

SHRI

SAI LEELA



**Shri Sai Baba saves the child
from Blacksmith's bhatti**



June

60 Paise

1979

SHRI SAI LEELA

JUNE 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

JUNE 1979

No. 3

Silence, Solitude And Prayer

Develop Love for Solitude. Go to quiet places, like gardens, parks, sea beaches, hills, mountains, temples and churches. You should go to places, where you find quietness, calmness and serenity. These two, Silence and Love of solitude; will prepare your soul for prayer and meditation. Pray and meditate; meditate and pray. Prayer will purify your mind; it will bring about Chitta Shudhi, with Chitta Shudhi comes Chitta Shanti i. e. mental peace. You experience inner joy. You feel bliss within.

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Annual Subscription Rs. 6.00

Single Copy Rs. 0.60

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EDITORIAL

Happy Old Age

If you ask a child how long he wishes to live, the reply that you will get promptly will be, "I wish to live very long." When the child grows a little more and knows the counting of numbers, the child replies to the above question that he wishes to live for hundred years. The child does not really know the sorrows and difficulties that one has to face during such a long life; but because he has heard somebody saying about living for hundred years, therefore he also says that he would like to live for a hundred years.

In childhood the elders take complete care of the child. In many cases the child is fondled by the elders. The life in general is therefore very happy for a child. The first trouble starts with the child when he enters the school. If he is intelligent enough, then he goes on well with the school life. Otherwise he becomes a target of censure from that time and he starts realising that life is not a bed of roses. In a country like India, where the competition is not so very keen, the pressure on the child to remain at the top is not very much; but in advanced countries, there is a cut-throat competition. The children have to strive much to remain at the top and to maintain the first rank. In a country like Japan where some students are not able to maintain their top rank, get frustrated to such an extent that hundreds of children, under the age of fourteen, commit suicide because of the fear of being pushed in the rear rank.

The child passes through this stage and comes to the level of college education. He is now known as a youth. At this level, the human being is most unsteady. He is also most ambitious at this age. He wants to choose a line, where he would

go at the top and cause the whole world to wonder at his progress in the particular line. Some youths, who are lucky enough, get their college education. Some of them make acquaintances with young girls. It is in this age that some youngsters have their love affairs, out of which only a few culminate into marriages and a happy married life. Thus all human beings do not pass very smoothly through this stage of life. At least a few have to face some sort of trouble.

The next stage in human life is the life after marriage. In the married life, the first few years no doubt are full of happiness. The married couple is enjoying pleasures, which do not fall short of heavenly pleasures in any way; but this carefree period is very short. The married couple starts noticing that their temperaments do not concur completely. The curves and corners of their natures start cutting each other and the friction starts at this time. The children, sicknesses, economic stringencies and such other things follow as the age advances and a man then starts thinking that the life is not only pleasure, as he had thought in his childhood; but it is an admixture of pleasure and sorrow, the latter of which dominates.

The life progresses thus and by the time a man becomes fully engrossed in his family affairs, he finds that he has already crossed fifty. At this age his teeth invariably start giving him some sort of trouble. Some suffer from high blood pressure, diabetes, indigestion, cataract, heart trouble and so on. After this age, the health goes on deteriorating very fast and to a few the life becomes a drudgery. Those who were originally wanting to have a very long life or life for a hundred years, when asked at this stage about their future life, always say that major part of their life is already over and that they would like to end their life successfully as early as possible.

It will thus be seen that the persons, who were originally expecting to have a happy old age, are unhappy when they get

old as they are affected by various diseases. In fact some of them, who are suffering from cancer or similar incurable diseases, pray to god to relieve them from their suffering by ending their life peacefully. Why does it happen like this? As we usually plan our economic life, can we not plan our happy old age also? Yes. It may be possible to plan that to a certain extent by following the teachings of other old people, who have lived long.

As living for a long time is a subject of common interest of all human beings, the people, who have lived long and have lived a happy old age, have written treatises on this subject. The advice and the instructions given by these grand old men are no doubt very valuable, because they are based on their personal experiences and they should be followed if some people are able to lay their hands on such books; but it may not be possible for all people to read such books and collect advice from them. They therefore need not have any frustration; because they will get guidance in this behalf from Shri Sai Baba.

We often say that Shri Sai Baba did not write books for giving advice to His disciples and followers. We say further that His deeds and His casual talks conveyed all that He had to tell to the people for achieving their well-being. We shall therefore try to analyse His life in order to find out His teachings in this behalf; but before we proceed in this direction, let us recapitulate what has been said about His age so far. Though it is not definitely mentioned in Sai Satcharita, it is commonly believed that Shri Sai Baba first come to Shirdi in 1854. The Sai Satcharita mentions that his age at that time was about sixteen. Then Shri Sai Baba suddenly disappeared and again came to Shirdi with the marriage party of Shri Chand Patil after four years. The year when Shri Baba came back is believed to be 1858 and the year of his Mahasamadhi is 1918. Hence it is commonly said that He lived in Shirdi for sixty years and as He appeared to be of 16 years in 1854, when He first appeared in Shirdi, His birth must have taken place in 1838 (A. D.) Thus the total life-span

of Shri Baba is believed to be of eighty years (from 1838 to 1918). Though we need not challenge the common belief of the devotees and people who saw Shri Sai Baba in flesh, still we can raise certain doubts. It is universally accepted that Shri Sai Baba was a great Yogi and that He practised yoga. It is commonly said that Yogic practices help a person to prolong the decay of the cells of his body. A yogi therefore appears to be much younger than another person of the same age. In case of so many saints like Dnyaneshwar, Vivekananda, Shri Gajanan Maharaj and other Yogis, we see that they looked quite young for their age. Hence the first guess of the age of Shri Sai Baba as sixteen years in 1854, may not also be correct and therefore His total life may be more than eighty years.

In the absence of the knowledge of the correct birth date of Shri Sai Baba, let us not stretch our imagination further. Even if we accept the traditional belief of eighty years as the life-span of Shri Sai Baba, still we can conclude much, as this span also can be called to be an old age. Let us then try to find out what led Shri Baba to live so long without sickness. The first thing that we have mentioned above is the Yogic practices of Shri Baba. Now-a-days much research is being done in Yoga. Because of the preaching of Yoga in western countries, many experiments are being done in those countries to prove the efficacy of yoga and it has been amply proved that yoga has a great power to lengthen the life of human beings. In our country also Yogic centres are now being established in large numbers. Hence the Sai devotees should follow Shri Baba and practice Yoga leading them to a happy old age.

Out of the Yogic practices, referred to above, celibacy is supposed to be of great importance as far as longevity is concerned. Shri Baba was a celibate and many celibates have been known to have lived happily in their old age. Of course, it is not possible for every one to become a celibate, as that is almost against nature and hence we find that very few people remain without

marriage; but then control over sexual life and avoidance of over-indulgence in sex, can be practised by everyone. Even Mahatma Gandhi had been advising married couples to observe celibacy after getting limited number of children. In the four Ashrams, the idea of observing celibacy in the third and fourth ashrams viz. वानप्रस्थ and सन्यास is very clearly mentioned. The observance of celibacy in limited form would thus lead to a happy old age.

Eating very little and eating not for satisfying the lust of your tongue, but for sustaining your body, seems to be another teaching of Shri Sai Baba. If we observe His way of living, we find that He was begging His food from a limited number of houses. He was then deposing the food, thus obtained, in a Kundi from which the dogs and crows were allowed to eat as much as they liked. Shri Baba was taking only a part of the food, which we can imagine under the above circumstances must have been very little. If we consult medical books, we will find it mentioned therein that most human beings are eating food much more than their normal requirement. Most diseases occur in human beings because of overeating. If this is avoided, many diseases, that confront the human race, will be avoided. Eating very little quantity of food and avoiding overeating is perhaps another key to a happy old age as indicated by Shri Sai Baba by his own example.

In countries where people are living a very fast life, the percentage of victims of blood pressure and heart trouble is very high. The doctors in those countries say that this is due to the tension on the minds of the persons, who live a very fast life. Those people have no time to relax and the constant tension ultimately damages their heart. Shri Sai Baba was himself away from such tension and he was asking His devotees to be free from tension. For this purpose, He was asking all his devotees to put all their cares on His shoulders and to keep faith in Him. By doing this He expected that His devotees would be free

from tension and thus being carefree, they would be able to lead a happy and long life.

Looking at life in a lighter vein and helping the poor, appear to be some more characteristics of Shri Sai Baba. The life of all human beings, in general, is not very, smooth. There are many pitfalls on their way. So if everyone starts looking seriously at all things, that take place in one's life, there will be no end to anxieties. Hence it is necessary to develop a sort of a view point for looking at life, which would keep us detached from life. The incidents of Shri Anna Chinchnikar and Maushi-bai and of Shri Annasaheb Dabholkar and grams show to us how we have to look on life in a lighter vein and how we have to remain aloof from life. Helping the poor and needy, gives a solace to your mind. This also helps you to relieve pressure on your mind and thus lengthen your life. Throughout His life, Shri Sai Baba was doing these things and we find that His calm and serene mind must have helped Him to live so long.

It will thus be seen that living upto old age and passing a happy old age, is more or less in our own hands. We should not say that it is entirely in the hands of fate and sit silent. We Sai devotees are apt to get their inspiration in all walks of life from Shri Sai Baba and as pointed out above, Shri Sai Baba has given us indication in this behalf also. Let us all therefore follow Shri Sai Baba in the direction indicated by Him and plan for a happy old age. As we are having full faith in Him, be sure that by following him, success is bound to be ours!

