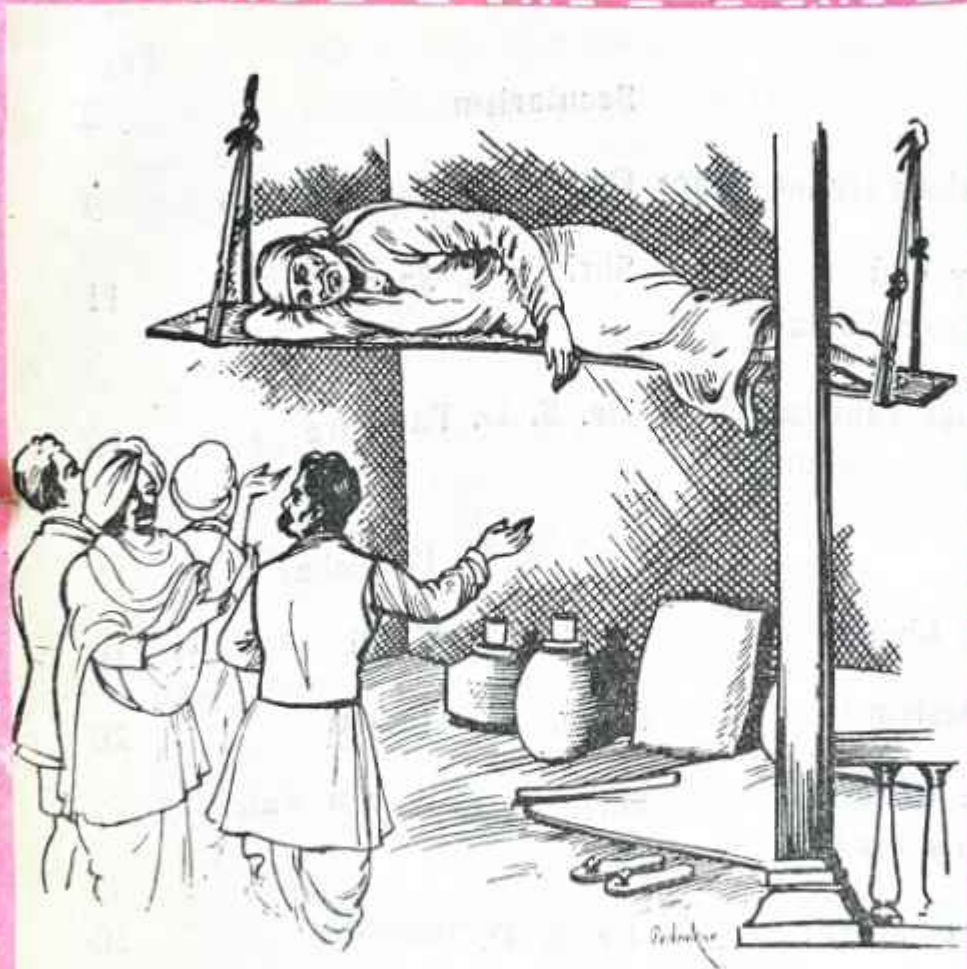




SAI LEELA



Shri Baba's Casual Sleeping Board



SHRI



February

60 Paise

1980

SHRI SAI LEELA

FEBRUARY 1980

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SHRI SAI LEELA



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

VOLUME 58

FEBRUARY 1980

No. 11

Give Without Hope of Reward

Be like a tree - it gives all it has - shade, fruits and flowers to all alike; to one who cuts its branches or to one who waters its roots. It only gives and gives without any hope of reward. Make others happy like the tree and the river by self-sacrifice and humility. Comfort others, if you want to be comforted; help others if you want to be helped.

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Annual Subscription Rs. 6.00

Single Copy Rs. 0.60

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EDITORIAL

Secularism

The first week of the last month (January 1980) was a week of sensation, because in that week our general elections for the Lok Sabha (Parliament) took place. By the time this issue reaches the hands of our readers, the new Government would have been established and their policies will be known slowly and slowly hereafter; but before the elections took place, all the political parties did a lot of propaganda on behalf of their parties. Secularism, communal spirit, communalism etc. were some of the points that were stressed in the speeches of the candidates and leaders of their parties. It is really doubtful how far the speakers understood the real meaning of the word secularism and how far their propaganda was right; but on this background it will be interesting to know the contribution of Shri Sai Baba for the cause of secularism and for the establishment of unity and equality of the various religions existing in India.

The political leaders interpret secularism in various ways according to their convenience. Some say that secularism means equality of all the religions of the world. Some say that secularism means the permission to every citizen to observe whatever religion he wants. While some others say that secularism means belonging to no religion at all. If we look at the dictionary meaning of the word secularism, we find the meaning given as "beliefs of a secularist; atheism" while the meaning of a secularist is given as, "one who does not believe in religion or worship; one who values only the affairs of this life". Taking into consideration these dictionary meanings of the word secularism, we come to the conclusion that secularism cannot become a national policy. For the last thousands of years religion has thrived hand in hand with the human race and therefore it has become a part and

parcel of human life. It will therefore be difficult to sever it from the human race. Of course, it may be possible to find a few individuals, who might agree to the above principle of secularism and not believe in religion or worship; but when we think of a national policy, we cannot single out a few individuals. We have to consider the opinion and the way of behaviour of the majority and if we look at secularism from this point of view we feel that as far as India is considered, we cannot think of a state without any religion at all!

In this connection, we have to take into consideration the formation of the Indian culture and the traditions followed by the masses. History tells us that quite in ancient days, the Aryans came from outside India and settled here. Prior to that there were some non-aryam races staying in this country; but today what is the position? Can we distinguish between the Aryans and non-aryans in this country? Is there any leader in this country, who calls himself Arya like Herr (Heer meaning Arya) Hitler and wants the non-aryans to quit this country? Even after the coming of the Aryans, the Greeks, the Shakas, the Hunas and such other people attacked this country and the last were the Mohamedans to come and rule over this country for more than three centuries; but are the Shakas or the Hunas traceable in this country as a separate entity? They have been fully assimilated in the original population and have become one with them. The Mohamedans, Christians, Jews and the Zorostrians have still maintained their separate identity and are distinguishable from others. Under such circumstances we have to consider secularism on the background of the religions now existing in India and not from the point of view of the atheist.

The importance that is given to religion in the countries all over the world, will also have to be given due consideration. Most of the countries in Europe, America (North and South), Australia and some countries in Africa are pledged to Christianity as their state religion. China and Japan and Shri Lanka are

Buddhist nations, while from Turkey in Europe to Pakistan in Asia there is a chain of countries, who are staunch believers of Islam. The Jews, who had no country of their own so far, have recently settled in Israel and Judaism is the state religion of that country. When therefore the question of the state religion of India arises, we have to think about it from various points of view. Though a nation may not have any religion as its state religion, still the people staying in it may not agree in toto to be away from religion. They will continue to observe the religion of their choice. Hence though the general trend of the ruling party in India is not in favouring any religion as the state religion, still as the people staying in India will continue to observe their religion, the main question to be considered will be how to establish a harmony between the existing religions, which have become a part and parcel of the people staying in India.

As explained above, there are people belonging to various religions in India. Out of these the Jews, Christians and Zoroastrians are in minority and have no major problems. They have more or less accepted their position in the politics of this country and they do not try to disrupt the tranquility of this country for pressing their claim for certain rights. The only community, which have not completely accepted their position in the politics of this country, are the Mohamedans and the peace and tranquility of this country is often disturbed by them on various grounds. In His life-time Shri Sai Baba also had to face some problems in Shirdi and it will be worth while to see how he tackled them. In chapter six of the Sai Satcharita, the origin of the Rama-Navami festival is described in detail. In 1897 permission of the Collector was obtained to celebrate the fair or Urus at Shirdi. Thereafter it is stated, "The day for the Urus was fixed on the Rama-Navami day after consultation with Sai Baba. It seems He had some end in view in this viz. the unification of the two fairs or festivals, the Urus and the Rama-Navami and the unification of the two communities, the

Hindus and the Mohamedans. As future events showed, this end or object was achieved." (P32, Sai Satcharita VIII Edition 1978)

In this same chapter, the account of the "Sandal" procession is given and there it is described as follows :- "So on one day, the procession of the 'Flags' by the Hindus and that of the 'Sandal' by the Moslems went on side by side and are still going on without any hitch". (Sai Satcharita page 33, Eighth Edition 1978).

