

SHRI

SAI LEELA



**Shri Sai Baba saves Basappa (Frog)
from Veerabhadrapa (Serpent)**

July

60 Paise

1978

SHRI SAI LEELA

JULY 1978

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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.

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Cosmic Law

Man is his own friend : he, also, is his own enemy. For there is the Cosmic Law that what you do comes back to you. What you do unto others, you do unto yourself. Therefore be kind to all, if you will be truly happy.

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EDITORIAL

Two Pice as Dakshina

All Sai devotees know that Shri Sai Baba never gave any sermons. He occasionally gave a piece of advice to his devotees; but that too was connected with some incident, taking place at Shirdi. In chapters XVIII & XIX (Pages 93 to 105) of Shri Sai Satcharita (Eighth edition), we find the story of Mrs. Radhabai Deshmukh (Pages 97 to 99) where we come across the opinion of Shri Baba regarding the observance of fast. Mrs. Radhabai had come to Shirdi and had decided to fast herself unto death so long as Baba did not give her any upadesh or Mantra. On knowing that, Shri Baba advised her not to torture herself by observing fast; but to make Him the sole object of her thoughts and actions and that by doing it, she would attain Paramartha (the spiritual goal of life.)

Shri Baba wanted to impress upon Mrs. Deshmukh the greatness of the Guru and the value of his advice. During the course of the talk to Mrs. Deshmukh, Shri Sai Baba therefore narrated His experience about His Guru as follows:-

“I had Guru. He was a great saint and most merciful. I served him long, very long, still he would not blow any mantra into my ears. I had keen desire, never to leave him, but to stay with and serve him and at all costs, receive some instructions from him. But he had his own way. He first got my head shaved and asked me two pice as Dakshina. I gave the same at once. If you say, that as my Guru was perfect, why should he ask for money and how should he be called desireless? I replied plainly that he never cared for coins. What had he to do with them? His two pice were (1) Firm Faith and (2) patience or perseverance. I gave these two pice or things to him and was pleased.

"I resorted to my Guru for 12 years. He brought me up. There was no dearth of food and clothing. He was full of love nay, he was love incarnate. How can I describe it? He loved me most. Rare is a Guru like him. When I looked at him he seemed as if he was in deep meditation and then we both were filled with bliss. Night and day I gazed at him with no thought of hunger and thirst. Without him I felt restless, I had no other subject to meditate, nor any other thing than my Guru to attend. He was my sole refuge. My mind was always fixed on him. This is one pice Dakshina. Saburi (Patience or perseverance) is the other pice. I waited patiently and very long on my Guru and served him. This Saburi will ferry you across the sea of this mundane existence. Saburi is manliness in man; it removes all sins and afflictions, gets rid of calamities in various ways and casts aside all fear, and ultimately gives you success. Saburi is the mine of virtues, consort of good thought. Nishtha (Faith) and Saburi (Patience) are like twin sisters loving each other very intimately." (Page 98, Sai Satcharita, Eighth edition, 1978).

The above extract from Shri Sai Satcharita is selfexplanatory. It needs no comments. By narrating His own experience, Shri Sai Baba here wants his devotees to pay attention to it and follow the advice given to him by his Guru. The main point in the advice is that Shri Baba's Guru asked from him two pice as dakshina. After telling this Shri Baba further says that by pice his Guru did not mean the copper coins. He says, "His two pice were (1) Firm Faith and (2) Patience or perseverance."

While explaining the aforesaid two pice further in the next paragraph, Shri Baba adds "I had no other subject to meditate nor any other thing than my sole refuge. My mind was always fixed on him. This is one pice Dakshina. Saburi (Patience or perseverance) is the other pice." Shri Baba further explained Saburi as follows, "This Saburi will ferry you across the sea of this mundane existence. Saburi is manliness in man; it removes all sins and afflictions, gets rid of calamities in various ways and

casts aside all fear, and ultimately gives you success. Saburi is mine of virtues, consort of good thought."

In the Sai Satcharita, the greatness of Guru has been stressed at several places. Shri Sai Baba has manifested his implicit faith in his Guru very often and he often times advised the devotees to keep that implicit faith in Him. He also always told His devotees to leave all their worries on His shoulders after keeping that implicit faith in Him. Shri Sai Baba was quite right in stressing the need of implicit faith. It is this faith which has been able to achieve wonderful results. So many stories are told in this connection, where people have been immensely benefited by keeping implicit faith. One story is told about a milkmaid, who was supplying milk to a learned brahmin, staying across the river. Due to irregular ferry service, plying across the river, the lady often times could not come in time. Once when she mentioned about this to the brahmin, he told her that there was no need of a ferry to cross the river. She should call out the name of God and start walking through the river and that God would take her across the river safely. The lady was a simpleton. She had implicit faith in the words of the learned brahmin and she started doing accordingly. When the brahmin found that the milkmaid was coming regularly for a long time he asked her, whether the ferry was now regular. The lady however told the brahmin that she was not depending on the ferry and that she used to walk through the river, after taking God's name and keeping faith in him. The learned brahmin was really wonderstruck to know that faith could be so much effective. Due to his learning and his scientific outlook, he however could not keep that much faith in God. However just to verify whether the milkmaid was telling the truth, he said, "I would like to accompany you." When they both came to the bank of the river, the lady as usual called out the name of God and started walking, while this brahmin, who followed her, did not have that much faith in God, as the lady and hence he started sinking in the water and turned back.

The above story raises one more question. Has faith something to do with education and learning? We find that the rustics, who have less education than the people staying in cities and towns, easily keep faith and do not raise unnecessary doubts. While we see that people in the city will not easily keep faith even in a board declaring, "Wet paint" and will try the truth by touching with their finger, the objects on which the board is attached. Thus we find that education and faith are no doubt opposed to each other to a certain extent; but we have to think and train our mind to keep faith.

The second pice of Dakshina is Saburi. This has been explained as patience or perseverance. This is quite necessary even in our daily life. In the ordinary course, we find that most of the people are impatient. Whenever they do anything, they want immediate or quick results. Like the rich man, described in the story told in chapters XVI and XVII of Sai Satcharita, who wanted to have Brahma-jnana very quickly, we, all common people, want all things to happen very quickly. We are normally lacking in patience and hence our expectations of speed often fail and we come to grief because of the failure of our expectations. On the other hand, a person, who waits patiently for things to take shape of their own accord, often gets the joy of the fulfilment of his wishes and is thus joyful. He is usually away from frustration. Saburi is thus a very great virtue and everyone should try to acquire it.

Nishtha and Saburi are thus two great virtues. They are quite essential in order to lead a successful life. It is therefore no wonder that the Guru of Shri Sai Baba mentioned them as twin sisters as follows:-

"Nishtha (faith) and Saburi (Patience) are like twin sisters loving each other very intimately" (Sai Satcharita page no. 98 eighth edition, 1978)

We Sai Devotees, should call ourselves very lucky in getting this very valuable advice. Shri Baba has only made Mrs. Radhabai as a tool in order to give this advice. The great philosophy of Shrimadbhagwadgeeta is meant for all human beings; but lord Krishna has made his disciple Arjuna as a tool, in order to explain this philosophy to the world. While giving the story of Mrs. Radhabai Deshmukh, Shri Baba has told the teachings of his Guru and He has also thus made Mrs. Radhabai as an instrument in order to teach these two great virtues to his devotees. The Guru of Shri Baba asked him to give him two pice as Dakshina and Nishtha and Saburi were the two pice required by the Guru. As Shri Baba has now taken Samadhi, He will not personally request His devotees to give Dakshina to him any more. However through the Sai Satcharita, we know His teachings and we have to abide by them to the best of our ability. Hence let us all give the two pice as Dakshina to Shri Sai Baba and lead a very happy life by cultivating Nishtha and Saburi in us, which are very essential to lead a successful life.

GURU POURNIMA FESTIVAL

The Guru Pournima Festival will be celebrated, as usual, at Shirdi from Wednesday, the 19th July 1978 to Friday the 21st July 1978. All Sai devotees are cordially requested to attend the festival.



THE SCIENCE OF RELIGION

By : Swami Chinmayananda

Realisation - - - The State of No Return

By the six laborious adjustments explained in the previous talk, we can, perhaps, switch off our outer and inner perceptions, and in the steady hush of the welling peace within, perhaps come to drop our limited sorrow-ridden ego and experience the blissful state of pure Consciousness! But what avails it all? If the divine state is a passing mood, a shimmering streak of an experience lighting through us, lifting the darkness within for a brief moment and then plunging us into, perhaps, a greater darkness, of what avail is it all? And is it sure that the meditator accomplishing these inner adjustments will have this great experience promised? Such doubts may assail the sceptic. So the Lord assures:

(VIII-14) **“He who is a steadfast meditator (Yogi), who remembers Me, constantly and daily, with single-pointed mind, to him I am readily available, O Partha!”**. Here is the firm assurance that the divine Self is attainable to all those who can bring about the six essential adjustments in themselves. **“To him who is a steadfast Yogi (meditator) (नित्ययुक्तस्य योगिनः), and “who remembers Me constantly and daily (सततं यो मां स्मरति नित्यशः), “to him I am easily available” (तस्याहं सुलभः).** So contemplate steadily with the intellect with ardent devotion, **constantly (सततं), and daily (नित्यशः) remember Him - - - the instructions are clear. Religion is not a duty to be fulfilled once a week, or once a day. Individual daily prayer and weekly congregational prayers should lend a sustaining glow of Peace and Beauty in all our dealings throughout the day. Just as a man works daily for the welfare of his family, so too, our loving dedication to the Lord must be a constant flame of joy lighting up the heart and igniting splendid actions of love and charity.**

And all these are to be achieved with a "single-pointed mind" (अनन्यचेताः). A wandering mind has no dynamism. Through practice the mind must be made single-pointed and, therefore, irresistible in its powers. Such a powerful, healthy mind alone can efficiently function in the higher fields of spiritual life.

