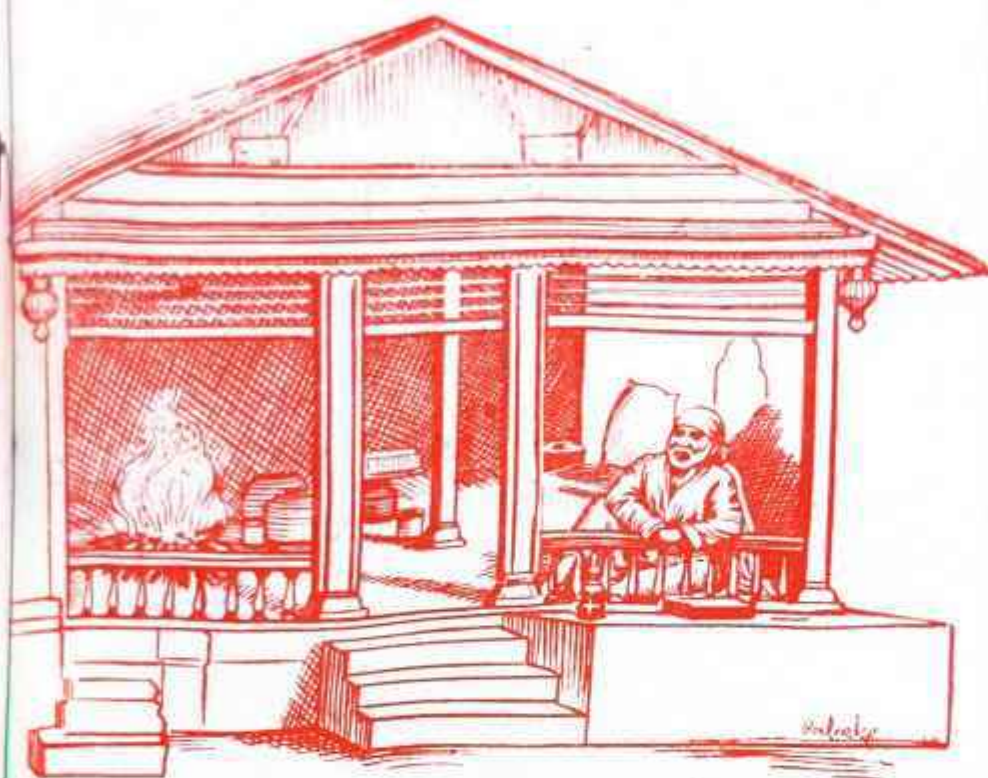


SHRI

SAI LEELA



Shri Sai Baba in DWARKAMAI



April

60 Paise

1979

SHRI SAI LEELA

APRIL 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 58

APRIL 1979

No. 1

Silence, Politeness and Courtesy

Practise silence as much as you can. Avoid unnecessary talk; shun slander, gossip, arguments and controversies. These are great robbers of happiness. These things very much upset the mind. Therefore, try your level best to talk briefly, but kindly and sweetly. There must be utmost politeness and courtesy in your talk and behaviour.

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EDITORIAL

Fiftyseven Years of Publication

With this issue, Shri Sai Leela completes its fiftyseven years of publication and enters into its fiftyeighth year of publication. Our readers will really be happy to know this fact and they will also be proud that their magazine has taken such a long stride.

The first issue of Shri Sai Leela was published on the first day of the month of Chaitra in Shaka 1845 (1923 A. D.) That issue was only in the Marathi language and at that time Laxman Ganesh Mahajani was the editor of this magazine. In the editorial of this first issue the editor writes :-

“The devotees of Shri Sai Baba are numberless and they are spread far and wide. These devotees constantly get experiences of the divine favours of Shri Sai Baba, which are really wonderful. It may not be possible to compile one book of all these “Leelas” of Shri Sai Baba. However, it will be possible to publish them in this magazine from month to month. It is therefore proposed to publish these “Leelas” in this magazine for the knowledge and benefit of all the devotees. Shri Sai Satcharita, which is composed in “Ovee” form, was begun by Shri Dabholkar, when Shri Sai Baba was alive. The composition of that book was taken in hand by Shri Dabholkar, alias Hemadpant, with the blessings of Shri Sai Baba. It is therefore proposed to print it in this magazine seriatim.”

It will be seen from the above extract that a number of devotees had the good fortune to witness the wonderful leelas of Shri Sai Baba, which he did during his lifetime, Shri Dabholkar knew a few of them and he accordingly narrated them in the Sai Satcharita; but Shri Sai Baba continued his leelas even after

his Mahasamadhi in 1918. Hence it was necessary to record these leelas somewhere. Sai devotees are spread far and wide. Their experiences are also of varied type. Hence it was thought proper to start a magazine where all these leelas of Shri Sai Baba could be published. The experiences of the devotees are therefore a very prominent feature of Shri Sai Leela. These experiences about the leelas of Shri Sai Baba, help to spread Shri Sai cult and devotion to Shri Baba.

There was one more object in starting this magazine. Though the composition of Shri Sai Satcharita was started by Shri Dabholkar during the life-time of Shri Sai Baba, with the blessings of the latter, still the book was not ready until about 1923. After it was ready, it had to be published. The Shirdi Sansthan had that time no sufficient funds to publish the book. The Sai devotees all over the country were however very anxious to read the full life-story of Shri Sai Baba. The Sansthan therefore thought of printing the book, chapter by chapter, in the Sai Leela magazine, as it appeared to be within their reach. Thus the printing of some chapters of Shri Sai Satcharita was started every month in Shri Sai Leela in 1923 and it continued upto 1930.

It will thus be seen that the purpose of starting this magazine was two-fold. One object was to give wide publicity to the experiences of the Sai devotees and the other was to publish Shri Sai Satcharita, written by Shri Annasahab Dabholkar. During the last fiftyseven years, since the publication of the first issue, much water has flowed down the Ganges. The circumstances have changed immensely. The Shirdi Sansthan has prospered and grown beyond expectations. Editions after editions of Shri Sai Satcharita, not only in the Marathi language, but also in other languages, are coming up within short intervals and therefore there is no need of publishing Shri Sai Satcharita any more in the Sai Leela Magazine.

About the second object, we may say that it is an eternal need. Before going into the Mahasamadhi, Shri Sai Baba had

assured his devotees that though He would not exist in flesh and body, still His spirit would continue to dwell at Shirdi and that from His tomb, He would continue to bless His devotees and pull them out of their difficulties and misery. The devotees, who were fortunate to see Shri Sai Baba in flesh, are becoming extinct slowly and slowly; but those devotees, who have heard the name and fame of Shri Baba and who know Him only from books, are multiplying in number. They are also getting the experience of Shri Sai Baba's favour day in and day out. Hence the need of recording these experiences and preserving them for giving inspiration to the future generation, is absolutely necessary. The utility of this magazine for that purpose has not yet ended. The present editors are fully aware of this fact and are giving full sway to these amateur writers, who are eager to convey their divine experiences to others who are not fortunate enough to get them. Due space, as at present, will be allotted to these experiences in future.

Spreading of the Sai cult being the main object of this magazine, it is necessary that its sale should boost up year after year. In addition to the blessings of Shri Baba, some other factors also are contributing to increase the sale of this magazine. First is the oral propoganda that is done by the millions of devotees, who visit Shirdi every year. Recently one picture on the life of Shri Sai Baba was released. It helped a lot to give publicity to Shri Sai Baba and his teachings. One Marathi play on the same subject has also been brought on the the stage. This play was staged at Shirdi during the Dasara festival held in October 1978. Our readers must also be knowing about the gathering of the contributors to Shri Sai Leela, that is being held at Shirdi once in a year. This gathering helps the editors to know the view-point of the contributors about this magazine and they are able to carry out such improvements in it, which help to improve the get up and the standard of this magazine. Because of all these aforesaid factors, the sale of the magazine is going up

slowly but surely. It is at present more than three times of the sale which existed on the first of April 1973.

A magazine is not a one man show. It requires the co-operation of several people. The first factor that contributes to its success is the subscribers, who pay their subscription regularly and encourage the editors to strive more for the improvement of the magazine by expressing their appreciation. Shri Sai Leela fortunately has such readers. Even though they are spread far and wide, still all the time their attention is at Shirdi and at the Sai Leela magazine. They are eagerly awaiting the issue of Shri Sai Leela every month and whenever they meet any of the editors they have nothing else but praise to offer to them. A magazine is mainly fed by its contributors. If various people do not contribute their articles to a magazine, it will lose its diversity and it will become monotonous. Shri Sai Leela has so many enthusiastic contributors that they are vieing with each other in contributing more and more interesting articles. It is because of this that Shri Sai Leela never lacks in good readable material. In the gathering of the contributors to Shri Sai Leela magazine, held recently at Shirdi in the month of January 1979, the contributors whole heartedly expressed their appreciation for the editorial work of this magazine. The readers also are occasionally sending letters to the editors for appreciating certain articles which they like. This two-fold encouragement from the readers and the contributors helps the editors to strive hard to improve the standard of the magazine and to win further praise from both the aforesaid people.

The proprietor of a magazine also plays a very important part in its successful publication. Other proprietors of magazines publish their magazines for earning profit or fame. In the case of this magazine the Court Receiver has got to play a double role. He is the proprietor as well as the editor of Shri Sai Leela. Like the former Court Recciver, Shri Patháksaheb, the present Court Receiver Shri Kakresaheb also has an eye and ear for

good literary work and he is whole heartedly supporting this activity of the Shirdi Sansthan, knowing fully well that it is not self-sufficient and that it requires to be subsidised substantially, but he is interested in continuing the same as it is real service to Shri Sai Baba and to the devotees, who generously give donations to the Sansthan.