In chapter VII, the personal behaviour of Shri Sai Baba is described in detail as follows :-

"If you think that He was a Hindu, He looked like a Yavan. If you think Him to be a Yavan, He looked like a pious Hindu. No one definitely knew whether He was a Hindu or a Mohamedan. He celebrated the Hindu festival of Rama-Navami with all due formalities and at the same time permitted the 'Sandal' procession of the Mohamedans. He encouraged wrestling bouts in this festival and gave good prizes to winners. When the Gokul-Ashtami came, He got the 'Gopal-kala' ceremony duly performed and on Id festival, He allowed the Mohamedans to say their prayers (Nimaj) in His masjid. Once in the mohurum festival some Mohamedans proposed to construct Tajiya or Tabut in the masjid, keep it there for some days and take it in procession through the village. Sai Baba allowed the keeping of the Tabut for four days and on the fifth day removed it out of the masjid without the least compunction. If we say that He was a Mohamedan, His ears were pierced (i. e. had holes according to Hindu fashion). If you think that He was a Hindu, He advocated the practice of circumcision (though according to Mr. Nanasaheb Chandorkar, who observed Him closely, He was not Himself circumcised. Vide article in Sai Leela on "Baba Hindu ki Yavan" by B. V. Deo, page 562). If you call Him Hindu, He always lived in the masjid; if Mohamedan, He had always the Dhuni-sacred fire-there and the following things, which are contrary to Mohamedan religion, i. e. grinding on the handmill, blowing of the

conch and bells, oblation in the fire, Bhajan, giving of food, and worship of Baba's feet by means of ARGHYA (water), were always allowed there. If you think that He was a Mohamedan, the best of Brahmins and Agnihotries, leaving aside their orthodox ways, fell prostrate at his feet. Those, who went to make enquiries about his nationality, were dumb-founded and were captured by his darshan. So none could definitely decide whether Sai Baba was a Hindu or a Mohamedan. This is no wonder; for he who completely surrenders himself to the Lord by getting rid of his egoism and body consciousness and thus becomes one with Him, has nothing to do with any questions of caste or nationality. Such a one as Sai Baba was, saw no difference between caste and caste and even beings and beings. He took meat and fish with Fakirs, but did not grumble when dogs touched the dishes with their mouths." (Pages 38-39 Sai Satcharita, VIII Edition 1978). The above extracts are quite clear. They show how Shri Sai Baba tried to have harmony between the Hindus and Mohamedans in Shirdi.

One more extract from chapter ten of the Sai Satcharita would be relevant in this connection. It is as follows :-
 "Baba's mission and advice

Saint Ramdas (1608-1681) flourished in the 17th century and fulfilled to a great extent his mission of protecting cows and Brahmins against the Yavanas (Mohamadens), but within two centuries after him, the split between the two communities Hindus and Mohamedans widened again and Sai Baba came to bridge the gulf. His constant advice to all was to this effect. "Rama (The God of the Hindus) and Rahim (The God of the Mohamedans) were one and the same; there was not the slightest difference between them; then why should their devotees fall out and quarrel among themselves? You ignorant folk, children, join hands and bring both the communities together, act sanely and thus you will gain your object of national unity." (Page 59 Sai Satcharita VIII Edition 1978).

It is usually alleged about all Indian saints that they are concentrating only on the well-being of the people after their death. It is also said that they are not conscious of the political situation in this country and that they seldom try to mould the national outlook; but we Sai Devotees look upon the behaviour and speech of Shri Sai Baba for guidance in our life. From the extracts, given above, it will be seen that Shri Sai Baba, like Ramdas, was conscious of the problems facing the nation and in his own way he had tried to solve them. Therefore while discussing about secularism in our country, if our political leaders were to take into consideration the teaching of Shri Sai Baba in this behalf, they would have easily come to the proper conclusion that secularism cannot be a synonym for atheism in this country, but it has got to be given a new meaning of tolerance of all religions, allowing all people to practice their religion in their own way and equality of all religions in this country. If this meaning of secularism is taken into consideration, as explained by Shri Sai baba, it would help to solve many of our national problems, which are impeding our national progress. ★

Obey Elders and Teachers

Even the great Lord Krishna whom we worship, studied as a student. His teacher was Saandipani. The Guru taught Shri Krishna and other students : "A good disciple should offer with a sincere heart his all, including his very self, to the Guru in order to repay the debt to the Guru". Arjuna became the most famous archer because of his gurubhakti. Obedience to parents and respect to elders take the young on a safe path, free from thorns and bushes. Great men attained perfection by the blessings of the elders. Chhatrapati Shivaji was always guided by Saint Ramdas.

Shri Saipadanand, Radhakrishna Swamiji,
President, All India Sai Samaj, Madras 4

Shri Sai Baba's Divine Grace

I shudder to think of the incident that happened on 23rd December, 1961 evening. But for Baba's timely help in saving the life of a young girl from instantaneous death, I would have become a mentally deranged person for life.

Here are the details. The time was 5 p. m. when the accident happened. I was returning to Adyar from Madras Medical College after the day's work along Marina in a Fiat Car. I am an experienced driver, noted for perfect control of any vehicle driven by me with a constant attention on speed and concentration on the traffic ahead. Santhome area is the only bottleneck where one has to drive carefully if he wants to avoid an accident. A bus, which was going to Adyar about 100 yards in front of me, suddenly slowed down and stopped on the left side near the curb. A few persons got down from the bus. When I was overtaking the stationary bus, suddenly a young Anglo-Indian girl of about 10 years dashed across the road from the front side of the bus. I suddenly applied brakes and brought the car to a halt, when I saw that the girl was hit by the bonnet of my car. When I got down I had the shock of my life, because the girl had fallen down on the road with a head injury. Breathing had stopped and pulse could not be felt.

Calling out Baba to save the girl, I lifted her up in both my arms and carried her to my car with great anxiety in my mind. It was then that I felt Baba's grace in giving me the presence of mind at that critical juncture. It flashed in my mind that the head injury was very slight and not sufficient enough to cause death. So, immediately I gave a slap on her cheek, which made her gasp for breath and in a few seconds she broke out crying loudly. Baba had saved her life and my life also at the same time for which I must be grateful to Him throughout my life.

After the girl regained consciousness, she told me that her name was Ruby and that she was returning from school and that her mother was working as a Stenographer in the Police Radio Office. After words of encouragement and a sip of water, she came to her normal self and I breathed a sigh of relief.

I turned the car back and took her to the Police Radio Office. Her mother was just then coming out of the Office. She was shocked to hear the whole story. She told me that it was not the first time Ruby had crossed the street like a fast running deer inspite of her repeated warnings. Her mother expressed her immense gratitude to me because being a doctor, I saved her life by timely medical aid at a critical time. I passed on her gratitude to my saviour.

Immediately I reported the matter to the Police, who after testing my car brakes and learning the full details actually praised me for the timely aid given to the girl and thanked me instead of booking a case against me.

Next day, I took the girl and got an 'X' Ray of the skull taken which revealed that she had not sustained any injury to skull bones and everything was normal. The readers can guess who is responsible for this.

Ruby's parents were so happy that being X'Mas day, they brought me a basket load of fruits and flowers for saving their daughter's life. If ever vigilant Sai had not saved her and me at the critical juncture, I should have carried flowers to her grave next day and probably would have become a mental wreck for life.

Truth is stranger than fiction. With pranams to Shri Sai I close this narration.

Dr. A. R. Govinda Rao

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A Birthday Gift From Saibaba

Often I used to wish if our great lord SHRI SAI BABA can come in person and just talk to me a word, at least once, but I could only feel HIM more and always indirectly.

On July the 8th, I was in Shirdi. It was my first birthday that would be celebrated in Shirdi with SRI SAI BABA. That night I was standing in front of SHRI SAI BABA's SAMADHI and was talking to the "MURTI" feeling that He is really present. I told "HIM" repeatedly that I want a birthday gift from "HIM" and that I must feel that it is very much from "HIM". Saying goodnight after a ARATI I went to sleep. On the next morning, I went for bath early. Thereafter we moved for the temple soon. We prostrated in CHAWDI, DWARAKA-MAI and it was then that I found my watch missing. I remembered that I left it in the bath room. I took DARSHAN in SAMADHI mandir and GURUSTHAN and rushed to the bath room; but I could not find my watch there. I got into my sentiments. I had that watch, with me for a long time. My dearest friend was also with me, consoling me. My friend prayed hard and encouraged me to have faith in BABA. I thought something big was going to happen and BABA himself has alerted me now. It is all "HIS" wish. We went round and attended the noon arati and by that time we had forgotten completely about the watch. I was enjoying the happenings there. In the "evening arati", there was heavy rush, so I caught hold of my friend's hand tightly so we should not miss each other. "Arati" was finished and my friend wanted to go. However I was adamant and waited till the last "JAI" and just after that there was an announcement that the "SANSTHAN" had received a watch and whomsoever be the owner might give the identity and take it. My friend was overjoyed and said it was very much the same watch that I've lost. I didn't much

believe it; still I was on the way to the office. I met a few friends, who told me to try if it was my watch. I went to the office and those people talked to me very humbly and told me to give the application giving all identifications and encouraged me to believe in SAI BABA. I went to my room and prepared the application. By the time I could give it, the office was closing. Still I gave the application and I was told to come the next day. We were very happy. The next day after "DAHI HANDI" and ARATI I was in the office and the Court Receiver asked me certain identity and gave me the watch. Imagine who had found the watch, one MR. SHARMA and in "GURUSTHAN" and in SHRI SAI's charan. How lucky am I and how good is the "SHIRDI SAI SANSTHAN" to get me back the watch, I lost in the most crowded place.

It was indeed a birthday gift to me from SADGURU SAINATH, through Mr. Sharma and from the S. S. S. I hereby thank from my heart, my friends, who have encouraged me and to SHRI SHARMA, who came as SHRI SAI BABA and not forgetting the SHIRDI SAI SANSTHAN, to whom I am ever grateful.

G. L. Sarma

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Efficacy of the Touch of Guru's Hand

Wonderful is the power of the touch of Guru's hand. The subtle body (consisting of thoughts and desires) which cannot be burnt by the world-dissolving fire, is destroyed by the mere touch of the Guru's hand and the sins of many past births are clean washed away. Even the speech of those whose heads feel annoyed when they hear religious and godly talks attains calmness. (Page 30, Sai Satcharita, VIII Edition 1978).