To such a person "I am readily available" (तस्याहं सुलभः). This assurance removes the doubt whether it is possible for us to realise Him. Now the doubt is, will the experience Divine be permanent? If it is not permanent then is it worthwhile to give up all life's little joys, only to experience a passing mood of, perhaps, a transcendental Bliss? Krishna comforts, (VIII-15) **"Having reached Me, the great-souled ones, who have therein experienced the Supreme State of Perfection, are never more subject to rebirth - - - which is a house of pain and finitude"**. When, through meditation, we learn to withdraw our awareness from the body - mind - intellect equipment, our perceptions - feelings - thoughts must cease, and where objects to perceive emotions to feel and thoughts to think are not, there the perceiver-feeler, thinker sense, the ego, is also extinct. In this inner state of 'mystic' -death is the awakening to the higher Consciousness.

"Having thus reached Me" (मामुपेत्य), the "great-souled ones" (महात्मानः) who "have therein experienced the Supreme State of Perfection" (संसिद्धिं परमां गताः), "are no more subject to rebirth" (पुनर्जन्म नाप्नुवन्ति). Here the term "rebirth" is to be understood as "the rebirth of the ego". After the 'mystic-death' of the meditator his ego no more rises **as before**. He now has the experience that he is the Supreme Self, functioning through the equipments as an "ego-personality".

In short, after the all-transforming, total awakening into the Higher self, there is no return into the state of the ego-level which is a "house of pain and finitude" (दुःखालयमशाश्वतम्).

And this is the **only** way to end the sense of imperfections and limitations, to end the tearful sense of alienation from the

universal order, to end the life of yearning and desires. There is no other way. Rituals and penances, pilgrimages and sacred acts of worship, charity, kindness, and goodness etc. are all rewarded no doubt. But they are all finite. Their results too are finite. There is no abiding establishment in the Self.

Listen to Lord Krishna (VIII-16) "All worlds of experiences, upto the world of the Creator are subject to return, but after reaching Me, O son of Kunti, there is no rebirth". "Loka" in Sanskrit is generally translated as "world", not literally, but in a special idiomatic sense. We often say, the world of the rich, the world of the poor, the world of doctors or the student-world. In all these instances we mean a certain common state of experience. In this sense, the fourteen worlds of the Hindu scriptures mean only fourteen different levels - of - experiences. The highest level of sense experience is called as the highest heaven, the Brahma-loka, the 'world' of the Creator. Now Krishna says, "all worlds of experiences upto Brahma-loka are subject to return" (आब्रह्मभुवनाल्लोकाः पुनरावर्तिनोऽर्जुन). They all represent different subtle fields of experiences where the different kinds of **vasanas** can find fulfilment. When the special **vasanas** are exhausted, those individuals, to satisfy their residual **vasanas**, have to come back into embodiment. But "after reaching Me" (मामुपेत्य), says Krishna, "there is no more any rebirth" (पुनर्जन्म न विद्यते).

Thus, the lingering doubt in the sceptic's mind, whether he will after this grand Experience Divine fall back into the worldly shares as a limited ego is totally removed. When the self is realised, the ego ends as a dreamer ends on waking - - and becomes the self, the Imperishable Brahman. ★



SHRI GAJANAN MAHARAJ

By :- **Shri S. N. Huddar**

(Continued from June 1978 issue)

CHAPTER 17

SHRI MAHARAJ SUMMONED IN COURT

Shri Maharaj had some devotees at Akola and at times he used to go to them. Bapu Krishna of Chapadgaon, Khatanseth, Bachchulal son of Gondilal, Jijibai Pandit were some of them. Vishnusa of Malkapur had come to Akola to invite Shri Gajanan Maharaj to come to Malkapur. He invited Shri Maharaj through Bhaskar who later died at Adagon. Bhaskar requested Shri Maharaj to come to Malkapur at Vishnusa and said, "Vishnusa has come here and many others are waiting at Malkapur."

Shri Maharaj said, "I do not wish to go to Malkapur at present. Do not insist. If you do so, you shall get into troubles. If more strain is given, the rope breaks in the middle."

Bhaskar said, "Whatever it may be. You should come to Malkapur as I have promised Bhaskar. Kindly keep my word. Let us go to the Railway station." He took Shri Maharaj to the Akola Railway station. The Station Master made all the arrangements and vacated a 12 passengers' compartment for Shri Maharaj who sat on the platform at one place. When the train was about to start, he entered a female compartment: seeing a naked sadhu, the female passengers made a row of fear. They complained to the Police Inspector who came there and holding Maharaj's hand tried to pull him down. He said, "Oh you naked mad chap, don't you have little sense? How did you sit in a female compartment"? Shri Maharaj gave a hit and freed his hand and sat quietly. The Police requested the Station Master

to come to the Compartment. The Station Master said, "He is a great saint. There is no harm if he is allowed to sit there." The Police said, "I have wired to the higher authorities. Nothing is in my hand now."

The Station Master took his hat in his hand and bowed to Shri Maharaj and prayed, "Better if you come down for me. Kindly think about the law." Shri Maharaj then came down.

The case was tried before Shri Bapusaheb Jathar. He came to Shegaon for inquiry and stayed in the Dak Bungalow. Shri Venkatrao Desai, pleader of Akola had also come there. He asked Shri Jathar saheb, "Why so many persons have gathered here? which case is before you?"

Shri Jatharsaheb said, "Don't you know this? The Police have lodged a case against your Gajanan Maharaj for moving naked in the Society.

This case is before me here today. "Hearing this, Shri Desai was very sorry and he requested Jatharsaheb, "Better if you dismiss the case. Shri Gajanan Maharaj is a great saint and he is like a God. He is 'Videhi' and not bound by any social rules and regulations. The Police have made a mistake in lodging a case. You should correct it." Shri Jatharsaheb said, "you know the law. The Police should have thought over this before." He then asked his clerk to send for Shri Gajanan Maharaj.

The clerk sent a Police Jawan, who said to Shri Maharaj, "Come with me. If you do not come, I shall have to take you by force." Shri Maharaj said, "I won't come. Take me by your hand. Let me test the strength of a Police Jawan." Saying so Shri Maharaj held his one hand firmly. The Police could not free his hand. Blood circulation diminished and he began to suffocate. He tried his might but it was in vain. Seeing that, the Police Jawan did not return. Shri Jatharsaheb then requested Desai pleader to go to Shri Gajanan Maharaj and to bring him

there. In the meantime news came that Shri Maharaj had easily made the Police to sit at a place from where he could not move a bit.

Shri Desai came to the math. He said to the attendents that Shri Maharaj should be requested to wear a dhoti this time. The devotees then made him wear a dhoti; but Shri Maharaj threw it on the street and came naked to the Dak Bunglow. Bhaskar and some others accompanied him. Shri Jatharsaheb offered him a chair and requested, "Please take your seat in the chair." He further inquired "Why do you move naked in the town as it is an offence under the law?"

Shri Maharaj smiled and said, "what have you to do with that? Why give importance to such insignificant things?" Hearing this Shri Jatharsaheb was stunned. He said, "Shri Maharaj is a symbol of Vrishabhdeo, Shankaracharya or Vamdeo. Having lost in himself, he has attained salvation during his life time. An Agnihotri has to keep fire in an urn, else it will burn the houses. His nakedness is like fire. For this the disciples or attendents are responsible. So I hold Bhaskar responsible for this offence and fine him Rs. 5/-

Shri Maharaj said to Bhaskar, "Do not get yourself in trouble hereafter by insisting on me to do certain things." The devotees also decided not to take Shri Maharaj by Railway Train thereafter.

MUSLIM SAINT WARNED

Once Shri Maharaj came to Akola at Bapurao's house. Muslim saint Mehtabsha was living at Kurum. He told Bapurao to intimate to him when Shri Maharaj would come to him, so that he might come to see him. Bapurao sent a man to Kurum. Mehtabsha knew that Shri Maharaj had come, so he also started with 4-5 persons for Akola by a bullock-cart. In the way, Mehtabsha met the man who was sent to intimate to him and he

asked him to sit in the cart saying "I am Mehtabsha to whom you are going. You need not go to Kurum now". They all came to Bapurao. Next morning, Shri Maharaj came to Mehtabsha. He caught hold of Mehtabsha's hair and began to give him slaps saying, "You are a Muslim by birth; but you have not left arrogance of the Muslims. Your name is Mehtab meaning 'light'. Remember this. Do not have darkness of fault. Darkness in the form of enmity is increasing. Don't you know this?" Seeing this the Muslims, who were with him, were much afraid. Mehtabsha told them to return to Kurum. Only Shaikh Kadu remained with him.

Shaikh Kadu said, "Why do you go before the completion of the construction of the Masjid at Kurum?. After completion of the work you may go." Mehtabsha said, "You do not insist on me this time. Shri Gajanan Maharaj has directed me to go to the Punjab. So I cannot stay here any more. The work of the Masjid will be completed by the blessings of Shri Gajanan Maharaj. The saints have no illfeeling for other religions. They treat all religions alike. Do not create toys of masjids and mandirs. If a muslim is created by God, is a hindu created by a ghost? Hindus and Muslims are the creations of the same God. Love your religion more than yourself; but have sympathy for persons of other religions. If this is not practicable, there will be no peace and happiness." Saying so, Mehtabsha went away and did not return. Shri Maharaj had no hatred though he punished Mehtabsha. Just think over the fact that he did not go for dinner without taking Mehtabsha with him.