While considering the various aspects of publishing a magazine, we often ignore the printer; but this is not proper. Unless the printer gives full co-operation to the editorial staff and unless he is watchful about the progress from time to time, it will not be possible to issue any magazine in time. Mr. Malvankar brothers of the Maratha Printing Press, where this magazine is printed, also have their share in issuing this magazine regularly on the first day of every month. It will be seen that we have been so far talking only about the human efforts in the publication of this magazine. We Indians always believe that however much the human beings may try to achieve a thing, unless it is sanctified by the divine blessings, it will not come to a successful end. Hence for continuing the publication of this magazine we have always been invoking the blessings of Shri Sai Baba and we are marching ahead with the full support of His blessings. His will is goading all of us to progress. Hence we prostrate before Shri Sai Baba and request for His blessings in order to continue this difficult task of the editorial work. We are however sure that with His blessings and His sympathetic looks this publication will continue forever and will go on singing his glories! ★



THE SCIENCE OF RELIGION

By : Swami Chinmayananda

Different Rewards

The results of actions often depend upon the motive behind them. Thus, a murderer is condemned and hanged while a doctor after a difficult operation, even if the patient dies, is congratulated and hugged. In both cases a human life has ended. Yet, we do not condemn the doctor, because his intention or motive was to save the patient. Even in law, when there is no proof of intention to kill, it does not become "man-slaughter" but only "culpable homicide not amounting to murder".

In philosophy, this is an axiom. Here Lord Krishna points out how when Vedic rituals are performed with sensuous desires, the ritual rewards the devotees with a visit to the heavens and they "reaching the holy world of the Lord of the devas" (ते पुण्यमासाद्य सुरेंद्रलोकं), therein they enjoy all the divine pleasures of the devas" (अश्नन्ति दिव्यान्दिवि देवभोगान्).

Lord Krishna says, (IX-21) "They, having enjoyed the vast heavens, when their merits are exhausted, enter the world of mortals; thus abiding by the injunctions of the three (vedas); desiring (objects of) desires, they attain to the state of going-and-coming (samsar)".

Since the desires themselves were for the finite objects of pleasure, the field of pleasure, the heavens, cannot but be finite. Thus, having enjoyed divine pleasures they are compelled to return to this world of the mortals. This performance is repeated. This "going and coming" is called samsar. "Though they live in reverent obedience to the Vedas" (एवं त्रयीधर्ममनुप्रपन्ना), they, the desirers of desires, "gain only the coming-and going-plan of samsar". (गतागतं कामकामा लभन्ते). That the choking tragedy of it all is felt by the Lord is clear from the tone and structure of the last two lines of this verse.

If samsar is the reward for desire-ridden religious pursuit, then what do they gain who worship the Supreme with desireless love, as the very substratum for the entire universe? Krishna becomes most eloquent when he inspiredly declares, (IX-22) "To those persons who worship Me alone, thinking of no other, to those ever-controlled, I secure all that it not already possessed (yoga) and preserve what they already have (kshema)". The function of a religion is not over when it explains the why and wherefore of life. An enduring religion must also be a complete science of life and should indicate an exhaustive scheme of living the actualities of life and also meeting efficiently, the day-to-day problems of existence that may arise.

Here is a verse that discloses a secret by which glorious success can be assured for spiritual as well as for material seekers. It is significant that this verse is almost the geometrical centre of the entire Divine Song of 701 verses.

All our energies in life usually get dissipated in two main directions. Whatever be one's status in society, or whatever be one's walk of life, we all exhaust our energies in either procuring things of pleasure, which we do not have now (योग), or in assuring the security of what we already have (क्षेम). We build a house (योग), then worry for its maintenance and safety (क्षेम). We earn money (योग) then worry for its security (क्षेम). In these two main channels, Yoga and Kshema, we waste all our powers, time, energy and even thought.

The Lord here says, "I shall bear his Yoga-Kshema work" (योगक्षेमं वहाम्यहम्) when a seeker turns totally towards a dedicated spiritual pursuit. Any seeker will doubt, "If I turn totally to spiritual development, what about my material affairs, needs, duties, etc." He need not worry. Here is the divine promise, "I shall do it all for you" (वहाम्यहम्).

A true seeker is one who "turns to Me alone" (अनन्याश्चिन्तयन्त) meaning, "who strives to identify with the Self totally, with no other distractions".

Reconsidering the verse as addressed to a man of the market place, sweating and toiling in the world, the verse yields a code of secret instructions by which he can assure for himself complete success in worldly life. In any undertaking if a man is capable of pouring out his self-willed thoughts (sankalpa), constantly, and with a singleness of purpose, he is sure to succeed. But unfortunately, the ordinary man is not capable of successfully keeping his thoughts in one channel of thinking. His goal, therefore seems to be ever receding and flickering. To such a man no progress is ever possible in any line of undertaking

The greatest tragedy seems to be that we ignore the fact that thoughts alone create, not mere activities. Activities gain potency from the thought-power that feeds them. When the feeder behind is choked and dissipated, the executing power in external activities becomes feeble in strength and efficiency. Thoughts from a single-pointed mind must flow steadily in full aspiration, enthusiasm and vigour towards the determined goal which the individual has chosen, in order to assure spectacular success in all great undertakings.

Thus Krishna has indicated 3 factors (1) consistency of willing and thinking, (2) pouring out ourselves with singleness of purpose in whatever we undertake, and (3) we need self-control for gaining spectacular success. Lack of self-control forces us to shift our goals, and often we ditch ourselves into tempting channels of contrary activities! If these three factors are maintained by us, the Infinite Lord, the universal Reality, promises that we need not worry about our Yoga and Kshema: it becomes His privilege to look after them. This then is the reward for single-pointed desireless devotion unto any Great Grand Goal!

(Courtesy: Geeta Office, Powai)

SHRI SHIVALEELAMRIT

By :- Shri S. N. Huddar

(Continued from March 1979 issue)

CHAPTER 4

Vimarshan was a king of Kirat. He was very brave. He used to hunt the wild beasts and eat their flesh. He enjoyed with females of all castes and behaved irreligiously; but he adored and worshipped God Shiva devotedly. His wife Kumudwati was wise and cleaver in arts. Once she asked her husband, "you worship Shiva and observe Shivaratri, Pradosh, singing and dancing; but you behave immorally. How is this?"

Vimarshan said to her, "In my former birth, I was a dog living in Pampanagari. I came before a Shiva Mandir on Magh Vadya 14 i. e. Shivaratri day. I observed the adoration of God Shiva. The servants at the gate of the temple hit me with sticks and so I fled away turning by the right. I came there again, after taking a round, with a desire to get something to eat, but I was again driven away. I took several rounds of the Shiva Mandir in this way. In the meanwhile someone hit me with an arrow and I died immediately. Due to this merit I was born as a King; but the nature of a dog persisted and I am therefore acting immorally."

On listening to this past history of the King, Kumudwati said, "you appear to have knowledge of the past. Therefore tell me about my past life". Vimarshan said, "you were a Kapoti (bird) in your past life. Once you were carrying a piece of flesh in your beak. A vulture followed you and wanted to take away that piece of flesh. You fled and taking three rounds of a Shiva mandir, you sat on the summit of the Mandir. The vulture attacked you and you died there. Due to this merit, you have become my Rani."

Kumudwati further asked, "you are virtuous and have knowledge of the past, present and the future. Please therefore tell me about our future."

Vimarshan said, "oh dear, having deer-like eyes and the gait of an elephant, I shall be the king of Sindhu in my next birth. You will be princess Jaya and you will marry me. In my third birth, I shall be the king of Saurashtra and you will be the princess of Kaling and will again marry me. In the fourth birth, I shall be the king of Gandhar and you will be the Magadh princess. In the fifth birth I shall be the king of Awanti and you will be the princess of Dasharha. In the sixth birth, I shall be the king of Anart and you will be the princess of Yayati. In the seventh birth, I shall be the king of Pandya and you will be Vasumati, the princess of Padmaraja and will be married with me. I shall do many brave deeds and punish the enemies by the favour of Shri Shiva. I shall propagate Shiva's devotion. In old age I shall enthrone my son and I shall go to a forest. I shall surrender to Agasti Rishi and in the end I shall go to Kailas alongwith you".

In Ujjain there lived a king named Chandrasen, who worshipped Mahakaleshwar Jyotirlinga of Ujjain very devotedly. He had a fast friend named Manibhadra. He was wise, virtuous, liberal and devoted. The Rani of Chandrasen and his son were also devoted.

Manibhadra gave the king a very bright and divine mani (precious bead). With the touch of that mani, all the eight metals were converting into gold. There was no fear from serpents, tigers and thieves in the country. By the sight of that mani all diseases, scarcity, misery, poverty and drought would disappear. The king wore the mani in his necklace. Because of its lustre, he looked like a shining Purohit and got victory in every war.

Other Kings envied him and sent men to bring the divine mani, but they could not get it. All the kings therefore united

and besieged Ujjain. They declared war against Chandrasen, who asked his generals to fight with the enemies. He himself went to the Shiva Mandir and began to worship God Shiva with great devotion. The citizens observed the adoration. A widowed milkwoman with her son of 6 years also beheld the adoration. The milkwoman returned home. Her son sat in a vacant hut nearby. He took a stone, placed it on an earthen platform as a Linga and began to worship it with love. He offered pebbles as deep, scent, food and grass as flowers. After the worship he sat in meditation.

After some time the mother called the boy for the night meals; but he did not give any response as he was in deep meditation. She then came out and saw him sitting in the vacant hut. She at once asked him, "what are you doing here?" She threw off the stones lying in the hut and angrily asked him to come back home. The boy opened his eyes and found that his God was thrown away. He began to weep in grief and fell on the ground senseless. He thereafter decided to give up his life.