Smt. Anubai Vahinisaheb Ghorpade, Ichalkaranjkar



A gathering of the persons contributing their articles to Shri Sai Leela magazine is being held at Shirdi for the last five years. The sixth annual gathering is proposed to be held at Shirdi on Saturday the 9th and Sunday the 10th February 1980. As a policy, it was decided to elect a person who was a Sai devotee from his childhood and who had been lucky

enough to see Shri Sai Baba in flesh and blood and to receive His blessings, as a president of the gathering. Right from the Late Shri Kakasaheb Awasthi, who decorated the presidentship at the time of the first gathering held in 1975, we have been lucky to find out such a person and to offer him the presidentship of the gathering. This year's president designate, Smt. Anubai Vahinisaheb Ghorpade from late Ichalkaranji state, is also a veteran devotee of Shri Sai Baba from her childhood and she was blessed by Shri Baba, when He existed in flesh and blood.

Smt. Anubai is at present staying at Kolhapur; but her father was from Pune. Shri Govindrao Wasudeo Kanitkar, the father of Anubai, was educated at Pune and started his career as a judge. When he was working as a judge in the district Court at Alibaug, Smt. Anubai was born at Alibaug on 19th October 1900 and she was named as Vimalatai. After Alibaug, Shri Govindrao worked at Dhule, Malegaon, Yeola etc. and was known for his impartial judgements. Mrs. Kashitai, the mother of Smt. Anubai, was once upon a time a well-known Marathi writer and an eminent elocutionist. Because of her literary pursuits, Late Shri Haribhau Apte, the famous Marathi novelist,

considered Mrs. Kashitai as his sister. Even the grand-father of Smt. Anubai, Rao Bahadur Wasudeorao Bapuji Kanitkar, was working as an Engineer in the service of the Government of the then Bombay Presidency.

Smt. Anutai had her primary education at Yeola. When Anubai was nine, her father retired from service and came to stay permanently at Pune. Shri Anubai then took her further education in the famous Girl's High School at Hujoorpaga, Pune. There she studied upto V standard and was married to Shri Laxman Vishnu Joshi, M. A. in the month of May 1914. From 1915 to 1917, Shri Joshi worked as a professor of history in the Kayastha Pathshala College, at Allahabad. In that period Smt. Anubai attended the Theosophical School at Banaras and passed the Marticulation examination. The uncle of Shri Joshi was adopted by the Chief of the Ichalkaranji state, as his son and in virtue of that adoption, he became the chief of that state. This uncle called his nephew, Shri Joshi, to Ichalkaranji State and appointed him as his private secretary. Shri Narayanrao Babasaheb Ghorpade, the adopted Chief and his wife Mrs. Gangabaisaheb had no issue. So they in their turn adopted in 1919 Shri Laxmanrao Joshi as their son and renamed him as Shri Venkatrao and Sou. Joshi, the wife of Laxmanrao, was renamed as Sou. Anubai Vahinisaheb. Shri Laxmanrao thus became the Yuwaraj and the heir apparant of the Ichalkaranji State. Leaving the administration of the state to Shri Venkatrao, (Shri Laxmanrao Joshi) Shri Narayanrao, the Chief of the Ichalkaranji state went on tour to England. From the time of adoption in 1919 to 1924, the Yuwaraj was looking after the administration of the state. However at the end of that year, he died a premature death and in her very youth, Smt. Anubai got engulfed in great sorrow. The object of the adoption of Shri Babasaheb was thus foiled and he had to again take in his hands, quite against his will, the reins of the administration of the Ichalkaranji State. He continued this work upto his death on 21st October 1943.

When Shri Venkatrao expired in 1924, his two daughters and one son were minors. With the hope that this minor son will, in course of time, take over the administration in his hands, Shri Babasaheb took great care to give proper education to this son. As Smt. Anubaisaheb was an educated lady, the administration of some departments of the state was also given to her; but God willed otherwise! Bad luck persistingly followed the family and this only son of Smt. Anubaisaheb expired at the end of 1928. The family had thus another big blow.

Under such predicament, life had really become a burden to Anubaisaheb. However due to the affectionate nature of her father-in-law, Smt. Anubaisaheb brought up her two daughters and did whatever social work that was possible. Both these daughters studied upto Matric and they were married in due course. Both are having children and are leading a happy life. On the expiry of Shri Babasaheb in 1943, Smt. Anubaisaheb left Ichalkaranji and settled in Kolhapur and is still living there. From 1928, she is a member of the Theosophical Society and is the President of the Shreekrishna Theosophical Lodge at Kolhapur.

Smt. Anubaisaheb has travelled far and wide in India. She has keen interest in philosophy, music, drawing, embroidery etc. Her elder daughter, Mrs. Shailajabai, is the wife of Shri Trimbakrao Appasaheb Pratinidhi, the Chief of Vishalgad State, while the younger one, Mrs. Nirmaladevi, is the wife of Shri Shridhar Vasudeo Sohoni, M. A., I. C. S. who is the Ex-Lok-Ayukta of Bihar state.

Smt. Anubai is in the eightieth year of her age. She had the good fortune to see Shri Baba in flesh and blood and to have his blessings. It is because of these blessings that she has been able to bear all these ups and downs in her life. She is keenly devoted to Shri Sai Baba and she devotes a good part of her daily life in worship and prayer of Shri Baba. ★

DAS LEELA

[The biography of Shri Samarth Ramadasswamimaharaj was published before in a series of articles, in detail, in this magazine. The Mahasamadhi day of Shri Samarth is known as "Das-Navami" and is celebrated every year by the devotees of Saint Ramdas on the 9th day of the dark half of the month of Magha. This year "Das Navami" is coming on the 10th of this month (February). Hence the accompanying article describing a leela of Saint Ramdas is being published in order to remember this great Saint on the occasion of his Mahasamadhi — Editor]

Shri Rama and Shri Krishna are for the Hindus, the most important incarnations of God. As such, their birth anniversaries are vitally important festivals of the Hindus. Shri Samarth Sai Baba, who is also regarded as an incarnation of God on this earth, established his secularly spiritual centre at Shirdi, where in his life-time, he started among others the two festivals of Rama-Navami and Gukulashtami in the Masjid, (Dwarkamai), where he came to reside. There is reason to believe that Rama-Krishna consciousness is essentially the basis of Sai Cult of devotion. Naming the old Masjid as 'Dwarkamai' by Shri Sai Baba can now be well understood. Now-a-days the cult of Rama-Krishna consciousness is spreading far and wide in the west crossing all the geographical and religious barriers. The temples of Shri Rama-Krishna and Shri Samarth Sai Baba have now become a global affair. God willing, the day shall not be far off when Shirdi shall be recognised as an International Spiritual Centre.

The God values His devotees more than Himself. Lord Krishna has said in 'Srimadbhagwadgeeta' that He is the servant of His devotees. Hence the spiritual importance of Shri Hanuman, the dedicated devotee of Shri Rama. For many centuries there was no parallel to Hanuman's devotion towards Shri Rama. However, after many centuries, on Rama-Navami day itself, there

appeared on the spiritual horizon of India, a new star-devotee of Shri Rama at a village called Jamb in Satara district of the Maharashtra State in 1530 Shaka Era, i. e. in 1608 A. D. He is the great and all pervasive saint from Maharashtra, namely, Shri Samarth Ramdas Swami. Shri Samarth is regarded as an incarnation of Hanuman. He was originally named by his parents, Shri Suryajipant Thosar and Smt. Renubai, as Narayan; but later, the child Narayan came to be known as Shri Samarth Ramdasswami because of his dedicated devotion to Shri Rama. Shri Samarth Ramdasswami took Mahasamadhi in 1681 A. D. at the age of 73. This year the 10th of February coincides with the 9th day of the second fortnight of the month of Magha, the day of Mahasamadhi of Shri Samarth, which is known as 'Das-Navami' in popular parlance, i. e. the Mahasamadhi Anniversary of Shri Samarth Ramdasswami, which is celebrated all over Maharashtra.

Das-Navami is regarded equally important as Rama-Navami in Maharashtra. As such, on this holy occasion of Das-Navami, I would like to narrate a rarely known miracle shown by Shri Samarth Ramdasswami, to educate in spiritual devotion, a great soul and his staunch disciple Shri Shivaji Maharaj.

Another great Saint Shri Ranganathswamy was a contemporary of Shri Samarth Ramdasswamy. Ranganathswamy used to ride on horse-back, and dress meticulously in fine robes, with ornaments and weapons on his person, in contrast with Shri Samarth, who used to put on a small piece of loin cloth only, as his usual dress, and used to go from place to place only on foot. Maharaj became skeptic about this wonderful non-attachment (वैराग्य) of Shri Ranganathswamy, which was inconsistent with the swami order. However, he never expressed it, as Shri Samarth was very much respecting Shri Ranganathswami, notwithstanding the latter was looking to Shri Samarth as his Guru. Once there was an occasion, when both Shri Samarth and Shri Ranganathswami together visited Shivaji's residence. Shri Samarth with a view to

removing Shivaji's skepticism about the outward appearance of Shri Ranganathswami, from his mind, refused at the eleventh hour to dine together with Shri Ranganathswami. Whereupon Shri Ranganathswami and his retinue of 40 disciples retreated to their halting place and tried to arrange separately for their food. However, nothing being available at so late an hour of the day, Shri Ranganathswami, pointing out at a buffalo grazing nearby, ordered his disciples to slaughter it and prepare नैवेद्य of its meat for Shri Rama. The disciples acted accordingly and started cooking beef for the नैवेद्य of Shri Rama. This episode may remind Sai Devotees of Shri Sai Baba's order to late Shri Dixit, who was a brahmin, to kill a goat for sacrifice in Dwarkamai.

On the other side at Shivaji's residence, Shri Samarth all of a sudden, changed his mind and told Shivaji that he could not bear with the idea that having come so near, he should take his meals without the company of Shri Ranganathswami. So he wanted to go to Shri Ranganathswami and dine with him only. Obviously Shivaji had no other go but to follow Shri Samarth, leaving behind all the preparations made for the holy guests.