RELIEF FROM BHANAMATI

Bapurao's wife was being troubled due to Bhanamati. Sometime her forehead would be fully smeared with kumkum, sometimes her neck was twisted, sometimes there were cross marks of bhilava on her back, sometimes the clothes on bamboos caught fire suddenly. The wife was tired by this harassment. She would not even take food or water. Bapurao showed her to physicians

and others; but no treatment could give her any relief. He at last prayed to Shri Gajanan Maharaj to give her relief from the harassment of Bhanamati. He said, "Where there is lion, how can a jackal enter there? Where there is Kasturi how bad odour of Bhanamati can be there?"

Shri Maharaj looked at Bapurao's wife. Her harassment ceased. What can a jackal do before a lion?

SHOWER BATH OF HOLY WATERS

Shri Maharaj came to Akot to meet Narsingji and sat on the brim of a well near his math. He peeped into it and saw that there was water in the well. Narsingji asked what he was doing. Maharaj said, "Here are Goda, Yamuna and Bhagirathi for you. You take bath in these holy waters daily. Why should I remain without such bath? These holy rivers should give bath to me also. Unless this is achieved, I shall not move from here."

Some persons said, "This person is really mad. It is a wonder how people of Shegaon follow and worship him?" Soon after bubbles were seen in the water. In few minutes, showers of water from several springs came up and gave shower bath to Shri Gajanan Maharaj. Shri Maharaj said to the people, "come and have bath in these holy waters. There is no need of drawing the water from the well. Ganga, Yamuna and Godavary have come up and you have the credit of bathing in these waters." Some devoted persons took bath. After the bath of Shri Gajanan Maharaj and Narsingji the well water went down. Shri Maharaj then returned to Shegaon.

(to be continued)



The Seeds of His Faith and The Fruits of 'His Faith'

"When sorrows come, they don't come alone, but in battalions". I only realised how far the foreign writer Shakespeare was correct while writing the above few words in one of his classics, when the vicissitude of my own life became utterly miserable. I was working at that time as a Range Forest Officer at "SUNI" (in Himachal Pradesh) in Simla District. My wife was suffering from irregular bleeding, disorder in between menses for the last seven years after the delivery of my first issue. She had undergone minor operations (D & C) for three times in 1961, 1964 and 1965. The doctors were of opinion that she was suffering from "cancer uterus" and her uterus should have been removed (Hysterectomy). The word "cancer" with its further complications was a constant worry to me. Secondly I myself was suffering from "Peptic Ulcer" for a long time and the pain was exaggerating due to mental worries. In my office too I was not pulling on smoothly. This also used to always disturb me too much outside my house. So I was totally in throes of mental and physical ruin and my life seemed to be a fiasco.

One day in 1967, one of my closest friends (colleague) invited me to "Churag" (Mandi District) in Himachal Pradesh and assured that my these difficulties can be solved. I accepted his invitation wholeheartedly and accompanied him as in fact desired by **Respected Doctor Babaji**, who had already come in Simla in 1963 with Sardar Amrik Singhji, Punjabi Monitor, Monitoring Service, Simla. He lighted 25 months Jyoti in 1965 at Churag (Karsog). By that time I did not have faith in "Sai Baba of Shirdi". It was for the first time, Doctor Babaji told me about the "Almighty God Sai Baba" and His strange Leelas. Dr. Babaji gave me the photo of Sai Baba "the font of Muray" along with two books to read ("Sai Sat Charita" and "Incredible Sai Baba") and "Sacred Udi" which we accepted with gratitude.

Again my life started as usual and as a fatuous (fool) I read those books casually. I was dubious about the Leelas of Shirdi Sai Baba, though Dr. Babaji had emphasised that I must develop our firm faith in Sai Baba to solve our miseries. In fact, the seed of His faith was already sown in our hearts by Respected Dr. Babaji.

Dr. Babaji, perhaps considered it as a venial (pardonable) sin and visited our house one day with few other doctor guests. Though it was a surprise visit, but it was really very pleasing to have his darshan. My wife was busy in the kitchen as she was preparing something for the guests. By chance the burning hot oil fell over her hand. At that time we could not go to the hospital, which was about 1 km. from our house; but at about 9-30 p. m. the pain accentuated in its intensity and became unbearable. I remembered that "Udi" is the cure for any trouble, as read in "Incredible Sai Baba". I was already reluctant to go to the hospital, so I immediately applied some Udi on my wife's hand. The pain disappeared within few minutes as if some miraculous power had been hidden in the "Udi". She had a sound sleep that night but the seeds of His faith started germinating in our hearts.

On 12-2-1968, I was suspended from my services. My trouble (ulcer) worsened due to my mental anxieties. My wife's bleeding disorder was adding to my unbearable troubles. Now I feel it was all to confirm our faith in Sai Baba. But we remained in contact with Dr. Babaji and hence our faith, once developed, remained firm without any trace of iota in munificent Sai Baba. Let us now see the Leela of Baba's pervasive mercy.

For the fourth time my wife had her D & C operation at Delhi in July 1969 and was again advised for hysterectomy. Fortunately I read in the newspaper about the "Guru Purnima Festival" at Karol Bagh area of New Delhi. There we were lucky enough to meet Dr. Babaji. We solicited him to allow

us to go to "Shirdi" with his party. Dr. Babaji gave us the permission and arranged the rendezvous at Jhansi (U. P), where I was going to meet my elder brother.

I counted the money in my purse. It was too light, as I was carrying only Rs. 150/-. This amount was negligible for this long journey. But to everyone's surprise, we both returned from Shirdi to Delhi without spending even a single penny. In fact from Delhi my in-laws arranged the tickets upto Jhansi without my telling them anything regarding my financial position. At Jhansi also my elder brother brought us return tickets himself for Shirdi and back. It all happened in such a substantiative way that the seed of His faith which was germinating assumed the form of a huge tree. My wife's bleeding disorder was controlled after reaching "Shirdi" and since then she is cured once for all and conceived later on. Even the doctors treating her could not give any explanation for this type of complete recovery. It seemed to be an exceptional case which must have confounded the modern world of medical sciences. Perhaps it is beyond our capabilities to explain this strange phenomenon in a human body (it was the Incredible Grace of God Sai Baba to our earnest prayers at Shirdi). Now the seed of His faith was bearing fruit to us.

I had a dream a few days (12 days) before the delivery of my wife. I saw Dr. Babaji asking me about the health of my wife, especially about her pregnancy. My wife had a safe delivery; but as the baby was immature, it expired after a day. I went to Udhampur (Jammu & Kashmir) at Sai Cottage to relate Dr. Babaji the whole tragedy (misfortune) and dream. Dr. Babaji listened carefully and simply asked us to go to Shirdi again for darshan of Shirdi Sai Baba. We finalised our plan to visit Shirdi in February/March 1971. Before that I was lucky to join my services again in February 1971. It was another sweet fruit of the seed of His faith.

In March, we both went to Shirdi and exactly after the period of about 10 months we were blessed with a son on

30-11-1971. The child was fortunate enough to have the darshan of Sai Baba in April 1972 with us. On our way to Shirdi, we met Dr. Babaji at Delhi and requested to name the child. He himself came at the ceremony of "Naam Sanskar" and called him Mahendar Singh. Dr. Babaji of his own accord but knowing our coveted desire, prayed to Sai Nath to bless us with one more son. We were again blessed with a son in December, 1973. I myself also got operated in meantime for my peptic Ulcer and recovered completely after this major operation. In this way the battalion of my sorrows was annihilated (destroyed) with the only grace of Omnipotent Sai Nath.

There are so many other fruits of His faith in plentitude lying in our basket and I want that others should also rejoice at these fruits:-

(1) One day while staying at Simla with one of my friends along with my wife and daughter, one boy stole Rs. 100 from my pocket and left me without any money. I prayed to Sai God and got my money back in the evening.

(2) A similar incident occurred in 1973, when Rs. 280/- were taken away from our house. On praying to Sai we got the money back on the 3rd day.

(3) In October 1975, I developed severe pain in one eye and by next morning I was not able to open it. I could hardly see anything. I consulted three doctors (Eye Specialists) with different opinions altogether. It further puzzled me and I knocked the door of Dr. Babaji. He asked me to continue the treatment and advised me to put casteroil mixed with Udi in the eye daily. Within a week I was totally relieved from agonising pain and regained normal vision.

(4) One of my friend's Mrs. was having fits for the last so many years. With the use of 'UDI' her fits were controlled and now she is free from this dangerous trouble.

(5) My niece who suffered from the same trouble of fits, is cured. Within one minute of applying UDI to the lips during epileptic fits, the patient responds.

(6) In February 1977, one lady in our neighbourhood was having labour pains. Since the previous evening her condition was deteriorating due to prolonged labour pains. I prayed to God Sai and gave her Udi in the morning and she had a safe delivery within an hour.

(7) On so many occasions whenever my wife is sick, she only uses the "Sacred Udi" of SHIRDI SAI BABA'S GRACE.

I wish all readers, well wishers and all Devotees A PEACEFUL PROSPEROUS NEW LIFE with SHIRDI SAI BABA'S GRACE through SELF-SURRENDER TOTALLY and SINCERE PRAYER FAITHFULLY. ★

Kashmir Singh Jaswal
Sai Orchard, Chirgaon 171208, Himachal Pradesh



What is it to Serve the Lord ?

