

SHRI

SAI LEELA



Shri Sai Baba puts off the fire in Tajuddin's Darga



May

60 Paise

1979

SHRI SAI LEELA

MAY 1979

CONTENTS

		Page
1. Editorial	Literary Side of Shri Sai Leela	2
2. The Science of Religion	Swami Chinmayananda	7
3. Shri Mhalasapati Bhagat	Dr. S. D. Parchure	10
4. Shri Shivleelamrit	Shri S. N. Huddar	12
5. Saint Gadgemaharaj	Dr. S. D. Parchure	16
6. Pushpanjali	Shri M. D. Nayar	23
7. Annual Shirdi Yatra	Swami Karunananda	25
8. Report of the Fifth Annual Gathering at Shirdi	Dr. S. D. Parchure	29
9. Devotee	Swami Kesavaiahji	35
10. How Shri Sai Baba Fulfils the Wishes of his Devotees	Shri Mohan R. Bijani	38
११. श्री स्वामी समर्थ गीतायन	श्री राधाकृष्ण गुप्ता (चेतन)	४०
१२. सन्तों के अमूल्य वचन	श्री किशोरकुमार सपकाल	४१
१३. रहम—नजर	श्री गुलाब के. नागडा	४३
14. News from Shirdi		44
15. List of Donors		47

SHRI SAI LEELA

(Official Organ of Shirdi Sansthan)



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

VOLUME 58

MAY 1979

No. 2

Achievements of the Avatar of Shree Rama

According to Dharma, whenever virtue decays and vice is in the ascendant, the Divine is born among men to re-establish Dharma to protect the law-abiding and demolish the law-breakers. Ravana, typifying blatant and flourishing sin, was overpowering the minds of humanity, and the birth of Divinity in the shape of Sri Rama reassured the reign of virtue and crushed vices and all forms of evil. ★

Editor :

Shri K. H. KAKRE

Receiver, Shirdi Sansthan of Shri Sai Baba

Executive Editors:

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

Shri Sadanand Chendwankar B. Sc., S. T. C., R. B. Pravin

Annual Subscription Rs. 6.00

Single Copy Rs. 0.60

Office :

Sai Niketan, 804-B, Dr. Ambedkar Road,

Dadar Bombay 400 014

Tel. : 443361

EDITORIAL

Literary side of Shri Sai Leela

The very name of our magazine indicates its contents. As we have pointed out in the editorials of this magazine, in the past, the main object of starting this magazine, was giving wide publicity to the experiences of the devotees. From the Sai Satcharita we know that during His life-time, Shri Sai Baba performed many miracles. One devotee pointed out that all the incidents described in Shri Sai Satcharita cannot be called as miracles. He made subtle distinction between the incidents and said that some were no doubt miracles; but some others cannot be called as miracles. The devotee further pointed out that in those incidents only one single individual was benefited and hence they might be called as divine favours and not miracles. For example, the incident of turning water into oil (Chapter 5 of Sai Satcharita) may be called as a miracle, as it is really not possible to explain the why and how of it by logical means; but cure of Shri Buty from dysentery or Cholera (Chapter 13 of Sai Satcharita) or the saving of the life of Shama from snake-bite (Chapter 23 of Shri Sai Satcharita) cannot be called as miracles; but they are divine favours shown by Shri Sai Baba to some favourite individuals because of their devotion to Him. To cut short the matter, we may not call these incidents as miracles or divine favours; but we may classify all of them as "Leelas" of Shri Sai Baba as they are all mysteries to us.

One peculiar thing can be noted about these leelas of Shri Baba that though they must be innumerable, only a few of them might have been recorded in Sai Satcharita; but the greatness of Shri Sai Baba lies in this that as per His promise, He is still guarding the well-being of His devotees from His Samadhi and hence His leelas are still being witnessed by a number of devotees,

spread far and wide over this country and abroad. In order to spread the Sai cult and the devotion to Shri Sai Baba, all these leelas of this great saint of Shirdi should be published somewhere for the information of the Sai devotees. It is therefore quite natural that such a magazine, which is published by the Shirdi Sansthan, should give prominent place to all these experiences of the Sai devotees; but every devotee, though sincere in his devotion, may not be a literary person. Hence his narration, though full of personal experiences, may be prosaic and lacking a literary touch. There is one more possibility about these experiences. Most devotees write their experiences about getting out of some difficulties or other. It is therefore quite possible that due to similar circumstances the experiences may become monotonous to a certain extent; but though being common place, if they have some literary touch, they may become interesting and entertaining. Hence care is taken, as far as possible, to give some literary touch to the articles describing the experiences of the devotees.

Having thus explained the literary side of the main material of this magazine, we may now examine the other articles from the literary point of view. Let us first consider the editorials. Our readers must have observed that they are all fully informative. They give general information, which is not very common. Some religious or social topic is usually chosen for discussion in the editorial. The pros and cons of the topic are then explained, which give different opinions on the topic. As Sai devotees, we do not usually like academic discussions. Hence in the end it is pointed out how this discussion could be interpreted in terms of the teaching or life of Shri Sai Baba. Hence by going through the editorials we are able to see the different facets of the life and teachings of Shri Sai Baba.

We are continuing in this magazine a series under the caption "Science of Religion" for the last so many years. In this series Swami Chinmayananda explains to us the meaning of Shrimadbhagawadgeeta. This book has been revered by a great num-

ber of people all over the world. Similarly innumerable people have tried to give their personal interpretation of this sacred book of the Hindus. Many people have also said that they got inspiration from that book, while there are many others, who have sought guidance from that book, Swami Chinmayananda has got a very lucid style. He has full control over his thoughts and his language. He has held several "yagnas" of the lecture series on this book. Swamiji considers it as his life's mission to spread the philosophy of the Bhagawadgeeta. Hence it is no wonder if his discourses on Bhagawadgeeta are found to be very interesting and instructive by our readers. We are now in the ninth canto of the Geeta and we hope to continue this series, which is welcomed by all our readers.

We next come to the English translations of Marathi Pothies by our veteran contributor Shri S. N. Huddar. As explained before these Pothies composed in Marathi in the owee form, are meant for spreading the devotion to certain gods. Those, who are conversant with the Marathi Pothi of Shri Sai Satcharita, will have the correct idea of these books; but Shri Sai Baba is well-known for advising all his devotees to continue the worship of their own family deity even after becoming His devotee. Hence even if our readers go through these Pothies, their faith in Shri Sai Baba will not be reduced even by an iota by reading the translations of these Pothies by Shri Huddar. As these Pothies are exclusively in Marathi, they are not accessible to the readers, who do not know Marathi at all. Hence it was thought proper to introduce these books to our non-Marathi readers through their English translations. Similar books must be existing in other languages like Tamil, Telagu, Kanarese, Malyalum, Gujrati, Hindi etc. If some other person comes forward to furnish a suitable translation of a similar book in any of the aforesaid languages, it can be considered for publication. If some of our readers come forward for that work, we will welcome them. We are at present publishing the Marathi Pothi, "Shri Shivaleelamrit". (The nectar of the leelas of Shiva) and hope to continue the same for

some more months. The next publication will be announced in due time.

The series about the Saints of Maharashtra, was similarly started some years before to acquaint the non-Marathi people with the biographies of the Saints of Maharashtra. Time and again our readers have expressed their appreciation about this series by writing letters. Some readers were quite eloquent about this series, when they met the executive editor in person. We are glad that this series is received well by our readers. We hope to continue the series with the same zeal.

As per suggestion of our readers, we have restricted the publication of the donor's list and shortened it by publishing only the names of donors, who are donating Rs. 500/- and above. We feel that our readers must be glad to see that their suggestion is accepted. The pages released in this way are now being utilized for giving "The News from Shirdi" and also giving some more additional pages to the Hindi articles. There is a constant demand for separate Hindi and Gujrati issues of Shri Sai Leela and as per statement made by the Court Receiver at the time of the last gathering of the contributors to Shri Sai Leela magazine, held at Shirdi in January 1979, it appears that the proposal is under active consideration of the authorities of the Sansthan. A special announcement in this behalf will be made at the proper time.

Apart from these articles, that are appearing in Shri Sai Leela every month, a number of other articles, which cannot be placed in a particular category, are being published in this magazine. They can be described in general as philosophical topics of general interest and stories and biographies of saints from all over India. The persons contributing these articles are well-versed in their subjects and therefore their articles are very interesting and instructive.

Our readers were requested to express their honest opinion about the articles that are being published in this magazine from

time to time. Though we are occasionally receiving some letters from our readers, still we are expecting many more readers to be in communication with us. The reactions of the readers help a lot in maintaining the standard of a magazine and even in improving it.

It will thus be seen that we are trying our best to maintain a rather high literary standard of this magazine. Some of our readers have said that in the first week of every month, they are eagerly awaiting the issue of this magazine and are spending about a week very happily when they are in company of this magazine, because it leads them to Shirdi and helps them to mentally enjoy the company of Shri Sai Baba in the Samadhi Mandir. By the blessings of Shri Sai Baba, we hope to serve our readers in the same manner in which we have served so far and try to lead them on the path of spiritual well-being, which is the chief aim of every Sai devotee in his life. ★

Shri Ramanavami Festival at Sai Niketan, Bombay.