Seeing Shri Samarth and Shivaji Maharaj coming, from a distance, Shri Ranganathswami came out to receive them and requested them to take Prasad (प्रसाद), which was being prepared for Shri Rama. Shivaji, who already got nervous to see the bloody skeleton and hide of the butchered buffalo lying outside in the courtyard, could not understand what to do. But Shri Samarth sat for taking the Prasad and said to Shri Ranganathswami "drive away the buffalo, which was sitting in the courtyard". The latter took some water and sprinkled it in the name of Shri Samarth, on the mortal remains of the slaughtered buffalo, and to everybody's astonishment, within a twinkle of an eye, the killed buffalo got up alive and ran away. Inside the kitchen there was yet another surprise waiting for Shivaji. The meat of the buffalo which was already cooked turned into sweetmeat, and the same was served as Prasad of Shri Rama by Shri Ranganathswami.

When Shivaji asked Shri Samarth about this "Leela", the latter told Shivaji that it was all for removing skepticism about the outward appearance of Shri Ranganathswamy from Shivaji's mind. Shri Samarth advised Shivaji how to judge people from within, ignoring their outward appearance which is many-a-time deceptive. Shri Samarth played like this many "Leelas" for making Shivaji, the future founder of "Hindawi Swarajya" to uphold "Dharma" in his kingdom. May the spirit of Shivaji's devotion permeate the mind of all the Sai devotees on this holy occasion of Das Navmi ! ★

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Sai Is Still Living

According to the Chapter 27 of Shri Sai Satcharita, Shri Sai Baba gave EKNATH Bhagwat to his devotee Shyama for his spiritual welfare and blessings. In the same way I relate my story of Shri Sai Satcharit given to me by Shri Sai Baba.

In June 1976, I visited Shirdi accompanied by my husband and my only son, whom I got with Lord Sai's blessings. My husband purchased a copy of Sai Satcharit in English. I insisted that the Hindi Edition of the Book should be purchased; but he was not agreeable as he did not know Hindi conversantly. On coming back to Delhi I was wonderstruck to know that a copy of the Hindi Edition of Shri Sai Satcharit was found near my book shelf, of course without the first picture page. Since then, I am reading one chapter of the book daily and I am experiencing His grace and mental peace even now in the rowdy world. ★

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SHRI SHIVALEELAMRIT

By :- Shri S. N. Huddar

CHAPTER 13

Parwati Burnt in Dakshyadnya-Tripur and Tarkasur defeated, Soota narrated to Shounak and others :-

Daksha Prajapati started celebration of a great sacrifice in the Tretayug. He invited all Rishies, Munies and Gods except God Shiva, who is honoured even by Brahmadeo and Vishnu and who is praised by the Vedas and Indra. Ignoring such prominent God like Shiva, Daksha also censured Him day and night. He said that he wears a garland of human skulls and skins of tiger and elephant, lives in burial grounds, applies chita (corpse) bhasma all over his body and gives anything to his devotees. Whatever is impure is accepted by him. Therefore who will call him a God? He offers boons to demons and they become insolent. A bull is his conveyance.

Once Daksha went to Kailas. God Shiva did not get up at that time to receive him. Due to this dishonour, he was dejected and began to despise Shiva. He did not worship him in the sacrifice nor he gave him any oblation.

Parwati, being the daughter of Daksha, was awaiting an invitation for the yag. She said, "I shall go to my father's place. He has invited all his other daughters. Perhaps he forgot to invite me. I should therefore go to him." God Shiva said, "Dear Gouri, sister of Vishnu, you should not go there. Your father censures and despises me and is ill-behaved and inimical to me. If you go, he will dishonour you. Don't see his face, who does not love us".

At this time Narad came there and exclaimed, "one should not await for invitation to go to father's house". On hearing

this, Parwati rode on Nandi and started with her attendants. She reached her father's place soon. There she saw a spacious pavalion, which was well-decorated and where Rushis, Munis and all Gods except Shiva were present. Daksha was seated in the centre and he was offering oblations in the fire of the sacrifice. When Bhavani came there, the Gods were delighted; but Daksha did not even look at her. Bhavani came near Daksh, who turned his face and showed his resentment. She thought that due to smoke, arising from the sacrificial fire, he might not have seen her. Bhavani found that all her sisters were well-received. She then looked at her mother; but she also did not look at her. Daksha said "I do not like to see this daughter and her husband".

All the Gods were afraid. They said, "Daksha made a great mistake in not inviting her. She would burn the universe in a moment due to her dishonour". Due to the bad treatment given to her, Uma Bhavani was very much enraged and she leapt into the sacrificial fire. At that time the earth trembled, Vaikunth and Kailas received a great shock. Even Yam was terrified.

Shivagans went to God Shiva and gave him the news. God Shiva was excessively enraged. He dashed his locks of hair and Veerbhadra was born. He was like Rudra the destroyer, very brave and shining like 12 suns. Veerbhadra praised God Shiva and started with an army having twentyone Padma soldiers. Shiva also followed with an army, consisting of 60 crore men. Seeing that Veerbhadra had come, the Gods began to flee away. The brahmins, conducting the sacrifice also fled. Indra and others were frightened. Yam became a drake, Niruti became a crow. The sun became a Kapot. Veerbhadra attacked Daksha. He had six hands with six weapons, as sword, khetak, arch and arrows, Trishool and Damaru. Veerbhadra said to Daksha," "O you great fool, how do you censure Shiva." Saying so, he cut the head of Daksha and trampled it under his feet. The Gods, headed by Brahma, approached Shiva. They prayed Shiva and requested, Him to bring Daksha to life. Being pleased, Shiva said, "place

the head of Daksha on his body; but Veerbhadra refused to give Daksha's head. He said, "I shall cut off the hands and feet of those, who do not adore Shiva." The head of a goat was then placed on the body of Daksha and he came to life.

After this, Shiva went on a pilgrimage and lived in Anandvan. He did penance for 1000 years. Bhavani was born at Himachal. She adored Shiva all the time. Himchal's wife Menka got a son, who was named Mainak, and a daughter named Parwati, who was the mother of the universe and Adimaya. No one else was as beautiful as Parwati. Sweet scent of her body spread all over. Shiva, with his Nandi, came to Himachal for penance. Himachal came to see God Shiva. Then Parwati came there and began to pray God Shiva, who was sitting in meditation with closed eyes.

Tarkasur had three sons, Tarak, Vidyunmati and Kamalochan. All the three did great penance and adored Shiva. They worshipped Shiva with 1000 lotus flowers. Once one lotus was short. Therefore all the three, took out one eye each and completed the adoration. Once again when one lotus was short, they cut off their heads. Three eyed Shiva was pleased with this and He made all the three alive. Brahmadeo was also pleased and he gave them three cities in the sky, which were called "Tripur". The three sons of Tarkasur started harassing the three lokas. The gods had to run away. Tripur committed great atrocities on the earth also.

The Gods and Rishis came to Vishnu; who came to Shiva with them. They all prayed and the five headed Shiva was pleased. He told them to ask for a boon. They said, "The sons of Tarkasur have harassed us too much. Gods and Rishis had to run away".

Shiva said, "Give me a chariot". The earth became the chariot, the Sun and the Moon became the wheels, Mandargiri became the axle. Four valours became the four pillars, four Vedas became the horses, Shastras became the reins, puranas

became the sides, Up-Puranas became the nails. Kanakadri became the arch, Shesh became the string and Vishnu became the arrow.

As Shiva put a foot in the chariot, it sunk in the Patal, No one could lift it up. Then Nandi brought it up by his horn, Shiva then placed one foot on the chariot and the other foot on the horn of Nandi. Intensive fight started and the armies of the Tripur were destroyed. Veerbhadra killed the demons, but as nectar jars were with them, the demons revived to life when nectar was sprinkled on them. Shiva therefore used the Meghastra and dipped all the nectar jars in water. Tripur roamed in the sky. Shiva aimed at them. The battle was continued for several years. Perspiration flowed and the Ganges was created. Tear drops were turned into Rudraksh.

Females of demons were very devoted. Vishnu took Buddha roop and entered into hearts of the demon females. Charak framed different Shastra rules due to which the females acted immorally. This caused the demons to fall in their morale. Shiva then aimed Vishnu arrow with Pashupatastra. Thousands of Suns appeared and it seemed that the universe would be destroyed. Tripurs were burnt. The Gods therefore praised God Shiva on this victory. When Tarkasur saw that the tripurs of his sons were destroyed, he began to create havoc. He caused the Gods to run away. He took away the Sun and the Moon. He also turned the directions of the flow of the Bhagirathi and other holy rivers. Even the wives of the Gods were made slaves by him.

Brahma, Vishnu and Indra thought together and said, "Union of Uma and Shiva is today's necessity. Six-headed Kartik will be born of them and he will kill Tarkasur". They asked Madan (God of passions and love) to see that Shiva and Uma unite. Madan went to Shiva and his wife Rati went to Uma and they entered their respective hearts. Shiva was meditating. He opened his eyes and saw Madan before him. Seeing that some one had

hindered in his penance, Shiva opened his third eye on his forehead and Madan, who was before him, was burnt instantly. It was Falguna Poornima (Holi). Shivadootas and the ghosts uttered filthy words and showed contempt for Madan. Falguna Poornima is since then celebrated in this way.

Shiva returned to his home in Kailas. Rati lamented for the death of her husband Madan. Shiva then gave her solace saying, "Madan will be born of Rukmini in the Krishnaavtar of Shri Vishnu."