God Shiva was pleased with the boy's devotion. The vacant hut was transformed by God Shiva into a beautiful shining Shiva mandir fitted with rubies, diamonds etc. A divine Linga of shining, precious stone was seen there. The boy was wonderstruck and was overjoyed to see the mandir, the Linga and the costly material of worship. Lord Shiva told him to ask for a boon.

The boy prostrated before Shiva and said, "My mother obstructed me from carrying on your worship. Kindly forgive her for her fault."

The boy went home and found that his home was nicely decorated. His mother was seen sleeping on a bedstead of precious stones. His mother also got a divine appearance. The boy woke her up and asked her to come to see Shri Shiva. She

joyfully took the son to her bosom and came to the Shiva Mandir. The milkwoman went to the King Chandrasen and informed him all that had happened.

Chandrasen came and bowed to the boy, who had pleased and seen God Shiva. All the citizens also came to see the boy. All the kings, who had besieged Ujjain, also thought of giving up enmity and to see the virtuous Chandrasen, who received them and all came in procession to the boy's Shiva Mandir.

God Hanuman appeared there and embraced the boy and initiated him with 3 letter Shiva Mantra. He also asked him to observe Pradosh and Somwar. Hanuman placed his palm on the head of the boy, who instantly became conversant in 14 Vidyas and 64 arts.

He named the boy as 'Shrikar' and told him, "In your 8th generation, Nanda will be the Raja of cowherds. His son will be Krishna, who will be the incarnation of Shri Vishnu. He will kill Kansa and Shishupal and protect the Pandavas".

CONTRIBUTORS TO SHRI SAI LEELA PLEASE PAY ATTENTION HERE!

In spite of requests, in this behalf, on previous occasions, it is noticed that many contributors are submitting their articles in hand-written form, which are often illegible. While forwarding their articles to Shri Sai Leela for publication, the contributors will therefore please remember the following points in future :-

1. Articles should be in typewritten form.
2. The material should be typed only on one side of paper.
3. The article should be as brief as possible.

As the articles received for publication are published according to the availability of space, please be ready to wait for sometime. (सबूरी)

—Editor

Glory of Mathura

[Mathura is the birth place of Lord Krishna. Everything in Mathura is therefore holy to the devotees. The importance of Mathura is described as follows in Padmapuran, which is reproduced here by the author. — Editor].

Padmapuran Patal Khand. Chapter 73

Although there are many holy cities like Kashi, Allahabad, Prayag, Gaya, etc, among them all, Mathura alone is blessed, for it affords salvation to those whose any of the four rites are performed here, namely, the ceremonies of birth, initiation (thread ceremony), death and the final rites of cremation. (44).

Blessed are they who meditate on Mathura, because here is manifest the God, the Lord of beings (Bhuteswar), who grants liberation even to the sinful. (48).

A person is blessed even when he just visits the great city of Mathura which is incarnated from Lord Krishna. (14).

By uttering the name of Mathura, one attains the merit of reciting the holy name of Lord Hari. By hearing its name one acquires the merit of listening to the holy story of Lord Krishna. By coming into contact with it (Mathura) one obtains the merit of the company of Saints. By scenting its spaces, one is blessed as if by the fragrance of the ocimum (tulsi) leaves, offered to the Lord. (26).

A visit to Mathura is by itself equal to the merit of the visualisation of Lord Hari. Eating (in Mathura) has the merit of partaking of the offering to Lord Vishnu. Working with his own hands, in Mathura, one obtains the merit of service to Lord Hari. By walking in Mathura, one attains the merit of pilgrimage to a holy place, at each and every step. (27).

Varahapuram Chapter 152

The Lord said :

“O Goddess Earth (Vasundhare) : On this whole earth, and in the nether world or in the astral worlds, there is no place which is as dear to Me as Mathura. This is exotically beautiful and enchanting and moreover this is My birth place.

The benefits and blessings conferred on a devotee by his taking a dip at the holy Prayag on the special occasion of MAHAMAGHI (during the Magha Nakshatra on the full-moon night in the month of Magh) can be obtained in equal measure by residence in Mathura on any one of the days.

A moment's stay in Mathura is equivalent to a full thousand years stay in Kashi.

O Vasundhare : The blessings and merits derived by simple stay in the holy city of Mathura by a person who has subjugated and has control over his five senses, are equal to those derived by staying in the holy Pushkar, during the special day of the Kartika full-moon.” The scriptures describe the blessings and benefits of staying in holy Pushkar during Kartika full-moon in the following words :-

“Those who spend the Kartika Purnima (the full-moon during the month of Kartika) in the holy Pushkar, derive equal merits and are equally blessed, as those, who perform Agnihotra for a hundred long years.”

B. Ramanadharao

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Saint Nilamber Das

In long long past, there was in North India a wealthy person named Nilamber Das. There was nothing that he was wanting. The word 'want' was not to be found in his dictionary. He was happy from every point of view. He adhered to his religion with the same zeal. No beggar was ever allowed to cross his doors without being offered something.

Once Nilamber Das had a longing to have darshan of lord Jagannath at Puri. He wanted to take up this journey all by himself, quite absorbed in his own thoughts, with nobody to disturb him. So he did not disclose this idea to any one of the members of his family. Many months passed and Nilamber Das was engrossed only in this idea.

One night when the entire world was covered under the blanket of darkness, Nilamber Das had no slumber in his eyes. The joy of touching the feet of the Lord, the bliss of His darshan were dancing before his eyes. The excitement grew so strong that Nilamber Das got up and left his home. His steps dragged him towards the path leading to Puri. Nilamber Das started on foot. His mind was absorbed in the thoughts of the Lord, of the chanting of His name and His glories. He never felt tired. The pangs of hunger and thirst never troubled him and he continued his journey. At last he came to the bank of river Ganges. Nilamber Das had to cross the river Ganges before going to Puri; but there was no human being present there. Wherever he could see, there was only water. Even birds, sparrows and crows were not visible. Nilamber Das was confounded. He cried for the help of Lord and when he opened his eyes, he saw a boatman, sailing his boat and coming in his direction. Nilamber Das heaved a sigh of relief and requested the boatman, when he came near, to take him to the other side. The boatman agreed.

On the way, both the boatman and Nilamber Das were busy. Nilamber Das was busy thinking of the Lord for helping him in

the journey and the boatman in hatching a plan to rob the seth when he reached the middle of the river. When the boat reached the middle of the river, the boatman said to Nilamber Das, "Now sethjee remember to whomsoever you like to remember. This is your last minute of life. In a moment you will be thrown into another world. So remember your deity." The seth entreated the boatman that he has left his hearth and home only for the darshan of Lord Jagannath and so he may accept any amount of money and let him go; but the boatman never agreed. He never wanted any evidence against him to remain behind. Nilamber Das was in a fix. He closed his eyes and began to chant the name of the Lord, who saved the honour of Draupadi. When Nilamber Das opened his eyes, he saw a young Rajput standing on the bank of the river, addressing the boatman in a harsh voice, "O, boatman! swiftly bring the boat with the seth here on this side or else you risk your life." The boatman paid a deaf ear to these words. Just then an arrow struck the boat and from that arrow arose a light of flames. The boatman then got perturbed and being afraid, soon brought the boat to the bank where the Rajput was standing. He fell at the feet of the young Rajput and pleaded for his life. The young Rajput said "The raja of this land has appointed me to keep a watch on such wicked persons like you, who rob people. I shall not allow you to remain alive." Nilamber Das enquired about the way to Puri from the Rajput; and the boatman implored him for the mercy of his life. The young Rajput told the boatman, "I can spare your life provided you leave this seth at the next corner of the river. I shall watch your movements from this very place." The boatman was trembling with fear. He at once agreed and gladly took the seth with him. Nilamber Das thanked God in his heart for thus helping him. Nilamber Das reached the other bank and again thanked God. In course of time Nilamber Das came to Puri. Nilamber Das was happiest that day. His longing of having darshan of the Lord with his own eyes had now been fruitful.

It was the day of the yatra. The whole of the city was decorated like a newly wedded bride. The trumpets were blowing, the conch shells were ringing all over the city. The green leaves and flowers were decorating the doors of all the inhabitants. The bells in the temple were also ringing. Nilamber Das was very happy to see this sight. He did not take meals that day and decided to eat only after having darshan of the Lord.

Some time after Nilamber Das came to know that the procession had started. He realised that the dream of his life was now going to have a blossom. His feet refused to lead him further. He became stationary at one place. He heard the noises of 'Jay jay'. The drums were being beaten. The khartaal were sounding, the maceiras were ringing and the devotees were pulling the ropes of the chariot. Nilamber Das saw the Lord approaching him. No words could come out of his lips. His eyes were gazing and were fixed on the Lord. The Lord was now in his presence. Nilamber Das spread out his arms. The Lord also spread out his arms and Nilamber Das was in his embrace. That embrace was the merging of Nar and Narayan. Nilamber Das lost his consciousness and he fell at the feet of the Lord. There was no trace of his getting up and leaving those feet. People rushed to Nilamber Das; but there was no life in him. The Nar had lost himself in Narayan. The individual had merged in the infinite. Nilamber Das was no longer there; but he had become saint Nilamber Das, whose name was recorded in the history as a great devotee. The body of Nilamber Das was left alone and his Atma had merged in the parmatma for ever. The scabbard was left behind and the sword was out; the fetters were lying and the prisoner had gone.

N. S. Bhatnagar
Nai Sarak, Moradabad



RAMANAVAMI

RAMANAVAMI ! Rama is the Soul (Atma).

The Mind is Sita; King Ravana is
The Ten fold Passion (Sin).

Arrogance, desire, delusion, egoism, envy,
Intolerance, jealousy, ostentation, vanity,
And wrath are the tenfold Passions

Meditate on Spirituality, Almighty, Immortality,
Reality, Actuality and Morality.....