1. It is not only to do good to others, but to suffer pain and persecution, censure and strife, in a spirit of meekness, of sweet resignation.

2. To serve the Lord, you must be filled with the spirit that would bless and pray for those who would vex you and worry you and persecute you.

3. To serve the Lord, you should aspire every day that, for the sake of the Beloved, you should, if He so wills it, end your life in utter humiliation.

SAINT GADGEMAHARAJ

(Continued from June 1978 issue)

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

To do away with the human suffering and to lead the people on the path of truth and righteousness, were the two main aims of Saint Gadgemaharaj. It was for these two objectives that he left his house and spent the rest of his life wandering all over Maharashtra. As a child, Shri Maharaj was brought up in rustic atmosphere. What he had seen was the village fairs, the poor farmers, oppressed by the owners of the land and buried deep in debts due to their extravagant nature and the addiction to liquor and other bad habits. Thus in order to do away with the inconveniences caused to the masses at large, he arranged to construct ghats on rivers and dharmashalas at holy places of pilgrimage. His keertans were his tool to improve the public by constant advice in simple and straightforward language.

While Shri Gadgemaharaj was thus wandering all over Maharashtra for fulfilling his aforesaid two objectives, he observed one more thing and that was the hardship caused to the relatives accompanying a sick person, who is required to be admitted to big public hospitals in large cities. Even today, we see that the medical aid, in the real sense of the word, has not reached the villages. There are many villages in India, where a doctor is not known. There are some villages where doctors pay occasional visits to treat patients; but in most of these villages, there are no arrangements to treat a patient. In most cases after the diagnosis, the advice of the village doctor is, "remove the patient to the Taluka place, District place or some other bigger town or city, where expert medical aid is available; in big public hospitals." As life is very precious, the poor relations of the patient at once arrange to remove the patient to the place, to which the doctor

wants the patient to be removed. Through some influence, the patient somehow gets admission to the hospital; but what is the plight of the relatives accompanying the patient? They then try to stay with some relative or acquaintance in the city; but in large cities like Pune, Bombay, Solapur etc. where these people have to go, the permanent residents, staying there, are themselves short of accommodation. They are usually hard-pressed even for the accommodation for their own family members. Under such circumstances, how would they welcome visitors, requiring to stay there for a long period? The hardship of the relatives accompanying the patient, had therefore no end. In order to give some relief to such people, Shri Maharaj constructed two dharmashalas. One at Pune and the other at Bombay.

Shri Chiplunkar, who was a trustee of the dharmashala at Pandharpur, was staying at Pune. He had noticed that there was no provision for giving shelter to a number of people, who visited Pune for various reasons. Some of them had to come for Court work, some accompanied a patient, who was required to be admitted to some hospital at Pune and some others came in connection with some work of their landed property. Shri Chiplunkar had noticed this state of affairs and had felt the need of doing something for them. Once when he met Shri Gadgemaharaj, he spoke to him about this and Shri Maharaj told him to be on the look out for a suitable place.

One Shri Aakul, who was a Police Officer, owned a place in the Somawar Peth at Pune, which was known as the cemetery of Gosawies. Shri Chiplunkar knew Shri Aakul very well. After retirement from the service, Shri Aakul wanted to spend his money for a public purpose. Hence Shri Chiplunkar arranged to introduce Shri Maharaj to Shri Aakul.

Shri Maharaj had a talk with Shri Aakul and he immediately inspected the site in the Somawar Peth. There were a number of dilapidated and broken tombs of Gosawies on the plot. Except for this the plot was vacant and spacious enough for putting up

a dharmashala thereon. When Shri Maharaj was inspecting the plot, Shri Aakul said to him, "This site was nothing but a cemetery." Shri Maharaj immediately said, "It does not matter."

Shri Aakul enquired, "Is there no cause for fear?" Shri Maharaj immediately replied, "When a man leaves his body and goes away from this earth, he does not come back. Why should we be afraid of him? There is no reason for being afraid of anything. I shall see to that. You need not worry about anything in the least."

When the site was thus approved by Shri Maharaj, Shri Aakul immediately gave its possession to Shri Maharaj. As usual Shri Maharaj had no time to waste. All his artisans and labourers immediately rushed to the site and the work of levelling the site was taken up in hand. The poor Gosawies, whose half-broken tombs were broken fully, did not raise any objection, as anticipated by Shri Maharaj; but the descendents of some of them tried to create some trouble by objecting to remove the tombs; but by this time Shri Maharaj had achieved a good name and fame. He therefore came to have influence both in Government and public. The cause for which he was working was also of a public nature. How then can the flimsy opposition stand? The opposition was therefore rooted out shortly and the work of the dharmashala started progressing briskly.

As Shri Aakul had offered to bear the total expenditure of the work, there was no waiting for the funds. The work therefore progressed according to schedule and very soon the building of the dharmashala was ready for occupation. As contemplated this dharmashala is being used by the relatives of the patients coming to Pune from outside places and by poor students. Some poor people use it even as a marriage hali! The place which was once a cemetery and which was used by the people only for easing, was put to proper use by Shri Gadgemaharaj and on that site now stands the Aakul dharmashala which gives good service to the public.

Bombay is a very much more crowded city. It is important from various points of view; but here also no one thought of doing something for the poor. The Parsee Trust built Sir J. J. Hospital. It was equipped very well and therefore patients from all quarters rush to that hospital for treatment. Some of them have to stay in the hospital as indoor patients for a month or two. In such cases the condition of the persons, accompanying the patient becomes very precarious. In Bombay, where there is acute shortage of accommodation, these persons do not get a shelter even for a day. Then they have to keep wandering or take shelter on the foot-path. In dry days the people can do that; but during monsoon it is not possible to stay on a foot-path also in Bombay.

Shri Maharaj wanted to make some arrangements for these people. He had noticed that there was an open plot next to J. J. Hospital compound; but it belonged to the Parsee Trust. Shri Maharaj was however a person with a strong will. He pursued the matter and with the influence of the then Chief Minister of Bombay State, Shri Balasaheb Kher and Health Minister Dr. M. D. Gilder, the Parsee Trust agreed to give the place to Shri Gadgemaharaj for putting up the dharmashala. In the meeting of the Trustees, the entire selfless and public work done by Shri Maharaj was explained fully and there was unanimous decision among them to give the place for the public cause. Malojirao Raje Nimbalkar of Phalton, was another minister, who had full knowledge of the selfless work done by Shri Maharaj and he also helped Shri Maharaj in the construction of this dharmashala.

The problem was half solved on getting the plot. Many admirers of Shri Maharaj immediately came forward with their donations for construction of the building. When the question of finance was solved thus, the building came up soon. The idol of Maruti was installed in the middle and three storied buildings

were constructed on all the four sides of the idol. This dharmashala, constructed in an important place like Bombay, thus came up with the efforts of Shri Maharaj and it has become a definite shelter for the relatives of the patients coming to J. J. Hospital and other well equipped hospitals in this city.

(to be continued)



To The Editor, Shri Sai Leela, Bombay
Dear Sai Brother,

I have just finished reading the illuminating thumb-nail sketch, "A Self-Unfoldment" by Avdhutswami Maharaj in the May (1978) issue of "Sai Leela". Since I find that Avdhut Swamiji is also an able pen-pusher, I request him through this Sai-powerful organ "Sai Leela" to contribute his mite to this magazine regularly and enlighten all of us.

Before closing this appeal to him, I wish to place on record my whole-hearted appreciation to Pathak Sahib and Parchure Sahib for continued publication of such soul-elevating items like Swami Chinmayananda's wisdom-packed commentary on "Bhagavat Geetha", biographies of Saints like Narasimha Saraswati, Gajanan Maharaj and others and devotion-stirring Sai-experiences of Sai Devotees.

Kindly keep the Sai Flag flying!

Yours,

T. R. Anand,

c/o M/s. Bhartia Cutler & Hammer Ltd,
20, Abdul Hamid Street, Calcutta - 700 069

Strange Story of the Marble Plaque at Shri Sai Spiritual Centre, Bangalore

It was about five years before, that H. H. Sri Saipadananda Radhakrishna Swamiji entrusted to a devotee the job of inscribing the 11 (Eleven) sayings of Shri BABA on a white marble plaque, both in English and Kannada. For obvious reasons, the devotee was unable to carry out the instructions or rather shall we say, that BABA did not want to get that work done by him. His assistant, also a Sai devotee, who was aware of this situation, was tempted to carry out this work. He undertook the work and collected 50% of the cost of the work and paid the same as advance to the sculptor. Thus the work was in progress.

But, for the balance he was in a dilemma and made two or three attempts to meet Swamiji to explain the situation and seek his guidance. Unfortunately, he could not meet Swamiji. In the meantime, the devotee came to know of the arrival of the marble statue of Sri Shirdi Sai BABA at Shri Sai Spiritual Centre, Bangalore. He made frantic appeal to all his friends recently, explaining his embarrassment. At last a noble and charitably disposed friend volunteered to meet the expenses of this work. The plaque has been completed and fixed at the entrance of Shri Sai Spiritual Centre, Bangalore.

Just imagine this, dear fellow devotees, that after five years, how BABA has chosen a suitable occasion to get this work done, i. e. during the installation ceremony of the marble statue at Shri Sai Spiritual Centre, Bangalore. This is how divine work is accomplished in a mysterious way. I feel that Shri Sai Spiritual Centre, Bangalore, is in no way different from Shri Shirdi Sai Sansthan at Shirdi, as BABA'S presence is being felt here also, through the inspiration of H. H. Sri Saipadananda Radhakrishna Swamiji, the guiding Divine light to all HIS ardent devotees in the South.