Guru Pournima Festival, 1979

This year Guru Pournima (Full moon day of Ashadha) is coming on Monday the 9th July 1979. Hence the Guru Pournima festival will be held as usual, for three days from Sunday the 8th July 1979 to Tuesday 10th July 1979. The devotees are therefore requested to note the aforesaid dates of the festival and to plan their visit to Shirdi accordingly. ★

Homage to Late Prof. D. D. Parchure

Prof. D. D. Parchure was giving tuition in Mathematics at the Siddharth College, Bombay. He had graduated with Mathematics as his optional subjects from Elphinistone college Bombay and took his M. A. degree in the same subject. Though he had acquired a good name as a renowned teacher of Mathematics, he took very keen interest in literature also. He was well conversant with the literature in English, Marathi and Hindi languages and contributed articles to the periodicals in all these languages. Due to his philosophical and religious bent of mind, he started delivering "pravachans" on various religious topics. He also studied the structure of the "keertan" and started performing keertans in Marathi. Due to this background he was dragged towards Shri Sai Baba and accepted the Executive Editorship of Shri Sai Leela magazine. After doing the editorial work of this magazine for some time, he thought of separating the English and Marathi issues. Hence with the encouragement of the then Court Receiver, Shri K. S. Pathaksaheb, a separate issue of Shri Sai Leela was started from 1-4-73; but unfortunately after publishing three issues for the months of April, May and June 1973, Prof. Parchure died of a heart attack on 1st June 1973. This was a great loss to this magazine and though we are trying our best to improve the get up and the quality of



this magazine, we often feel that this magazine might have made much more advance under his able editorship.

The veteran Sai devotee, Shri Das ganu Maharaj, was no doubt spreading the Sai cult through his keertans; but his keertans were not committed to writing. Shri B. V. Deo another sincere Sai devotee had composed a few keertans on the biography of Shri Sai Baba and the Shirdi Sansthan had published the same; but Prof. Parchure thought of composing a set of eight keertans for performing a "Saptah" (seven day festival) on the life of Shri Sai Baba and planned them accordingly. These keertans are published in a book form by the Shirdi Sansthan under the caption "Sai Keertanmala" and are praised very much by the various devotees, who visit Shirdi for performing keertans.

In order to spread Sai devotion among the children Prof. Parchure composed a small book in Marathi in simple and lucid language and narrated therein, in story form, the life of Shri Sai Baba. A translation of this book in English was also kept ready by Prof. Parchure and after publishing this book in the Marathi and English languages, its versions in Hindi, Gujrati and Teluge have come up. This book is so very popular among the children that very soon its editions will come up in all the Indian languages.

On the sixth death anniversary of Prof. Parchure, coming on 1-6.1979, we pay our homage to him and pray to God on behalf of all Sai devotees and readers as well as the contributors to this magazine, that the soul of Prof. Parchure may rest in peace!



THE SCIENCE OF RELIGION

By : Swami Chinmayananda

Offering to God

There is no religion in the world which does not recognise the need for and encourage actively the offerings made by devotees. Modern educated man asks why God needs at all, insignificant things like a spoonful of oil for His lamp, a candle or even an edifice to house Him --- be it a Church, a Mosque or a Temple. Some have even come out with the suggestion that the house of God be converted into schools and hospitals. I for one, sympathise with them and declare that their wishes are perfectly justifiable in a society where there are more sick people than healthy ones more breeding than we would believe possible in our wildest imaginations, more misguided education than illiteracy and more mad-ones than sane-men.

But I believe I am talking to a world which has not come to such depths of depravity. Not yet. In a society where there are still healthy hearts and intellects, there is certainly a need for temples and worship. Arjuna, a child of the age of ritualism, doubted if the Highest could be attained through constant and steady, sincere and intense contemplation. Here Krishna explains to Arjuna, it is not **what** we offer but **how** we offer it that assures the results. Krishna says, IX 26- **"Whoever offers Me with a devotion, a leaf, a flower, a fruit or water - - - that I accept when offered by the pure-minded."**

Today at the various alters of worship all over the world, it is the mortal priest who decides what the Immortal expects from the paltry pockets of the faithful! Almost always, it is the expression of the priest's own desires that are expressed as the demands of the Lord! In this verse, we hear the Lord Himself expressing what pleases Him the most.

The very language and diction employed in the verse clearly define that the material objects that one might offer are of no significance to the Lord of the Universe. It is the love and devotion which prompts the offering that is precious. Be it "a leaf, a flower, a fruit or some water" (पत्रं पुष्पं फलं तोयं), it is insignificant what you offer be it a golden temple, be it a dry leaf. "Whosoever with devotion offers" (यो मे भक्त्या प्रयच्छति), whatever be the offering, the Lord of Vrindavana assures, "that I accept, when lovingly given" (तदहं भक्त्युपहृतमश्रामि), by the pure-minded (प्रयतात्मनः). That is, when lovingly offered, it becomes a "devout gift" and when it is offered by a sincere pure-minded seeker, the Lord must accept it.

In bringing their offerings to any altar, the rich very sadly misunderstand that they are patronising the Lord of Wealth (Lakshmi-Pati), with their ephemeral gold and diamonds. If God is to be purchased, certainly the bourgeois alone can gain entry into His Presence!

This verse explains the theory of sacrifice insisted upon by all religions. No doubt, the Absolute requires no offering at all from the finite mortal to complete its Infinite Perfections. In fact, we can only offer at the altar of the Lord, something we have misappropriated from His own garden, the world. Just as a lover steals a flower from a public garden and offers it to his beloved, so too we steal from His palace and offer His own riches unto Him. For, "God waits to win back His own flowers from the hands of man". See the hollowness of the vanity of man in offering anything unto Him!!

And yet, this is insisted upon as an important technique in all forms of worship. By offering a flower or a fruit, a leaf or a candle, if the devotee feels that he is making a sacrifice, he is misusing the very act. The spoon takes the soup into the mouth and comes out unaffected, but the soup is in the mouth. So too, the fruit or the candle remains the same, but they convey to the

Lord our sincere devotion and love. "That I accept, the devout gift of the pure-minded" (तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः).

Therefore, on the whole, it is clear that an offering can be perfect only when it is accompanied by two conditions (1) "offered with devotion" (भक्त्युपहृत) and (2) "by the pure-minded" (प्रयतात्मनः). To the extent these features are absent, all offerings are mere economic waste and superstition-breeding false beliefs. If properly done, they can serve as study vehicles to move in the spiritual path of selfdevelopment. It is not **what** we offer but **how** we offer that makes a true offering a great sacrifice.

So let our entire life be a constant offering unto Him who is the all, by changing our mental attitude. Lord Krishna clearly indicates, IX 27 "Whatever you do, whatever you eat, whatever you offer in sacrifice, whatever you give, whatever you practise as austerity, O Kaunteya, do it all as an offering unto Me." There are people who complain, "I wish I could offer a kingdom to the Lord, but I have none". Such idle complaints are beautifully silenced here. All that is required is only a meek attitude of the heart, full of devotion, but in a spirit of offering. In all activities we can remember Him if we act in a spirit of offering unto Him. All acts of perception and our reactions to our perceptions - - - be they physical, mental or intellectual - - - let us make them all a "devout offering unto Him".

Just as cotton is in all cloth, gold in all ornaments, the Self is in all names and forms. A devotee who can constantly remember the devine in life, he alone can give to life the respect and reverence that it deserves. †It is a law in life that as you give unto life, so life shall give unto you. Smile at life, and life smiles back; frown at life, and life frowns at you; respect and revere life life shall respect and revere you.

When all activities are performed in the spirit of offering, not only our love for the Lord increases, but also our entire

life gets transformed to become sanctified with a nobler purpose and a diviner aim. This attitude of offering to God makes us remember Him constantly, not in a deep jungle, nor in some secret cave, but right in the middle of life's contentions.

Try This is so simple. Come, sample the joy and fulness of such a sweetly dedicated life.

(Courtesy : Geeta Office, Powai)



Change in the Practice of Sending Udi and Prasad

Many Sai Devotees send their offerings by money orders to the Sansthan. Upto 31-12-78 it was a practice to send a receipt and Udi, Prasad in cloth bags, attaching thereto a lable of the address of the devotee; but it was observed that many times the bag containing Udi, Prasad and receipt was being detached from the lable and lost in transit and hence it could not reach the devotee and is therefore causing disappointment to the devotee.

The Sansthan has therefore discontinued the former system of sending Udi, Prasad in cloth bags and from 1-1-1979 a new system has been adopted.

Udi and Prasad are now being sent in plastic covers in postal envelopes. This new system appears to be more convenient. So also as money order acknowledgement receipts are being received by the devotees, seperate receipts for donations are not issued by the Sansthan and the numbers under which the amount is accounted for are stamped with stamping machine both on the money order acknowledgement and envelopes containing the plastic cover of Udi and Prasad. Care is taken to see that the amount sent by the devotees is credited to the respective funds as desired by them.

It is hoped that the devotees will co-operate with us as usual.

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

SHRI SHIVALEELAMRIT

By :- Shri S. N. Huddar

(Continued from May 1979 issue)

Seemantini And Somwar Vrat

Chitravarma had been a king of holy Aryavarta. He was very brave and virtuous as Nal and Harishchandra of past times. He protected the cows and Brahmins and punished the wicked. He was also liberal as Virochana. He was a devotee of God Shiva and Vishnu.