Always God is Greatest, Oldest and Dearest
Look at Him; Love Rama faithfully
Give up Ravanism totally.

Nine types of devotion give health, wealth,
Wisdom, freedom, light, sight, life,
Peace and grace

Arise, Awake ! Life plus Ramanism is bliss
Life plus Ravanism is sin;

Veracity, humility, nobility, charity, purity,
Integrity, simplicity, sincerity,
And serenity are Ramanism (bliss).

All are equal in the eyes of God;
His caste is purity; His religion is love
His creed is selfless service.

March on fearlessly; live peacefully;
Pray faithfully; Surrender totally;
Act truly; Live blissfully

n Ramanism is Grace and Peace;
Renounce Ravanism (Sin);
Realise Ramanism (Bliss);

Remember RAMANAVAMI.....!!

Dr. Babaji

Didiji Mahal, Sai Vani, Shrinagar 190 009, Kashmir.

SURRENDER

Surrender is acceptance of superiority of the other. Depending on the situation, the word surrender is interpreted in different ways.

The weaker person surrenders to the stronger either before making efforts for confrontation or as a result of defeat in the encounter.

The person, who surrenders, is entitled to sympathy, kindness and mercy. There are circumstances when the surrendered persons are also exploited.

For instance a defeated army in war should receive fair treatment according to international regulations. However, in practice punishment and even humiliating treatment is meted out to them.

A review of our glorious history is very refreshing. Warriors and specially the women warriors did not surrender to the enemy. They sacrificed their lives by committing suicide.

There are number of instances when the selfish persons having no self respect surrender to their superiors who are at a position of strength. This practice is adopted with the sole objective of achieving gains through flattery. In offices, factories, social, educational and political organisations, we come across multitude of people, who adopt such a practice of surrendering to their masters. Therefore common concept of surrender has been interpreted as representative of weaker aspect of human beings.

Under the normal worldly circumstances, surrender is considered a cowardly act. Therefore those who are not aware of spiritual sphere, always consider surrender as a weaker aspect of human beings. Apparently healthy, wealthy and wise but egoistic persons tend to look down at the devotees, who surrender themselves at the feet of a Sadguru/Lord.

Those, who surrender to Sadguru/Lord, are not weak characters. They are on the contrary like lions. For instance Shri Hanuman surrendered to Lord Rama and he acquired such powers which enabled him to cross the sea, move the mountain and kill several demons.

In order to surrender at the feet of a Sadguru, one has to get rid of his own false sense of egoism. Situation of total surrender is to be understood as having lost one's own identity with a view to merging the same with that of a Sadguru/Lord.

Wife surrenders to her husband and considers him supreme. She merges herself with him. There are number of stories to illustrate that pious women have given secondary attention to saints and even God and primary attention to their husbands. While on one hand angry wives of saints have helped them to develop tolerance, on the other hand good wives have treated their husbands as God incarnate.

When Draupadi was insulted and humiliated by Dushhasan, her respect was at stake. He was pulling her saree to undress her in the presence of all. She was naturally trying to protect herself by holding the saree. This was the only resistance she could offer. Finally when she was unsuccessful in her attempt and sensed the misfortune, she remembered Lord Krishna. She raised her hands in the sense of total surrender and sought the help of the Lord. Shree Krishna extended the saree to an unlimited length. Dushhasan was tired of pulling the saree and failed to undress her. Ultimately he gave up.

Parashuram took a vow to eliminate the warrior class (क्षत्रिय) on this earth. Two children chased by him entered the house of a Brahmin. Parashuram wanted to kill these two boys of the warrior class and asked the Brahmin to surrender them. The Brahmin stated firmly that the boys were not there in his house. In order to convince Parashuram, the Brahmin even took an oath with taking the holy water of Ganges in his hand. However,

Parashuram would not still believe the Brahmin. He was sure that the boys were in his custody. Therefore Parashuram gave a solemn promise to the Brahmin that the boys would not be killed; but the Brahmin should speak the truth and state the reason for taking a false oath. The Brahmin explained that the boys were under his protection and taking a false oath is no sin to protect those, who have surrendered to him

Arjun was a friend of Lord Krishna. He had also married Lord Krishna's sister. There were different facets of their relationship. In the battlefield Lord Krishna drove the chariot of Arjuna. When Arjuna was overpowered by sentiments, he hesitated to fight the battle. It was a crucial decision. He needed correct guidance. In a state of despair and helplessness, he surrendered to Lord Krishna and begged of his guidance. Lord removed his doubts and he fought the battle successfully. Later on he sought clarification from the Lord that though he had such a long association with him, why he could not receive such guidance earlier. The Lord stated that in the context of friendship or relationship it was not appropriate. In the context of surrender, the needful was done.

Thoughts, words and actions create a chain of reaction of results. In the case of quick results, they are connected with the preceding action. However in the case of accumulated results, compounded over a period, they appear after a long lapse of time. They are then interpreted as 'luck', 'Sanskar', 'Prarabhdha' etc. It is therefore difficult to interpret them particularly in the singular background of fresh events.

The theory of thoughts, words and actions and particularly their compounded effect over a period leading to complex results, is based on pure law of nature. However, free will of a human being comes into play for astonishing results. His use of free will to choose his own path, promotes or retards his progress. In the process, he may counteract or promote favourable or unfavourable set up which is already in store for him.

Equation of action and result continues endlessly. Results may be positive or negative. It does create bondage, i. e. series of rewards and punishments. There is always a point of no return from Bhavsagar till the algebraic sum of positive and negative results is zero.

Since the action is a compulsory phenomena of living beings, the algebraic sum is not likely to be achieved and if it is achieved momentarily, it is certainly not likely to be maintained for ever. Exceptional cases are those when the results are not applicable to them, who apparently undertake the action.

To achieve that stage of neutralising the result of action, one has to surrender the self at the feet of Sadguru/Lord. Further course is automatic detachment and merger of the self with the supreme.

Devotees therefore surrender at the feet of Sadguru/Lord. Mantras chanted by them often mean "I surrender to you". Having lost one's identity and merging it with the Lord, one loses the right of the reward or fear of punishment because any visible or invisible, direct or indirect thought, word and action does not yield pleasure or pain and ultimately neither positive nor negative result. That is a stage of 'Nishkam Karma Yoga'.

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SAINT GADGEMAHARAJ

(Continued from March 1979 issue)

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

Though Shri Gadgemaharaj had visited some places outside Maharashtra, still his main field of activity was Maharashtra. Many leaders and prominent personalities, working in various fields in Maharashtra therefore knew him and appreciated his selfless work. Dr. Babasaheb Ambedkar and Shri Balasaheb Kher were two such personalities from Maharashtra, who were also known widely outside Maharashtra, who revered Shri Gadgemaharaj much; but apart from these two illustrious personalities, Acharya Atre, Shri Gadre, Karmaveer Bhaurao Patil, Nimbalkar, Tapse, Dr. Punjabrao Deshmukh, Shri K. C. Thakre and Tukdoji Maharaj etc. were some other persons, who were known in Maharashtra for their leadership, literary work, social work, important work in religious or educational field, who had very close connections with Shri Gadgemaharaj. They all appreciated the singular work of Shri Maharaj, revered him and took great pleasure in helping him in whatever way possible.

Shri P. K. Atre, who was commonly known in Maharashtra as Acharya Atre was an educationist, a play write, a humourous writer, a well known journalist and a well known speaker, who could carry the masses with him by his oratory. He once had the opportunity to listen to the keertan of Shri Maharaj and he was impressed so much by that keertan that he thought he had lost so many years of his life when he did not listen to the keertans of Shri Maharaj. He once travelled with Shri Maharaj in the van, donated to him by the Government of the Bombay State. Shri Maharaj that time was proceeding to Alandi for the pilgrimage, which is held in the month of Kartik every year. He found that on his way, the van was stopped several times by

the police. He was really wondering why such a famous social reformer was being obstructed on the way by the police. He was then told that this gives a nice opportunity for the Police to have darshan of Shri Maharaj and hence they stop his van while he is travelling. Immediately after getting the darshan, the Police were allowing the van to proceed further. Acharya Atre was really wonderstruck to see that the fame of Shri Maharaj had percolated to that level and that even the personnel from the Police Dept. were anxious to have his darshan.

The keertan of Shri Maharaj was really a unique experience. Acharya Atre used to say that if anybody wanted to see real Gadgemaharaj, then he would be found in his keertan. Acharya Atre was a writer as well as an orator; but he had always thought that for becoming a good writer or a poet or an orator, good study of literature was necessary; but when he saw the spontaneous outflow of the words from the mouth of Shri Maharaj, he started thinking to himself whether his thesis was really standing on a sound base. He being an appreciator of a good piece of literature or preaching, he was simply carried away by the impressive flow of words from the mouth of Shri Gadgemaharaj by which he used to keep thousands of people spell-bound. The greatness of Shri Gadgemaharaj therefore lies in this appreciation of his work and preaching by a great man like Acharya Atre.

Shri Anant Hari Gadre was another famous Marathi journalist and writer. He was also a social reformer, who tried his best to remove untouchability. For this purpose he used to arrange programmes of lunch on a common platform of all the people from various castes of the Hindu community. It was therefore no wonder that such a man was attracted by the work of Shri Gadgemaharaj. Shri Gadre took every opportunity to advocate through his articles and speeches the social and economic reforms contemplated by Shri Maharaj. He once called Shri Maharaj at his house in Girgaum and Shri Maharaj also responded to his request; but Shri Maharaj never liked to idle away his

time. So while getting out of the house of Shri Gadre he called for the broom and swept clean the environments of Shri Gadre's house! Such was the faith and addiction of Shri Maharaj in the goal of his life, which he had chosen after deep thinking!

