees joined the procession and took part in it with great enthusiasm. The Palkhi returned back at about 11.15 p. m. and the Dattajayanti programme concluded with the Shejarati in the Samadhi Mandir.

The following programmes took place during this month :-

Keertan :-

The following persons performed keertans during this month:-
1 Shri G. V. Joshishastry, Sansthan Singer: 2 Shri Ramarao G. Dukremaharaj, Buldhana. 3 Smt. Jankibai Ingle. 4 Smt. Krishnabai Yewalekar. 5 Shri Laxmanbuwa Waghchowre, Shirdi.

Pravachan :-

Shri Vitthalrao K. Kulkarni from Sangamner delivered a lecture on some philosophical topic in this month.

Vocal music, Instrumental music, Bhajan etc.

The following artists gave their programmes of vocal music, instrumental music, bhajan etc. during this month.

1 Kumari Swati Karandikar, Kopergaon. 2 Smt. Mangala Wahadane, Kopergaon. 3 Shri Anandrao K. Adhav, Kopergaon.

4 Shri Kamalakar S. Kulkarni, Phaltan. 5 Shri Amichand Chamji, Bombay. 6 Shri Anant D. Gaikwad, Thane. 7 Shri Shivaji T. Dhumal, Shirdi. 8 Shri Dnyaneshwar R. Vaidya, Shirdi. 9 Shri Sai Kripa Sangeet Vidyalaya, Goregaon, Bombay. 10 Shri Vipul A. Kurlekar. 11 Shri Krishnamurti, Bangalore. 12 Mrs. Prabhambai P. Belwalkar, Nagpur. 13 Miss Vimaltai B. Shirke, Jalgaon. 14 Shri Jayawant Kulkarni, Bombay. 15 Shri Rupkumar Rathod, Bombay. 16 Miss Kailas V. V. Vora, Bombay. 17 Shri Sudhir Keskar, Bombay. 18 Shri Arjun Dalvi, Bombay. 19 Shri Virupaksheshwar Bhajani Mandali, Thane. 20 Shri Prakash M. Nerkar, Nityanand Bhajan Mandal, Bandra, Bombay. 21 Shri Nagesh Rao Khalikar, Thane. 22 Swami Sanjayananda. 23 Mrs. Mirabai Sanjay, Badrinath, Himalaya. 24 Smt. Vedawati M. Gopal, Hyderabad. 25 Shri Ramchandra D. Wadekar, Kopergaon. 26 Shri Murlidhar B. Londhe, Malewadi. 27 Miss Vijaya Radhakrishna, Madras. 28 Mrs. Seetalaxmi Ayyar, Pune.

Visits of Important Personalities :-

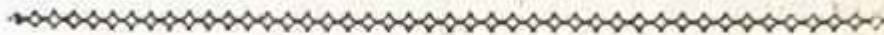
The following outstanding personalities visited Shirdi during this month.

1. Shri Yashwantrao Meghavale, Minister, Madhya Pradesh.
2. Shri D. N. Chaudhari, Dy. Secretary Maharashtra State.
3. Shri Walawalkar, Asstt. Commissioner, Maharashtra State.
4. Shri Rane, Chief Engineer, Maharashtra State.
5. Shri K. B. Jitkar, Collector, Ahmednagar District.
6. Shri Omprakash Ganahotra, I. A. S.
7. Shri D. D. Sathe, I. C. S. Retired Chief Secretary, M. S.
8. Shri Vaidya, Income Tax Commissioner, M. S.
9. Shri Nayar, Settlement Commissioner, M. S.
10. Shri Bharadvaj, Director of Accounts, Rajasthan.
11. Shri P. S. Palande, Municipal Commissioner, Pune.
12. Hon. Shri Kailasan, Judge, Supreme Court, Delhi.

13. Hon. Shri V. Balkrishna Yeraudi, High Court Judge, Cochin.
14. Hon. Shri M. Joees, High Court Judge, Bangalore.
15. Shri Ramarao, I. A. S. District Collector, Jalgaon.
16. Shri R. B. Vaghaiwalla, I. C. S. (Retired).
17. Shri Joshi, District Collector, Aurangabad.
18. Shri K. P. Nayar, Joint Secretary, Government of Andhra Pradesh, Hyderabad.

Weather :

The weather at Shirdi was cool in this month. It was quite balmy and free from any sort of disease.



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

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