After many requests to God Shiva, he got a daughter, who was unparalleled in her beauty. She was like Parwati and Savitri. All astrologers praised of her bright future. One Brahmin foretold that she would be the Maharani of the Earth and would rule for many many years. The king was very much pleased and he gifted the Brahmins lavishly; but one Brahmin rose and said, "your daughter Seemantini would be a widow at the age of fourteen".

Hearing this, Chitravarma was much upset and dejected. The Brahmin further told that by the blessing of Shiva, she would win over the calamity definitely.

In course of time, Seemantini became due for her marriage. She was the most charming, beautiful and healthy. When she knew from her friends that she would be a widow at the age of 14, she was much upset. She bowed to Maitreyee, wife of Yadnyavalkya and requested her to advise some Vrat, which would keep her Soubhagya in tact or suggest the name of a God or Guru to whom she should surrender. Maitreyee told her to observe Somwar Vrat and also initiated her with five letter Shiva mantra. She advised her, "worship Shiva in the night with 16

upchars. Even while in difficulties, you should continue the vrat, worship and feed Brahmin couples with respect."

Indrasen was the son of Nal of Naishadh. His son chitrangad was intelligent, young, and looked like Madan. He was selected as a bridegroom for Seemantini, who observed vrat, worshipped God Shiva and fed 1100 Brahmin couples every week and gave them clothes and ornaments. She offered food to the guests and kept awake on the night of every Somwar (Monday).

Abhishek to Shiva destroys sins, adoring Shiva gives kingdom, offering of Sandalwood paste, akshat and flowers give Soubhagya, dhoop burnt before Shiva gives good perfume to our body, waving "neeranjana" gives continuity of one's race and brightness. Offering of Naivedya gives good fortune. Offering betel leaves gives 4 Purusharth. Bowing to Shiva gives health, taking rounds of Shiva, remove doubtfulness. Recitation of his name gives Mahasiddhi, Hom-havan fills the treasures, keertan causes God Shiva to appear before you. Meditation on God Shiva gives real Dnyan, listening to God Shiva's Leelas destroys diseases, dancing relieves one from the cycle of birth and death. Musical instruments played before Shiva give good sound and fame, giving of jewel gives good eye sight, feeding of Brahmins gives all the abovementioned glories. Seemantini observed "Somwar vrat" with great devotion.

Seemantini was married to chitrangad, son of Indrasen. The ceremony was celebrated for four days with great delight and royl grandeur. People of all the castes were satisfied and the Brahmins were paid lavishly. Indrasen returned with all his guests to Naishadh but Chitrangad stayed for Dasara and Diwali festivals.

One day Chitrangad, with his attendants, went out for a hunt. Being tired, he took recourse to a boat and rowed in the Yamuna river. The water was dark and dreadful. No one could

know its depth. Suddenly there was a great storm and the boat capsized and sunk. Chitrangad was not to be seen.

The attendants of Chitrangad, on the bank of the river, cried aloud. Chitravarma, Seemantini, her mother and others ran to the bank of the river and began to weep. The servants made a search; but there was no trace of Chitrangad.

All were very sorry to see Seemantini's mourning. Hearing the above news, Indrasen with his wife Lavanyawati and others came to the place and lamented. They said "Kalindi (Yamuna) has been a kal (death) for taking away the stick of the old parents."

Seemantini wished to burn herself on a pyre and observe Satidharma; but the Brahmins said, "without the corpse of Chitrangad, she cannot observe the Sati rites". By the time Indrasen returned to his place his brother had usurped his Throne. Indrasen and Lavanyawati were put in jail. Seemantini however continued her Somwar vrat and thus she passed three years.

As Chitrangad was drowned in the Yamuna, the Nagkanyas took him to patal. Chitrangad wondered to see the scenery of the region. Nag females were divine, wise, charming and their bodies emanated good scent. Diamonds, jewels, rubies and pearls were seen all over. Chitrangad was taken to Takshak, The king of Nagas, who asked him about his name and residence. He also asked what God he worshipped.

Chitrangad said, "we worship God Shiva, who created Brahma, Maya and all the Brahmandas instantly and when he wishes, all the universe will be destroyed and merged in Him. He also created the three gunas, "Satwa" became Vishnu "Raj" became Brahma and 'Tam' became Rudra. We adore and worship Him, who survives even after pervading the patal, sky, the ten directions, three Lokas, rivers, five elements, bhasma, wood, eight metals etc.

Takshak was pleased to hear him. He embraced him, promised to give him all the divine articles of Patal and asked him to stay there. Chitrangad said, "My father and mother must be anxiously waiting for me. Charming Seemantini, my wife, who is only 14 years old, will give up her life." His eyes were full of tears. He requested to take him to his parents very soon. Takshak gave him various gifts of articles, clothes, ornaments and also the strength of 10,000 nagas and promised him to run to his help whenever he remembered him. He gave him a swift horse and his son to accompany him.

Chitrangad came out of the Yamuna river at the place where he was drowned. Seemantini had come there for bathing. Both looked at each other. Being blessed by Takshak, Chitrangad had got a divine body. He looked very bright and was richly dressed. His body emanated good scent. Seemantini was without 'mangalsootra' and 'haldi kumkum' on her forehead. She had gone very weak due to anxiety. Chitrangad came near her and asked who she was.

Seemantini's attendants then narrated all her history. They said, "Three years before, her husband Chitrangad was drowned here in the Yamuna. Her father and mother-in-laws are put in jail by their brothers, who have usurped his throne." Chitrangad was very sorry to hear that.

Seemantini then asked Chitrangad who he was and from where he came. He said, "I am a Siddha and can go to any desired place and have knowledge of the past, present and the future." He then held her hand and told her in a very low tone, "your husband is alive and you will see him after three days definitely. Your wealth and glory will increase hereafter; but do not disclose this to anybody."

She thought in her mind that he himself was Chitrangad and exclaimed, "oh God Shiva, your leela cannot be imagined. Had

he been any other person, how could he hold my hand? Did he get nectar? Otherwise how has he returned from Kal's mouth? If this becomes true, O Shiva, I shall adore 11 lac couples and light 11 lac wicks and offer Bel leaves equal in number."

Chitrangad asked her to go home and told that he was going to her father and mother-in-laws to inform them this happy news. Seemantini now looked bright with signs of Soubhagya. Her attendants also guessed that he must be Chitrangad, otherwise he would not have dared to hold Seemantini's hand.

Chitrangad rode the horse and went to his city in no time. Nagkumar went into the city and told the rulers that Chitrangad had come with the strength of ten thousand nagas. With this news, the rulers were frightened. They immediately released Indrasen and Lavanyawati and enthroned them and begged to give them protection.

The Nagkumar then told the parents of Chitrangad that their son had returned. Indrasen and Lavanyawati were overjoyed to hear the news. Indrasen then asked to decorate the city. He with the queen and all other paraphernalia, started to meet Chitrangad. Various musical instruments were played to express joy. Chitrangad ran to Indrasen and fell at his feet and embraced him. He then bowed to his mother and embraced her. This incident looked like the meeting of Kansalya with Raghunath after 14 years. The people of different countries came to Indrasen with their presents.

Messengers were sent to Chitravarma to give him the happy news. Chitravarma, Seemantini and others were overjoyed to hear the news. Chitravarma satisfied the messengers by giving them rich gifts and distributed chariotful of sugar in the city. Seemantini dressed well. She displayed all signs of Soubhagya. She applied 'haldi kumkum' on her forehead and wore 'the mangalsootra' and various necklaces. She worshipped 11 lac

Brahmin couples on the next Somwar, Chitravarma invited Indrasen and Chitrangad to come to his city. As they came, Chitravarma came forward to receive them warmly and respectfully. The marriage ceremony was duly celebrated again with great joy.

Chitrangad met Seemantini and offered her the divine articles given to him by Takshak. Many such articles were given to Chitravarma also. All then returned to Naishadh. Kings of different countries paid homage to Chitrangad. Indrasen crowned Chitrangad and went to the forest for observing penance.

Chitrangad got eight sons and ruled for many many years like his grand father Nal. ★

(to be continued)

Happy Marriage

The marriage ceremony of Miss Pushpalata alias Jyotsna (Daughter of Shri Awadhutrao R. Shinde, Officer in charge of accommodation, Shirdi Sansthan) and Shri Meghsham Govindrao Patil was celebrated at Shirdi with pomp and show on the 10th May 1979 at 11-49 a. m. On this happy occasion Shri Parekhsaheb, Judge City Civil Court Bombay, Shri Talegirisaheb, Court Receiver Shri Kakresaheb, Office Superintendent Shri Pathak-saheb and many other Sai devotees from Bombay and Pune remained present and blessed the married couple. We wish the married couple a long and happy married life.

— Editor



Shri Ramanavami Celebrations at Shenoy Nagar, Madras

"The various episodes in Shri Rama's life are replete with lessons for mankind and the characters who figure there illumine significant virtues to be of value to humanity" said Mrs. Jothi Venkatachalam, Governor of Kerala, presiding over Shri Rama Navami Celebrations, organised by Shri Sai Baba Bhaktha Samajam at Shri Shirdi Sai Baba Mandir, in Shenoy Nagar, on Thursday the 5th April 1979. She said further, "It is a privilege, blessing and a pleasure to preside over, Shri Rama Navami Celebrations under the auspices of the Shri Sai Baba Bhaktha Samajam and participate in this great and holy occasion, where all the devotees of Shri Sai Baba of Shirdi assemble for prayer under the guidance and leadership of His Holiness Swami Kesavaiahji. Even though Shri Sai Baba is not with us in his physical frame, His spirit and His blessings are always with us. Swami Kesavaiahji is His chosen apostle and Swamiji gives blessings of Sai Baba to all people. Ever since 1959, his house has been a shrine dedicated to Sai Baba, attracting ever increasing number of people. Swamiji has been doing selfless service devoting his entire time to the service of Sai Baba and the needs of His innumerable devotees. I utilise this occasion to convey all our love, affection and respect to him for the great task and great sacrifice he is doing for all of us. The concept of Rama Rajya, enshrined in the Ramayana, would not be possible in India so long as social and economic inequalities persist in society. Therefore it was the duty of the people and the Government to see that everyone came up in full measure socially and economically".