A. Ramachandran

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श्री स्वामी समर्थ गीतायन

गीत - ७

हरिद्वार से अंतर्धान होकर स्वामी समर्थ, काठियावाड प्रांत के 'श्रीकृष्ण त्रिविक्रम' नामक क्षेत्र को आये। इस क्षेत्र में 'नारायण' नामका एक मनोहर और प्रख्यात सरोवर है। नारायण नाम भी बड़ा महत्वपूर्ण तथा अर्थपूर्ण है। जल में जिनका निवास है - ऐसे नारायण नामक इस सरोवर में स्नान करनेपर नाना जन्मार्जित पाप धुल जाते हैं। स्वार्थी, अहंकारी, दंभी लोगों को सन्मार्ग पर लाने के लिए स्वामी समर्थ ने पानीपर चलने का चमत्कार दिखाया जो कि महत्वपूर्ण और योगवर्णित है। वासना का नष्ट हुए बिना किसी को सद्गति प्राप्त नहीं होती है।

एक दिन स्वामी समर्थ यहाँ से एकदम गुप्त हो गये। वे व्दारकापुरी में प्रकट हुए। यहाँपर योगी भुरे बुवा को भगवान दत्तात्रय के दर्शन की बड़ी अभिलाषा थी। योग बल से उस योगी ने विलक्षण शक्ति प्राप्त की थी। उनके दर्शन से लोग अपने को धन्य समझते थे। तपाचरण कर, गुरु दर्शन न होने से योगी चिंतित था। परंतु दत्त दर्शन की सच्ची लगन के कारण एक दिन निद्रित अवस्था में उस योगी को अद्भुत दृश्य दिखाई देने लगे और नदी तीर पर दत्त दर्शन पाकर वह योगी बड़ा आनंदित हुआ। स्वामी समर्थ के रूप में गुरु मूर्ति को पाकर आँखों से आनंदाश्रु बहने लगे। निर्विकल्प सहज समाधि लग गई। स्वामी समर्थ दर्शन से योगी नरदेह कृतार्थ हो गयी।

कृतार्थ हुआ जीवन

कृतार्थ हुआ जीवन
पाकर दत्त दर्शन ॥ टेक ॥
युग युग से मन बसी भावना
भुरे बुवा की अंतःचेतना
असह्य हुई तीव्र वेदना,
हो गए सजल नयन ॥ १ ॥

जैसे जैसे समय बीतता
बढ़ती मन में बड़ी विकलता
कैसे होगी जीव मुक्तता,
व्यर्थ यह तपाचरण ॥ २ ॥

योगबल से प्राप्त सिद्धता
दत्तभाव में मन ये रमता
निद्रित होते भावदृश्यता,
देखे अद्भुत सपन ॥ ३ ॥

देखे सुन्दर गिरिवर सखर
नयनरम्य ये दृश्य मनोहर
योगी आए नदीतीर पर
पाये दत्त दर्शन ॥ ४ ॥

त्रिगुणात्मक है यह त्रिमूर्ति
योगीजनों की सहजस्फूर्ति

सात्विकता की प्रेम मूर्ति
वंदनीय, शत नमन ॥ ५ ॥

'तत्वमसि' का मन में संशय
व्येताव्येत में विविध आशय
भ्रमनिरास कर श्री समर्थ ने
बताये विविध लक्षण ॥ ६ ॥

सहज लगे निर्विकल्प समाधि
दूर हुई सब 'संजयव्याधि'
खुलते ही त्यों लोचन-तृप्ति
घर लिये दत्तचरण ॥ ७ ॥

कवि : राधाकृष्ण गुप्ता 'चेतन'
पाटकर बाडा, भगतसिंग पथ, डोंबिवली (पूर्व) जिल्हा थाने

साई तु ना मिला — एक तु ना मिला

साई तु ना मिला, सारी दुनिया मिले भी तो क्या है, साई तु ना मिला —
पूजा मे तेरे मैं कब से मगन, ना जाने कहाँ होगा तुझसे मिलन
सारी उम्र तेरी पूजा में, बीत जाये तो क्या है — साई तु ना मिला ॥ १ ॥

किस्मत का मारा हुआ भक्त हूँ, शरणों में आनेवालों में से एक हूँ
तेरी शरण ना मिले, सारी खुशिया मिले भी तो क्या है, साई तु ना मिला ॥ २ ॥

तु मेरा दिया तेरी बाती हूँ मैं, चंदन है तु और पानी हूँ मैं
साथ हो साईराम, सारी दुनिया दुःखमन भी हो तो क्या है, साई तु ना मिला ॥ ३ ॥

कमी जो न बिछडे, वो साई है तु, दुःखदरों को समझनेवाला मसीहा है तु
तेरा आशिश मिले, धनदौलत ना मिले भी तो क्या है — साई तु ना मिला ॥ ४ ॥

प्रकाश प्र. कर्पे
५/२, काछीमोहला, इंदूर (म. प्र.)

जीवन की सफलता

हमें अकसर यह विचार करना चाहिये कि परमात्मा ने हमें यह देह क्यों दिया ? यह देह कब तक रहनेवाला है ? आज तक हमने क्या किया ? अब हमें क्या करना चाहिये ?

मनुष्य जीवन का मुख्य लक्ष्य यह है कि इस देह के सहारे उस एक मात्र सत्य परमात्मा को अपने में पूजा, ध्यान, सत्संग व मौन धारण कर प्राप्त कर लें । रोज कुछ समय एकान्त में रहकर ध्यान करना अनिवार्य है । उस एकान्त में रहकर ध्यान में ही संतो ने उनको प्राप्त कर अपने जीवन को सफल किया । जो प्रेमी अपना सर्वस्व बाबा की इच्छा पर समर्पण करके सदा उनके चिन्तन (ॐ साई राम) में लगा रहता है, उनसे सभी चिन्तार्यें भाग जाती हैं । जिस प्रकार सूर्य के उदय होने पर अन्धकार भाग जाता है ।

अगर किसी व्यक्ति का कुछ कल्याण होनेवाला हो या वह बाबा की कृपा प्राप्त करनेवाला हो तो उसका यह लक्षण रहता है कि वह सदा नित्य निरंतर भक्तिभाव से बाबा की पूजा, ध्यान व चिन्तन में लगा रहेगा । अन्यथा उसके बुरे समय का यह लक्षण रहता है कि वह यह सब पूजा, ध्यान व चिन्तन छोड़ देता है । और ऐसे का मन सदा अशान्त रहता है ।

सदा बाबा की इच्छापर अपने को समर्पण कर उनके चिन्तन में रहकर अपने जीवन के लक्ष्य को पूरा करें ।

श्री नारायण बाबा
श्री भगवती साई संस्थान, ९२/४ रेल्वे कॉलनी, कुर्ला, मुंबई ४०००२४



“श्री” का महीमा

भोर हुआ उठे श्री साई महाराज ।

अनाथोंके नाथ तुम परब्रह्म राजाधिराज ॥ टेक ॥

जातभेद सब छोडकर थाडे,

थाडे है सब भक्तराज ।

यही ग्यानकी ज्योत जगाकर,

भक्त करते है पुकार ॥ १ ॥

शिरडीमें आपने रखा बस्तान ।

जहाँ बसाया परमभूमिका स्थान ।

श्रद्धा-भक्ति और रही सबुरी ।

मीट जाएंगा आपका गम ।

यही नाणे के दो बाजू दिखाकर,

दिया मृक्ति का ग्यान ॥ २ ॥

अल्ला-मालिक एक है,

वही तारक और मारक,

रखो उसिका ध्यान,

वही देगा आपको ग्यान ॥ ३ ॥

जो आपके शरणमें आये,

कभी न रिता हाथ न जाये ।

श्रद्धा-सबुरी यह भाई बहनका रिस्ता जोडकर,

उदी माईका ध्यान कराकन,

देता रहा वह भक्तोंको मान ॥ ४ ॥

मैं न कवी न भाट “बाबा”

मैं हूँ एक गवार ।

लेकिन क्या करूं ?

लिखता हूँ एक सुविचार ॥ ५ ॥

किशोरकुमार चंद्रमोहन तिवारी

९, पुरानी बोडके बिल्डिंग, महात्मा गांधी रोड, मुलुंड, बम्बई ४०००८०

SAI LEELA

SHIRDI SAIBABA IS GOD, LORD
...FATHER, MOTHER, MASTER
.....AND NECTAR.

Aspire Fervently; **LOVE REALLY;**
DO SELF-SURRENDER TOTALLY;
SING SINCERE PRAYERS FAITHFULLY.

INDESCRIBABLE, ILLIMITABLE,
...**IMMORTAL, INDESTRUCTIBLE,**
.....**AND IMMUTABLE IS GOD.**

LOOK; LOVE; Read; Write;
...**Sing; REMEMBER GOD'S NAME**
.....**At all times.**

EVERY Sin is a stepping
...**Stone to pray to GOD**
.....**For HIS GRACE.**

EVERY breath should give out
...**GOD'S NAME; Enjoy**
.....**SHIRDI SAIBABA'S GRACE.**

Lead a life of SELF-
...**SURRENDER and SINCERE PRAYER**
.....**FOR GOD'S GRACE READ "SAI LEELA"**

ARISE; AWAKE; LIFE PLUS
...**GRACE IS BLISS: Life**
.....**MINUS GRACE is SIN !!**

Dr. Babaji

Didiji Mahal, Sai Vani, Shrinagar 190 005, Kashmir.