The daughter of Himachal was doing penance for getting Shiva as her husband. Seven Rishis requested Shiva to marry her. Shiva went to the place of Bhavani in the form of Batu (Brahmin boy). He asked her why she was doing penance, She said "I wish to marry Shiva". The Batu said, "you are a daughter of Himachal. Shiva Shankar is a beggar, has very angry temper, wears elephant and tiger skins, serpents are his decorations, he lives in cemeteries, his attendants are ghosts. On the contrary, Shri Vishnu is well-behaved, has all glory and wealth. You may marry him and have all pleasures. Shiva is not fit for you".

Hearing this, Bhavani was very much enraged. She said, "it seems that you despise Shiva. Go away from here. Do not show me your face I would have punished you, but being a brahmin, I forgive you".

Seeing the resolution of Bhavani, Shiva appeared before her. Parwati held his feet with delight. Shiva told her to ask for a boon, Ambika said, "accept me as your wife". Shiva agreed and returned to Kailas. Jagadamba went to her father,

Shiva sent 7 great Rishis to Himachal, who worshipped them with due respect. Arundhati saw Bhavani and said, "Shiva and Bhavani will be a good couple."

Chaitra Shudha 8 was fixed as the day for the marriage ceremony of Shiva and Bhavani. Brahma and others were anxiously

waiting for the marriage, because when they would get a son, he would kill Tarkasur, the tyrant.

Shiva invited all the Gods through Nandi. Vishnu with Indira, Brahma with Sawitri, 88000 Rishis with disciples, Siddha, Charan, Yaksha, Pitrigan, 11 Rudra, 12 Aditya, all started with thier conveyances for the marriage ceremony. Himachal erected a grand pavilion, which was well decorated and received all with respect.

Brahma acted as the chief priest. The marriage was celebrated with due ostensibilities. While the couple was taking rounds of the fire, Brahma saw the toes of Bhavani and had lust. He dropped semen and 60,000 Valkhilyas were born. Seeing this, Shiva was greatly annoyed. Shiva therefore cut off the fifth head of Brahma and from that time, Brahma is known as chaturmukh (four-headed).

Shiva Shankar returned to Kailas with Parwati, The Gods prayed to Shiva, "The growth of the earth is hindered, Kindly make Madan alive." Shiva then enlivened Anang (Bodyless) Madan".

Tarkasur had caused the Gods to flee away and created great havoc. Shiva and Bhavani lived together for four yugas; but no semen was dropped. The Gods waited at their door, but none could enter their chamber. The Gods then sent fire as a guest. He begged for alms. Shiva asked Parwati to give his semen as alms. The fire drank it and became pregnant. Fire was therefore greatly ashamed. He roamed in the forest. He saw six Krittikas, fair Rishi females. They had come out of the Ganges after a bath. Fire took out his fetus and placed it in the wombs of these six females. Feeling ashamed to see themselves pregnant, they dropped their fetus in the river. The blood of the six krittikas united and a fine divine figure with 6 heads and 12 hands was born. This was the month of Kartik. Thus a great yogi Kartikkumar was born. His conveyance was a peacock.

Having come to know that Kartikkumar was his son, Shiva took him and placed him in the laps of Parwati, who fed and nursed him, when he was of 7 years, he started his fight with Tarkasur. Indra approached Kartik, seated him in a divine chariot and made him the general of the army of the Gods with due formalities. All Gods prayed to Kartik and narrated to him the great atrocities of Tarkasur. Kartik then assumed a huge body, Tarkasur attacked him knowing that he was Shiva's son.

Tarkasur used shastra, astra and arrows; but Kartik destroyed them all. They then started a duel. Kartik held him by his feet moved him in circular way and dashed him on the ground and thus reduced him to pieces. Indra then looted the city of Tarkasur, released the Gods and their wives.

Kartik then went to Varanashi and pleased Shiva and Parwati. His thread ceremony was celebrated and he started to see the holy places and sat for penance in a cave.

Bhavani told Kartik to marry a fair bride and live a family life. Kartik asked, "How is a fair bride like?" Amba said, "Females are like myself." Kartik said "then all the females are as mothers to me." He then hid himself in a cave. Parwati ran after him; but he was resolute and said, "Any woman coming to see me will be a widow for births. A male person seeing me in the Kartik month on Kartik Nakshatra, will live with glory for 7 births".



(to be continued)



How Baba Redeems His Pledge

“Cast all your burdens on me and I shall bear them” was the pledge given by Shri SAIBABA, for the benefit of humanity. The devotee has to do his part in a spirit of complete surrender, and BABA had never failed HIS devotees. Since nearly four decades, I and the members of my family have been experiencing the redemption of this pledge by BABA. There was never a problem in our lives, which could not be solved by HIS grace. There were innumerable instances when we turned to Him for succour and guidance and we were never disappointed. I would crave the indulgence of the kind readers, to mention two or three of several such instances.

In 1959 my only son had appeared for his B. E. mechanical, final examination and came home to spend his summer vacation with us. I found him unusually brooding. When pressed, he revealed the cause. He was worried because he did not fare well in his examination. He was expecting his first ever failure in his academic career. Since childhood he was a very sensitive child. I prayed to BABA to come to his help and vowed to send a certain amount to Shirdi Sansthan, for poor feeding. A few days later, I had a dream in which BABA was sitting on the branch of a huge tree, the top of which was in the clouds. HE stretched HIS hand towards me from the sky demanding HIS money. After I woke up the daily paper came in the morning and I was happy to find my boy's number in the list of successful candidates. I immediately sent the amount to Shirdi.

A few years back all the members of our family went to Tirupati in our car for the tonsure ceremony of my grand-son. One night, prior to our departure, I had a dream. In the dream, we were travelling in our car along a very narrow forest road. Our journey was obstructed by a big tree which fell right across the narrow road. There was no way of by passing the road block. We tried to remove the tree; but it did not budge. While we were waiting in despair, a villager wearing soiled and torn clothes came there. He laughed at us, coming to know about our predicament and questioned me “You are so many and why

don't you all make an effort to remove the tree". I told him that we have tried and failed. He said he would assist us and we all tried again. Our contribution was of no consequence, as he pulled the tree from the road with ease. I felt grateful to him and thanked him profusely and offered him some of the eatables which we had in the car. He ate them with relish and wanted some more. We gave him some more. He again wanted some more and thus he ate all, that was available in the car. After that he again asked for something more and I told him that nothing was left with us. He laughed at me and accused me of telling a falsehood. I was shocked by this rudeness. Then he said "Search your grand-son's pocket". When I did so I found two or three paper-wrapped sweets, which the boy always carried in his pocket. I took them and gave them to him. He ate them and drank water. From this I could know that he was no ordinary man. The child folded his hands before him and he blessed the boy and advised us to start at once as we had a long distance to cover. We all felt very hungry; but there was nothing available, which we could eat. After a journey of 30 or 40 miles in hot sun we reached a small wayside village where there was a small tea-stall and we stopped in front of it. We expected to get in it only tea and some crude bread. It was a pleasant surprise to us, when the stall keeper informed us, that he had prepared food for us as per the instructions of a villager, who came to his shop and informed him of our arrival a few hours hence. That was the dream I had.

While we were returning from Tirupati on our way back to Hyderabad, a few miles this side of Kurnool, the tierod end suddenly broke and the car began to travel down a ghat slope. We felt helpless as the steering wheel had no control. I knew that it was going to be our end. In desperation I lifted both my hands in an earnest prayer to BABA and requested HIM to spare at least the child. To my surprise the momentum slackened and the car headed towards a tree standing there. The front bumper touched the trunk of the tree and the vehicle came to a

stop. I was surprised to note that, the tree was none other than the one which I saw in my dream, in a fallen state across the forest road. Even the front bumper had not been damaged. With the help of the driver of a car, that was passing that way, a wrench was improvised for the broken tierod end and we managed to reach Kurnool, where the necessary replacement was got done and we could reach Hyderabad 4 or 5 hours late. This was BABA'S grace. That villager was no other than BABA.

According to an astrological prediction I should have had a fatal illness in my 62nd year. I was ready for the event, but did not reveal this to any one of my family. Some days before the completion of my 62nd year, one night my wife had a dream. A Rishi appeared in her dream and directed her to tell me, that I should chant MRITYUNJAYA MANTRAM 108 times every morning. My wife does not know how to pronounce the name of that MANTRAM even now. When she had that dream, she immediately woke up and noted on a small piece of paper the name of that Mantram, with incorrect spelling. Next morning she told me about it and I could know that it was the hand of BABA guiding my destiny. As a matter of fact it was my wife who had brought SAI BABA POOJA into our house in 1940. I am now sixty eight. I am reconciled to any eventuality, but I am grateful to BABA for HIS grace showered on me and my family members.

There was and is never a moment in my life, when BABA is not in my thoughts. I feel HE pervades our home. I feel HIM and breathe HIM. To my knowledge He had never let any one down. ★

Devata Subba Rao

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SAINT GADGEMAHARAJ

(Continued from January 1980 issue)

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

When the keertan was over, Shri Gadgemaharaj returned to the dharmashala and wanted to take rest; but he had to start from Pandharpur on the next day early in the morning. Hence he started disposing of other businesses.

Our readers might remember that though, due to his ill health; Shri Maharaj was not inclined to go to Pandharpur this time, he made up his mind simply because Shri Shinde came to him at Bombay and pressed him for coming over there to solve dispute between Tanpurebuwa and Gayabai Manmadkar. Due to the other activities, that were continued for the whole day, Shri Maharaj could not find time to resolve that dispute. The dharmashalas of both these persons were in the rear side of the Maratha dharmashala and the road leading to the Gayabai dharmashala was passing through the land of the Tanpure dharmashala and this was the point of the dispute.