Shri Gadre has narrated one incident, which shows the firm belief of Shri Gadgemaharaj in doing his duty under adverse circumstances. Once Shri Maharaj came to Bombay after his tour. On his way, his leg was injured somewhere. His leg was swollen and it was rather difficult for him to walk or stand. Some eminent doctors from Bombay examined him and after dressing his leg, he was advised by them to have complete rest for at least five days; but Shri Gadgemaharaj knew the value of time more than anyone else. Hence he, took a decision not to pay any attention to the doctors' advice and to go on doing his normal duties. On the same night he performed a keertan as per his scheduled programme and stood for more than one and a half hour for that purpose. This was not enough. He continued his normal programme of performing his keertans every day and never paid any heed to the injury on his leg. All his followers started worrying about the health of Shri Maharaj, but he never allowed the injury on his leg to hamper his normal activities. This is the real sense of duty! Such sincere flare for duty only helps persons to achieve a good name and places them in the list of great people!

In the field of education in Maharashtra and especially in the Satara and Sangli districts, there cannot be a single person, who does not know the name of Shri Bhaurao Patil and who does not mention it with reverence. It was in these two districts that Shri Bhaurao Patil started more than six hundred educational institutions and arranged the spread of education upto the lowest strata of society. His flare for work was so keen and conspicuous that the public spontaneously bestowed upon him the title of "Karmaveer" by which title only his name is commonly associated. He was a contemporary of Shri Gadgemaharaj and both Shri

Patil and Shri Gadgemaharaj had great appreciation for each other's work and also had the highest regards for each other.

Shri Bhaurao had observed that the so-called upper classes of the society had lot of facilities for prosecuting their studies. They also had the urge for education as they knew its importance, but the so-called lower strata of the society has remained away from education, because they have no facilities to prosecute their studies. He, therefore, decided to start boardings and schools, which would cater to all these classes of the society.

The late Sir Dhanjishah Kooper was mediating round about 1921 to start a factory near Satara Road Station. He needed some skilled labour for his factory. As Shri Bhaurao Patil had close connections with Kirloskarwadi, Shri Kooper thought of taking the help of Shri Patil for getting some skilled labour for his workshop from the workshop of Shri Kirloskar. The negotiations in this behalf were started and it was decided that Shri Patil should help Shri Kooper in whatever was possible in erecting his workshop and running it and in its return, Shri Kooper should donate five percent of his profits for the proposed school building. A school building and a boarding for the students, where poor students were to be admitted free, was planned; but ultimately Shri Kooper changed his mind and the scheme fell through.

The spirit of Shri Patil was undaunted. He was not a person, who would give up his aim with such trifle impediments. He, therefore, put up a hut for him, to stay in, near the Satara Road Railway Station and started living there. When Shri Gadgemaharaj would be round about that area, he would visit Shri Patil and while eating "chatni" and bread, he would enquire about the activities of Shri Patil and would offer to help him in whatever way possible.

Thus though Shri Kooper refused to co-operate, Shri Patil started on his own, a small boarding at Satara in 1924 with only

one harijan student. The boarding was named as "Shri Chhatrapati Shahu Wasatigriha". After waiting for sometime, Shri Patil started a boarding at Pune round about 1932, under the name of "Union Boarding". In both these boardings, no distinction was made on the basis of cast and all the manual work there, was managed by the inmates of the boarding.

Shri Gadgemaharaj was watching closely all these activities of Shri Bhaurao Patil and used to encourage him from time to time by praising his laudable work. In 1946 Shri Bhaurao Patil arranged to lay the foundation stone of Shri Sayajirao High School at Satara, at the hands of Shrimant Pratapsinha Maharaj of Baroda. At that time, Shri Gadgemaharaj performed keertan in the night, where thousands of people attended. In that keertan while stre sing the importance of education Shri Maharaj said, "It is a sin to keep your children uneducated. Let them be literate. Give them education. Then they will know that they should not incur loans for celebrating marriage ceremonies. The second sin is drinking. The third is eating non-vegetarian food. Shri Bhaurao, my friend, has started to do you good. Help him in all possible ways".

One follower of Shri Gadgemaharaj, Shri Bandoba Gopal Kadam, built a temple at Kusoor with the consent of Shri Maharaj. The idol of Pandurang was installed in the temple. Shri Maharaj attended the opening ceremony of the temple and as usual performed the Keertan in the night. Shri Bhaurao Patil also attended the function. Hence in his keertan Shri Maharaj told the audience the importance of education and requested them to help Shri Bhaurao Patil in furthering the cause of education in all possible ways. Shri Maharaj also advised Shri Kadam to help Shri Bhaurao Patil in his enterprise saying, "Educating the poor is the real devotion to God. Because God blessed you, you are proceeding on the right path. Remember that, you don't acquire merit merely by performing God's worship for hours together or by going to pilgrimage of holy places. The real merit

is acquired by you by obliging the poor in whatever way possible. By helping Shri Bhaurao in his work of spreading education in the masses, you will earn real merit." Shri Kadam bore in mind this advice of Shri Maharaj and went on helping Shri Bhaurao Patil throughout his life. As stated above, the work of Shri Bhaurao Patil was mainly in the Satara and Sangli districts. Thousands of students, who got their education from the schools started by Shri Bhaurao Patil, felt like felicitating him, by offering him a purse worth a lakh of rupees. It was decided that this ceremony should be carried out under the chairmanship of Mahatma Gandhi. It was first agreed by Mahatma Gandhi; but due to the atrocities on the Hindus in Naokhali, Mahatma Gandhi had to run there to restore peace and order. Under such circumstances the only other person, who was supposed to be fit to perform this ceremony, was Shri Gadgemaharaj and hence he remained present at the ceremony, which was performed on a grand scale at Satara in the Dhanini Baug in 1948. In his speech on that occasion Shri Maharaj requested all to shower money on Shri Bhaurao for his very important work. At night Shri Maharaj performed keertan in the chowk in front of the palace, where also he pleaded to give education to the masses in order to achieve the progress of India.

In Sanskrit there is a saying "गुणी गुणं वेत्ति न वेत्ति निर्गुणः" meaning that only a virtuous person can appreciate virtue and not one, who is vicious. These two persons, Shri Gadgemaharaj and Karmaveer Bhaurao Patil, who had really sacrificed their whole life for the uplift of the society, were thus appreciating each other's work and taking advantage of every opportunity to request the society to help each other's cause. After the purse of a lakh of rupees was given to Shri Bhaurao Patil at the hands of Shri Maharaj, the former decided to give definite form to his cherished desire of perpetuating the name of Shri Gadgemaharaj by naming some institution after him. He, therefore, started a college at the confluence of Krishna and Koyna rivers at Karad and named it as "Sadguru Gadgemaharaj Mahavidyalaya".

Dr. Dhananjayrao Gadgil, the eminent economist of Maharashtra, graced the occasion of the opening ceremony of this college. Shri Maharaj also visited this college on three occasions, and cleaned its environments. He also delivered a speech on one occasion and tried to impress upon the students the importance of education in our life. Thus because of the high regards of Shri Patil for Shri Gadgemaharaj, the name of an utterly illiterate person, who had keen interest in the spread of education, has been perpetuated in the educational field !

In the Parli valley of Satara District, there is a village named Dare. This village is surrounded by mountains and hence it remained aloof from educational activities. Shri Bhaurao Patil started one school there. At the time of the anniversary of this school, the villagers called Shri Bhaurao Patil and had also requested Shri Gadgemaharaj to grace the occasion. On knowing the special wish of the villagers, Shri Maharaj came to Dare from Amaravati and graced the occasion. The Pandal was specially decorated by the people and most of the people from the village, who were staying outside for their services, had also come to attend the function. Shri Bhaurao addressed the gathering at the outset and expressed great satisfaction because of the visit of Shri Maharaj to such a remote place. Shri Maharaj was simply overwhelmed with feelings and he could not express himself. So he requested his follower, Shri Shelarmama to speak on his behalf. Shri Shelarmama spoke expressing the thoughts of Shri Maharaj about education, which he had spoken at several places before this occasion. The greatness of education and its importance in human life was stressed in the speech and it was stated that if Shri Maharaj had started this work from the beginning it would have been much better; but it was now too late to think about it !

Shri Gadgemaharaj had great confidence in Shri Bhaurao Patil. He had appointed him as a trustee for the Chokhamela dharmashala and boarding at Pandharpur. Sometimes the quarrels and the difference of opinion among the followers of Shri

Maharaj used to go to extreme and Shri Maharaj would always depute Shri Patil at such place to resolve the matter. Shri Patil always responded to the call and helped to settle the differences among the followers of Shri Gadgemaharaj.

The news of the death of Shri Gadgemaharaj fell upon the ears of Shri Bhaurao Patil like a thunderbolt. He could not control himself on listening the news and wept bitterly. He felt as if he lost his elder brother or his dear preceptor. The sorrow, in which Shri Patil was drowned on account of the death of Shri Maharaj, had a singular effect on Shri Patil and it took a long time for him to come out of it. The students of the college at Karad, which was named after Shri Gadgemaharaj, came to Shri Patil and stated that they would like to hold a condolence meeting for mourning the death of Shri Maharaj. Shri Patil said that it should be done in a manner befitting the departed person. The photo of Shri Maharaj was placed in a palanquin and a silent procession thereof was taken throughout the town. In the maidan of the college a condolenc meeting was held where a number of speakers eulogised the work of Shri Maharaj and Shri Patil was also requested to address the meeting; but he was so overwhelmed with feelings that he could not utter more than two words! Such great was the love of Shri Patil for Shri Gadgemaharaj.