Thoughts To Ponder Over

Many amongst us have been blessed with Wealth and Time. Our worldly wealth is adherant to hoarding and profiteering act. We may follow our way without prejudice and detriment to other fellow creatures. But we never yield before them.

Undoubtedly we bow before **SHRI SAI** but that too, to yell and demand more and more from Him. Still we wither. Excuse the writer of these lines for the sharp-hard but pin-pointed words if they have pricked the hearts of any of the readers. We merely depend upon various witchcraft to fulfil our wishes and desires, rather than bearing least of faith and patience on Almighty God, **SHRI SAI**. Our expert-learned mind continues to explore the deceiving ways to exploit the ignorant, poor sufferers. We take undue advantage of their ignorance and simplicity as we are clever in fracas and fraudulent practices. But bear in mind that whatever is gained by fraudulent way, the same can never give mental peace and ultimately results in the debacle of our precious human life. ★

Dr. Anil Jaiswal M. B. B. S.; M. R. S. H. (London)
Shri Sai Clinic, CHITAR-OLI Nagpur-2

Renounce Thy Ego

Be and not seem. And the secret of communion with Being is "not-to-be."

"Nothingness" is the way of perfection.

How to attain to the stage of "nothingness"? Everyday try to be "little"! Renounce,—prominence, power, position! Renounce thy "ego," the "I"!

Greatness of a Sadguru

Relation of the Sadguru and a devotee is unique. This is continued for births in succession. Personal meetings vary from time to time. Sadguru appears in physical form to impart direct instructions. He also conducts his missionary work in an invisible manner throughout the career of a devotee.

Intellect is the product of the head. It is extremely helpful in the development of knowledge and identification of several issues related to materialistic and spiritual spheres. Quite often application of intellect is instrumental in developing the ego of a person. He then argues at length and considers himself a very wise man. This is supported by his achievements in world affairs.

Qualities of heart quite often do not go together with the intellectual development. 'Prarabdha' plays an extremely important role in the development of qualities of heart. This is enhanced by the right environment and strong desire for improvement. In the path of progress, intellect is subordinated to a still finer quality of heart. This is an important juncture of SURRENDER. Instantly Sadguru appears before the seeker of truth. He carries the torch to lead the devotee on the right path. It may take some time for the devotee to get an acceptance of Sadguru because he has to pass through an ordeal of a few tests. However, when once he is accepted by the Sadguru, the relation is permanent.

A devotee is thoroughly screened by the Sadguru as his weaker aspects are to be overcome. Like a potter, the Sadguru taps the devotee but also supports him from the other end and does not allow him to break. Process of hardening takes time and the devotee is quite often overcome by a sense of frustration. However, his stamina, faith and other required characteristics also develop proportionately because of the guidance of the Sadguru.

If the devotee has requested for certain achievements, he may get them. After all, he is in the tender care of a father. The child may want and ask for many things; but the father is aware of the consequences and therefore he may not grant all of them. Secondly, the father enjoys to look after the child and he bestows his love and affection in numerous ways, which are noticed and understood by the child at a much later stage. Being based on the limitations of intellect, the child's power of asking is also restricted to a narrow sector. Is it then not appropriate in the sense of total surrender to leave everything to the loving father and get those rewards, which could not even be imagined?

Having achieved all that, which was beyond the normal concept of a devotee, he finds himself in an altogether different situation. The yearning for achievement, for enjoyment of worldly assets is minimised and gradually lost. Desires are burnt for ever but the activity continues. He starts working on a different plane, which is a plane of detachment in the midst of attachment—that is what exactly Raja Janak practised.

Adoption of a devotee by the Sadguru is the greatest thing that can happen in the course of his life time. This is an insurance for salvation or MOKSHA.

The Sadguru is like fire. Closer contact with him enables the devotee to attain the temperature equal to that of fire. This is a stage when the devotee is turned into a saint.

Sant Nayak Sadguru Badebaba played that role of giving us our Sadguru Sainath. Sainath gave us Upasani Maharaj. This eternal process is continued in the history of mankind. We bow our heads in reverence to Badebaba, Sadguru Sainath Maharaj and all other Saints, who are actively engaged in the upliftment of men to higher planes of divinity. ★

S. R. Joshi

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FAREWELL



The last paper was signed. The Court Receiver Shri Pathaksaheb gave charge of his office to the new incumbent Shri K. H. Kakare, by signing that paper. Shri Pathaksaheb came out of his office with a heavy heart and a calm face. Constant association always generates in the human mind a feeling of affection. The close association of Shri Pathaksaheb, generated in his mind affection for all his colleagues at Shirdi and it was therefore quite natural for him to feel sorry to leave them. His heart was therefore heavy; but throughout the last eight years or

so, he had been constantly striving for the progress of the Shirdi Sansthan and hence he had complete satisfaction of having done his duty as the Court Receiver of the Shirdi Sansthan and hence even in this disturbed state of his mind his face was quite calm.

This lean figure, clad in snow-white clothes and wearing thick glasses, working zealously in his office, would no more be seen at his table in his office. The devotees visiting Shirdi will therefore miss him when they next visit Shirdi; but though it looks somewhat paradoxical, the end of a thing is inherently laid in its beginning. So when Shri Pathaksaheb took the charge of the Shirdi Sansthan, it was more or less decided that he would have to retire some day or the other. We must remember "Old order changeth yielding place to new." This is the rule of nature. We have to abide by it. We cannot go against it. We have therefore to accept the facts and adapt ourselves to the changed circumstances.

As Shri Pathaksaheb was closely associated with the Shirdi Sansthan for a long time, it would not be out of place here to peep a little in his past life, in order to find out how he could be so successful in his job as a Court Receiver. Shri Pathak was born at Kukurmuda, a village on the bank of the Tapti river on 13th May 1910. His father was a poor farmer having limited means and hence there were great hurdles in the way of Shri Pathak. For his primary education, he had to go to Shahade and for his High School education he had to migrate to Dhulia. He matriculated in the year 1927, from the R. L. High School at Dhulia. He had a great liking for the Sanskrit language in his school days. After the matriculation he entered the H. P. T. College, Nasik and passed the Inter Arts examination in 1929. Thereafter he went to Pune and joined Sir Parshurambhau College and passed the B. A. examination from that college in 1931. Prof. R. D. Karmarkar was the Principal of S. P. College at that time and Prof. B. D. Sattigiri was the Professor of English in that college. Shri Pathak always mentions with reverence the

name of Prof. Sattigiri and says that he taught him English with great pains. Shri Pathak always alludes his knowledge of English to Prof. Sattigiri.

After leaving college Shri Pathak joined Government service and by his industrious nature and his sincere work, he rose higher and higher. He retired in 1970 as Under Secretary from the Industries Deptt. of the Government of Maharashtra. Here too he proved himself to be indispensable and he was given extension for two years beyond the usual age of retirement viz. fiftyeight. In view of his good work during the period of his service, Shri Pathaksaheb was again called for reappointment only four months after his retirement from Sachivalaya. Late in the year 1970 Shri Pathaksaheb was appointed as Court Receiver of the Shirdi Sansthan. He accepted that job and started the work of the Sansthan zealously.

After taking over the charge of the Shirdi Sansthan Shri Pathaksaheb realised that a huge task was lying ahead of him; but he had decided to accept the challenge and started working very hard in order to achieve the progress of the Sansthan. During his regime many important things have been done, which have almost changed the very face of Shirdi. The entire area of the Sansthan was got concreted and fluorescent tubes were provided on all the roads therein. Acute shortag of accommodation and drinking water was the constant complaint of the devotees visiting Shirdi. Hence Shanti Niwas was built. One floor was added to the Gurusthan and a building was constructed in the Lendi baug for providing more accommodation to the devotees. A dormitory, additional water closets and bathrooms were also provided in order to give more comfort to the devotees. Two new wells were sunk and the existing wells were deepened further to enhance the water supply formerly available. Two high level tanks of the total capacity of 40,000 gallons have been provided. All these factors have solved the problem of providing drinking water for the devotees, visiting Shirdi, even during the festivals.

Shri Pathaksaheb is a man of literary pursuits. He knows the value of books and the joy that we get from reading them. Hence he has now arranged to provide a good library and a reading room in the newly built building, Shanti Niwas. Shri Pathaksaheb paid constant attention to Shri Sai Leela magazine and to the publications of the Sansthan, relating to the life and teachings of Shri Sai Baba. It was during his time from 1st April 1973, that a separate monthly magazine in English was started. The circulation of the magazines has doubled during the last five years or so. At the suggestion of the Executive Editors of Shri Sai Leela, Shri Pathaksaheb permitted to hold a gathering of the contributors to Shri Sai Leela once a year. This gathering has helped to establish close relations between the contributors and the Editor and Executive Editors. Along with the wide spread of Sai cult, this has also helped to boost the circulation of Shri Sai Leela.

Shri Pathaksaheb maintained good discipline among the staff. He administered with an iron hand, which is always needed by every administrator; but his iron hand also had a velvet glove. The Sansthan staff at Shirdi remained very honest because of this strong discipline at the high level and they do not accept, on any account, any money that is offered to them willingly by the devotees, on some ground or the other, Shri Pathaksaheb noticed the shortage of accommodation for the staff engaged in the service of the Sansthan and he arranged to construct quarters for the staff. Along with the maintenance of discipline, Shri Pathaksaheb was very sympathetic towards the difficulties of the staff and has made arrangements to bring the salaries of the staff of the Sansthan to the level of the salaries of the Maharashtra State employees. The amount of salaries, that are now being paid to the staff of the Sansthan, is over seven lacs per year.