Shri Shinde therefore took Shri Gadgemaharaj to the dharmashala of Shankarrao Vanjari early in the morning and called Tanpurebuwa and Gayabai there for settling their dispute. Shri Shinde thought that because of the presence of Shri Maharaj, these two persons will come to a compromise; but even after arguing in various ways, both the parties remained stubborn and they could not come to compromise. It was really impossible for Shri Maharaj to move about; but because of his nature to always help a good cause, he came there to settle the dispute; but when he saw that both the parties were not prepared to budge an inch, he got dejected and said to Shinde, "I had told you not to bring me to Pandharpur in this state of my health;

but you did not listen to me. My coming over here is of no use. The object for which you brought me here is not likely to be fulfilled."

On listening to this desperate speech of Shri Maharaj, Shri Shinde, said, "I had strong hope that they will at least listen to you; but it appears that both the parties are adamant and therefore my object in bringing you here has been foiled."

Shri Maharaj replied, "All right. Let us go. What else you want me to do?"

Shri Shinde said, "So this is over. Kaikadibuwa has a little work."

Maharaj replied, "Then let that be completed." Shri Shinde and Shri Maharaj therefore moved from Shankarrao Vanjari dharmashala. Kaikadibuwa had started a Yadna in which one thousand crore japa was proposed to be made. Shri Maharaj always liked such religious vows; but he did not like one other yadna in progress. That was of offering Tulsi leaves to God. When Kaikadibuwa saw that Shri Maharaj has come to his dharmashala, he greeted him, told him about his vows and requested him to attend at the end of the function. On listing to him Shri Maharaj replied, "From here I propose to go straight to Solapur." Kaikadibuwa asked, "What is your work there?" Shri Maharaj replied, "Shri Mohitesaheb is the Collector there. He would listen to me. I will request him, with folded hands, that he should issue an order to all the farmers in the district that they should not now sow Jowar in their fields. Instead of that they should sow tulsi seeds. So that the Yadna of Kaikadibuwa will be fruitful." This remark of Shri Maharaj shows very clearly that his sense of humour was very keen upto the end of his life.

Shri Maharaj spoke as above and boarded the car. Shri Shinde, Namanandbuwa, Kaikadibuwa followed him and entered

the car Kaikadibuwa stood in the car with folded hands. He would not sit, even after requesting him to sit. He said, "Maharaj, please advise me for my improvement."

On hearing this request, Shri Maharaj said, "What can I tell you? You struggled for the whole life to improve people and now in your oldage you did this?" Kaikadibuwa then expressed his regret; but he would not sit or he would not leave his folded hands. Shri Maharaj however said with closed eyes, "You do whatever you feel to be good."

The car proceeded further. It came at the junction of the roads leading to Satara, Solapur and Pune. Shri Maharaj ordered to stop the car there and asked Shri Kaikadibuwa to get down. Shri Shinde had to go to Pandharpur, so he also got down and the car proceeded towards Pune.

For the last two or three days, Shri Maharaj did not get any rest. He got exhausted due to the strain of the work, which he did in spite of his bad health. So very soon he lay down in the car. They must have hardly travelled for about twentyfive miles, when Shri Maharaj got high temperature. At the same time he got stomach ache. He also got vomiting sensation. The persons, in the car, could not know what to do. In the meanwhile, Shri Maharaj thought that he would get some relief if he would pass motion and hence the car was stopped on the way and Shri Maharaj got down with the help of two persons and resorted to a field nearby. After passing a motion, Shri Maharaj got relief and he got back into the car. It appeared that his temperature also lowered down a little. He therefore lay down quietly in the car and took rest. All knew that it would be possible to give medical help only on reaching Pune and hence all efforts were being made to take the car to Pune as quickly as possible. Ultimately at 8 p. m. the car halted at Pune in front of the bungalow of Shri Mohanlal Maniyar. Dr. Kale was immediately sent for. He came and found that the temperature of Shri

Maharaj had risen to 104 degrees. He immediately started the treatment in right earnest and Shri Maharaj regained consciousness on the morning of 16-11-1956.

On regaining his consciousness, the first question that Shri Maharaj asked was where he was. On being told that he was at Pune, he said that he would like to go to Bombay. No body could say anything against the wish of Shri Maharaj and hence he was carried into the car and the car started for Bombay. It was about 8 p. m. when they reached Bombay. As the condition of Shri Maharaj appeared to be rather critical, it was decided to admit him to the Saint George Hospital for treatment.

Dr. Dave, Ex. R. M. O. of the Hospital, accompanied Shri Maharaj and started giving him Glucose injections. All the people attending Shri Maharaj passed a very anxious night. The medicines, however, had some effect on Shri Maharaj and though he appeared to regain consciousness on the morning of 17-11-1956, still he was extremely weak. The news about the illness of Shri Maharaj appeared in the news-papers. The news was also communicated to people at Nasik, Alandi, Pandharpur etc. and people, who were anxious about the health of Shri Maharaj, started rushing to Bombay to see Shri Maharaj. Simultaneously with this exodus, most of the leading practioners of Bombay, also started visiting St. George hospital in order to give advice regarding the treatment to be given to Shri Maharaj. Ultimately Dr. Jal Patel, a famous practioner of the time, started his treatment to Shri Maharaj and due to good luck, Shri Maharaj started showing signs of improvement.

The news about the hospitalisation of Shri Maharaj spread far and wide and visitors started coming to St. George hospital to have his darshan. The coming of such a big crowd to see a patient was a new thing to the hospital staff and they normally tried to lure away the public from visiting Shri Maharaj. As the hospital staff started refusing admission to the public, they

became more and more inquisitive and started becoming more and more anxious to meet Shri Maharaj. It cannot be said how Shri Maharaj knew about it, but he expressed his disapproval for the same and said that every one, who came to meet him should be allowed to come to him. On being told that because of his sickness he would be troubled by the visitors, he asked, "who told you this thing?" After some arguments from both the sides, Shri Maharaj said in the end, "If you will not allow them to come in, I shall go out of the hospital". "Because of this ultimatum, the hospital authorities had to retreat and allow all visitors to see Shri Maharaj, who was always very anxious to meet the crowd. He always liked to mix in the crowd and be with it. Hence he was very happy to meet all that came to the hospital to see him. Even in that bad condition of his health, Shri Maharaj would talk lightly with the visitors and even cut some jokes. This would create a wave of laughter among the visitors and the grave atmosphere of the hospital would be eased a little. The hospital treatment thus started having salutary effect on the health of Shri Maharaj and he started showing sure signs of improvement in his health.

For a free bird, the cage is like imprisonment, however costly the cage may be. Similarly this hospitalisation was like imprisonment to Shri Maharaj and he wanted to get out of it. So on the night of 21-11-56 at about 10 p. m. Shri Maharaj got up from his bed and left the hospital. There was nobody around him, who could stop him from leaving the hospital. Ultimately, because of the special request from Shri Ganpatrao Tapase, the then minister of the Bombay State, Shri Maharaj agreed to stay in his bungalow and went and stayed there. Shri Tapase was no doubt very glad to have such an illustrious guest in his bungalow; but the health of Shri Maharaj was causing him great anxiety. ★

(to be continued)

Felicitation of Hon'ble Shri N. K. Parekhsaheb

Since 1960, the administration of the Shirdi Sansthan is being conducted through the City Civil Court, Bombay. Since 1968, the Court Receiver, is looking after the administration of the Shirdi Sansthan under the guidance of Shri N. K. Parekhsaheb Judge, City Civil Court, Bombay.

Recently Hon'ble Shri N. K. Parekhsaheb was appointed as High Court Judge and hence a ceremony was arranged at Shirdi on 25-12-79, to felicitate him on his new appointment.



Shri Kakresaheb Garlanding Shri Parekhsaheb

As Shri Parekhsaheb is a staunch devotee of Shri Sai Baba, he tried his best for the prosperity of the Shirdi Sansthan during his tenure as a judge of the City Civil Court. Renovation of the surroundings of the Samadhi Mandir, Dwarkamai and Chavadi, concreting the internal roads within the compound of the Shirdi Sansthan, construction of buildings worth lacs of rupees

for the residence of the devotees, visiting Shirdi, improvement of the Lendi Baug, construction of the Datta Mandir in Lendi Baug, may be mentioned as some of the works, which Shri Parekhsaheb got executed through the Court Receiver. The only object behind all these works was to give mental peace to the devotees, visiting Shirdi from long distances and make proper arrangements for the darshan and Pooja for which the devotees mainly visit Shirdi. The work of one building, consisting of a dining hall and residence, worth forty lacs and the construction of another building, having a spacious hall, costing about twenty five lacs, have already started in the regime of Shri Parekhsaheb.



**Shri Apte offering
garland to
Shri Parekhsaheb**

Deer, peacock, & hares have been now kept in the Lendi baug, which help to amuse the children of the devotees coming to Shirdi for the pilgrimage. Hence we may safely say that the credit for the provision of various conveniences to the devotees

and for the prosperity of the Shirdi Sansthan during the past few years, mainly goes to Shri Parekhsaheb.

In the function held in honour of Hon'le Parekhsaheb at Shirdi, Shri Kakresaheb, Court Receiver Shirdi Sansthan, felicitated Shri Parekhsaheb on behalf of the Sansthan by offering him a shawl and a cocoanut. M/s. Talegiri and Athale, the architects of Shirdi Sansthan, also remained present on the occasion and felicitated Shri Parekhsaheb.