One day festival was held at Sai Niketan, Bombay, on the 5th of April 1979, on account of Ramanavami. The Office was opened at 8 a. m. from which time the devotees started coming for darshan of Shri Sai Baba. From 9-30 a. m. to 12-00 noon Mrs. Ushatai Joshi, the disciple of Shri Yashwant B. Joshi, the famous singer from Bombay gave a vocal recital of devotional songs in praise of various gods. The devotees, who were joining the audience every minute, numbered about two hundred at 12 noon, at which time the Aarti was started. The singing of Aarti concluded at about 12-30 p. m. after which Prasad and udi was distributed to all devotees, who attended the Aarti. The stream of devotees continued upto about 8 p. m. and on a very moderate estimate, it may be stated that nearly one thousand devotees visited Sai Niketan during the day for taking darshan of Shri Sai Baba.

THE SCIENCE OF RELIGION

By : Swami Chinmayananda

One Supreme - In All Deities

Egged on by sensuous desires, man seeks low gains by invoking the baser powers of nature. The means become of no consequence to him if he can gain his foul and disgusting ends. Such seekers of blind selfish satisfaction in life also reach religion. They are discussed here.

Says, Lord Krishna, (IX-23) "Even those devotees, who with faith worship other deities, really worship Me alone, O son of Kunti, but through wrong method". Devotees at different alters adore but the same vitality, the One Substratum for the created world-of-change. Even when they worship different deities, if their devotion is sufficiently reinforced with faith, they too invoke nothing but the One Eternal Truth expressed through their alter of adoration. Whether I switch on a bulb or a heater or a radio, I am invoking electricity - - though its manifestations may be as different as light, heat or sound. All are expressions of the one electric current. Similarly, it is the same Self as Consciousness that expresses through all saints, sages and prophets.

Toleration is the breath of the Hindu creed. We accept all forms of religions as different ways of reaching the same Supreme Goal. The largeheartedness and endless love of Krishna makes Him declare, "they too worship Me only, even though through wrong methods" (तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम्). When we invoke a deity for the fulfilment of a worldly desire, we invoke the grace of life for a wrong purpose, in as much as, ultimately they lead the seeker to wells of dejection and sorrows, that lie in the darkness of the not-Self, instead of lifting him to the Bliss of Perfection which is the nature of the Self.

Explains the Geeta Acharya, (IX-24) "I alone am the Enjoyer and Lord of all Yagnas; but because they do not know Me in reality, they return to the world of birth-and-death". Invocations are made effective through sacrifices (Yagnas). He who receives all sacrifices and enjoys them is the Lord, the Self in us. Again the Self as life in us, renders it possible for us to perform the required sacrifices. Thus, the Supreme Consciousness is the only enjoyer of Yagnas as well as the only Lord of Yagnas.

Yet, because devotees "do not know Me in reality" (ननु मामभिजानन्ति तत्त्वेन), they do not reach Me, but only gain some finite fulfilments of their simple sorrows-ridden sense-gratifications.

Applying this to life in the world, in all fields of activity wherein men strive (Yagna), they invoke only some finite profit (devata). They do not strive to improve spiritually to rediscover the Self as their own essential nature. Treading the slippery slopes of sensuality, they slip and fall to the level of animalism, and prove themselves a disgrace to the dignity and status of man.

Complete happiness and satisfaction, perfect contentment and peace, lie only in the innermost precincts of the bosom, and not in the extrovert fields of profit and success, glory and fame. Careless of this enduring profit that lies within themselves, men, bitten by a thousand scorpions of desires, run crazy, bringing about chaos and sorrow, not only to themselves but to others too. Necessarily, therefore, when a whole generation of such deluded people come to freely live, the history of that period can be written only upon the face of a blasted world, with the very blood of those killed and maimed. Indeed, they return to the mortal world of sorrows and tears (ऋवन्ति ते).

Again, Lord Krishna says, (IX-25) "The worshippers of the 'devatas' go to those devatas; to the 'ancestors' go the worshippers of ancestors; to the 'elements' go the worshippers of the great elements; and My worshippers come to Me". It is a law

of life that as you think so you become. The thoughts entertained at a given moment crystallise to form a blueprint for the individual's character-formation in the days to come. This is a fact very well known to all of us.

The devas are faculties in our various sense-organs by which we experience the world. To indicate the work done by using the name of the instrument with which the work is done is rather too common. To axe, to scissor, to knife, to steer, to pen, etc. are examples where the names of the instruments are used to indicate the work done by them. Thus, the plural "devas" may be taken to mean the "entire field of all physical experiences".

"Worshippers of ancestors" means, "those who are enthusiastically alive to the cultural traditions of their ancestors". Worshippers of 'elements' (bhootas), are scientists making dedicated devoted research into the phenomenal world.

Applying the same law, Krishna says, "My votaries come to Me".

The effort is the same for material and spiritual success. If our meditations and prayers are as regular, consistent, enthusiastic and sincere, as our outer world activities, success in spiritual life is assured.

Now choose your field and act diligently. Success is sure to the sincere. ★

(Courtesy : Geeta Office, Powai)



Book Review

Shri Mhalasapati Bhagat

There cannot exist a single Sai devotee, who has not heard the name of Mhalasapati. When Shri Sai Baba came to Shirdi along with the marriage party of Chand Patil, it was Shri Mhalasapati, who recognised him and welcomed him with the words, "Welcome, ye Sai Baba". From the references to Shri Mhalasapati in Shri Sai Satcharita, we know that he was a close associate of Shri Baba throughout his life and was also his sincere devotee. All Sai devotees must therefore be having a curiosity to know more about the life of this veteran devotee of Shri Baba. We are glad to inform our readers that a great Sai devotee, Shri Chandrakant Damodar Samant, from Bombay, has recently written the biography of Shri Mhalasapati (in Marathi) with the help of Shri Martand Bhagat, the son of Shri Mhalasapati. Shri Martand Bhagat is at present 88 years old. He was 28 when Shri Sai Baba entered into Mahasamadhi in 1918. His narration about Shri Baba can therefore be taken as quite authentic.

In this interesting book, Shri Samant has narrated the life of Shri Mhalasapati in a very lucid style and has given several instances when Shri Sai Baba had to run for Mhalasapati's help. From the descriptions given in the book, we get glimpses of the life at Shirdi and its neighbouring places before half a century. Shri Martand Bhagat has written an introduction to this book, while Dr. K. B. Gavankar, the veteran Sai devotee from Kurla and Shri Sant Gajanan Maharaj Pattakar from Thane have given their blessings to this enterprise. Shri Chandrakant Samant deserves to be complimented for having placed in the hands of the Sai devotees the life-sketch of Shri Mhalasapati. (Shri Mhalasapati Bhagat. Author:- Shri Chandrakant Damodar Samant. Pages 40 + 10. Price Rs. 2). ★

S. D. Parchure

SHRI SHIVALEELAMRIT

By :- Shri S. N. Huddar

(Continued from April 1979 issue)

CHAPTER 5

DHARMAGUPTA AND SHUCHIVRAT

Satyarth was the king of Vidarbha. He was brave and religious. He ruled for many years. He was not a devotee of God Shiva. The king of Shalva, alongwith other kings, attacked Satyarth's territory. The battle was fought for 7 days and Satyarth died in the battle. The enemies entered the city. The most delicate Rani was pregnant and nine months of her pregnancy were over. Still she fled in the forest, walked bare-footed with difficulty and ultimately fell on the ground due to exhaustion. The queen whose toes did not see the rays of the sun and who had hundreds of maidservants, was roaming in the forest all alone due to her bad luck. The name of the queen was Indumati. After some time, she gave birth to a son. She felt thirsty, but who would give her water there? Somehow she stood up and went to a lake which was nearby. As she took the water of the lake in her hands, her legs were pulled in the water by a crocodile. Her body was torn to pieces and eaten up by the crocodile.

Her son was crying in the lonely forest. A Brahmin widow, Uma by name, by chance came there with her son, one year old. She wondered to see a newly born handsome boy, whose umbilical chord was even not cut. She exclaimed, "who has left this newly born child in this thick forest? What is his caste? If I do not take him with me a tiger or a wolf will eat it!" Her teats were full of milk due to love and her eyes were filled with tears due to pity. But she was puzzled. In the meantime, God Shiva came there in the form of a yati. He told Uma, "Take this child to

your house. You are fortunate to get a Rajputra; but do not disclose this to anybody. Nourish him with your son. As a beggar gets a Paris or a dying man gets nectar, so you have got this child due to good fortune." The name of the son of Uma was Shuchivrat. The new child was named as Dharmagupta by her.

Uma begged for alms and lived with the two boys. When people asked her, she would say that both were her sons. In course of time she came to Ekchakranagar. There she came across a Shiva mandir, where Shandilya Muni, with others, was worshipping God Shiva. Shandilya saw her and said, "what a pity, this prince is roaming in poverty!"

On hearing these words, Uma bowed to the Muni and requested him to tell her about the parents and the past history of the child.