Due to this popularity of Shri Pathaksaheb among the members of the staff of the Shirdi Sansthan and among the devotees, a farewell programme was arranged, much against his

will, at the Bombay Office on 12th May 1978, when he was felicitated by the devotees residing in Bombay. The staff of the Shirdi Sansthan arranged a hearty send-off at Shirdi on 25th May 1978 when Shri Parekhsaheb, the Judge of the City Civil Court, also made it convenient to attend the function. Most of the speakers, who addressed the gathering, could hardly speak due to the overwhelming feelings at the idea of retirement of Shri Pathaksaheb. Shri Parekhsaheb also whole heartedly expressed his feelings on the occasion and praised the good work done by Shri Pathaksaheb in achieving progress of the Sansthan on all fronts.

Shri Pathaksaheb is an ardent devotee of Shri Sai Baba and though due to his modesty, he does not freely narrate his experiences, still he has got with him a good number of experiences when Shri Sai Baba ran to his rescue in solving administrative and financial problems of the Shirdi Sansthan. Recently he got a paralytic attack, the effects of which are now almost extinct, which he overcame only because of his strong will to serve the Shirdi Sansthan and because of his firm faith in Shri Sai Baba.

Shri Pathaksaheb has three sons and one daughter. All his sons are well-placed and one of them is in America on a good job. His daughter is married. His wife is also maintaining very good health. Shri Pathaksaheb has thus no family worries and he is entirely free from them. From his childhood he had to struggle hard for his education and later on for shouldering the responsibilities placed on him from time to time. In order to achieve the progress of the Shirdi Sansthan also he has worked very hard, hence he deserves to enjoy his very well-earned rest at a pretty mature age of sixtyeight. We wish him a very long, happy and peaceful retired life in order to enjoy his well-earned rest and in view of his long services to Shri Sai Baba, we are sure that Shri Sai Baba will surely grant him the same—Editor.



Sai Devotees, Pay attention here!
A Unique Opportunity for Sai Devotees!

On the occasion of **60th Punyatithi of Shri Sai Baba** coming on 11th October 1978 (Dasara), it is proposed to release a **Souvenir** of about 400 pages (size 10 inches 7.5 inches). Because of this special occasion, the Souvenir will be circulated widely and the advertisements given therein will pay good dividends.

All Sai devotees are therefore requested to contact the Bombay Office or the Shirdi Office early, in order to book their advertisements.

The rates of the advertisements would be as follows :

Cover Page No. 2	Rs. 800-00 Full Page
Cover Page No. 3	Rs. 600-00 Full Page
Cover Page No. 4	Rs. 1000-00 Full Page
Inside Pages	Rs. 500-00 Full Page
Inside Pages	Rs. 250-00 Half Page
Inside Pages	Rs. 125-00, Qrt. Page

WELCOME



Shri Kakaresaheb had been appointed as the Court Receiver of the Shirdi Sansthan and he has taken over the charge of that post from 1-6-78. We welcome Shri Kakaresaheb to his new job on behalf of the Sai Leela Magazine and on behalf of the staff of the Shirdi Sansthan.

Shri Kakare was born at Thakurbuwa Daithane on 10th May 1921. This village is in the Parbhani District and is situated at a distance of about 12 miles from Parbhani. His father was

a farmer and he did some money lending business also. He expired in 1958 at a mature age. Shri Kakare was, however, unfortunate in having lost his mother at the age of four years.

Shri Kakare completed his primary education at his native village and migrated to Parbhani for his high school education. He passed Matriculation Examination of the Usmania University in 1940 and went to Nagpur for further education. There he passed the Inter Arts examination from the Hislop College in 1942. He also attended the H. P. T. College at Nasik for some time and ultimately passed the B. A. examination from the Fergusson College, Pune in 1945. After graduation Shri Kakare filled in terms for law and obtained the LL. B. degree of the University of Bombay in 1947.

In 1950, Shri Kakare started practising as a Pleader at Parbhani. Very soon he was appointed as Hon. Magistrate at Parbhani and was promoted as Munsif Magistrate at the same place in 1954. He was thereafter transferred to Hyderabad as a Munsif Magistrate, Civil and Criminal, and worked there in that capacity upto 1956. His further post was that of a civil Judge-Junior Division-cum-Judicial Magistrate, 1st Class and in that capacity he worked at Jalna, Kannad, Satana, Dhule, Kopargaon and Ambejogai from 1956 to 1970. He was appointed after that as the civil Magistrate at Nanded and in 1973-74 he worked as the Chief Judicial Magistrate of the Nanded District. After having worked as civil Judge-Senior Division-cum Chief Judicial Magistrate in Dhule District during 1974-75, Shri Kakare was promoted as a Judge of the Small Causes Court at Nagpur. In August 1975 he was appointed as Dy. Charity Commissioner, Nagpur region and his jurisdiction was over four Districts. As stated above he has now taken over the charge of the office of the Court Receiver of the Shirdi Sansthan.

Shri Kakare was married in 1944. His wife Smt. Mankurbai belongs to Kotecha family. He has three children, two sons and

a daughter. His elder son Prakash, is studying in the Medical College at Ambejogai. His younger son Kiran is studying in the B. Sc. class. His daughter, Mrs. Ratna Chajed has also studied upto B. Com. Her husband is an engineer and stays at Rahuri. Shri Kakaresaheb is thus leading a happy family life. Photography and drawing are his hobbies and he devotes his spare time to these two arts. He has also a liking for physical culture.

Shri Kakaresaheb belongs to the Shwetambar Jain community and is a worshipper of God Mahavir. This community is known for their religious affinity and hence there is no doubt that the new Court Receiver will serve the Shirdi Sansthan devotedly. Because of his wide experience in the judicial line and on the administrative side, the Sai devotees should rest assured that the future of the Shirdi Sansthan has been placed in the proper hands. We have no doubt that the Shirdi Sansthan will continue its onward march during the regime of Shri Kakaresaheb. We wish him every success in his new endeavour.

S. D. Parchure.

Sadanand Chendwankar.

Executive Editors

Installation of the Idol of Sri Sai Baba at Shri Sai Spiritual Centre, Bangalore

It was a memorable and great occasion for Sai devotees of Bangalore, when a beautiful life-size marble idol of Sri Shirdi Sai Baba was installed by H. H. Sri Saipadananda Radhakrishna Swamiji amidst Vedic chantings at Sri Sai Spiritual Centre, Thyagaraja Nagar, in the morning of May 10, 1978, marking the Silver Jubilee of the Centre. Devotees and Representatives from all Sai Samajas and Centres participated in the nine day long festival from 7-5-78 to 15-5-78 in good numbers. A memorable day indeed!

Shri Swamiji, addressing the large gathering, which included representatives from Shirdi and devotees from Bombay and Madras, referred to the teachings of Baba, who is love and compassion personified. He said there should be sincerity and total surrender to evolve oneself. He explained the significance of Baba's assurance "Look to me, I will look to you".

Dr. K. B. Gavankar, who had the good fortune to have been associated with Sri Sai Baba during his life time, recounted many miracles of Baba to alleviate the sufferings of his devotees. Dr. Gavankar, addressing the devotees in the evening, on 10-5-78, gave useful suggestions for spiritual progress by quoting many anecdotes from Baba's life. His Marathi speech was translated into English by Dr. S. D. Parchure, M. A., Ph. D., Editor of "Sai Leela". In his short speech thereafter Dr. Parchure expressed his wish that the Sai Spiritual Centre at Bangalore, should very soon assume the same importance which Shirdi has got.

The installation of the idol was preceded by Ganesh Pooja, Satyanarayana Pooja, Mahaganapathi Homa and Pratishta Homa.

Prof. S. K. Ramachandra Rao released on May 11 the Kannada version of Sri Radhakrishna Swamiji's "Parables for

Children" (translated from English by Shri B. S. Narayana Murthy). Praising the noble services of the institution, he said, the book would be very useful not only to the children but also to all spiritual aspirants. Sri C. V. Bhaskar Rao, President, proposed a vote of thanks. Prof. S. K. Ramachandra Rao, Dr. Gavankar and Dr. Parchure were garlanded by Radhakrishna Swamiji at the end of the function. On behalf of himself, Dr. Gavankar and two other delegates from Bombay, Dr. Parchure thanked revered Swamiji and all the members of the Sai Spiritual Centre for the V. I. P. treatment given to them from the time from which they arrived at Bangalore.

A beautiful book-"Talks with Swamiji", compiled and edited by Dr. P. S. Narayana Rao and Mr. B. K. Raghu Prasad, was released by Prof. Ramachandran on May 12. He described the book as a spiritual guide and made touching references to Sri Radhakrishna Swamiji. Sri C. V. Bhaskar Rao and Mr. B. S. Narayana Murthy, President and Vice President respectively, also addressed the gathering. Mr. D. S. Gopala Rao, Secretary, explained the activities of the organisation.

Sri K. Guru Dutt, I. A. S., retired D. P. I., releasing a very well-got up souvenir, on May 15, cited several thrilling instances when Baba came to the rescue of his (Shri Dutt) own friends and paid tributes to the great qualities of Sri Radhakrishna Swamiji. In his speech Shri Swamiji stressed the need for faith and devotion. Sri R. Seshadri proposed a vote of thanks.

The nine-day Jubilee and idol installation celebrations, which began with Ganesa Pooja on May 7, concluded on May 15. In evenings daily there were music concerts and bhajans by well known artists. Prasadam was being distributed in the noon and in the evening after every function.