(to be continued)



The First Anniversary Celebrations of Shri Sainath Shiv Mandir, Chembur

Shri Sainath Shiv Mandir, located at Building No. 15, Chembur Colony, Bombay 74, celebrated its first anniversary on the Mahashivratri day viz 25-2-79. On that day the mandir was opened to the devotees for darshan at 5 a. m. The first Aarti was sung at 7.30 a. m. It being a Sunday, the devotees started visiting the temple from 8 a. m. The flow of devotees continued upto about 12.30 p. m. Bhandara Prasad is an important item at this temple on all important days. It was therefore started at 12.30 p. m. and continued to about 4 p. m. in the evening. During this time more than 2500 devotees visited the temple and received Prasad. At 7.30 p. m. the evening Aarti was sung with full devotion. At 9.30 p. m. one film show was arranged for entertaining the public at large and the residents of the colony. This film show was a great attraction for all the devotees. Similar film shows were arranged by the organisers every night from 24-2-79 to 28-2-79, as a part of the programme on the occasion of the first anniversary of the temple.

It will not be out of place here to narrate the history of how this temple came up at the above site on the Shivratri day in 1978.

The story behind the establishment of this temple is very interesting. It was not for the purpose of personal gain of an individual or a group, that it came into existence. It emerged out of nothing as if Baba himself intended to come to his devotees, who inspite of their earnest desire to have His darshan daily, could not get it.

It all started with a group of children in the neighbourhood, coming together for the celebration of the Mahashivratri festival. They used to collect funds every year for the purpose and instal an idol of Shiva, with decorations around, which remained just

for a day. During the year 1978, when the boys went to some of the residents for contribution, they suggested that the amount being collected by them, could be put to better use, if only they could put up a small Mandir for the worship by the devotees, all the year round. Since all believe that, "Sai is Shiva and Shiva is Sai" it was suggested that the Mandir should house a Sai idol. They agreed with this "Sankalp" and the activities in that direction, began. A devotee donated Rs. 10/- followed by another, who donated Rs. 5/-. Shri Shyam Maniyal suggested the printing of donation slips and a box was placed for the purpose of collecting cash donations, in smaller denominations. The collection started swelling day after day. As a matter of fact Baba's grace began to enrich the efforts and soon there were funds enough to perform "Bhoomi Pooja".

Shri Hangama, a film comedian and a member of the group, suggested that Shri Manoj Kumar, Producer, Director, Actor and an ardent Sai devotee, should be invited to perform the "Bhoomi Pooja" Shri Manoj Kumar being pre-occupied by his various commitments was initially reluctant to accept the invitation; but ultimately he performed "Bhoomi Pooja" on the 13th Feb. 78 at 9.30 a. m. The news of this event was covered by the film journal, "Screen" and this temple thus got a wide publicity. The construction work commenced on the same day and the mandir was opened for the devotees on the Mahashivratri day. The construction was completed in a record period of only 21 days by the blessings of Shri Baba. On the Mahashivratri day, Shri Ratnakar Baba of Badlapur Mandir, performed the opening ceremony.

The various donations and services rendered by the devotees may be mentioned as follows :-

Shri Man Mohan Desai (Director and Producer of Amar, Akbar, Anthony) donated the Life Size idol of Sai Baba.

Shri Sham Maniyal donated the Marble Shiv Ling and Nandi.

Out side the Mandir, the flooring work was done in Memory of Shri Hariram Sunderlal Mariwala.

Smt. Hardevi Khathuria has been sending Donations, every week on Thursday, for the poor feeding and prasad.

On every Thursday, there is "Mela" at Mandir. All festivals are celebrated at this mandir in the same way as at Shirdi. On the 60th Punyatithi day of Shri Sai Baba, poor feeding was done on a mass scale.

Two trips were taken from the Mandir to Shirdi by special Luxury Buses. One in May and the other on 12th November 78 respectively.

Two incidents are worth mentioning here. One gentleman, a cloth merchant, comes regularly to this mandir. Once while performing Pooja, a flower from Sai Baba's Mukut, fell on him. At the next moment he was happy. He took the flower and accepted it as a gift from Sai Baba. He still has that flower in his possession. Now he is more prosperous as well as happy.

There is a girl about 18 months old. She lives in the building, which is opposite to the Mandir. She visits this mandir several times a day. She is fond of "Udi". She takes handful of udi and puts it in her mouth on each occasion. A real dedication of a child to Sai Baba.

A suggestion came forward to release a souvenir on the occasion of the first anniversary of the temple. All the devotees therefore immediately started collecting the advertisements and with the blessings of Shri Sai Baba the response was beyond expectation. The management was hence able to release a suitable souvenir on this anniversary day. The amount realised from the advertisements is proposed to be utilized for further improvement of the temple premises. ★





The Ramanavami Festival will be celebrated as usual at Shirdi from 4-4-79 to 6-4-79 both days inclusive. All Sai Devotees are cordially requested to attend the festival.

Detailed programme is as under :-

4-4-79 (Wednesday)

5.15 a m.	Kakad Arti	8.00 a. m.	Public Auction of Shri Sai Baba's Clothes by way of Prasad
6.00 ..	Procession of Shri Sai Baba's Photo and Pothi	12.00 Noon	Mid-day Arti and Prasadam
6.30 ..	Starting of Parayana of Shri Sai Satcharita	4.30 p. m.	Kirtan by Shri Anantrao Athavle Maharaj
6.30 ..	Holy bath of Baba and Devotional Music	6.45 ..	Dhuparti
8.00 ..	Collective Abhishek	7.30 ..	} Programmes by Artists
		9.30 ..	
		9.15 ..	'Palkhi' Procession
		11.00 ..	'Shejarati'

5-4-79 (Thursday) Shri Ramanavami Day

5.15 a. m.	'Kakad Arti'	11.00 a. m.	Ramjanma Kirtan Shri Anantrao Athavale Maharaj
6.00 ..	Procession of Shri Sai Baba's Photo and Pothi from Dwarkamai to Samadhi Mandir	12.30 Noon	Mid-day Arti and Prasadam
6.30 ..	Procession of Kavadi and Holy bath of Shri Sai Baba	5.15 p. m.	Procession of 'Nishan' (Sacred Flag)
8.00 ..	Public Auction of Shri Sai Baba's Clothes by way of Prasad	6.00 ..	Rath (Chariot) Procession
8.30 ..	Collective Abhishek	6.45p . m.	Dhuparati
		9.15 ..	Thursday Palakhi Procession
		10.00 ..	Programmes by Artists

Mandir will remain open for the whole night.

6-4-79 (Friday)

6.00 a. m.	Holy bath of Shri Sai Baba	11:00 a. m.	Kala Kirtan by Shri Anantrao Athavle Maharaj and Dahi-Handi Programme
7.30 „	'Rudrabhishek' in Gurusthan	12.30 Noon	Mid-day Arti and Prasadam
8.00 „	Collective Abhishek	6.45 p. m.	Dhuparati
8.00 „	Public Auction of Shri Sai Baba's Clothes by way of Prasad	7.30 „	Programmes by Artists
		10.00 „	Shejarati

The programme is subject to change according to convenience.

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

To The Editor,
Shri Sai Leela (English Section),

Reading the lives of Saints is in a way keeping their company. There is nothing more uplifting than that. Sai Satcharita also emphasises this point. Biographies of Saints are serialised monthly, in Sai Leela. Unfortunately few pages are allotted to this. Perhaps this is all that could be done, as other articles have also to be accommodated. I wish all the same, more pages could be earmarked to those interesting narratives about Saints and Sainly personalities—which are topics so dear to Baba. I remarked about this in the first gathering of Sai Devotees in Shirdi in 1975, particularly the easy and effective manner in which Dr. parchure presented the saintly personalities. The passing of the years has only confirmed my impression.

M. D. Nayar

A-32, third floor, Himalaya Co-Operative Housing Society,
Asalpa, Ghatkopar Bombay-400 084

Report of the Fifth Annual Gathering At Shirdi

(Continued from March 1979 issue)

Out of the delegates, who attended the gathering, some intended to give a few programmes in the Samadhi Mandir. Hence they were invited to give programmes of vocal and instrumental music, bhajan etc. from 8 p. m. to 10 p. m. on 28-1-79. As the names of the delegates, who offered their programmes, have already been given in the News from Shirdi for the month of January 1979, (Shri Sai Leela, (English edition) for the month of March 1979 pages 46-47) it is proposed not to repeat them here.

MONDAY 29-1-79

A number of poets are composing poems on the life and teachings of Shri Sai Baba. They did not get enough scope in the programme in the Samadhi Mandir held on 28-1-79. Hence another programme was held in the morning on 29-1-79 in the hall on the ground floor of Shanti Niwas from 9.30 a. m. to 12 noon. Shri Shreeram Satardekar, Nagesh Moglaikar, Mrs. Leelatai Marathe, Shri Dattatraya More, Shri Potnis and others sung their poems in this programme. Shri Appa Samant gave accompaniment to all these poems on his Dholak and also gave a solo programme in the end. The delegates thereafter retired for the noon Aarti and lunch.

THE CONCLUDING SESSION

At 4 p. m. the concluding session of the gathering was held in the hall on the ground floor of the Shanti Niwas. One tin of the cheese from Holland, Shri Sai Baba's photo, udi, one coconut and one copy of the Sai Keertanmala, composed by late Prof. D. D. Parchure, the Ex-Editor of Shri Sai Leela, was given to every delegate on behalf of the Shirdi Sansthan by way of prasad.

The Court Receiver felicitated the President and the Chief Guest by offering them garlands.

THE PRESIDENTIAL ADDRESS

This year, Dr. Gajananrao Govindrao Dabholkar, the son of late Shri Govindrao Dabholkar, the author of Sai Satcharita, (Marathi) was elected as the President of the gathering. He was now expected to deliver his speech; but due to a paralytic attack in 1960, Dr. Dabholkar is not able to speak fluently. Hence he wrote down his speech which was read out in the meeting by Shri Shreeram Athavle, from Pune.