Shandilya said, "The name of his father is Satyarth. He was a king, who worshipped Shiva on Pradosh. When the enemy attacked and beseiged his capital, Satyarth got up without completing Shiva-worship. Eventually Satyarth had short life in this birth and so he died. His wife Indumati had killed her step sister and so she was dragged by a crocodile and eaten up. Prince Dharmagupta had not adored Shiva in his past life and hence he became an orphan. Therefore worship God Shiva on Pradosh devotedly and do not leave the worship incomplete. At that time God Shiva dances before Bhavani, Saraswati plays on the flute, Purohit plays on basari, Brahma gives tal, Vishnu beats the drum, other Gods, Yaksha and Kinnar stand before him with folded hands."

Uma asked, "why my son is born in poverty?" Shandilya said "your son took too many gifts in the past life; but he did not give anything in charity and did not worship God Shiva."

Uma then placed both the sons on the Rishi's feet. He initiated them with five letter Shiva mantra and said, "observe Pradosh vrat. Observe fast on the 13th day of every fortnight.

Do good deeds on that day. Three ghatkas after sunset on that day, begin to worship Shiva with full devotion. Adore Vishnu in the south, fire at the right hand and Veerbhadra, Gajanan, 8 siddhis, 8 Bhairavas and 8 Diggpalas. Thus perform the Saptavaran Shiva Puja and pray God Shiva in the end."

Uma lived in Ekchakranagar for months and practised Pradosh worship as advised by the Rishi. When Shuchivrat was once walking by the river side, a part of the bank crumbled down and he found there a jug full of coins. He brought it home. Uma was pleased to see it and remarked that it was the fruit of Pradosh worship. Shuchivrat asked Dharmgupta to accept half of the wealth. Dharmagupta however refused to take it saying that all the wealth on the earth belongs to the Raja. Both continued the Shiva worship devotedly.

Once both the brothers went to a forest, There they beheld the daughters of Gandharvas, who had come there on a trip. Shuchivrat said, "we should not look at other females. They create lust and we lose our strength." Dharmagupta did not agree and he alone went near the Gandharva girls.

'Anshumati' daughter of Kodravin Gandharva was the chief amongst the girls. Kodravin had once asked God Shiva with whom should he marry his daughter Anshumati. Lord Shiva had told, "Dharmagupta, the son of Satyarth, is my devotee. Give your daughter to him in marriage."

Anshumati beheld the young and handsome Dharmagupta and thought that he was like Madan (God of love). She told her friends to go away to pluck scented flowers. Anshumati then requested Dharmagupta to come near her and asked him about his whereabouts. She said that she would be pleased to live with him.

Dharmagupta said, "I am without parents. I have lost my kingdom and the riches. If your father knows this what will be

say?" Anshumati said, "I shall come here after 3 days. You also please come here ready for marriage."

She then went home and informed her father what had occurred. Dharmagupta returned and told this to his brother. They remarked that it was the fruit of Shandilya's blessing. They then came home and told this to their mother Uma, who said, "The devotion to God Shiva is bearing fruit."

On the third day, both the brothers went to the place. Kodravin Gandharva had come there with his family and all the provisions for marriage. He was very much pleased to see his son-in-law. He sent a divine palakhi to bring Uma. The marriage ceremony was celebrated for four days with great delight and decoration. The Gandharva gave many divine articles as dowry and huge army with wise generals.

War flutes were then rung and the huge army besieged Vidarbhanagar. The city was soon conquered and the ruler Dumarshan, who had killed Satyarth, was taken a captive. The rulers of various countries ran to Dharmagupta to pay homage to him. On an auspicious day Dharmagupta was crowned King with due formalities. He ruled his territory with Uma and Shuchivrat for many years. Shandilya was invited and received with great respect and lot of wealth was given to him. Scarcity, poverty, diseases were wiped off and all the subjects lived joyfully.

In the end Dharmagupta enthroned his son Sudatta and went to the forest for penance. God Shiva took him with his wife, mother Uma and brother Shuchivrat in a divine plane to Shiva Lok.

(to be continued)



SAINT GADGEMAHARAJ

(Continued from April 1979 issue)

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

Shri Bando Gopal Mukadam, was another person who had very high regards for Shri Gadgemaharaj. Shri Mukadam was born in 1901 in a village known as Kusoor, which is situated on the Dhebewadi Road going to the west side from Karhad. His father was working in the docks at Bombay. Slowly he rose to the position of a Mukadam and was earning good money; but he died at an early age when Bandoba was just five years old.

Due to poverty, which followed his father's death, Shri Bandoba could not prosecute his studies at the school. He therefore started working under the Inamdar at Kolewadi on a very low salary. Very soon he left that job and migrated to Bombay. There he followed his father and took a job in the docks. He prospered well in this job and started earning a good income, but he found that he was a pauper at the end of 14 years' service, because of his addiction to liquor!

The aforesaid realisation dawned upon Shri Bandoba in 1935 and he felt sorry for having lost so many years of his life. He therefore left Bombay and proceeded to Pandharpur. The first thing that he did there was to take an oath before Shri Gadgemaharaj to abstain from liquor. He then started spending much of his time in concentrating his mind on God Pandurang; but Shri Gadgemaharaj noted that his mind was not yet steady and hence he advised him to engage his mind in the spread of education in coordination with Karmaveer Shri Bhaurao Patil. Shri Bandoba accordingly approached Shri Bhaurao Patil and requested him to come to Kusoor. In the meeting, which was held at Kusoor in the presence of Shri Patil, Shri Bandoba declared that he was donating ten acres of his land, under cultivation, to Shri Bhaurao

for putting up a high school thereon. He further stated that he would construct a building for the school; but he requested in the end that the high school should be entirely free for all the students.

When Shri Gadgemaharaj knew the above intension of Shri Bandoba, he also declared that he would give a donation of one thousand and one rupees for the proposed high school building. Shri Bandoba, who considered himself to be a true disciple of Shri Maharaj, immediately reacted by saying that the proposed high school would be named after Shri Gadgemaharaj as "Shree Sadguru Gadgemaharaj High School". Seeing this extra enthusiasm of Shri Bandoba, Karmaveer Bhaurao decided to start a high school at Kusoor, which had only a slender population of seven hundred heads and in 1945 "Shree Sadguru Gadgemaharaj High School" started working in full swing. According to the wish of Shri Bandoba, the aforesaid High School was entirely free for the first five years.

Due to this involvement in the public work, Shri Bandoba left his interest in the work in the docks at Bombay. He handed it over to his colleagues and devoted all his future life for the spread of education among the masses. Shri Bandoba always wore a very simple dress. He wore a dhoti and a shirt. He used chappals; but always moved about bareheaded. As he was always seen with this simple dress, someone would ask him the reason for that, when he would say with gratitude for Shri Maharaj, "This is the result of the favour of Shri Gadgemaharaj on me". By his selfless work for the improvement of the lot of the public in general, Shri Maharaj had thus impressed a good many people of his time. The aforesaid words of Shri Bandoba are typical example of that impression.

When Shri Balasaheb Kher, the Chief Minister of the Bombay State, became conversant with the work of Shri Gadgemaharaj, he started helping him in his work in whatever

way possible. He did one more thing. He introduced Shri Maharaj to his other colleagues. Shri Naik Nimbalkar from Phaltan and Shri Ganpatrao Tapase were two ministers from Shri Kher's Ministry, who happened to develop close contact with Shri Maharaj and who helped him in his social work.

The Nimbalkar family from Phaltan is famous for a long time. Bajaba Nimbalkar, an ancestor of this family, was a Sarder under Chhatrapati Shivaji Maharaj. Shri Malojirao Nimbalkar and his wife were both religious-minded persons. The Palkhi of Shri Dnyaneshwar Maharaj, when going to Pandharpur every year for the Ashadhi Ekadeshi, always halts at Phaltan on the way. Hence both, Shri Nimbalkar and his wife had close connections with the Warkari sect. At the time of his visit to Pandharpur, Shri Nimbalkar had seen the work done by Shri Gadgemaharaj at that place. Under such circumstances, Shri Nimbalkar developed great devotion towards Saint Gadgemaharaj, after he was introduced to Shri Maharaj by Shri Kher. Because of this devotion, Shri Nimbalkar always met Shri Maharaj when the latter would visit Bombay. Later on Shri Maharaj also stayed in the out-house of Shri Nimbalkar's bungalow on several occasions, when he visited Bombay. Even after several requests in this behalf, Shri Maharaj always declined to stay in the main bungalow and always resorted to the outhouse. In the last sickness of Shri Maharaj, Shri Nimbalkar always made it a point to pay a visit to the former when he was hospitalised in Bombay. During this last sickness, Shri Nimbalkar also helped Shri Maharaj in many other respects.

Shri Ganpatrao Tapase was another Minister, whom Shri Kher introduced to Maharaj. Though coming from a very ordinary poor family, Shri Ganpatrao had certain inborn special qualities, due to which he rose up slowly and slowly and occupied the seat of a Minister in the Kher Ministry of the Bombay State. In 1949, When Shri Gadgemaharaj visited Shri Kher in the Bombay Secretariat, he introduced the former to

Shri Tapase, with a request to extend to him whatever help possible whenever needed. From that moment, Shri Tapase took the words of Shri Kher, not as request but as an order and was always ahead to help him in his work. Shri Tapase helped Shri Maharaj to a great extent in his projects at Warwandi, Pandharpur and some other places in the Maharashtra State.