H. H. Swami Kesavaiahji, Founder - President of Shri Sai Baba Bhaktha Samajam, said in his inspiring message for the occasion that Shri Sai Baba of Shirdi respected all religions and creeds as leading to the path of salvation and encouraged his followers to celebrate Shri Rama Navami, rising above narrow visions.

The celebrations commenced with a prayer by Smt. S. Jaanki, play-back singer, in praise of Shri Rama and Shri Sai Baba, praying for sound health and long life of Swamiji. Shri M. Uttam Reddy, Chairman of the Samajam, welcomed the distinguished visitor and the huge gathering of the devotees, numbering more than 3,000, that came from all parts of the city as well as from far off places.

Message wishing the sacred function a great success were received among others from Shri V. V. Giri, Ex. President of India; Shri Prabhudas Patwari, Governor of Tamil Nadu; Justice Shri T. Ramaprasada Rao, Chief Justice of Madras High Court; Dr. Rajah Sir Muthiah Chettiar, Rajah of Chettinad.

Dr. G. Krishnan, who spoke on the occasion explained the importance of Shri Rama Navami celebrations and their relevance to the present day society. Dr. C. R. Sarma, proposing a vote of thanks said that Ramayana should be declared as the National Epic of India. He said that very soon the work of Gopuram over this Mandir would be started and everyone should contribute liberally for this sacred cause. He recalled an incident when a cobra came into the queue of the devotees, waiting for Shri Swamiji's Darshan on a Thursday evening and which went away after Swamiji asked a devotee to sprinkle Shri Sai Baba's Udi on it and tell it that the time was not yet ripe and it could go away now which incidentally moved away and disappeared.

The celebrations came to an end with the distribution of Shri Sai Baba's Udi and Prasadam by Swamiji after performing a special Pooja to Shri Rama and Shri Sai Baba at Shri Shirdi Sai Baba Mandir, which was testefully decorated and illumined for this occasion. ★

Rajah Krishna Moorthy
Shri Sai Baba Bhaktha Samajam (Regd.)
Shri Shirdi Sai Baba Mandir, Shenoyagar, MADRAS - 600 030

Inauguration Of Sri Shirdi Sai Baba Temple At Vuyyur.

A three-day programme was organised by Shri Shirdi Sai Baba Bhakta Samajam, Vuyyur in connection with the inauguration of Shri Shirdi Sai Baba Mandir, constructed at a cost of Rs. 2½ lacs opposite to K. C. P. Ltd. Vuyyur. The construction of the Mandir was taken up by the Samajam, which was so far propagating the teachings and tennets of Shri Shirdi Sai Baba, under the guidance of its founder President, H. H. Swami Kesavaiahji, who is also the Founder President of Shri Shirdi Sai Baba Temple, Shenoyanagar, Madras.

The inaugural function commenced on 3.3.79 at 8-30 a. m. with Ankurarohana and Vinayaka Pooja. The Chairman of the K. C. P. Ltd. Shri V. L. Dutt and the Chief Justice Designate of Andhra Pradesh, Hon'ble Justice Shri Challa Kondaiah participated in the function.

On 4-3-79, Yagnasala Pooja Kumbhapooja and Homam were performed.

The following day i. e. on 5-3-79 morning Poornahuti and Maha-Kumbhabhishekam were performed by Smt. and Sri V. L. Dutt, in the august presence of H. H. Swami Kesavaiahji. There was Paduka Pratishta of Shri Shirdi Saibaba by Smt. & Sri V. L. Dutt. More than 5000 devotees from different parts of Andhra Pradesh attended the function. Shri V. L. Dutt declared open the Mandir.

Shri E. Jagannatha Rao, Chairman of Shri Shirdi Sai Baba Bhakta Samajam, Vuyyur traced the growth and development of Sai Cult at Vuyyur. He recalled the first visit of H. H. Swami Kesavaiahji to Vuyyur in the year 1969, and propagation of Sai Cult, during his subsequent visits. He said that H. H. Swami Kesavaiahji, a great devotee of Shri Shirdi Sai Baba, is a transmagnetic spiritual centre. This Mandir is second of its

kind, the first being in Shenoyanagar, Madras. The outstanding miracles of Swamiji were elaborated. Within the holy precincts of the Mandir, so many have assembled today and the temple was consecrated with due religious rites in the immediate presence of H. H. Swami Kesavaiahji.

Shri Swamiji giving his message said that the long cherished dream of the devotees of Vuyur and the neighbouring places, who have contributed much to the construction of the Mandir and also that of the K. C. P. Ltd, who have contributed one day's salary, has come true. Swamiji urged the devotees to visit the Mandir regularly especially on Thursdays, which is the important day for the worship of Shri Shirdi Sai Baba and to offer prayers. Swamiji assured the devotees that Shri Shirdi Baba will fulfil their desires and remove difficulties of his devotees, who make seven perambulations a day for 40, 49, and 53 days. Swamiji also assured that the wish to have a child of those women, who take bath and make perambulations with wet clothes seven times a day for 193 days, would also be fulfilled. Emphasising the greatness of Shri Shirdi Sai Baba, Swamiji observed that at times even the Great Maha Vishnu may go back on His promises for the sake of humanity, but Shri Shirdi-Sai Baba will surely come to the rescue of His ardent devotees. Swamiji further high-lighting the greatness of devotees said that Shri Shirdi Sai Baba is Bhakta Paradheena like Shri Krishna, who always runs after the Padadhuli of his devotees. Stressing the importance of Nama, Swamiji said that Lord Rama had to construct a bridge, whereas Hanuman, His devotee, could cross the sea with the holy name of RAMA on his lips. Swamiji advised the huge gathering of ladies that they should play a vital role in bringing up their children, citing the examples of Pralhada, Shivaji, Vivekananda and Gandhiji. Swamiji said that Gods are pleased where woman are respected. Swamiji recalled the saying of Swami Vivekananda, "Sita has gone into the very vitals of our race. She is there in the blood of every man and woman. We

are all children of Sita. Any attempt to modernise our women away from the ideal of Sita is an immediate failure as we see every day. The women of India must tread in the foot-prints of Sita and that is the only way."

Messages wishing the function a grand success poured in from various places.

There was Samaradhana at the end of the function, for nearly 5000 people.

C. P. Venugopal

Hon Secretary, Shri Shirdi Sai Baba Mandir Shenoy Nagar
Madras 600 034

Happy Marriage

The marriage ceremony of Shri Mukundrao D. Pathak, B (Metalurgi), son of Shri D. C. Pathaksaheb, Office Superintendent Shirdi Sansthan, and Miss Shoba B. Com., Daughter of Shri Sambha Sheshrao Han, from Jalna, took place with pomp and show at Jalna on 22nd May 1979. Shri K. H. Kakresaheb, T Court Receiver and many important personalities from various fields attended the marriage ceremony and blessed the married couple. We wish the married couple a long and happy married life.

— Editor



SAINT GADGEMAHARAJ

(Continued from May 1979 issue)

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

From his childhood, Saint Gadgemaharaj had to face very bad days. As he lost his father very early he had to stay with his maternal uncle. At the house of his grandfather, Shri Maharaj worked hard in the fields and as there was enough food to eat at home, he developed his body very well. During this period he acquired very strong physique, which helped him to carry out all his activities very smoothly without any interruption on account of sickness; but after all the human body is prone to decay. It cannot remain perfectly fit for all the time. Sometime or the other, it is bound to fall a prey to sickness and disease. Since the day on which Shri Gadgemaharaj left his house he had been continuously working in his own way for the uplift of the society. The nature of the work, undertaken by him, involved physical labour and though his health permitted him to do that, it started cracking from about 1951, as is evident from the various letters written by his contemporaries about his health.

Shri Yashwantrao Shinde found an idol of Maruti at Nasik. He took that idol to Murtijapur on 12-2-51 and from there he wrote on the same day to Yashwantrao Bhandare as follows:-

"On reaching here I got the darshan of revered Gadgemaharaj. Though the doctor has advised him to take complete rest and not to move about, still he went to Daryapur yestarday night and returned over here at 10 a. m. this morning. He does not take rest; but works with other labourers standing in the hot sun. This gives him lot of trouble. If you try to tell him to take rest, he says, "lot of profit has been earned on this shop, in the form of the body. We must stop earning any more profit. We must now try to find some means by which this shop will be set on fire."

The attitude with which Shri Maharaj used to look upon his body was unique. He felt that just as a lamp goes on burning upto the time the last drop of oil is there in it, similarly the body must work upto the last minute. The body must perish when it cannot work any more.