In his speech, written in Marathi, Dr. Dabholkar said, "I am not a poet or a writer. Still I have been requested to preside over this gathering. I am no doubt a devotee of Shri Baba and in my childhood, I had the good fortune to have his darshan during his life time and I feel that I am being felicitated today because of that."

Dr. Dabholkar thereafter stated how his father, late Shri Annasaheb Dabholkar, came into contact with Shri Baba in 1910 and how Shri Baba gave him the little of "Hemadpant". He further described all the difficulties that, the people had to surmount in order to reach Shirdi in those days and added, "inspite of all this, people used to come to Shirdi in large numbers in order to take darshan of Shri Sai Baba."

Dr. Dabholkar thereafter said, "Shri Baba moulded out of a common man, a great poet and biographer and inspired late Shri Annasaheb to compose Shri Sai Satcharita. Shri Annasaheb maintained the Accounts of Shirdi Sansthan for some years and I also did that work after my father for about eight to nine years. Poetry has close connection with devotion to God. We find this connection right from the Vedic literature which abounds in poetry. In other Sanskrit and Marathi literature also, we will find that poetry has been a chief vehicle for approaching God.

This practice of holding annually a gathering of the contributors to Shri Sai Leela is very good. I pray to Shri Sai Baba that these poets will go on composing songs and poems about Shri Baba's Leelas and thus give the experience of Sat, Chit and Anand to all Sai devotees."



Dr. Dabholkar thereafter sited the episodes of Anna Chinchnikar and Maushibai and also that of Annasaheb Dabholkar and grams. He explained how Shri Baba was thus giving instruction to his devotees on such occasions instead of giving long sermons and lectures in and out of season. He said that as most of the devotees; that came to Shri Baba, were family men, he advised them to follow the path of devotion. He advised only Shri Upasanibaba to follow the path of Sannyas, because Shri Baba saw in him a real dislike for worldly life,

Dr. Dabholkar concluded his speech by saying, "Shri Baba appeared to be simple; but he had deep knowledge of Sanskrit

as can be seen from his discussion with Shri Nanasaheb Chandorkar. Shri Baba was a real Guru who sincerely tried for the uplift of his devotees. Now-a-days many fake Gurus have come up, who are simply swindling their devotees and we must try to be away from them. Shri Baba practised all the real principles of religion. We do not observe them and hence we do not rise high in this world. I thank you all for having elected me as a President of this gathering and given to me an opportunity to be among Sai devotees and contributors to Shri Sai Leela magazine."

(To be continued)

A Good News for all Sai Devotees!

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श्री स्वामी समर्थ गीतायन

गीत - १६

वेदांतज्ञानी श्री विष्णुबुवा ब्रह्मचारी को अक्कलकोट के राजे साहब ने प्रवचन के लिए आमंत्रित किया था। विष्णुबुवाने श्री स्वामी समर्थ की कीर्ति सुनी थी। अनायास ही उन्हें राजेसाहब के आमंत्रण पर स्वामी समर्थ के दर्शन का सुअवसर भी प्राप्त हो गया। प्रवचन में स्वामी समर्थ को भी आमंत्रित किया था। परन्तु वे प्रवचन सुनने नहीं गये। समर्थ के ज्ञान की परीक्षा लेनेका अहंकार विष्णुबुवा के मन में बागृत हुआ। वैसे मालोजी राजे अपने ऐदवर्ष के साथ उनके दर्शन को गये थे। सौंदर्य साम्राज्ञी राधा ने भी अपने सौंदर्य के बलपर समर्थ को जीतने की भरसक कोशिश की। परन्तु समर्थ के विलक्षण सौंदर्य को देखकर वह भी मुग्ध हो गई।

विद्याश्री, राजश्री और सौंदर्यश्री इन तीनों देवियों ने समर्थ के सामर्थ्य पर अपना प्रभाव डालने का खूब प्रयत्न किया।

विष्णुबुवा के रूप में विद्याश्री आई और परास्त हो गई। मालोजी राजे का रूप लेकर राजश्री आई और वह भी हतबल हो गई। राधा का रूप लेकर सौंदर्यलहरी आई और समर्थ के सौंदर्य सागर में विलीन हो गई। समर्थ रूपी मूल चैतन्य आत्मश्री को कोई भी शक्ति परास्त नहीं कर सकी।

ऐसी अलौकिक प्रज्ञा भूषित

लेने परीक्षा, तीन देवियाँ आई 'श्री' के पास
समर्थ लीला ऐसी, क्षण में हो गया गर्व नाश ॥ टेक ॥

विष्णुबुवा बोले वेदान्त
अहंकार को फूटे पात
ब्रह्मवृत्ति का यों दृष्टांत

'विद्याश्री' भी हार गई फिर, पाकर स्वप्नाभास ॥ १ ॥

दर्शन को मालोजी राजे
सेनावल सह, गज पर आते
धन दौलत का गर्व बताते

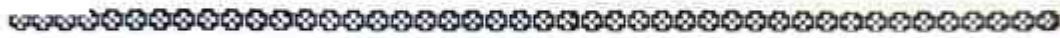
'राज्यश्री' भी लुभा न पाई, कैसा यह मोह पाश ॥ २ ॥

राधे ! राधे ! हो गई लज्जित
स्त्री-पुरुष में भेद वर्णित
पूर्ण यौवन में बह विकसित
'आत्मश्री' का रूप विलोकित 'रूपश्री' हुई इताश ॥ ३ ॥

रज, तम, सत्व गुणों से वेष्टित
परे चिदानन्द प्रतिष्ठित
ऐसी अलौकिक प्रज्ञा भूषित
अनंत कोटी ब्रह्मांडनायक, भक्तवत्सलामिलाष ॥ ४ ॥

॥ श्री सद्गुरु स्वामी समर्थ महाराज की जय ॥

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



साईबाबा - अेक युगपुरूष

कीसीने कहा है —

गुरु गोविंद दोनो खडे, किसको लागू पाय ।
बलिहारी गुरुदेवकी जिसने गोविंद दियो बताई ॥

जो गुरु हमें ईश्वर के समीप ले जाय - भगवान के दर्शन प्राप्त करानेमे सहाय्य करे वैसे गुरु और गोविंद दोनों मे कोई भेद नहीं है । ऐसा गुरु मिलना बड़े भाग्य की बात है । और जो भाग्यशाली होते है वो ही साईबाबा के करीब आ सकते है, साईबाबा का सहारा जीवनमे मिल गया वह बहोत ही भाग्यवान है ।

काशी में जैसे विश्वनाथ, पंढरपुर में विठ्ठल, प्रभासपाटण में सोमनाथ महादेव, द्वारका में ब्दारकाधीश वैसे शिरडी थाने की साईबाबा की कर्मभूमीकी जगह ॥

हमारी संस्कृती की बुनीयाद जो है उसमे त्याग और स्वार्पणको महत्व दिया गया है । "तेन त्यक्तेन भुञ्जीथाः" याने कि सबका त्याग करके हमे जीनेका सबक

दिया गया है। जैसे की अगरवत्ती खुद जलकर चारों ओर खुदबु फैलाती है।
 तरह हमारे जीवन का मकसद दूसरोंकी सेवा और भलाईके लिए होना चाहिए।

साईबाबा हमेशा दूसरों के दुःख अपने खुदपर ले लेते थे। इसलिए ही
 तात्या पाटील को बचाने के लिए साईबाबाने स्वयम विमारी स्वीकार कर समाधी ली थी।
 जैसे श्रीकृष्णके मन दुर्योधन की मतलबी बातोंसे अर्जुन और विदूरकी भक्ति ज्यादा
 पसंद थी वैसे ही बाबा को भक्तों की निष्काम भक्ति एवं निष्ठा ज्यादा पसंद है।
 बादलका स्वभाव ये है की थोडा सा पानी नदी और सागरसे लेकर कइ गुणा ज्यादा
 रसा देते है। ठीक उसी तरह साईबाबा को जो भर्पण होता है उससे कइ मरतबा
 ज्यादा बाबा हमें अपीत कर देते है। ऐसे गुरु जिसे हम हमारे हमसफर, दोस्त
 और सबकुछ मानते है - मिलना बहोत ही मुश्कील बात है।

साईबाबा जैसे संत पुरुष कुल निश्चित ध्येयके लिए अवतार लेते है। अपना
 जीवन संदेश देते है और जनता जनार्दन को जागृत करते है। वे भक्ति और
 जनकल्याण के रास्तेपर हमें लाते है और अपने इस कार्यसमाप्ती के बाद इस धरासे
 लुप्त होकर ब्रम्हलीन हो जाते है। साईबाबा दैहिक रूपसे तो आज हमारे बीच
 नहीं है। फिर भी उनकी मौजुदगी भक्तों को बार बार महसूस होती है।
 भक्तों के दिलमे वे सदा विराजमान है और हमेशा तरक्की, भक्ति और कल्याणके
 मार्गपर हमें ले जाते है। हमारे निजी दुःखका निवारण करते है। इसलिए
 ठीक कहा गया है।

गंगा पापं शशी तापं दैन्यं कल्पतरुस्तथा ।

पापं तापं च दैन्यं च हरन्ति संतो महायशाः ॥

गंगा स्नानसे पाप नष्ट हो जाते है। चंद्र तापको और कल्पवृक्ष गरिबीको
 दूर करते है लेकिन संत पुरुष तो पाप, ताप और गरीबी तीनोंका एकसाथ खात्मा
 कर देते है।

ऐसे समर्थ, कृपालु, दुःखनिवारक और दयाके सागर संत साईबाबाका सान्निध्य
 एवं समागम हमारे भविष्यको सदा उज्वल और सही रास्ता बताते रहे ये ही
 प्रार्थना है