In his last sickness, Saint Gadgemaharaj was not taking proper care of himself. He was not taking rest in spite of Medical advice. He would continue his tours in his usual manner. When Shri Tapase came to know this, he forcibly got him admitted to the hospital so that he would get proper help and rest. Knowing the peculiar habits of Shri Maharaj, Mrs. Tapase once went to the hospital and offered him bread to eat; but on offering the bread to him, Shri Maharaj enquired, "have you brought Chatni?" On knowing from Mrs. Tapase that she had not brought Chatni, Shri Maharaj said, "How can I eat the bread without Chatni? I never eat bread without Chatni." Shri Maharaj was a person with fixed notions. Mrs. Tapase knew this well and started enquiring for Chatni. After enquiring at three or four places, Mrs. Tapase was able to procure Chatni, which she gave to Shri Maharaj. On getting the Chatni, Shri Maharaj ate the bread and laughing in his sleeves, he said, "I am happy that you had to beg for Chatni. You will now know the woes of begging to a certain extent."

After staying in the hospital for a few days, Shri Maharaj got bored and one day, he quietly left the hospital without anybody's knowledge! When news about his disappearance from the hospital spread in Bombay city all were dismayed. Shri Maharaj was an unpredictable person. Nobody would be able to guess about his whereabouts. Hence a large scale search was started and he was found somewhere at Byculla. When Shri Tapase asked him why he left the hospital, he smiled and replied, "I am a pauper. From where can I pay hospital bill for so many days?"

On hearing this Shri Tapase replied, "Maharaj, that is ^{not} your concern. I would have done the needful; but you should ^{not} neglect your health like this".

In 1955, Shri Gadgemaharaj Mission was started in order to take care of all the buildings and institutions started by this great saint. Shri Maharaj requested Shri Tapase to shoulder some responsibilities of the work of the mission. Because of the great respect that Shri Tapase had for Shri Maharaj, he gladly accepted the work of the mission and did it ungrudgingly and with devotion upto a very long time.

Dr. Punjabrao Deshmukh was a great educationist of Vidarbha. Many schools, High Schools and colleges were started in Vidarbha because of his initiative. His main field of activity was the Amaravati district, where he founded a net work of educational institutions.

Revasa is a small village near Valgaon in the Amaravati district. Shri Biyaniseth built there the Samadhi of his Guru, Dr. Punjabrao, being the friend of Shri Biyaniseth, he used to go to Revasa for some functions, which used to take place there, Shri Gadgemaharaj used to meet Dr. Punjabrao at Revasa. Because of the keen interest taken by Dr. Punjabrao in the spread of education, Shri Gadgemaharaj had very high regards for him. Dr. Punjabrao on the other hand appreciated the laudable public work of Shri Maharaj and revered him much. Recently one Agricultural University has been named after Dr. Punjabrao Deshmukh in consideration of his flare for spread of education.

In course of time Dr. Punjabrao was chosen as a Minister in the Central Government. When once he came to Amaravati after that, he was welcomed by Shri Maharaj, who had specially come to Amaravati for that purpose. Dr. Punjabrao also called Shri Maharaj to visit his educational institutions and requested

him to advise the students studying there. The death of Shri Maharaj was a great shock to Dr. Punjabrao and he mourned it as a great loss to the social front of Maharashtra.

Shri Jayantilal Mankar was a very sincere worker of the Jeevadaya Mandal from Bombay. He was born at Jamnagar, in Saurashtra and studied the law; but he spent his whole life in pleading for the mute animals, who are being slaughtered mercilessly by the human beings. In the fair held at Kanhoor near Maysaee, in Nineteen hundred and twentynine, when he was pleading for stopping the slaughter of animals by way of offering, he met Shri Gadgemaharaj. He was much impressed by the enthusiasm of Shri Maharaj for social uplift and his way of preaching through his keertans, which appealed to the heart of the common man. He then decided to join Shri Maharaj in his propaganda in this behalf. Our readers might remember the great struggle done by Shri Maharaj at Warwandi in order to stop the slaughter of the animals there at the time of the annual fair. Shri Mankar was a chief associate of Shri Maharaj at that time and he propagated in that fair with great zeal.

Taking into consideration the heavy travelling required to be done by Shri Gadgemaharaj for his preaching tours, Shri Mankar thought that a vehicle would be a great facility for his work. He therefore requested the Jeevadaya Mandal to donate one car to Shri Maharaj for using it in his tours. After getting this car, Shri Maharaj found that it was a great asset in reaching the different places in good time for his fixed programmes. Later on in 1948, because of the efforts of Shri Balasaheb Kher, the Chief Minister of the Bombay State, a van was donated to Shri Maharaj by the Bombay state; but it should be remembered that the importance of a car in the type of work carried out by Shri Maharaj, was first recognised by Shri Mankar and he immediately saw that prompt action was taken by donating a car to Shri Maharaj!

Because of his thought-provoking articles on social evils, published in his periodical Prabodhan, (awakening) Shri Keshav

Sitaram Thakre, came to be popularly known in Maharashtra as "Prabodhankar Thakre". Shri Thakre had a very strong pen. He expressed his opinions quite fearlessly. He was also not backward in entering into controversial matters and inviting criticism. He had been closely watching the dress, preaching and thoughts of Shri Gadgemaharaj; but he could not find even a trace of hypocrisy in him. Hence he started preaching about the work of Shri Maharaj in the new periodical named "Janatajanardan" which was started in 1952 and in which he worked as an executive editor. Because of the strongly worded articles of Shri Thakre, which were published in "Janatajanardan", Shri Maharaj got wide publicity in Maharashtra and his work came to be known by the common man.

All the events that took place in the life of Saint Gadgemaharaj, are so very fascinating, that any biographer will be attracted by them and would like to write his biography. Shri K. C. Thakre was similarly attracted by the life of Shri Gadgemaharaj and wrote the biography of Shri Gadgemaharaj in 1952. Prior to this, Shri Pandurang Balaji Kawde, had written a biography of Shri Maharaj after making personal enquiries by travelling far and wide in Vidarbha. Both these biographies also helped to a great extent to give wide publicity to the important and useful social work done by Shri Maharaj for the uplift of the common man.

Shri Tukdoji Maharaj from Berar, was known as "the saint of Berar". He was much junior to Shri Gadgemaharaj in age. Shri Adkuji, who was the Guru of Shri Tukdoji Maharaj, was perhaps of the same age as Saint Gadgemaharaj; but age is never a bar among meritorious persons. The fragrance of their supernatural qualities spreads far and wide and they are attracted to each other like the bees, who are attracted to flowers. Both the aforesaid saints were loved by the public of Berar and revered very much by them. Because of their similar field of work, they had close contact with each other. They honoured each other and called each other to partake in the religious festivals arranged

by each other. They both graced the occasions enthusiastically and cheered up the gathering for doing social and national work.

In Vidarbha there is a holy place known as Salbardi. This place, situated in the Satpuda range, is known for the Mahadeo temple located in a deep cave there. Every year a big fair is held here on the Shivaratri day. Once Shri Tukdoji Maharaj performed a sacrifice there. On that occasion so many top-ranking personalities, working in the religious field, gathered at Salbardi. Shri Tukdoji Maharaj had also invited Shri Gadgemaharaj to partake in the festival. Saint Tukdoji Maharaj had a sweet voice. He used to play on the 'Khanjiri' very nicely. So he used to perform his bhajan almost every night during the festival; but after Shri Maharaj came, he was overjoyed and their behaviour with each other showed the great respect that they both had for each other. As usual Shri Gadgemaharaj performed his keertan one night before a very great audience, who responded to his preaching. Because of the approaching old age Shri Maharaj was often times keeping indifferent health. Whenever Shri Tukdoji Maharaj used to come to know about it, he used to write to Shri Gadgemaharaj, requesting him to take rest in order to recoupe his health so that the society would get the benefit of his work for a very long time. ★

PUSHPANJALI

What to speak in praise of You, Oh Sai

In reverence, I bow at Your lotus Feet.

To high and low, to all You are

The true Father, Mother and All

What to speak of Your love, Oh Sai!

Words we speak, hundreds of them,

Some true, some false,

Some sin we incur in our daily life.

But the word SAI cleanses all!

What to speak of the power in that word SAI!

Many a flower I gathered and wove garlands
 And hundreds of them have I put on You
 But the freshness, the fragrance that truly lasted
 Is of the Garland of words SAI, I put on You every day
 And how dear is that to You, my SAI!

I yearn to tread the virtuous path,
 When I falter, You set me right.
 Making me Sing the Song of SAI
 For keeping me always on the virtuous path
 What love You have, my SAI!

Hundreds of days have I passed on this earth
 With many a hundreds still to follow :
 But the real life started from that auspicious day,
 When You kindly steered me to Your Lotus Feet
 What a glorious day that was Oh SAI!