**Miss Rekhatai Dighe
felicitating Mrs. Parekh**

On behalf of the staff of the Shirdi Sansthan, Shri V. S. Apte, the Chief Accounts Officer of Shirdi Sansthan, garlanded Shri Parekhsaheb and felicitated him. Miss Rekha Dighe, Senior Accountant, felicitated Mrs. Parekh and wished good health and prosperity to Shri Parekh and Smt. Parekh.

On this occasion, Shri K. H. Kakre, the Court Receiver, Shirdi Sansthan, and Architects. Talegiri and Athale delivered

speeches in which they praised the administrative qualities of Shri Parekhsaheb. On behalf of the staff of the Shirdi Sansthan, Shri D. C. Patil, Engineer, Dr. P. S. Deshpande, Residential Medical Officer said that Shri Parekh and Mrs. Parekh showed for all the staff of the Sansthan, the same affection, which they would show for their children and thanked them for the kind treatment that they gave to them.



**Shri Shinde offering a
memento to
Shri Parekhsaheb on
behalf of the staff of
the Shirdi Sansthan**

In his speech, delivered on the occasion, Shri Parekhsaheb said that the real credit of the prosperity of the Shirdi Sansthan, was not his but it was due to the ceaseless efforts of the Court Receivers and the staff of the Shirdi Sansthan. He also appreciated the selfless work of the staff and requested them to continue their dutiful attitude towards the Sai devotees, visiting Shirdi.

This unique ceremony, ended with a vote of thanks proposed by Shri D. C. Pathak, The Office Superintendent of the Shirdi Office.

भारतीय संस्कृति

हमारी भारतीय संस्कृति इतनी प्राचीन और उच्च कक्षाकी है कि आज कितनी सदियां बीत चुकी है फिर भी उसमें कोई क्षुति नहीं आयी है और आज हम गौरव से कह सकते हैं कि भविष्यमें ये भारतीय संस्कृति सिर्फ भारत में सीमित न रहकर सारे विश्वमें फैलकर प्रकाश, ज्ञान और भक्ति का राह दिखाने के लिए गताशील होगी ।

भारत देश पवित्र भूमि कही जाती है । हमारे यहाँ महात्मा, मुनी, आचार्य, संत, सूफी, कवी, वैज्ञानिक, विचारवंत आदि अनेक अैसी हस्तीयाँ हो गईं जिनका हीस्सा हमारी संस्कृति को शाश्वत-कायम करनेके लिए बड़ा ही महत्वपूर्ण रहा है ।

भारतीय संस्कृति त्यागप्रधान है । हमारी धार्मिक पुस्तके हमें सीख देती हैं 'तेन त्यक्तेन भुञ्जीथाः' अर्थात् हमारा जीवन दृष्टीकोन त्यागमय होना चाहिये । अगर जीनेका सबक लेना है तो चंदनकी तरह खुद धीसकर हमारा हौसला और मरतवा बढ़ाना चाहिये । जीवनका आनंद भुगतना है तो त्याग की भावनासे भुगतना चाहिये ।

हमारे शास्त्रोंमें कहा गया है "रिक्त हस्तेन नोपेयात् राजानम् देवताम् गुहम्" मतलब कि राजाके घर, भगवान के मंदीरमें या किसी गुरुके करीब जब हमें जाना है तो खाली हाथ नहीं जाना चाहिये । कुछ लेकर समर्पित करना इसके पीछे ये ही राज है की हम हमारी जातको भी इस तरह समर्पण की भावनासे अर्पित करते हैं । इसीलिए देवमंदीर या तो गुरुके समीप जाते वक्त हमें भेट या कुछ भी गुरुदक्षिणा देना ये यहाँकी संस्कृति का एक भाग है ।

आजके जमानेमें राजाका युग तो खतम हो गया है । जो लोकशाही शासन मौजूद है उसका भी कुछ कर्तव्य है । "राजा प्रकृति रंजनात्" याने की राजा, सरकार, सरकारमें चुने हुअे जनताके प्रतिनिधी का शासन न्याय, नीति और धर्मकी बुनीयाद पर होना चाहिये । जनता को कल्याण एबम् सुख-शांती के रास्तेपर लानेके लिए उन्हें प्रयत्नशील रहना चाहिये ।

‘प्रतिवधाति हि श्रेयः पूज्यपूज्या व्यतिक्रमः ।’ मतलबकी उम्मर, ज्ञान और अनुभव में बड़े लोगों का अनादर मनुष्य के प्रगति के रास्तेमें अवरोध पैदा करता है । इसी संदर्भमें राजा दिलीपने गुरु वसिष्ठसे पूछा कि उसे संतान का योग क्यों नहीं है ।

गुरुने जवाब दीया, “हे राजन, परम पवित्र ऐसी कामधेनूकी तूने अबज्ञा की थी । एकवार स्वर्ग से तू आ रहा था जभी राणी सुदक्षिणा को मिलनेके लिए इतना अधिर हो गया कि तूने कामधेनु की तरफ दुर्लक्ष किया । उसकी प्रदक्षिणा करना भूल गया । इस अभिलाषा के निवारण के लिए कामधेनु का बूछैडा नन्दिनी जो मेरे घरमें है उसकी आराधना-पूजा करके तुम दोनो पति-पत्नि नन्दिनी को प्रसन्न करोगे तो अवश्य पुत्ररत्न होगा ।

राजा दिलीपने जैसा कहा था वैसा अनुष्ठान किया और उसे रघु नामका बड़ा प्रभावशाली पुत्र प्राप्त हुआ । इस प्रतापी पुत्र के कारण सूर्यवंश को ‘रघुवंश’ भी कहा जाता है ।

बहुचर्चित शकुन्तला का दृष्टांत तो बड़ा मशहूर है । ऋषि कण्वके आश्रम में जब महर्षी दुर्वास आये तो दुष्यन्त के वियोग में तडपती शकुन्तला उनका उचित सत्कार करना भूल गई । इसी गलती से जो दंड मिला उसमें दुष्यन्तको विस्मरण हुआ की शकुन्तला के साथ उमने कभी गांधर्वविवाह किया था । आखीरमें जो अंगुठी मिली, ईश्वरी संकेत हुआ और दुष्यन्त को सब याद आते शकुन्तला का स्वीकार किया ।

श्रीमद्भागवतमें गजेन्द्रमोक्ष का प्रसंग आता है । औरावत और मगरका किस्सा उनके पूर्वजन्म के कर्म के साथ नाता रखता है । पूर्वजन्म में वे दोनों यक्ष या गांधर्व थे लेकिन किसी ऋषिमुनीका उचित आदर न करने के कारण ये अवदशा प्राप्त हुई थी । प्रभुकृपासे ही इस शापसे दोनोंकी मुक्ती हो गई ।

हमारी सामाजिक एवम धार्मिक परम्परासे सजीवजी हमारी संस्कृति पर विदेशी हकूमत और अन्य मजहबी हमले तो बहोत ही आये लेकिन उसे कोई आंच नहीं आयी । बौद्ध संस्कृति का हमपर जब जबरदस्त असर हो रहा था तब आद्य शंकराचार्यने हमारी पुरानी संस्कृति को नया चौला पहनाकर उसे खंडित होने से

बचा ली । संस्कृति का नया रूपमे आविष्कार किया । विवेकानंद जैसे साधूने विदेशी मुल्कोंमे भारतीय संस्कृतिका झंडा चोटीपर लहराया । हमारी संस्कृति और सभ्यताका जरबा इतनी बुलंदी पर पहुंचा की विश्वमे भारत की शान और गौरव बढ़ गया । इसीलिए शंकराचार्य और विवेकानंद की सराहनीय भूमिका को हम भूल नहीं सकते ।

सदीयोंसे विदेशी हकूमत की असरसे हमारी संस्कृति मुक्त रही है । हमारी सभ्यता एवम संस्कृति यत्किंचित बदली नहीं । हालांकी हमारी रहनसहन, विचार, फैशन आदीमें बदलते माहोल और जमाने के साथ काफी तबदिलीयाँ आ गई है । इस संस्कृति को स्थापित रखने के लीये भारत के भिन्न भिन्न कक्षाके लोग, संत, महात्मा आदीका योगदान बड़ा ही महत्व रखता है ।

इस विषय पर संतशिरोमणी साईनाथ का क्या स्थान और हिस्सा रहा है ये तो कभी भविष्य में 'साईलीला' में अगर चर्चा करनेकी अनुमति मिलेगी तो हम बतानेकी कोशीश करेंगे क्योंकि ये थोडा बहोत संशोधन का क्षेत्र है । फिर भी एक बात तो निश्चित है की ये संस्कृति को आगे बढ़ानेके लीए श्री साई महाराज का योगदान जब वे मौजूद थे तब बड़ा ही अमर रहा था, आज भी है और आइन्दा भी रहेगा ।

हम यहाँ दुनियामे आये है । साथमे पिछले जनमके अच्छे और बुरे कर्मोंका खाता लेकर आये है । इस अच्छे-बुरे कर्मफलका बंधन हमें सुख दुःख प्रदान करते है । अलबता, साई जैसे युगपुरुषकी कृपादृष्टि एवम सानिध्य उपलब्ध हो जाय तो जैसे एक छोटीसी चिनगारी हजारों साल का अंधेरा दूर करती है, ठीक उसी तरह हमारे पूर्वजन्म के अनिष्ट कर्मबंधन के फलकी असर पलभरमें नदारद हो जाती है ।

विपिन कपिलराय स्वादीया
३०७, कमलकुंज, दत्त मंदीर रोड, संगीता सिनेमा के सामने
मालाड (पूर्व), बम्बई ४०० ०६४



OBITUARY

We regret very much to inform our readers that Shri Sai-padanand Radhakrishna Swamiji entered into Mahasamadhi at Bangalore on Monday the 14th of January 1980 at 10-30 p. m. Shri Swamiji was ailing since November 1979 and was even admitted to hospital for a few days. Though his health was continuously deteriorating, it appears that due to his strong will-power, he was waiting for the Sun to enter the Makar Vritta and on knowing that on the 14th of January 1980 the Sun changed to an auspicious position, Shri Swamiji cast away his mortal coil on that day.