During April 1953, Shri Maharaj was having his programmes in Marathwada. The following is the account of what happened in that month :-

On 25-4-53, Shri Maharaj arranged the lunch for the people from 7 a. m. to 10 a. m. When he was making those arrangements, he dashed against the twig of a mango tree and started bleeding; but he was not aware of it. He continued to instruct the people to hurry up and finish the work. When somebody pointed out to Shri Maharaj about the bleeding, he asked him to go away and continue his work of supervision. The blood then dried up. At 10 a. m. he started to go to Phaltapur motor stand in the hot sun. He sat in an open bullock cart. The uneven road below and the hot sun above, both gave him lot of trouble. Moreover, he had not had any food at all. Hence during the travel from Phaltapur to Nanded his health took a bad turn. After getting down from the motor at Nanded, he somehow boarded a rickshaw and went to the house of Shri Mohril Saheb. He was getting motions and vomits for the whole night. He never allowed anyone to come near him nor did he allow anyone to send for the doctor. He was unconscious throughout the night of 25th April 1953.

On the morning of 26th April 1953, all the people present requested Shri Maharaj to cancel his keertan at Tembhi on that day and to take rest in order to recoupe his health; but though he was hardly able to stand, he refused to change his programme, which he had already fixed. He therefore boarded a rickshaw and came to the station. There he lay down on the platform upto the time of the arrival of the train. As the train came, he

went to board the train without anybody's help. The train was overcrowded and Shri Maharaj could hardly enter the train. He was requested to lie down, but he refused to lie down and when he was applauded by the cry of "श्री संत गाडगे महाराज की जय" he stood there even in that condition and gave some advice to the people present on the platform. After getting out of the station, he boarded a bullock-cart and took rest by lying down upto the time he reached Tembhi. Every time in the past when Shri Maharaj came to this village, he always stayed out of the village limits; but this time he lay down in a cow-shed. As he was unconscious, all expected that Shri Maharaj would not perform Keertan. Somebody sent for a doctor, who came and gave some oral medicine and injections. The doctor also advised Shri Maharaj to drop the keertan programme. At midnight the villagers sent a word, "if Shri Maharaj is keeping indifferent health, he may not perform keertan to night. We shall be satisfied only with his darshan." On getting this message Shri Maharaj went to the place of keertan and though he was not even able to stand, he delivered a short speech. The villagers were satisfied and went back applauding Shri Maharaj. After the departure of the villagers, Shri Maharaj again lay down.

Next day (27-4-53) Shri Gadgemaharaj started in the noon in the hot sun. From the early morning he had not eaten a morsel of food. On his way he took some food in a village and reached Dhakani by night. On 28-4-53, Shri Maharaj went to Daroha and there he laid down in a courtyard near the motor stand. On 29-4-53, Shri Maharaj felt a little better. So before the sunrise he went to Mangala and with the help of the villagers, he swept clean the whole village and laid down outside the village for rest. At night on the same day he performed keertan. His health was not really normal; but he never deviated from his programmes which were fixed in advance.

On 9-6-54, Saint Tukdoji Maharaj wrote from Mozary the following letter to Shri Gadgemaharaj.

"I came to know that your health has gone down much. It will be better if you would attend your programmes after taking sufficient rest. Our country today needs very much people like you, who are selfless and who have at heart very strong desire to do some good to the society. If some people are likely to be remembered for their public work, then you will have a very prominent place among them. The more you will live in this world, the more will you work for the public. In this world there are many people, who will give wordy advice to the people; but there are not even a few people like you, who are doing practical work by taking a broom in your hand and who are collecting a piece of bread from a poor man's hut and are eating it after sitting by the road side.

It is my principle to honour those people, who do some work of public interest, even more than god and hence I hold you in very high esteem. I therefore pray to god to give you a very long life in order to serve the human race for a very long time."

On 9-8-54, Shri Gurudas Dhemre wrote from Bombay the following letter to Shri Yashwantrao Shinde: -

"Now about the health of Shri Maharaj. I am sure that as decided by us you will request Dr. Kane to give him the necessary injections. I would request you to be always with him. He has gone very weak and as he does not take any food, he is hardly able to walk."

On 16-5-56, Shri Achyutrao Deshmukh wrote to Shri Yashwantrao Shinde the following letter: -

Shri Gadgemaharaj was not keeping good health at Amaravati. He is going to Buldhana tonight. He has got a keertan programme at Kelvar on the 17th instant. I think he will go to Nasik by the 18th or 19th and from there he will perhaps go to Bombay. He has gone very weak. He is being given the necessary treatment."

Shri Gadgemaharaj was also aware of his deteriorating health. Though he did not know how to write, still he always dictated so many replies to letters received by him from time to time. On 26-11-56 he sent the following letter to Shri Nagindasbhai C/o. Shri Ganpatrao Tapase, the then minister of the Bombay state, who was staying at Mount Pleasant Rd. :-

“Received your letter. I am thankful to you for the same. My health is now somewhat better; but due to extreme weakness, am not able to get up or walk.”

But inspite of such bad health, Shri Maharaj was not ready to lie down and take complete rest in bed, which was advised by the doctors, time and again. When he wrote the above letter his diet was only soup of Towar dal with one spoon ghee. Because of such low diet, his body had gone very weak; but his mind was that of a wanderer and it did not allow the body to remain stationary. He who stops moving is no more was his principle.

It will be seen from the above letters that the health of Shri Gadgemaharaj started crumbling from 1951 and from the subsequent letters we see that it was continuously running down on a steep road. In spite of such bad health, he continued to perform keertans whenever possible and undertook the necessary journey for the same. The ordinary people are mentally shattered, when their health goes down; but great people never have mental depression in spite of bad health. They always have a strong will power and this enables them to surmount their bodily illness. Shri Gadgemaharaj was a great person belonging to this category of great men and it was his strong will power which helped him during the last six years of his life.

(to be continued)



Thus Spoke Shri Avadhut Swami Maharaj



(Shri Avadhut Swami Maharaj entered into Samadhi on 24-6-1978. On the 24th day of this month, comes his first death anniversary. In order to pay him a homage on this occasion, the following article, which conveys his thoughts, is being published.

In May and June 1978, Shri Avadhut Swami Maharaj was staying for some time in the I. I. T. Guest House at Powai. At that time many residents of the campus visited him. Some had the curiosity of just meeting a spiritual master, whereas many others desired for the blessings of the Mahatma. He had a few dialogues with some of the visitors, which were noted down by his disciple Shri V. P. Gadgil. As this philosophical dialogues are enlightening, they are given here for the benefit of our readers. — Editor)

A study group of Academicians, who used to have weekly meetings for discussion of metaphysical topics and the holy scriptures, came to Shri Maharaj to ask for his blessings for intellectual pursuits. Shri Maharaj told them, "God cannot be realized by such group discussions. I will not be able to bless any activity, which is not based on the True Path of God Realization".

"But how to know which is the most appropriate path?" they asked.

Shri Avadhut Swami pointed out, "As there always exists one and only one line i. e. shortest distance between two points, there is only one true path leading to God. There cannot be a number of short cuts leading to the same goal. In Kaliyuga, the

unique path is of love and devotion to God and His Knowledge, which is obtained from a spiritual master”.

“But how on earth we should find a Real Master?” was their immediate question.

“What do you do when you are hungry or thirsty?” Shri Maharaj asked and then replied himself.

“You do not wait to consult anybody! If you really have a yearning for the sacred knowledge, you will search and then definitely meet the master. You will then surrender to him as your true Master”.

Some of the academicians were so much satisfied with the spontaneous and convincing answers given by Shri Maharaj that later on they expressed their wish of faithfully following the spiritual path, laid by him.

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“Sir, is not personal Sadhana sufficient for realisation?” An economics - professor enquired.

Shri Maharaj however shot questions at him, “What is Sadhana? Is it by mechanically repeating the name of Lord, with a rosary in hand? Or is it by steadfastly gazing at a point and holding the breath with the finger pressing the nostril?” Before the professor could say something, Maharaj smiled and explained, “This type of Sadhana will be just a show. For understanding real Sadhana and then performing it; you need a guide, who will watch you carefully at every step. Otherwise just by counting big numbers, you will have ego that you have spent so many hours in chanting so many thousand times the Lord’s name! You will be misled.”

“But the scriptures and many religious books describe how one can do Sadhana”. The professor remarked.

"If books are there in the library, why do you teach at all? Do you think that the students will be able to learn without the guidance of the teacher? The inner meanings of the sacred texts cannot be realised without explanations given by the learned, and experienced teachers".

"Yes Sir!, I thoroughly understood your point. A spiritual master is necessary". The Professor realized the necessity of his profession also!

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A few inmates of the Campus, who had arranged for the lecture series on Bhagwadgeeta came to seek the blessings of Shri Maharaj for the success of such a noble activity. Shree Avadhut swami Maharaj paused for a while, and then clearly uttered the hymn.

"इदं ते ज्ञानमाख्यातं गुह्याद् गुह्यतर मया ॥ १८।६३ ॥" and said,

"Lord Krishna had to take to a quiet spot in between the two armies of Kaurava and Pandava to give the most secret and sacred advice to his disciple Arjuna. Is'nt it? "Yes Maharaj! that is why Bhagwadgeeta is the most holy and highest religious text". They agreed. "Then have you not learnt what Shri-krishna has clearly spoken out in the eighteenth Chapter?

इदं ते नातपस्काय नाभक्ताय कदाचन ।

न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥ १८।६७ ॥

So how can you have open lectures for those, who may not have the mental background or devotion or urge for such knowledge? It is unwise even to arrange such discourses on these very sacred scriptures, just for the common masses! And the person who is preaching at different places on different occasions without waiting to solve their doubts, committing a greater sin by commercializing and bringing to market place the most sacred text of the world. He is not taking note of the caution given by the Lord also!"