For cheap fame, for trifling comforts
 On many such worthless pursuits
 Have I sacrificed the best part of my life
 Till You turned me towards the Real thing:
 And that was the true path of SAI

And let me live chanting Your Name
 Let me breathe the air purified by it.
 Let the life henceforth be a ceaseless prayer
 With this one supreme feeling, by Your Grace -
 That I always live, move and have my being in

You, SAI

M. D. Nayar

A-32, Himalaya Hsg. Society, Asalpa, Ghatkopar, Bombay-84



ANNUAL SHIRDI YATRA

In accordance with the old practice of conducting an annual yatra to Shirdi this year's yatra from Saturday the 11th to Tuesday the 14th November 1978 had some unique and special features. Firstly the number of devotees for the yatra party had swelled to more than thrice the usual number of roughly about hundred to nearly four hundred mark. This time a substantial number of devotees from out-stations like Delhi, Bhopal, Baroda, Jabalpure, Jalgaon, Nasik, Nagpur, Poona etc. had joined the main party of this Samsthan. After departure from the Samsthan at Bombay, in four special buses filled with the enthusiastic devotees, all were merged in the ecstasy of Sai bhakti. Singing bhajans was a soul-stirring spectacle worthy of Gods to see and had created an electrical and magnetic atmosphere which made even the on-lookers infected with divine thrill and joy, to such an extent as to make an imaginative and perceptive spectator wonder whether he was in paradise.

Enroute the party took the advantage of having ablution at Nasik-Panchavati to have a baptismal effect as it was the most auspicious festival of Kartik Ekadashi. Then the party took advantage to offer puja at the most holy TRIYAMBAKESHWAR exalted in spiritual pre-eminence by the most holy JYOTIRLINGA.

By 5-00 p. m. the party was at Nasik MUKTIDHAM which was brilliantly illuminated at a cost of over Rs. seven thousand. The Trustee Sri J. D. Bytco treated the party with the utmost warmth and love and served sumptuous meals. The remarkable feature of this hospitality was that the host had come in search of the party examining each incoming bus to have the pleasure and joy of treating the Shirdi bound yatries, again a marvellous power of Baba!

Even though the party's arrival at Shirdi was delayed to an unearthly hour well passed mid-night 1-30 a. m. of Sunday, Shri

Shinde, the enquiry officer along with Inspector Sri D. S. Namdeo and Bank Manager Sri C. N. Gidwani of Delhi, gave an enthusiastic and cordial welcome and had made suitable arrangements for the large party. The entire Mangal-Karyalaya and many rooms in the Shanti-Niwas were reserved for the party.

By 8-00 a. m. of Sunday the 12th, the party was taken around the many holy places of Shirdi and the importance and significance of each place saturated with the divine power and Leelas of Baba were graphically explained by Sri Narayan Baba, with such feelings of utmost bhakti and illumination that each one came under the spell of the magic of Baba's leelas being rehearsed before their very eyes then and there. What transforming and transcending effect this opening of flood-gate of Baba's infinite love carrying them on the high tide of the indescribable glory cannot be explained in words. The same day the party associated itself with the programme of Shirdi Sansthan and attended to the patients in the hospital each of whose case was explained by Dr. Deshpande M. B. B. S. the medical officer of the hospital, who also showed the different departments of the hospital which showed an impressive atmosphere of the utmost cleanliness and uptodate efficiency. The airconditioned operation theatre and the X-Ray department could be compared with any well-run hospital of Bombay. Each patient was personally attended to by Shri Narayan Baba, who applied the holy vibhuti of Shri Baba on the forehead and gave each patient fruits, biscuit packets, towels and a small picture of Baba along with a vibhuti packet with love and affection.

This seemed to effect a marvellous transformation, more potent than any drug and medicine could do. The effect of the mental state over body is being realised more and more by the medical profession. Later on from 4-30 p. m. to 6-00 p. m. the programme of puja, bhajan and satsang of the party was conducted in the Samadhi mandir, which attracted a large influx of devotees to overflowing extent and all were thrilled and

appreciative of the programme. After the programme, Sri Shastri on behalf of Shirdi Sansthan offered Prasad to Shri Narayan Baba along with a co-coanut.

On Monday the 13th instant the party was up by 2-30 a. m. for the early morning programme, which actually started exactly as scheduled at 3-45 a. m. with the chanting of Shri Venkateshwara Suprabhatam, Shri Sai Mahima and bhajan on the dais in front of the Samadhi mandir. This programme was attended by Court Receiver Shri K. H. Kakre of Shirdi Sansthan, whose reverent and active participation with bhakti and Shraddha was naturally a great moral and spiritual booster to the party with the Sansthan staff and also other stranger devotees. Prominent among the devotees was Shri Tekchandani, Dy. Chief Security Officer of the C. Rly. with his family. Here sixteen hundred donated copies of Shri Sai Mahima, were distributed free to Sai devotees assembled there. A copy of which, presented to the Receiver, was also accepted with reverence as a spiritual prasad of Baba. Shri K. H. Kakre, the Court Receiver, seemed to be deeply impressed by the programme of the Samsthan which was beyond all praise according to him. In addition to the payment for feeding five hundred poor people they were given snacks and towels. An unforgettable highlight of the programme was 'SRI SAI PREMIES AMMELAN' in Mangal-karyalaya, where the old and rare associates of Baba viz. Shri Martand Mhalasapati, Shri Balaji Pilaji Gurov, Shri Nivrti Patil, Shri Udhav Rao Deshpande and Shri Anna Chopdar were present. Their first hand and graphic description of their life with Baba, was so thrilling as if the past was being made into the present scene. They were honoured with the presentation of clothes, garlands and dakshina. What they seemed to appreciate more than these gifts was the high honour and respect given to them as associates of Baba. More than any physical thing what they need is the recognition and regard as associates of Baba. They feel non-recognition of the glory and merit of their association with Baba is a greater hurt as if they are ignored and shunted off to a siding.

On the 13th instant the early morning schedule was maintained to which unexpectedly a large number of stranger devotees started pouring in to participate in the soul-stirring programme. The ever increasing congregation spoke eloquently of the power and attraction of the programme reminding one of the old adage (Proof of the pudding is in eating). Another highlight of the party was a demonstration of TIPRI DANCE by lady devotees of the party in which the party from Panvel temple excelled which attracted appreciative audience.

On the last and final day i. e. the 14th instant the party went to Sakoori by 9-00 a. m. and were given hearty welcome by the inmates of the Ashram. The activities of the Ashram were explained to show how the minds of the devotees are gradually moulded and shaped towards adhyatmic bhavana. A salient feature of the Ashram activities is the performance of five Yadnyas in a year strictly according to Veda Agamas all entirely by the lady devotees themselves under the illuminating guidance of H. H. Godavary Mata.

Then the party moved on to NASIK SOMESHWARNATH TEMPLE where after darshan of the deity, the party held satsangh. Here Sri Meghraj Shorewala, the owner of the temple, was the host arranging meals to the party. When the party arrived at Bombay by 2-30 a. m. of the 15th. instant they felt that it was by the grace of Baba alone that such a pilgrimage was completed so successfully with a sense of regeneration of the spirit. Baba had said that by a visit to Shirdi, one is reborn into eternal life.

Swamy Karunananda

Shri Bhagawati Sai Sansthan 92/4 Railway Colony, Kurla,
Bombay 400024



Report of the Fifth Annual Gathering At Shirdi

(Continued from April 1979 issue)

ADDRESS BY THE CHIEF GUEST

Shri Radhakrishna Swami, the President of the All India Sai Samaj, Madras, was the Chief Guest of this gathering. He was therefore requested to deliver his speech after the Presidential address. Though he is somewhat conversant with the Hindi and Marathi languages, still he is not able to deliver a speech in those languages. Hence he spoke in English. After his speech was over, a summary thereof, in Marathi, was given to the audience by Dr. Parchure.

At the outset Swamiji thanked the organisers for having given him an opportunity to partake in this illustrious gathering of the contributors to Shri Shri Sai Leela magazine. He also expressed his joy to meet all the sincere devotees in the auspicious place like Shirdi. He then described the greatness of devotion and said that Shri Sai Baba was such a saint who always ran to the help of his devotees. He said thereafter, "Lord Krishna gave assurance in the Bhagwadgeeta that he will be taking Awtar whenever there will be some danger to religion in the following words :-

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।

अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥

We find that Lord Krishna is fulfilling his promise by appearing on this earth in the form of Saints. Shri Sai Baba is such an Awtar of God, which has tried for the uplift of all, who came into his contact. The life of Shri Sai Baba was like the fragrant Agarbatti (jose stick) which burns away all the time and which ultimately disappears, but when it is burning it continues to give

over fragrance all the time. In the famous shloka "गुरुर्वद्वा गुरुर्विष्णुः ... etc" the greatness of a Guru has been described very well and we find that Shri Sai Baba was such a Guru to whom all the epithets described in this shloka are applicable.