बिपीन कपीलराय स्वादीया

३०७, कमल कुंज, तीसरा माळा, दत्त मंदीर रोड,

मालाड (पूर्व), बंबई ४०० ०६४

योगि - सम्राट - श्री साँई

सच्चिदानंद सद्गुरु श्री साँई के
पतित पावन ओष्ठसम्पुटसे निकलता मृदूध्वनि

“जो आत्माके गहन विषयोंसे अनभिज्ञ हो
जो तथागतके सिद्धान्तो को नही जान पाया हो
जो दुःखमें-मग्न, अचोध संसारी जीव हो
उसे मै करता हूँ प्यार”

अफाट भावसे नतमस्तक हो
निज अंतर्मन कर रहा है वदं—

“प्रभु ।

मेरा जन्म इन मंगलमय चरणोंकी
सेवासे ही कृतार्थ हो जाता
लेकिन, उस चिर-परिचित प्रभातमें
मै एक अविकसित - अरविंद - कली सम
निहारत रही आपको
केवल निर्लज्ज की भौंति
विगत जीवनभर
समस्त पखुडियोंसे खिलकर
अब तो अंतिम क्षण ‘अनिल’
लुटा दो स्वयंका समस्त सौरभ
श्री साँई के मंगलमय-चरणोंमें
अब तो सूखकर रजकणमें
मिल जाना है चरम गति - परमगति
धमा है शस्त्र जिनका
त्याग है शासन जिनका
वियोग है असह्य जिनका
शक्तता अनिर्वचनिय सौंदर्य जिनका
जो त्याग तप सद्भावनासे

आत्माका शृंगार करते है
जो शरीर की अपेक्षा
आत्माको वशीभूत करते है
जो पृथ्वीके चक्रवर्ती सम्राट है
जो अखिल ब्रह्मांड के योगिराज परब्रह्म है
जो दया-प्रेमसे प्राणिमात्र को जितते है
कौन कहता है कि शिर्डीमें
समाधि - मंदीर है ?
समस्त भूतलपर नही है तत्सम
वह तो है परम-पवित्र राजदरबार
विराजित है वहाँ
शिलाखण्डपर नहीं
बल्की राज-सिंहासनपर
‘फकीर’ नही
बल्की स्वयं ‘येशू-रहीम-राम’
हर प्राणिमात्राके
भाग्यका फैसला करने
विराजे है राजाधिराज
श्री साईनाथ महाराज”

श्री साईस्तवन

दुनिया में ऐसा कहां सबका नसीब है

कोई कोई साईबाबा के करीब है, दुनिया में ऐसा - - -

(१) गरीबी की राह में गर कौटे हजार हो,

डर किस बात का जब साई का दिदार हो,

मानों साईश्याम को तो कौटे भी गुलाब है, दुनिया में ऐसा - - -

(२) जिसका ना कोई साथी, साई उसका सांझी है

संसाररूपी नैय्या का तो वहीं एक मांझी है

साईश्याम मांझी है तो किनारा भी करीब है, दुनिया में ऐसा - - -

(३) दूर ही रहते है संकट साईनाम के,

सुखशांति ना मिले, बिना साईश्याम के,

हृदय में है साई, तो हर संकट भी आसान है दुनिया में ऐसा - - -

प्रकाश प्र. कर्पे

५/२, काळी मोहल्ला, शिवकुटी, इन्दौर (म. प्र.)

Rama Navami Festival At Sai Niketan, Bombay

Rama Navami will be celebrated as usual at Sai Niketan, Dadar, Bombay, on the 5th April 1979. The programme will be as follows :-

9.30 a. m. to 12 Noon :-

Devotional Songs by Sau. Ushatai Joshi.

12 Noon :- Aarti & Prasad

Office will remain open upto 6.30 p. m. for darshan.

Court Receiver,

Shirdi Sansthan of Shri Sai Baba,

News from Shirdi FEBRUARY 1979

During this month, the devotees visited Shirdi as usual. The rush was therefore within the control of the staff of the Shirdi Sansthan.

Mahashivratri came in this month on Sunday the 25th instant. Hence the rush of devotees on this day was much more than that on other days. On that day, keertan was arranged in the Samadhi Mandir from 7-30 p. m. to 9 p. m. The photograph of Shri Sai Baba was placed in the palkhi and from 9-15 p. m. to 11 p. m. the palkhi was taken in procession from Dwarkamai and it went round the Shirdi village. The palkhi came back to the Samadhi Mandir at 11 p. m. After that the Shejarati was sung. The palkhi was accompanied by the local Band Party and Bhajan parties.

The following programmes took place in the Samadhi Mandir in this month.

Keertan :- 1 Shri G. V. Joshishastri, the Sansthan Singer performed keertans as usual on the Ekadashi days and other days of religious importance. 2 Shri Chhagan Maharaj Bartakke from Nanded also performed keertan in the Samadhi Mandir.

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

1 Shri Karsonlal T. Bhavsar, Malegaon. 2 Shree Stars of Melody, Pune. 3 Shri Balasaheb Malwadkar, Pune. 4 Shri Damuanna M. Dalvi, Shreerampur. 5 Shri Ashok D. Dalvi, Shreerampur. 6 Shri Prabhakar Deshpande, Shreerampur. 7 Smt. Pushpalata A. Shintre, Bombay. 8 Shri Madhukar Waradhkar, Bombay. 9 Shri Motilal S. Pawar, Nasik. 10 Shri Amarendra Mohanlal, New Delhi. 11 Mrs. Gouri Roy, New Delhi. 12 Mrs. Kamalini P. Athavle, Bombay. 13 Mrs. Nalinitai Joshi, Dombivli. 14 Miss Neela Swadi, Dombivli. 15 Mrs. Shailaja Patwardhan, Dombivli. 16 Navjawan Brass Band, Manmad. 17 Shri K. V. Gopalkrishna, Andhrapradesh. 18. Navyug Gayan Party, Nagpur. 19 Shri Narayan G. Moghe, Allahabad. 20 Shri Onkarnath

Rayana, Delhi. 21 Miss Vijaya Patil, Bombay. 22 Shri Kiran K. Kankaria, Shirdi. 23 Shri Dilip Gugale, Ahmednagar.

During the month the following important persons visited Shirdi.

1. Shri K. B. Jitkar, I. A. S. Collector, Ahmednagar District.
2. Shri N. K. Parikh, Judge, City Civil Court, Bombay.
3. Shri P. M. Pant, Retired I. G. P. Ahmedabad.
4. Shri R. Tiwari, Collector, Buldhana District.
5. Shri Omprakash Gaharotra I. A. S. Chief Executive Officer, Zilla Parishad, Ahmednagar.
6. Shri Altekar, I. A. S. Additional Collector, Pune.
7. Shri Toraskar, Inspector General of Prisons, Maharashtra State.
8. Shri Verma, Customs Collector, Bombay.
9. Shri Swarup, Commissioner, Nasik.
10. Shri Manubhai Doctor, Solicitor, Bombay.
11. Shri Padmanabhayya I. A. S. Sales Tax Commissioner, Bombay.
12. Shri Rane, Secretary and Chief Engineer B & C Maharashtra.
13. Shri Shinde, Dy. Director and Additional Commissioner, Maharashtra.
14. Shri B. N. Adarkar, Chairman State Transport, Maharashtra.
15. Shri Mishra, Chairman, Maharashtra State Electricity Board, Bombay.
16. Shri Shivajirao Patil, Residential Dy. Collector, Ahmednagar.
17. Shri L. M. Sukhawani, Dy. Secretary, Delhi.

Weather!- Weather of Shirdi was quite healthy. There were occassional showers. The weather was usually cool after midnight.

Publications of Shri Sai Baba Sansthan Shirdi

1.	Shri Sai Satcharita (Marathi)	Rs. 16.00
2.	Shri Sai Satcharita (English)	Rs. 6.25
3.	Shri Sai Satcharita (Gujrati)	Rs. 6.50
4.	Shri Sai Satcharita (Hindi)	Rs. 7.50
5.	Shri Sai Satcharita (Kanarese)	Rs. 8.00
6.	Shri Sai Baba Jeevitacharitram (Telugu)	Rs. 10.00
7.	do do (Sindhi)	Rs. 10.00
8.	Gujarati Pothi (Sharananand)	Rs. 5.50
9.	Shri Sainath Stawanmanjiri & Sumananjali	Rs. 0.30
10.	do do (Gujarati)	Rs. 0.30
11.	Four Adhyayas by Dasganu (Marathi)	Rs. 0.80
12.	Sagoonopasana (Marathi)	Rs. 0.30
13.	do (Gujrati)	Rs. 0.25
14.	do (Telugu)	Rs. 2.00
15.	Shri Sai Baba of Shirdi by Pradhan	Rs. 2.00
16.	Sai Leelamrit (Marathi)	Rs. 5.00
17.	do (Hindi)	Rs. 5.50
18.	Sai Baba in Pictures	Rs. 2.00
19.	Shri Sai Baba Awatarkarya (A. Y. Dhond)	Rs. 3.00
20.	Shirdi Darshan (Album of 66 photos)	Rs. 4.50
21.	Mulanche Sai Baba (Marathi)	Rs. 1.25
22.	Children's Sai Baba (Gujarati)	Rs. 1.00
23.	do do (English)	Rs. 1.50
24.	do do (Telugu)	Rs. 1.50
25.	do do (Hindi)	Rs. 0.75
26.	Sai Keertanmala (Marathi)	Rs. 1.25
27.	Sai The Superman by Sai Sharananand	Rs. 3.25
28.	Guide to Shirdi (English)	Rs. 1.00
29.	The Great Saint Shri Sai Baba (Marathi)	Rs. 0.50
30.	do do (English)	Rs. 0.50
31.	Shri Sai Baba by Mani Sahukar (English)	Rs. 3.50

Available at :- 1. Receiver, Shri Sai Baba Sansthan,
P. O. Shirdi, Dist. Ahmednagar.

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