The organizers of the lecture series had to bow down in shame but Maharaj consoled them, "You may carry on with your arrangements but I am sorry, I cannot bless such misleading undertakings. I consider it a bliss for my disciples of being ignorant of such lectures going on elsewhere. I shall only see that they will not participate in such functions!

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A lecturer in Civil Engineering wanted to know how a Sadhaka (an aspirant) can decide himself whether he is progressing properly in the spiritual path. Maharaj asked him, 'Did the world come first or yourself?'

"This question seems to be similar to the one where it is asked whether the father came first or his son came first in this world?". The lecturer jokingly mentioned.

"You are diverting from the issue. How can you compare this with the question about the world? Here it is very clear that the world was existing prior to your birth, and will remain long after your exit also! Is it not true?"

"Yes, Maharaj, it is very simple!" he nodded approvingly. "Truth is always very simple and straight, but only the ignorant people try to twist it", Swamiji commented instantly.

"Since you do not have knowledge of the world, the first step is that you should know as a Sadhaka that you are really ignorant. The next step will be to seek the guidance of an able master. But for this purpose you must have absolute faith and devotion for him."

"Yes, very correct!" he agreed. "And then leave in his hand to judge your spiritual progress", Maharaj concluded. But as intellectual Sadhakas, should we practice the Dnyana Yoga or...?", the Lecturer started with the next question.

"Kindly stop at that", Maharaj interrupted him, and then explained, "Please note that there are no separate compartments

like Dnyana Yoga, or Karma Yoga. In Bhagwadgeeta the first chapter describes the battlefield and the warriors. From the second to the sixth chapter the Karma is stressed; from the seventh to the twelfth the Bhakti-Devotion is emphasised and from the thirteenth to seventeenth are devoted to the Dnyana. The eighteenth summarises the whole text of Geeta. Like trinity God Dattatraya, these three Yogas are interlinked. But ignorant people nowadays try to interpret the Bhagwadgeeta for their own convenience, and they mislead the masses. Only from a realized soul, one can understand the inner meanings of the sacred scriptures".

The Lecturer, who for the first time in his life heard this truth, remained spellbound and expressed his sincere desire to follow this unique path. ★

V. P. Gadgil.

To :

the Executive Editor, 'SHRI SAI LEEBA'

Sir,

By the Supreme Grace of Prabhu Sainath of Shirdi, this year we have celebrated 'SHRI SHIRDI SAI BABA PUJA CELEBRATIONS' during the RAM NAVAMI festival from 5-4-79 to 9-4-79 very nicely and happily to the applause of the Public, who were so much impressed and convinced to such an extent, that they have expressed their earnest desire that similar function should be conducted every year without fail. This would pave a way for construction of Shirdi Sai Baba Mandir at Kharagpur. His will should prevail. I shall be much obliged and thankful if you kindly publish this letter in the coming issue of Sai Leela.

Yours faithfully,

T. R. Naidu

Sri Sai Baba Samaj/ Block No. L/L 8-1-Mathurakati
P. O. Kharagpur - 721304 S. E. Rly. (West Bengal)

श्री स्वामी समर्थ गीतायन

गीत - १८

‘महानिर्वाण’

अक्कलकोट में सन्तों का एक मठ है। उसके पास लिंगायत साधु की समाधि है। उस समाधि पर महादेव की पिंडी है। स्वामी समर्थ ने उस पिंडी पर एक प्रज्वलीत होम किया। ऐसी विचित्र लीला की चर्चा सभी जगहों पर होने लगी। ऐसा होम करने में स्वामी समर्थ का क्या हेतु था यह बात लोगों की समझ में नहीं आई। परन्तु बालाप्पा को सब कुछ ज्ञात था। समर्थ की यह कृति सूचित करती है कि नाम-रूपात्मक जग में अंतिम सबका होम होता है अथवा करना पड़ता है। अपनी जीवन यात्रा अब मूल तेजोरूप में विलीन करना यही स्वामी समर्थ का संकेत था। जिस भौतिक देह ने गाणगापुर से कार्य किया, वह देह जिसकी, उसको देकर समर्थ मुक्त होना चाहते थे। चार शतक से अधिक दीर्घकाल तक यह देह धारण कर व स्वतंत्र रहकर भी परतंत्रता स्वीकार की - ऐसे समर्थ को अपने मूल स्वानंद निरंजन साम्राज्य में रहने का इच्छा उत्पन्न हुई। आखिर वह दिन आया, अक्कलकोट में उदास वातावरण निर्माण हो गया। रविमंडल धूसित दिखाई देने लगा। लोगों के मन भय से और चिंतित दिखाई देने लगे। अफाट अपार जन समुदाय परन्तु एकदम शांत, सब मन ही मन में रोने लगे। आंखें सूखी परन्तु चेहरों पर शोक के भाव उत्पन्न होने लगे।

भगवद्गीता के श्लोक को उच्चारित कर समर्थ सबको उपदेश देने लगे। उनके कथनानुसार उन्हें स्नान कराया गया। पूजा, मंगलारती की गई। समर्थ पुनः एक बार हंसे। प्रसन्न, शांत तथा निर्मल भाव उनके मुख पर विलसित होने लगे। जैसे ही दोपहर के ठीक चार बजे सूर्यनारायण पश्चिम दिशा की ओर बढ़ने लगे, स्वामी समर्थ ने महाप्रयाण के लिए कदम उठाये। उसी समय गाय ने हंबरडा फोड़कर अपना दुख व्यक्त किया तथा लाखों के नयनों से आंसूओं की धाराएं बहने लगी। इसी बीच में लाखों के कंठों से उनका जयजयकार गूँज उठा-

॥ अनंत कोटि ब्रह्मांडनायक राजाधिराज श्रीपाद, श्रीनृसिंह
सरस्वती, श्री स्वामी समर्थ महाराज की जय ॥

समर्थ जाते निज गोह

चार शतक से हुए अधिक वर्ष धारण की यह देह
अनंत लीला कीन्ही जग में, जाते समर्थ निज गोह ॥ टेक ॥

होम हवन का यह महोत्सव
दर्शति अवतारी मानव
जाना ही पडता है एक दिन, छोड के सबका स्नेह ॥ १ ॥

समय आ गया अब जाने का
मूल स्वरूप में रमने का
बालाप्पा सं समर्थ कहते- "दूर सुदूर मम गोह" ॥ २ ॥

धूसित रवि मंडलाकार
भयन्नितित चेहरे साकार
आंखें सूखी, मन ये रोएं, बरसे यों भाव मेह ॥ ३ ॥

बोध देते फिर यतीश्वर
गीता श्लोक यों उच्चारित कर
"जो भजते मुझ परब्रह्म को, पाते प्रभु का स्नेह" ॥ ४ ॥

अनन्याश्चितयंतो मां ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥
वेदमंत्र का होता गर्जन
मधुर स्वरों में भजन कीर्तन
दर्शन को यों आतुर सारी, कंपित मूर्छित देह ॥ ५ ॥

मंगल दर्शन, मंगलारती
मुखश्री पर फिर हंसी खेलती
प्रयाण करते समर्थ तत्क्षण, पुष्पवृष्टि करें देव ॥ ६ ॥

अनंत कोटी ब्रह्मांड नायक राजाधिराज श्री सद्गुरु
स्वामी समर्थ महाराज की जय

॥ श्री गुरुदेव दत्त ॥

समाप्त

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

दया, क्षमा व शांति

दया — जैसे जैसे मनुष्य आध्यात्मिक पथ पर बढ़ता है, उसमें दया, क्षमा व शांति ये तीन गुण भी बढ़ते हैं। संसार के प्रायः सभी धर्मों में विशेष रूप से प्राणीयोंपर दया रखने पर जोर दिया गया है।

जो समर्थ है अन्य लोगों पर दया का बरताव करें। गरीबी, बिमारी, अज्ञान आदि जीवन के अभिशाप हैं। अनेको लोग इनसे त्रस्त हैं। सामर्थ्यवान उनके कष्टों को देखकर मानवता वश उनके साथ दया का बरताव करें। उसी में उनकी भ्रष्टता है। ऐसा अक्सर तभी होता है जब सामर्थ्यवान भी अपने जीवन काल में इन कष्टों के दौर ले गुजर चुके हों। तब उनको पूर्ण रूप से मालूम होता है कि ये कष्ट कितने भीषण हैं।

माता पिता व गुरुजन बचपन से बच्चों के संस्कार अच्छे बना सकते हैं। उनके खुद के आचरण से बच्चे अच्छी बातें सीखते हैं। अतः ऐसा भी देखा जाता है कि सामर्थ्यवानों, श्रीमंतों के कुछ अच्छे बालक खुद बिना कष्ट सहे भी दया का बरताव करना सीख जाते हैं। अधिकांश तो सामर्थ्य के अहंकार में चूर होकर पीड़ितों के प्रती दुर्व्यवहार करनेवाले ही पाये जाते हैं।

दया हृदय का एक ऊंचा भाव है। यदि व्यवहार में दया के साथ अभिमान का पुट आ गया तो उसका मूल्य समाप्त हो जाता है। सामर्थ्यवान अक्सर दया दिखाकर वास्तव में अपनी सामर्थ्य का ही प्रदर्शन करते हैं जैसे कि किसीने ँठ कर १० पैसे का सिक्का भिखारी की ओर फेंक दिया या यश प्राप्त के लिए कुछ हजार रुपये दान पुण्य में दे दिए।