Dr. K. Vaidyanatha Sastri of Pudukottah, assisted by three Veda and agama pundits, conducted the traditional poojas and

(Continued on page 48)

(Continued from June 1978 issue)

PROGRAMMES OF ARTISTS

During the month, the following artists gave their various programmes.

KEERTAN:- Sansthan Singer Shri G. V. Joshishastri performed keertans as usual.

The following artists gave their programmes of vocal music, instrumental music etc.

Kumari Vimal B. Shirke, Jalgaon. Balasaheb Malvadkar, Pune. Shri Jayavantrao Kulkarni, Bombay. Shri Kha Saheb Abdul Karim, Bombay. Shri Hira R. Bajewala, Kalyan. Mrs. Sulabha R. Joshi, Bombay. Shri V. Balsara, Calcutta. Shri Dhanwaj Indorewala, Shri Shivaji Mane, Bombay. Mrs. Mangala Bapat, Bombay. Shreemati Homai Panthaki, Bombay. Kum. Aaban Mestari, Bombay. Shri Shreeram Satardekar, Bombay. Shri Ramchandra Vadekar, Shirdi. Shri Bhagwan T. Bhosale, Pandharpur. Mrs. Madhubala Chavla, Bombay. Shri Nagwekar, Bombay. Shri Anil Zaveri, Bombay. Smt. Vasantitai. Mrs. Sita. Smt. Zaveri. Smt. Shobha Joshi, Bombay. Shri Bhagwat R. Salkar, Kopargaon. Shri Ram D. Daithankar, Poona. Mrs. Sashikalabai, Aurangabad. Shri Anantrao Rane, Bombay. Shri Govind H. Vaishampayan, Nasik. Shri Sadashiv Rao Hatkar. Shri Ranganath B. Sandbhor, Pune. Shri T. K. Talegaonkar, Gwalior. Shri Manmohan P. Masurkar, Bombay. Shri Bholanath Samel, Bombay. Rahata Orchestra Club. Shri Dynaneshwar Wagle, Rahata. Shri Sheikh Inus, Rahata. Dr. Bashir Sheikh, Rahata. Shri Shashikant Nagare, Rahata. Shri Balasaheb Parkhe, Rahata. Smt. Madhuri M. Oak, Shirdi. Mrs. Shamala Hatkar. Shri R. M. Petkar, Ahmednagar. Shri Sanjeev Rane, Bombay. Shri Ashok L. Jangam, Kopargaon. Shri Suresh L. Jangam, Koargaon. Shri Vilas V. Chawan, Kopargaon. Shri Anant D. Joshi, Kopargao.

Shri Chandrakant N. Malkar. Shri Dinkar S. Vani. Shri Dynaneshwar Kshirsagar. Shri Shivram Phatagale. Shri Bhausaheb. Shri Ganesh Bhagwat, Kopargaon. Shri Deshmukh, Umravati. Shri Namdeo N. Bhoir, Bombay. Mrs. Sulabha R. Umbarkar, Shirdi. Mrs. Savita S. Nigare, Shirdi. Shri Shivram Bidwe, Sangamner. Shri Murad Gulambhai, Ganeshnagar. Shri Mohankumar Kamble, Poona. Shri Suryakant Thite, Poona. Shri Bhimrao Bansode, Sakori. Shri Chhagan Maharaj, Shirdi. Shri Ramvilas Joshi, Shirdi. Shri Lalchand. Shri Ramdeo Joshi. Shri Kailas Joshi. Shri Chhotulal Joshi. Shri Kisan S. Kharat, Shirdi. Shri Kakadesir, Ganeshnagar. Mrs. Padmini S. Joshi, Bombay. Shri Shivkumar Joshi, Bombay. Shri Pandharinath Vamfule, Kalyan. Shri Satish Kulkarni, Puntamba. Shri Jagannath K. Bhosale Nirmal Pimpri. Shri Dynanoba T. Vadekar, Shirdi. Shri Navin S. Donde, Bombay. Smt. Shaila Acharya, Bombay. Shri Prakash Belnekar, Bombay. Shri Kondiba Kisan Nanded. Shri Ramdas Pawar. Shri Baburao T. Kamble, Buldhana. Smt. Parvatibai Munde, Kalamwadi. Shri Thakur Chandusing T. Khedkar. Shri Ramanand Swami, Belgaum. Shri Shivaji S. Gurav, Samsheerpur. Shri Vishwanath S. Kerekar, Laxmiwadi. Shri Vasant M. Pawar, Poona. Shri Sheikh Nawab U. Patel, Astagaon. Shri Chaukhelal, Rampur. Shri Vasant D. Samant. Shri Tukarambuva Ajegaonkar, Parbhani. Shri Bhandar Kavade, Pandharpur. Shri Bhaskar Palnitkar, Thana. Shri Ramchandra S. Shetye, Dombivli. Shri S. G. Mhatre, Dombivli. Shri Savada Maharaj, Baramati. Shri Jagdamba Prasad Sharma, Bandra. Shri Sunil Jadhav. Shri Suresh Jadhav. Shri Kishor Deshmukh, Bombay. Shri Raghunath Nagre, Shirdi. Late Tukaram Khedkar Tamasha Mandal With Shri Pandurang Muley, Poona. Shri Shankarrao Golatkar, Bombay. Smt. Lalitatai S. Golatkar, Bombay. Shri Anant B. Polekar, Bombay. Shri Vijay Manjrekar, Bombay. Mrs. Pushpa N. Oswal, Bombay. Shri Nandu S. Shirale, Bombay. Shri Raghunath K. Karkhanis, Kopargaon. Mrs. Jaya Natarajan, Delhi. Shri Dynaneshwar R. Vaidya, Shirdi. Shri Balyogi Oturkar Maharaj, Yeola. Shri Meera Bhajani Mandal, Worli Bombay. Shri Sai Bhajan Mandal, Nanpura, Surat.

MAY 1978

The schools had vacations during this month. Some people working in offices take leave during this month as their children get holidays. The elders therefore get a good opportunity to visit Shirdi along with their children and they all take advantage of this opportunity. This resulted in attracting large crowds to Shirdi during this month. The staff of the Shirdi Sansthan therefore had a very busy time during the whole of this month.

The following programmes took place during the month:-

Keertan : Sansthan singer Shri G. V. Joshishastri performed keertans as usual on important religious, days coming during the month.

Pravachan:- The following persons delivered sermons on religious topics during the month:-

1. Shri Nivrittirao Patil delivered his sermon on the anniversary day of Saint Bhau Maharaj
2. Swami Divyanand Maharaj of Rhishikesh
3. Mrs. Kumud K. Khadeekar, Indore
4. Shri Sainath Joshi, Shirdi.

Other Programmes:-

The following artists gave their programmes of Bhajan, Vocal music, Instrumental music etc. during the month, at the time of their visit to Shirdi:-

1. Shri Sadashiv H. Devalkar, Kalyan
2. Miss Vijaya Radhakrishna, Madras
3. Mrs. Seetalakshmi Sundareshan, Pune
4. Miss Lalita Radhakrishna, Madras
5. Shri M. D. Subrahmaniam, Pune
6. Shri Pandit M. Chimote, Goregaon, Bombay
7. Shri Vipul Kurlekar, Goregaon, Bombay
8. Shri Manohar Rege, Bombay
9. Shri Jethmal A. Chandani, Bombay
10. Shri Sai Bhajan Mandali, New Delhi
11. Mrs. Sulabha R. Joshi, Bombay
12. Shri Lahanoo Nagpure, Bombay
13. Shri Gedamji, Bombay
14. Shri Murlidhar S. Patil, Nagar
15. Shri Nathpanth Bhajan Mandali, Bombay
16. Mrs. Sushilabai Joshi, Pune.
17. Shri

Rudramani S. Mihari, Pandharpur. 18. Shri Shreedhar K. Joshi, Vileparle, Bombay 19. Shri Jagjeevandas Amar Sangeetalaya, Surat 20. Shri Navinchandra Lohar, Surat 21. Shri Ichcha S. Joshishastriji 22. Mrs. Anuradha Poudwal 23. Shri Arun Poudwal 24. Shri Uday Poudwal, Bombay 25. Shri Indumukhi Bhajan Mandali, Pune 26. Shri Raji G. Bhat, Rajashtan 27. Pandurang N. Murvekar Nagar 28. Shri Shiwaji S. Gurav, Nagar 29. Shri Baburao Khaladkar, Pune

Visit to Shirdi

The following important persons visited Shirdi during the month

1. Shri N. K. Parekh, Judge, City Civil Court, Bombay.
2. Shri Abhyankar, Retired High Court Judge, Nagpur
3. Shri Basak I. A. S. Collector, Nasik District
4. Shri Dekate, Agriculture Minister, Maharashtra State.
5. Shri Choudhari, Judge City Civil Court, Bombay.

Weather

The weather used to be very hot during the day time, but the nights used to be cool. The atmosphere was quite healthy and free from any sort of disease.



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homas. The daily Mondala pooja, which started on May 13, will continue till June 26, 1978. There has been an endless stream of devotees to have darshan of the life-like idol of Sri Sai Baba and Sri Radhakrishna Swamiji. ★

C. V. Bhaskara Rao

President,

Sri Sai Spiritual Centre, Bangalore



Sai Baba Charitable Dispensary

(HOMOEOPATHIC)

FOR THE BENEFIT OF ALL COMMUNITIES

Daily : 10.30 a. m. to 12.30 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