Shri Sai Baba never got angry with anyone. He fulfilled the desires of all his devotees. In the Shloka, "त्वमेव माता पिता त्वमेव ...", which we sing very commonly, we call God as the mother, father, brother, friend, learning, wealth etc and offer, all that we have to God; but sometimes a doubt might be raised in your mind how God acts as a mother. Shri Sai Baba is like God to us and hence I will tell you an example in which Shri Sai Baba also acted like a mother. One lady got a child and she wanted that her child should be fed on her milk; but to her dismay, her breast was completely dry. The lady and her husband tried all remedies, but they were not of any avail. The lady conceived a second time and when she was in the eighth month of her pregnancy, she came to me along with her husband and requested me to pray to God to give milk to her second child. I assured her that this time she will get milk in her breast after her delivery, by the grace of Shri Sai Baba. I gave her udi and asked her to pray to Shri Sai Baba with full devotion. The lady went away and delivered safely in course of time; but her husband came to me saying that the breast of his wife was totally dry and that he was afraid that his second child also may not get the mothers's milk. I asked the husband to go and pray to Sai Baba after giving him udi and directing him to apply it to the lady's breast. After the gentleman had gone I prayed to Sai Baba to fulfill the wishes of the lady and lo! On the third day, the breast of the mother was full of milk. The lady and her husband were overjoyed to see that their desire was fulfilled. This is an example, where Shri Baba acted as a mother, because this is a thing which a mother can really understand!

Once a gentleman came to me with tears in his eyes. On enquiries with him, I came to know that his son had eloped and

that his whereabouts were not known for the last three days or so. I thought for a moment and told that gentleman not to worry as everything would be alright with the grace of Shri Sai Baba and to wait for some time praying Shri Baba from the bottom of his heart. On the fifth day he got a telegram from Calcutta that his son was safe and that he would reach Madras in a day or two. After the boy returned to Madras, he was brought to me by his father. When I inquired with the boy about the reason of his elopement, he said that his parents got angry with him and therefore he ran away from the house. The boy said that when he was at Calcutta, Shri Baba came in his dream and told him to go to the station. There he met a gentleman, who enquired about him and gave a telegram to Madras and arranged to send the boy back to Madras. On further enquiries with the boy, he said that Shri Sai Baba was seen by him with the tin-pot in his hand as he was proceeding for begging alms. The father was pleased to see that his son returned and wanted to donate Rs. 1001/- which I advised him to donate to one institution. Here again we find the motherly behaviour of Shri Sai Baba. The ways of Shri Sai Baba are his own and they are different from those of others. When we come to Shirdi we forget all our differences and become one. If our whole nation brings into practice the teachings of Sai Baba, our national unity is not very far away.

The desires of various people are fulfilled in various ways by God. Somebody needing money for his daughter's wedding is given money while those needing service, get service by the grace of God. Is this not the effect of a prayer द्रविणं स्वमेव?

In order to meet Shri Baba, you have to enter Dwarkamai after crossing three steps. What is indicated by these three steps? which are these three steps, that you have to cross in order to be successful in life? Out of the six enemies of man काम, क्रोध and लोभ are the first and foremost, whom you have to conquer

and Shri Sai Baba tells us that if He is to be got, then you have to conquer these three enemies first. The three gunas सत्त्व, रज and तम are also indicated by these three steps and the प्रकृति and पुरुष are attached to each other by these gunas.

In Bhagawadgeeta the importance of offering (पत्रं, पुष्पं, फलं, तोयं) has been described but the most important thing told there is that this should be given with full devotion. It will therefore be seen that devotion as of greater importance than (पत्रं, पुष्पं, फलं तोयं.) I see the image of Shri Sai Baba on the face of everyone sitting here. Shri Sai Baba has assured us all that he would be in the Samadhi Mandir and that he would come to our help, whenever called sincerely. So keep faith in him and invoke his favour. He will always come to your help in your difficulties.

Shri Annasaheb Dabholkar, the father of our today's President, has done on us a great favour by composing the Sai Satcharita. If he had not taken the pains at that time how could we have known the biography of Shri Baba in such detail? We all are really grateful to Shri Hemadpant for the excellent work done by him. I wish happiness to everybody. Let nobody suffer from any sort of sorrow. I have not delivered this speech. It is Shri Sai Baba who has delivered this speech through my mouth. I thank you all again for doing me this great honour".

Shri Kakresaheb, Court Receiver Shirdi Sansthan, thereafter in his concluding speech said that as a Court Receiver his duty is to take care of the property of Shirdi Sansthan as if it is his own property. Hence he has to take care not to waste a single paisa of the Sansthan. He said that he was convinced of the need of such a gathering of the contributors to Shri Sai Leela magazine and assured that it would be continued hereafter. He promised to consider the suggestions made by the contributors on the previous day and try to implement them as far as they were in his purview. In the end he thanked all for having helped him to conduct the gathering successfully.

With a view to appreciating the editorial work of Shri Sai Leela, the contributors arranged a small function on this occasion on their behalf. Some of them praised the editors for taking pains to improve the standard of Shri Sai Leela and expressed satisfaction about the present get up and material that is being published in the magazine. They then felicitated the Editor and the Executive editors by offering them garlands and a tumbler of stainless steel. They also thanked Shri Bagwe and Shri A. R. Shinde for making their stay comfortable at Shirdi and offered garlands to them. Shri Subhash Chendvankar, the son of Shri Sadanand Chendvankar; was also thanked and garlanded because of his vigilance to help all the delegates and to look to their comforts.

Prof. R. S. Fajari, Shri N. G. Parulekar, Prof. Gunderao Patwari and Dr. (Mrs.) Khanvilkar thanked the Court Receiver and his staff, on behalf of all the delegates, for attending to them all the time and for helping them to spend their days at Shirdi quite happily. Mrs. Sushilabai Hajare, an elderly devotee and poetess, who graced this gathering every year, could not attend the gathering this year due to sickness in the family. Her absence was felt very much by the delegates this year.

In the end Dr. Parchure, Executive Editor of Shri Sai Leela, thanked all on behalf of the Shirdi Sansthan. He referred to the news spread by some devotees that there would be no gathering this year and said that it was the good fortune of the delegates that Shri Kakresaheb was convinced in the end about the usefulness of this gathering and that he consented to hold it. He also said that because of the unequivocal assurance given by Shri Kakresaheb in this behalf, the delegates should drive away totally any doubt that they may have had in this respect before the gathering was held. Shri Kakresaheb, Dr. Dabholkar, Shri Radhakrishna Swamiji, the staff of the Shirdi Sansthan, Shri Inamdar, Two ex-presidents, M/s. Chitambar brothers and all the delegates, who had come from long distances, were thanked by Dr. Parchure

for having graced the occasion. The gathering then came to a successful end after the parting songs were sung by two artists. The delegates left Shirdi, after assuring to meet each other in the next year's gathering. ★

S. D. Parchure

SAI DEVOTEES BEWARE !

Complaints have been received that some persons are posing as the authorised agents, appointed by the Shirdi Sansthan and are collecting donations on behalf of the Shirdi Sansthan. All Sai devotees are therefore hereby informed that the Shirdi Sansthan of Sai Baba has not authorised any person to collect or receive donations on behalf of the Sansthan. If any devotee gives such donations to any person and does not get a regular receipt, it will not be the responsibility of the Shirdi Sansthan. If any devotee wants to donate an article or money to the Shirdi Sansthan, he should forward the same to (1) The Court Receiver, Shri Sai Baba Sansthan, at and Post Shirdi, District Ahmednagar (2) The Court Receiver, Shri Sai Baba Sansthan at Sai Niketan, 804-B, Dr. Babasaheb Ambedkar Road, Dadar Bombay 400 014. The devotee may also visit any of the above two places and hand over the donation personally against regular receipt for the same. ★

K. H. Kakre
Court Receiver,
Shirdi Sansthan of Shri Sai Baba



DEVOTEE

It is the purpose of this article to focus attention on the essentials and the barest minimum that any devotee should learn to enter into this noble path of spirituality, the highest aspiration of mankind.

He alone is an exclusive devotee, who is never shaken from the belief that he is a servant, and the entire creation is a manifestation of God. It is not easy to give up attachment to worldly things and shake off the feeling of "I". It is true "I" and "mine" are the results of ignorance. The right attitude born of knowledge is that God is the Master and all things belong to him. Till we get this attitude, let us cherish the idea that we are God's servants and His devotees. Even this implies a trace of ego and as shown in the following example, this will disappear with the knowledge of truth. Once Rama asked Hanuman, "How do you look on Me?" And Hanuman replied, "O Rama, as long as I have the feeling of "I", I see that Thou art the whole and I am a part; Thou art the Master and I am Thy servant. But when, O Rama, I have the knowledge of truth, then I realise that Thou art I, and I am Thou". Thus, the first step in the life of a devotee is humility.

Self-surrender marks the next step of a devotee. A devotee has to surrender himself wholly and exclusively to God, including his five senses. Then he becomes, a personal servant of God. The entire responsibility for his maintenance and protection is taken up by the Lord. As said in Bhagavadgita "O Arjuna, take refuge in me. I shall deliver you from all sin". Did not Shri Sai Baba of Shirdi say "Cast all your burdens on me and I shall bear them". Then, the devotee becomes free from sin and misery because all his actions are performed as a divine duty without a thought for the result.

Shri Ramakrishna Paramahansa advised his devotees to surrender themselves completely to God setting aside the three veils - shame, hatred and fear, which hide God from us. Surrendering his body, heart and mind, family, wealth, possessions, desires, cravings and in fact every other thing at the feet of God, the devotee is freed from the shackles of anxiety and worry. He sees God in everything and everything in God; loves all beings in the Universe as manifestations of God. All his works become God's works. All his thoughts, words and deeds are centered in God. Thus the natural results of this self surrender are intense devotion towards God and love towards all beings in the Universe. Such a devotee has no disappointment in life and has no fear for death. He rises above the pairs of opposites and gains an equanimity and poise which distinguishes him as the flower of humanity. He lives in the world unattached like a maid servant in a rich man's house.