Shri Narasimha Swamiji was the Guru of Shri Radhakrishna Swamiji. It will be recalled that Shri Narasimha Swamiji, who was a leading advocate of Salem, gave up his prosperous legal practice and politics, at the peak of his career to become the apostle of Shri Sai Baba of Shirdi. He travelled far and wide and recorded the experiences of Sai devotees which helped the world to know the real greatness of Shri Sai Baba. Shri Narsimha Swamiji founded the All India Sai Samaj at Mylapore, Madras and carried out a vigorous propaganda for the spread of Sai cult and Sai devotion. It may be said without any reservation that the credit for the spread of Sai cult and Sai devotion in South India mostly goes to Shri Narsimha Swamiji.

As a true disciple of Shri Narsimha Swamiji, Shri Radhakrishna Swamiji helped his Guru in the spread of Sai devotion. As directed by his Guru, Shri Radhakrishna Swamiji went to Bangalore in 1952 and started the Sai Spiritual Centre there in 1953. Shri Radhakrishna Swamiji did all his efforts to develop this Centre and after running this Centre for twentyfive years, Shri Swamiji arranged to install a full-size marble statue of Shri Sai Baba, at Bangalore in May 1978.

After Shri Narsimha Swamiji, Shri Radhakrishna Swamiji became the President of the All India Sai Samaj and he ably managed the affairs of that institution. He had a great following of devotees. He attended the gathering of the contributors to Shri Sai Leela magazine at Shirdi in 1978 and 1979 as the chief guest and blessed the devotees, who attended the gathering. Because of his mahasamadhi, a great champion of Sai cult has gone behind the curtain of time.

On behalf of all Sai devotees, we pray to God that the departed soul may rest in peace by the grace and blessings of Shri Sai Baba.



GOLDEN OPPORTUNITY TO ALL SAI DEVOTEES

Listen from Ceylon Radio on every Tuesday at 9.00 p. m. to 9.15 p. m. from 12-2-1980, programmes arranged by Shri Sai Baba Sansthan, Shirdi as regards Lord Shri Sai Baba.

DO NOT MISS THE OPPORTUNITY !

K. H. Kakre

Court Receiver,
Shri Sai Baba Sansthan, Shirdi

News from Shirdi

DECEMBER 1979

The schools and colleges had the X'Mas holidays in this month. Hence many devotees came to Shirdi in this month alongwith their wards. Many schools and colleges arranged their trips to Shirdi. Hence there was a good crowd of devotees at Shirdi during the second half of this month.

The following programmes were given by different artists during this month:-

Keertan :- Shri G. V. Joshishastri, the Sansthan Singer, performed keertans on important religious days during the month. Shri Shankar T. Haridas, from Ganagapur and Shri Sadashiv K. Dasnoorkar, from Dhule also performed keertans in the Samadhi Mandir in this month.

Pravachan :- Shri Laxmanbuwa Waghchoure and Shri Jagannathbuwa Waghchoure, both from Shirdi, delivered pravachans on religious topics.

Vocal Music, Instrumental music, bhajans etc. :-

The following artists gave their various programmes in the Samadhi Mandir in this month:-

1 Shri Ramanand Maharaj, Karnool. 2. Shri Abmed Pathan, Sakharwadi. 3 Shri Shiwaji T. Dhumal, Shirdi. 4 Shri Sidramappa Dhotre, Solapur. 5 Mrs. Sawita S. Gijare, Shirdi. 6 Shri Baban D. Kulkarni, Shirdi. 7 Mrs. Nirmala B. Naidu, Shirdi. 8 Shri Sai Baba Bhajani Mandal, Guntur. 9 Shri Ramakant R. Morwale, Bombay. 10 Shri Gurudatta R. Shirol, Bombay. 11 Mrs. Jailaxmi Natarajan, New Delhi. 12 Mrs. Saraswati Rajaram, Delhi. 13 Shri Manik Prabhudas, Hyderabad. 14 Shri Chokhila Khedule. 15 Mrs Anuradha Poudwal, Bombay. 16 Shri Arun Poudwal, Bombay. 17 Shri Ravindra Date, Bombay. 18 Mrs. Vatsala A. Nad, Bombay. 19 Shri A. Sudharshan, Hyderabad. 20 Mrs. Sudha S. Chapnerkar, Ahmedabad. 21 Mrs. Indumati V. Chaubal, Bombay. 22 Shri Jagjeetsing Anand, New Delhi.

23 Shri Anant J. Mudchadkar, Bombay. 24 Mrs. Madhuvanti M. Mirashi, Bombay. 25 Shri Sitaram N. Pawar, Bombay. 26 Shri Indramukhi, Pune. 27 Shri Padmakar Kulkarni, Pune. 28 Miss Vijaya, Madras. 29 Shri Vasantao Deolankar, Pune. 30 Shri Bandopant Solapurkar, Pune.

On 3-12-1979, Shri Dattajayanti was celebrated in the Samadhi Mandir. Shri G. V. Joshishastri, the Sansthan Singer, performed keertan expounding the story of the birth of Shri Datta. The Ratha (Chariot) of Shri Sai Baba, decorated with electric lights, was taken in procession through the Shirdi village. After the Ratha returned to Dwarakamai, the Shejarati was sung and prasad was distributed to all who attended the Arti.

FELICITATION OF SHRI N. K. PAREKHAHEB

Shri N. K. Parekh, Judge City Civil Court, Bombay was appointed High Court Judge. Hence Shri Parekh and Mrs. Parekh were felicitated on 25-12-1979 by the Court Receiver and the staff of the Shirdi Sansthan. A detailed account of this function is published elsewhere in this issue.

VISITS OF OUTSTANDING PERSONALITIES :-

The following outstanding personalities visited Shirdi during this month :-

1. Shri Umraosinha, Education Minister, Madhya Pradesh, Bhopal.
2. Shri Mohite, D. S. P., Ahmednagar.
3. Shri Balasaheb Bharde.
4. Shri Dharmadhikari, Personal Secretary to the Chief Minister, Maharashtra State.
5. Shri M. S. Patil, High Court Judge, Bangalore, Karnatak State.
6. Shri N. K. Parekh, High Court Judge, Bombay.
7. Shri Yashwantraoji Chavan, Dy. Prime Minister, New Delhi.
8. Shri Annasaheb Shinde, President, Maharashtra Pradesh Congress Committee, Bombay.
9. Shri S. Prabhakaran I. A. S., Collector Ahmednagar District.
10. Shri P. S. Bhaskaran, Income Tax Commissioner, Pune.

11. Shri Sant Gulabbaba, Katel, Nagpur.
12. Shri Sant Narayan Maharaj, Kurla, Bombay.
13. Shri M. Deosthale, I. A. S., Prohibition Commissioner, Bombay.
14. Shri Rajgopal, Brigadier, Army Workshop, Khadki, Pune.
15. Shri V. V. Krishnamurti, District Judge, Hyderabad.
16. Shri M. P. Lavle, I. A. S., Chairman, Staff Civil Committee, Bombay.
17. Shri Madanlal, Secretary Staff Civil Commission, Delhi.
18. Shri N. P. Bhange, Prant Officer, Sangamner.
19. Shri Sant Jagadguru Ramansiddha, Nasik.
20. Shri K. B. Irani, London.
21. Shri Vishwanathan, Chairman All India Land Development Federation Delhi.
22. Shri Shreevastav, Station Director, All India Radio Delhi.
23. Shri Shiwajirao Pachpute, Maharashtra Kesari, Bombay.
24. Shri R. K. Rath, I. A. S., Joint Secretary India Government, Delhi.
25. Shri Ranganathan, I. A. S., Executive Officer, D. P. A. A., Ahmednagar.
26. Shri Rane, Secretary Construction Department, Maharashtra.
27. Shri Bedse, Chief Engineer, Maharashtra.
28. Shri M. N. Chandankar, High Court Judge, Bombay.
29. Shri Gumanmal Lodha, Chief Justice, Rajasthan.
30. Shri Kudal, High Court Judge, Rajasthan.
31. Shri Sudhakar Joshi, I. A. S. C. O., Zilla Parishad, Ahmednagar.
32. Shri Radhakrishna Naidu Dy. Director, Anticorruption Bureau, Hyderabad.
33. Shri D. C. Agarwal, Income Tax Commissioner, Bombay.
34. Mrs. M. V. Korgaonkar, Assistant Secretary, Finance Deptt. Maharashtra.
35. Shri B. N. Chaudhary, Dy. Secretary, Law and Judicial Dept. Maharashtra.

Weather :- The weather at Shirdi is free from any sort of epidemic. The nights are quite cool. The rains in the month of November have helped to keep the temperature down.

SHRI SAI LEELA

Published on 1st of every month.

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Printed by L. B. Malvankar, at Maratha Printing Press,
Naigaum X Road, Dadar, Bombay 400-014.

Published by Shri K. H. Kakre, Sai Niketan 804-B,
Dr. Ambedkar Rd, Dadar, Bombay -400 014