इसके विपरीत दया का धनी तो वह है जिसने सड़ी की रात में ठिठुरते गरीब पर अपना कम्बल या कोट डाल दिया। लोगोंने उसकी प्रशंसा की पर उसका नाम नहीं जाना।

क्षमा — क्षमा करने की क्षमता उसी में हो सकती है जा निर्मोक्त, शक्तिशाली व सम्पन्न हो। बेचसी में बरदाश्त करनेवाला क्या क्षमा करेगा। दोषी को दंड देने की क्षमता रखते हुए, उसके हृदय परिवर्तन के लिए जो क्षमा

करता है वही क्षमाशील कहलाता है। किसी पादरी की गिरजाघर से चांदी के मूल्यवान बरतन चोरी में चले गए। चोर को पकड़कर पादरी महोदय के सम्मुख प्रस्तुत कर दिया गया क्योंकि बरतनों पर गिरजाघर का नाम खुदा था। पादरी महोदय ने चोर को क्षमा करते हुए बयान दिया कि ये बरतन तो उसे भेंट में दिए गए हैं। चोर तो इस असाधारण झटके के फलस्वरूप विस्मय में पड़ गया। उसके जीवन का पथ ही बदल गया।

शांति — शांति संसार की सर्व श्रेष्ठ उपलब्धि है। हर मनुष्य की आंतरिक अभिलाषा शांति प्राप्त करने की होती है। यह बात कुछ और है कि शांति प्राप्ति के गलत साधनों के फल-स्वरूप वह अशांति ही प्राप्त करता है। घर, आफिस व अन्य संस्थाओं में शांति स्थापित होने पर ही वहां का कार्य सुचारु रूप से चल सकता है।

आज के युग का थका मांदा, कोलाहल के वातावरण से बोखलाया हुआ मानव शांति की तलाश में पिकनिक, सैर, निर्जन स्थान आदि की ओर जाता है। व मन की शांति नहीं तो ये बाहरी चीजें उसे कैसे शांति प्रदान कर सकती हैं ?

विश्वशांति के ठेकेदार अपनी शक्ति प्रदर्शन के आधार पर शांति स्थापित करने का दावा करते हैं। विश्वशांति के नाम पर प्राणघातक हथियारों, शस्त्रों का निर्माण करते हैं। कमजोर देशों पर दबाव डालते हैं। उनकी रक्षा करनेके बहाने उनपर नियंत्रण करने की चाल चलते हैं। मानव की यह कमजोरी है कि अपनी सत्ता बनाए रखने के लिए शांति मार्ग के आडम्बर का आश्रय लेता है। यही मानव समाज के लिए अभिशाप है।

शांति के लिए प्रचार की आवश्यकता नहीं। वह अपना प्रभाव खुद करती है। महात्मा गांधी मौन धारण करते थे, श्री रामण महर्षि ने वर्षों तक मौन व्रत अपनाया। उनके सम्पर्क में आनेवाले वार्तालाप से भी ज्यादा लाभ उठाते रहे।

शांति में एक अद्भुत शक्ति है। इसकी उपस्थिति में वायुमंडल में एक विशेष प्रकार की लहरें व्याप्त हो जाती हैं जो विचारों को एक से दूसरे की ओर आसानी व स्पष्टता से ले जाती हैं।

सच्चा संत शांति की मूर्ति होता है। बिना बात किए आगन्तुक के विचार जानकर उसको समाधान देता है। विश्व शांति का नारा लगाने की उसको जरूरत नहीं। वे अपने भक्तों में आन्तरिक शांति प्रदान करते हैं, शांति तो मनःस्थिति का परम उज्वल स्वरूप है जो बाहरी शोरगुल के कारण नष्ट नहीं होता।

सबों को हर समय दया व क्षमा की आवश्यकता नहीं होती। अतः दयावान व क्षमाशील के गुणों का इतना उपयोग नहीं जितना शांतिमय महापुरुष का है, क्योंकि शांति तो सबोंको हर समय चाहिए इसकी उपेक्षा नहीं की जा सकती इसीलिए इन तीनों गुणों में शांति को श्रेष्ठ माना गया है।

॥ ॐ शांतिः शांतिः शांतिः ॥

शिवदत्त रामपाल जोशी

७ अर्चना, महात्मा गांधी रोड, राजावाडी,
घाटकांवर (पूर्व) बम्बई ४०० ०७७

श्री सद्गुरु साईबाबा के प्रसिद्ध वचन

मेरी शरणमें आके कोई गया है खाली, ।

ऐसा मुझे बताओ कोई एक भी सवाली ॥ १ ॥

भजेगा मुझे जो जिस भावसे ।

पाऊंगा उसको मैं उस भावसे ॥ २ ॥

तुम्हारा ए सब भार लेऊंगा मैं, ।

नहिं उममे संशय, ये वचन सत्य मेरा ॥ ३ ॥

During this month the Ramanavami festival was celebrated at Shirdi with great enthusiasm for 3 days from 4-4-79 to 6-4-79.

Two or three days before the festival, some disturbances had taken place at Shirdi and hence the authorities of the Shirdi Sansthan were doubting whether the festival would attract the usual crowd or not; but because the Shirdi Sansthan and the Grampanchayat assured that the festival would be conducted peacefully, the crowd started increasing from the evening of the 4th of April 1979.

On 4-4-79 the Samadhi Mandir opened at 5 a. m. and the Kakad Aarti was sung at 5-15 a. m. The first programme of the festival was the procession of the Photo of Shri Baba and Pothi (Sai Satcharita, Marathi edition) from the Samadhi Mandir to Dwarakamai via Gurusthan. This procession started at 6 a. m. on 4-4-79 and it reached Dwarakamai at about 6-30 a. m. Music, bhajan party etc accompanied the procession as usual. The photo of Shri Baba was placed in Dwarakamai and after the Pothi was worshipped, the reading thereof was started. The first chapter was read by the Court Receiver, Shri Kakresaheb himself and thereafter the reading was continued by other devotees in succession.

From 4.30 p. m. to 6.30 p. m. on the same day, Shri Anantrao Athavale Maharaj performed Keertan in the Samadhi Mandir. Shri, Tukarambuwa Ajegaonkar and Shri Chhaganmaharaj Bartakke sang in the keertan alongwith Shri Athavale Maharaj. Several devotees from Nanded, Parbhani and other places from Marathawada attended the keertan of Shri Athavale Maharaj.

Pandit Bhimsen Joshi, the famous exponent of Hindusthani Classical music, gave his programme in the Samadhi Mandir from 7-30 p. m. to 9 p. m. and from 9-30 p. m. to 11 p. m. on the same day. He mainly sang Abhangas and other devotional songs and kept the audience spell-bound by the melody of his voice.

He was accompanied on the Harmonium by Shri Balasaheb Bhat, on the Tabla by Shri Keshavaram Bhadge and on the Tanpura by Shri Salgaokar and Shri G. V. Joshishastri, the Sansthan singer. This programme was attended by people from Kopargaon, Shrirampur and other places near Shirdi.

In the night on 4-4-79, the Palkhi of Shri Sai Baba was taken in procession through the Shirdi village. The palkhi was accompanied by the band troupe, lezim and Bhajan parties. Shri Raghunath Sandbhor from Pune and Shri Tukarambuwa Pardeshi and Eknath Kote sang Bharuds during the procession, which were appreciated much by the people in the procession, which started from Dwarakamai at 9-15 p. m. and returned back at 11 p. m. via the Samadhi Mandir. The Shejarati was sung thereafter and thus the programme for the first day got over.

Thursday 5-4-1979

The fifth of April, being the Ramanavami day, it was the important day of the festival. It also happened to be a Thursday. In addition to that, there was गुरुपुष्यामृतयोग on that day. Hence the crowd of the devotees present on this day was quite appreciable. The Samadhi Madir opened at 5 a. m. and kakad Aarti was sung at 5-15 a. m. The procession of the Photo of Shri Sai Baba and the Pothi, which was taken to Dwarakamai on the previous day (i. e. 4-4-79) started back from Dwarakamai at 6 a. m. and came back to the Samadhi Mandir at about 6-30 a. m. with the usual music, etc.

As usual the devotees from Shirdi went to Kopargaon on the previous night and after taking bath there at 1 a. m., collected the water of the Godvari river in pitchers at that place. They walked with those pitchers, full of water, all the distance from Kopargaon to Shirdi, which is about eight miles.

The pitchers, which were brought to Shirdi in procession were worshipped by the Court Receiver and the person, who

brought the pitchers, gave holy bath to the statue of Shri Sai Baba with the water of the Godavari river. The number of persons bringing the pitchers is increasing day by day. This year the devotees continuously kept pouring the water from their pitchers on the statue of Shri Baba for more than two hours.

From 10-30 a. m. to 12-30 p. m. Shri Anantrao Athvale Maharaj performed keertan in the Samadhi Mandir on the theme of the birth of Shree Rama. After the programme of the birth of Shree Ram was celebrated, the noon Aarti followed as usual. From 5-15 p. m. to 6 p. m. the flags were taken in procession in the Shirdi village and the procession of the chariot was taken out from 6 p. m. to 8-15 p. m. As it was a Thursday, the usual procession of the Palkhi from the Samadhi Mandir to Chawadi was also taken out.

From 10 p. m. to 6 a. m. the artists presented their various programmes according to their schedule. The Samadhi Mandir was kept open for the whole night for Shri Baba's darshan.

The 'Sandal' of late Shri Abdulbaba, the sincere devotee of Shri Sai Baba, was worshipped in the Samadhi Mandir and hereafter it was taken in procession through the Shirdi village in the traditional manner.