A mere child Pralhad was subjected to every unimaginable torture, such as letting loose on him a mad elephant, exposing to the bites of venomous snakes, dropping from the top of a mountain or shutting up in a death room filled with poisonous gases. But he neither feared nor did he meet with death. What was the secret of Pralhada's power? His firm faith in God. Shri Sai Baba often used to say that once a person has faith in God, he has achieved everything. There is nothing greater than faith. Shri Rama, who was God himself, had to build a bridge to cross the sea to Lanka, but Hanuman who had immense faith in Rama cleared the sea in one jump. Shri Ramakrishna says, "As is a man's meditation, so is his feeling of love. As is a man's feeling of love, so is his gain. And faith is the root of all". Saint Mirabai drank the cup of poison in one draught and Haridas bore gladly the strokes of the lash, all the while repeating the name of Hari and praying God to pardon his persecutors. A devotee who has such intense faith, does not bear any ill-will towards his enemies. His faith is so unshakeable that he actually

sees that the whole world is full of God and everything in it is a manifestation of God.

The extraordinary patience displayed by a devotee towards those who harm him should not be interpreted as cowardice. The devotee's heart is full of virtues like forgiveness, spirit of non-violence, compassion and love. He prefers to suffer inconveniences himself rather than persecutors. Thus, forgiveness, non-violence, compassion etc., are the virtues of the hero and the characteristic of a true devotee is courageous patience or Saburi as Shri Sai Baba has put it.

There are different types of devotees. It is the lot of many to tread the hard and steep path through suffering, sacrifice and toil. They need long and arduous spiritual discipline and practice. There are some who are "Nitya Siddhas". Since their birth, their spiritual consciousness is awake. They are born like Shri Sai Baba to impart spiritual illumination to others to lift a little of the heavy Karma of the World. There is yet another class of devotees- "Kripa Siddhas" on whom the grace of God descends all of a sudden. Within a short time, they attain great vision and knowledge. In short, a true devotee is one "who cannot live without God; so also God cannot live without His devotee". He has humility and he loses all traces of the ego. He has surrendered completely his body and soul to God. He has abundant faith (Nishta), and courageous patience (Saburi). These are the high hallmarks of a true devotee. Judging by this touchstone, let each fix bearings in the wide ocean of life and follow the distant light which is within every one of us. ★

Swami Kesavaiahji

Founder President, Shri Sai Baba Bhakta Samajam, Shenoinagar,
Madras 600030,



How Shri Sai Baba fulfils the wishes of his devotees even to-day

My wife Mrs. Vilasini Mohan Bijani started saptah of Sai Satcharita written by Mr. Dabholkar in Marathi. She took leave for 8 days from the office and started the saptah on Thursday, the 19th October 1978 onwards. The first day, she kept a naivedya or prasad of dry fruits in a small dish. Before starting the nam-saptah, she prayed to Shri Baba that since she is doing it for the first time, He must come to her house or show some indication of His presence. She got ready with all religious obligations before Shri Sai Baba's statue, which is kept in our drawing hall. She took about 4 hours to complete the first 8 chapters of Shri Sai Sat-Charita. After this, we performed usual Aarti and Bhajan before Shri Baba's statue. To the wonders of the words, when she took up the prasad dish to offer to Baba the Naivedya, so as to be distributed among the persons present there, we found the round pack of Udi lying under the prasad dish. This miracle is going to prove that if you remember Baba with your heart's content, He is always there with us to fulfil our desires. This Udi is the representative sent by Shri Sai Baba. This is really a miracle.

Now I am quoting another incident of Shri Baba's omnipresence, which shows that He is always with his children. On the fourth day of the Sai Saptah, my wife was reading 40th and 41st Chapter of Sai Satcharita where she read that Shri Sai Baba appeared in the form of a portrait in the house of Hemadpant, when he was observing some religious ceremony. At that time, the flash of thought came in my wife's mind that since she is the staunch devotee of Sai Baba, He should also come at least once during this saptah to our house in one form or the other. After about 10 minutes, a postman knocked at the door. I got up and went to him. He said that there was one closed cover in

my name with the fine of 30 paise. The persons sitting with me tried to prevent me from paying the fine and accepting the cover; but I immediately handed over 30 paise and got the closed cover. When I opened the same before all that were present, Shri Sai Baba and Satya Saibaba, together in a photo, appeared before us, as if saying you have just remembered me and I am here with you. So I immediately placed the photo before the reading of Sai Charita. This is how Shri Baba keeps up the desires of his Bhaktas. The saptah was thus over with His tall grace. ★

Mohan R. Bijani

3, Shiv Shaila Co. op. Hsg. Society, Geeta Cinema Compound,
Worli Naka, Bombay - 18.



CASSETS OF

Sai Mahima — One Side }
Sai Baba Bhajan — Other Side } 90 Minutes

Composed & Sung by :

SHRI NARAYAN BABA In Hindi

Price - Indian Make - Rs 3/-

Imported - Rs. 52/-

AVAILABLE AT :

Shri Narayan Baba

Shri Bhagwati Shri Sai Sansthan,

Railway Colony, KURLA, BOMBAY - 400 024

श्री स्वामी समर्थ गीतायन

गीत - १७

बड़ोदा के वामनचोवा स्वामी समर्थ के निस्सीम उपासक थे। वचन में उन्हें दत्तप्रभु की सेवा की लगन थी। उनके मन में सद्गुरु लाभ की बड़ी इच्छा थी, जिससे जीवन सार्थक हो जाय। हृदय में नित्य श्यामसुन्दर अत्रिनन्दन भगवत्प्रदत्ताश्रय का ध्यान करते, कुछ दिन बीते और एक दिन उनका भाग्योदय हुआ। उनकी गुरु भक्ति ने दत्त प्रभु को वश में कर लिया और स्वप्न में प्रभु की पूर्ण प्रकट हुई। जिसके फलस्वरूप वामनचोवा स्वामी समर्थ गुरु से मिलने के लिये अक्कलकोट आए। गुरु दर्शन से उनका जीवन सार्थक हो गया। पयोनदी के संगमपर स्वामी समर्थ ने गुरु भक्ति से प्रसन्न होकर उन्हें महामंत्र का उपदेश दिया और अवधूत वेष पहनाया तथा आशीर्वचन दिये और कहा कि बाल तू ब्रह्मनिष्ठ बनेगा।

फलस्वरूप प्रज्ञा के प्रकाश में उन्होंने 'गुरुलीलामृत' ग्रंथ की रचना की। अपनी गुरुभक्ति प्रकट की। 'गुरुलीलामृत' को पढ़ते समय वामनचोवा की शास्त्र प्रतिभा का अंदाज सहज ही लग जाता है। गुरुकृपा का प्रसाद अर्थात् वामनचोवा लिखित 'गुरुलीलामृत' यह अद्वितीय ग्रंथ है।

सत्यं शिवं सुन्दरम्

पयोनदी का पावन संगम
जय नय सत्यं शिवं सुन्दरम् ॥ टेक ॥
दत्तगुरु का सच्चा उपासक
सदा लीन परब्रह्म साधक
सद्गुरुनाम मंगलम् ॥ १ ॥

यति दर्शन फिर हुआ स्वप्न में
आस मीलन की जागी मन में
समर्थ श्री नारायणम् ॥ २ ॥

परम माग्य का क्षण है आया
समर्थ दर्शन उसने पाया
धर लिखे गुरुपद कमलम् ॥ ३ ॥

दर्शन मधुरम्, वाणी मधुरम्
भक्ति मधुरम्, पूजा मधुरम्
पयोनदी तट विमलम् ॥ ४ ॥

महामंत्र का दिया उपदेश
पहनाया फिर अवधूत वेप
ब्रह्मनिष्ठ हो जीवनम् ॥ ५ ॥

मनन करें जो गुरुलीलामृत
निस दिन सेवन गुरुपदामृत
मनवांछित हो सुफलम् ॥ ६ ॥

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

सन्तों के अमूल्य वचन

आज हमारे समाज का नैतिक स्तर इतना नीचे गीर चुका है कि उसे वर्णन करनेमें लज्जा का अनुभव होता है। समाज का प्रत्येक मनुष्य यदि नीचे लिखे हुए हमारे महान् सन्तों तथा श्री साईबाबा जैसे ईश्वरीय अवतार महापुरुषों के उपदेशों को ग्रहण करें व उनपर अमल करें तो इस समाज का अतिशय रूप से कल्याण होगा।

“प्रत्येक श्रेष्ठ या ज्येष्ठ कर्म करते समय सदैव उस सर्वशक्तिमान प्रभुका ध्यान करो। ऐसा करनेसे इन्द्रियां सहज ही वश में हो जायेगी और अंत में वह कल्याणकारक होगा।”

“सांसारिक उपलब्धीया, जिनका नाश निश्चित है, ऐसी उपलब्धीया ईश्वरमे न मांगो । यदि मांगना ही है तो ईश्वर को ही भिक्षा में मांगो ।”

“इस घोर अशांति कालमे मन को परम शांति देनेवाले उस सर्वशक्तिमान प्रभु का स्मरण करो ।”

“अशानी मनुष्य, जिस ईश्वर की खोज तु कर रहा है, वह कहीं और न होकर प्रत्येक प्राणी में समाया हुआ है । अतः प्रत्येक प्राणी को ईश्वर स्वरूप जान कर दया और प्रेम का व्यवहार करो ।”

“हिन्दु, मुस्लिम, सीख, ईसाई सभी ईश्वर की संतान है । इसलिए आपस में कलह न करके एकत्रित होकर उस राष्ट्रीयता को प्राप्त करो जिसकी राष्ट्र को आज बहुत आवश्यकता है ।”

“प्रत्येक मजदूर तथा कारीगर को उसके कार्य के अनुसार राशी दी जाय तो आज राष्ट्र में हडतालों को कोई स्थान न रह जायेगा और न ही मालिकों और मजदूरों में दुश्मनी बढेगी ।”

“जो कुछ ईश्वर की कृपा से प्राप्त है उसमें ही आनन्द मानना चाहिये । और यह दृढ भावना रखनी चाहिए कि ईश्वर ही सर्वशक्तिमान है और इसलिए जो कुछ उसने दिया है वह कल्याण कारक होगा ।”

“आलस्यवश ईश्वर के भरोसे बैठना एक मूर्खता होगी । कर्म करना मनुष्य का काम है । और फल देना ईश्वर के हाथ में है । इसलिए प्रत्येक कार्य को लगन और ईमानदारी से करना चाहिए ।”

किशोर कुमार सपकाल

नया बाजार, तेली की बजरिया, लश्कर, ग्वालियर (म. प्र.)



रहम - नजर

साई पारस दर्शन करने से
जन्मो कि बंधन मुक्त होते है
द्वारकामाई की पायरी चढने से
मनवांछीत फल की प्राप्ती होती है
ये उद्गार, वचन तेरे है
ऐसा सब कोई कहते - सुनते है
अब जो बारी मेरी आई
प्रभु क्यो तुमने देर लगाई?
कहते है, तुम हो दया के सागर
फिर क्यों खाली मेरी गागर?
बिसरा दो प्रभु मेरा कसूर
जो रह गई हो भक्ती मे कसर
साई कृपा करो मुझ पर भी
तुम बिन अन्य न मेरा कोई
“गुलाब” तेरे चरणों मे शिश झुकाये
अब की रहम नजर मुझ पे आये

गुलाब के. नागडा

२० पल्लवी, मानेकलाल इस्टेट, घाटकोपर (पश्चिम)

बम्बई ४०००८६



News from Shirdi

MARCH 1979

Due to the fast approaching examinations of schools and colleges, the rush of devotees at Shirdi was at the normal level. Hence no extra pressure was felt by the staff of the Shirdi Sansthan during this month in attending to the devotees visiting Shirdi. As Ramanavami festival was to be celebrated in the next month i. e. April 1979, preliminary meetings were held by the Court Receiver in the second half of this month, in order to plan the programmes of the approaching festival.

The following programmes were held in the Samadhi Mandir during the month :-

Keertan :- The following persons performed keertans in this month:

- 1 Shri G. V. Joshishastri, Sansthan Singer.
- 2 Smt. Tarabai Deshpande, Usmanabad.

Pravachan - The following persons delivered lectures on religious and philosophical topics during this month :-

- 1 Shri Laxmanbuwa Waghchoure, Shirdi
- 2 Shri Vishwanath B. Rahane, Aurangabad
- 3 Shri rNarayan S. Kulkarni, Pandharpur
- 4 Shri Purushottamananda Saraswati, Chinmaya Mission, Pune
Vocal Music, Instrumental music, Bhajan etc.

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

- 1 Mrs. Anitee B. Nagavkar, Pune
- 2 Mahila Bhajani Mandal
- 3 Mrs. Shobhana M. Javle, Vile Parle
- 4 Miss Sujata S. Dinde, Kolhapur
- 5 Shri Arvindrao Pawar, Kolhapur
- 6 Shri Sampatrao Dinde, Kolhapur
- 7 Shri Narayan G. Koshti, Bombay
- 8 Shri Umesh Insulkar, Bombay
- 9 Shri Deepak Ajrekar, Bombay
- 10 Miss Seema Mistry, Bombay
- 11 Shri Sanjaya Mistry, Bombay
- 12 Shri Ramakant Walawalkar, Bombay
- 13 Miss Jitendra, Takekar Bombay
- 14 Shri Pandit Gajanan Puranik, Pune
- 15 Mrs. Alaka

B. Riswadkar, Andheri 16 Shri Virendra M. Sawant, Bombay
17 Shri Dattaprasad Prasadik Bhajani Mandal, Cheambur. 18
Shri Siddhakala Bhajani Mandal, Belgaum 19 Shri Vilasam,
New Delhi.

Gudhi Padwa (New Year's day) :- According to the Hindu calender the first day of the month of Chaitra is celebrated as the New year's day. This year the New year began on Wednesday the 28th March 1979. Therefore Maha-abhishek was done in the morning on that day and Gudhi (special type of bannar) was displayed on the pinnacle of the Samadhi Mandir. The procession of the Rath of Shri Sai Baba started from Dwarkamai in the evening, with the usual accompaniments of band, music, bhajan etc. and returned after moving through the Shirdi village. At night a Keertan programme was held in the Samadhi Mandir to welcome the new year and to wish a happy new year to all the Sai devotees.

Eye-camp :- A free eye-camp was held at Shirdi from 24-3-79 to 31-3-79 with the cooperation of Lion's Club, Kopargaon, Vile Parle (east) and Bombay and the Royal commonwealth Society for the Blind. Over 400 patients from the nearby villages took advantage of the camp. The patients were examined and treated according to their needs. Medicines were given to the patients suffering from eye-troubles. Dr. Telang and his associates performed nearly 200 operations on the 25th and 26th March 1979. The whole show was quite imposing and medical help was given to the patients staying in far off places through this camp. The pateints, who took advantage of the camp, were happy with the arrangements and expressed their heartfelt gratitude for the institutions which arranged the camp.

Dr. Indubhai Patel, the president of the Lion's Club at Bombay, and eye-specialist Dr. Bhalchandra D. Telang, Dr. Arunkumar Shiwalkar, Dr. Apte, Dr. Jobanputra examined the patients and gave them the necessary treatment.

On 25th March 1979, a function was held in which Shri K. H. Kakre, the Court Receiver, narrated the full history of the camp and thanked all the persons, who helped in making the eye-camp a unique success. Shri Thanawalla, President of The Lion's Club Vile Parle, Shri Digambar Raoji Kote, Surpanch Shirdi, Shri Prabhakar Boravke, President Lion's Club, Kopargaon, Shri Mahendra Shah, Shri Vijaykumar Boravke, Shri Kakresahab, Shri Pathak, Shri A. R. Shinde, Shri Mody and Dr. Deshpande were felicitated in this function. As Dr. Deshpande had already prepared a list of the prospective patients needing the treatment, the work of the camp was facilitated to a great extent. Mrs. Padmaben Shah donated Rs. 2001 and the mother of Shri Mahendra Shah donated Rs. 701 for the expenses of the camp.

Visits of Important personages :-

The following important people visited Shirdi during this month :-

- 1 Shri P. S. Bhaskaran, Income-tax Commissiner, Pune
- 2 Shri B. P. Dalal, I. C. S. (Retd), Ex. Law Secretary, Bombay
- 3 Major General D. Swaroop, Defence RLD, New Delhi
- 4 Shri B. N. Adarkar, Chairman, State Transport Maharashtra State
- 5 Shri Govindraoji Adik, Minister for Irrigation, Maharashtra State
- 6 Shri Umraosing, Education Minister, Bhopal (M. P.)
- 7 Shri R. B. Sule, District Magistrate, Ahmednagar
- 8 Dr. L. V. Gogte, Civil Surgeon, Ahmednagar
- 9 Shri Shankarraoji Chavan, Minister for Finance, Power etc. M. St.
- 10 Shri Omprakash Gaharotra, I. A. S. Chief Executive Officer, Z. P., Ahmednagar
- 11 Shri Kapporia, Air India, Boston, America
- 12 Shri A. S. Baug, Asstt. Manager, Hotel Rama International, Aurangabad
- 13 Shri T. P. Aping, New York, America.
- 14 Shri Swami Purushotamanandji Saraswati, Chinmay Mission, Pune
- 15 Saint Gulabbaba Katel, Kolat, Nagpur
- 16 Shri N. E. Polan, New York, America

Weather :- The weather was fine and free from any sort of disease. The temperature during the day and night was quite equitable.

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.



Sai Baba Charitable Dispensary

(HOMOEOPATHIC)

FOR THE BENEFIT OF ALL COMMUNITIES

Daily : 10.30 a. m. to 12. 0 p. m

4.30 p. m. to 6.30 p. m

Except Sunday and Bank Holidays

Lady doctor also available

Sai Baba Charitable Dispensary

(SHAMDASANI FOUNDATION)

Navjivan Housing Society, Block No. 3, Room 104,

Lamington Road, Bombay 400 008

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