Friday 6-4-1979

The programmes in the Samadhi Mandir went on as usual. From 7-30 a. m. to 8-30 a. m. Rudrabhishek was done at Gurusthan. From 10-15 a. m. to 12-30 p. m. Shri Anantrao Athavale Maharaj performed the Gopal Kala Keertan which was followed by the Dahihandi programme. This programme was attended by a very big crowd.

From 7-30 p. m. to 10 p. m. Radiostar Shri Nathrao Neralkar gave a programme of vocal music, which attracted a good audience. Shri Satishchandra Choudhari accompanied him on the Tabla, Shri Uttamrao Agnihotri on the harmonium and Shri Laxmikant Borde on the Tanpura.

This annual three days festival concluded after singing the Shejarati from 10 p. m. to 10-30 p. m.

The Court Receiver, Shri Kakresaheb had held a meeting of all the heads of departments before a month of the festival and had prepared the estimate of the expenditure. The work regarding the Mandap, Water supply, lighting, scavanging, loud speaker, the arrangement regarding the artists, programmes, poor feeding, band, shahanai etc. was allotted to different responsible persons and hence the whole show could be managed very smoothly, without any disturbance.

On all the three days arrangements for the common Abhishek of the devotees were made. The cloth, shawls etc. as well as silver articles were sold by public auction on all the three days in the morning. The devotees vied with each other in purchasing the auctioned articles.

The Samadhi Mandir was painted in the colour pleasing to the eyes and electric illumination was done for all the three days. Shri Vasant Joshi and Shri Vilas Pawaskar from Bombay took great pains to illuminate, in an attractive manner, Gurusthan and Dwarkamai.

The police and Homeguards helped a lot in maintaining the law and order throughout the festival. The Maharashtra State Electricity Board took great pains and saw that the electric supply was never hampered even for a minute. Because of the special buses run by the State Transport, the devotees coming and going from Shirdi did not suffer any inconvenience.

The arrangements for lunch were made in the spacious hall of Shanti Niwas and a spacious and well-decorated Mandap was erected for the visitors. Sweet dishes were served on all the three days of the festival and as per wish of Shri Sai Baba poor feeding was also done on a mass scale.

During the month the following artists gave their various programmes of Keertan, Pravachan, Vocal music, instrumental music, bhajan etc. as per details given below :-

Keertan :- Shri G. V. Joshishastri, Sansthan Singer - Shri Tukarambuva Aajegaonkar, Parbhani,

Pravachan :- Shri Vasant S. Babre (Chinchanikar), Bombay - Shri Nivruttirao H. Patilgondkar, Shirdi

Bhajan, Instrumental Music, Vocal Music etc : Shri Shreeram V. Satardekar, Bombay Shri Bal Bhade, Pune Shri Keshavrao Bhadge, Pune Shri Salgaonkar, Pune Shri Rambhau Daithankar, Pune Shri Ashok Tupe, Pune Pandit Murli Maharaj, Bombay Shri Sadashiv-rao Hatkar Shri Govind G. Pathak, Nasik Smt Ujvla K. Kulkarni Shri Chetan Sukhtankar, Bombay Bholanath Samel, Bombay Shri Raosaheb Deshmukh, Amravati Shri Shivram Bidve, Sangamner Shri G. T. Desai, Bombay Sau. Savita S. Gijare, Shirdi Shri Poonam Jaiswal, Bombay Shri Shashikant Joshi, Rahata Shri Pramod Vahadane, Rahata Shri Gyneshwar Vabale, Rahata Shri Nazir Sheikh, Rahata Shri Sameer Shaikh, Rahata Shri Ahmed Pathan, Rahata Shri Subhash Sudale, Rahata Shri Rama Londhe, Rahata Shri R. D. Wadekar, Shirdi Shri Heeralal Gopal Wadekar, Shirdi Shri Enus Sheikh, Rahata Shri Anant Dattatraya Joshi Shri Bhimraj Dhondiram Bansode Shri Hakchand Chandrabhan Rugnal Smt. Neelam Prabhu, Bombay Shri R. M. Pethkar Smt Shobha Joshi, Bombay Shri Prabhakar Avachat, Nagar Shri Sakharam Raghoji Gurav Shri Suryakant Dattatraya Thite Shri Ashok Jagam, Kopergaon Shri Vilas Chavan, Kopergaon Shri Shivram Fadangale, Kopergaon Shri Tulshidas Fadangale, Kopergaon Shri Purshottam Vitthal Bavkar Dr. Kirtikar, Bombay Shri Chokhelal Dhaniram, Raipur Shri Dattatraya Sakharam Jagdade Shri Dhaniram Rangat, Raipur Shri Ramchandra Anantrao Pawar, Satara Shri Dnyanoba Tatyaba Wadekar, Shirdi Shri B. B. Jadhav, Kopergaon Shri Shyamsunder Bheda, Sangamner Shri Shivaji Tukaram Dhumal,

Shirdi Shri Gangadhar Jadhav, Gangapur Shri Baburao Kamble, Gangapur Shri Cheitram Buva Shirvalkar, Gangapur Shri Jyadusing Thakur, Gangapur Shri Bala Pilaji Gurav, Shirdi Shri Maruti Mahadu Bharod, Sangamner Shri Jairamdev Sitaram Chourase, Bangalore Shri Sheikhnabab Umar Patel Smt. Leelavati Kantilal Gujrathi, Shirdi Dr. Sumatibai Khanvilkar, Lonavala Shri Vasant Damodar Rasane, Pune Shri Kondiba Kishan, Nanded Shri Geetaram S. Aanrathe Shri Ramkant B. Parab Shri Raghunathrao Nagare, Shirdi Shri Avadhut Raoji Shinde and group, Shri Sai Baba Sansthan Lezim Group, Shirdi Shri S. P. Tukaram Khedkar with Pandurang Mule, Manjarvadikar, Tamasha Mandal, Narayangaon Shri Vasant Joshi, Bombay Shri Vilas Pavaskar, Bombay Shri Vasant Kamte, Bombay Shri Rajaram Nachanekar, Bombay Shri Bannal Lobo, Bombay Shri Atmaram Jadhav, Bombay Shri Suresh Aajarlekar, Bombay Shri Kadam Narayan, Bombay Shri Chandrakant Mor, Bombay Shri Yeshwant Naik, Bombay Penter Shri Prakash Kashinath More, Shirdi Shri Ravindra Kumar, Bombay Shri Satyavan Maladkar, Bombay Shri S. R. Mirane, Shirdi Shri Narendra Bhaskar Kanekar, Bombay Sau. Alaka Joglekar, Bombay Shri Anant Rane, Bombay Shri Raghunath Narayan Keskar, Nagar Kum. Kedar Raghunath Keskar, Nagar Shri Anant Sudam Rahate, Bombay Shri Vasudeo M. Shukla, Bombay Sau. Usha Achyut Soman, Thane Shri Vasantrao Deshpande, Pune Shri Sadanand Dattaram Parkar, Bombay Shri Kakasaheb Parab, Bombay Shri Shashikant Pusalkar, Bombay Shri Fjaj Khan, Bombay Shri Ramnath Janardan Kolvalkar, Bombay Shri Ganpat Ladoba Parab, Bombay Sau. Madhuri Ramchandra Laghate, Bombay Kum. Muktabai Murlidhar Thadge, Ranzani Sau. Muktabai Sopankaka Barole, Ranzani Shri Sopankaka Barole, Ranzani Shri Tukaram Gahinaji Thor, Ranzani Shri Ramchandra Dattoba Wadekar, Shirdi Shri Ramchandra Shastri, Samb Shastri Joshi, Amravati Sau. Kamala Anant Shetye, Bombay.

Visits of V. I. Ps

- 1 Shri N. L. Abhyankar, Retired, Highcourt Judge, Bombay
- 2 Shri K. B. Jitkar, District Collector, Ahmednagar
- 3 Shri B. S. Mohite, D. S. P., Ahmednagar
- 4 Shri R. G. Gupte, I. A. S., Commissioner, Pune
- 5 Shri P. D. Kasbekar, I. A. S., Secretary Maharashtra State
- 6 Shri Y. S. Bhawe, I. A. S., Chief Executive Officer, M. I. D. C.
- 7 Shri Sawant, Regional Manager, State Transport,
Maharashtra State
- 8 Shri G. Vyankat Swamy, Labour Minister, Andhra Pradesh
Hyderabad
- 9 Shri M. V. Ponshe, Additional Labour Commissioner
Maharashtra State
- 10 Shri Bakiwale, Assistant General Manager, Baroda Bank, Jaipur
- 11 Shri V. Prasanna, Provident Fund Commissioner, Bombay
- 12 Shri R. D. Deshmukh, Director of Account Office Pune
- 13 Shri M. Chenna Reddy, Chief Minister, A. P. Hyderabad
- 14 Shri N. Bhaskarrao, Law Minister, Andhrapradesh, Hyderabad
- 15 Shri Rajaram Bapu Patil, Minister Rural D. Maharashtra
- 16 Shri Babanrao Dhakne, Rajyamantri, Maharashtra State
- 17 Shri Rajan, Additional Collector, Nasik
- 18 Shri K. A. Swami, Highcourt Jude, Bangalore, Karnataka
- 19 Shri J. C. Patil, Depty Director of Land Records, Pune
- 20 Shri Ankola, Assistant Commissioner of Police, pune

Weather - The weather of Shirdi was free from all sorts of diseases. Though the temperature goes up during day iime, still the night temperature falls down substantially making the heat bearable

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

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