

SHRI

SAI LEELA



**Shri Sai Baba Practising Yoga
in Lendi Baug**



July

60 Paise

1979

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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Love and Faith

Fill your whole being with Love. God is love—so affirm the Scriptures of all races. Love all; hate none. Nothing enriches and ennobles human life, so much as Love. Love is Divine; Love is Sublime : it is Holiest of the Holy. Therefore, Love all. Love is the greatest giver of happiness. With love comes faith in God and man.

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EDITORIAL

Gurupournima

This month the Gurupournima festival will be celebrated all over India. According to the Hindu calendar, the full moon day, in the month of Ashadh, is observed as the Gurupournima. According to the English calendar this day falls on Monday the 9th instant. The Indian culture acknowledges the debt of everyone on the society and wants to repay the same in some form or the other. The debt of the guru on the society was recognised from ancient times and every student was taught "आचार्य देवो भव" (Be one, to whom the preceptor is like a god). The importance of the guru was understood properly by the ancient society. The guru is responsible for training the minds of the students. He is thus responsible in moulding a generation. If he fails to do it or does not do it properly, a generation would be laid astray and would be spoiled. Hence it was thought proper to acknowledge the debt of such an important moulder of the society and a day was assigned for that purpose. Though the Government does not observe this day, still they have given directions to observe the birth day of our late President Dr. Radhakrishnan as the teachers' day. This shows that importance of the guru (teacher or preceptor) is recognised in this country even at the government level. We must really thank the Government for reviving this old tradition of honouring the guru and assigning some day to be observed in this behalf.

Gurupournima is also traditionally known as the Vyas Pournima after the great sage Shri Vyas. All the eighteen Puranas, Mahabharat, Bhagwat etc are traditionally supposed to be the composition of Shri Vyas. On going through all these books, we may come to the conclusion that it is humanly impossible for one single individual to compose all these books;

but as that is a matter to be investigated by research scholars, let us accept the traditional belief and thank Shri Vyas for the same. In order to pay our respects to Shri Vyas for having given us all this literature, it will be worthwhile observing the Gurupournima and thanking Shri Vyas on that day. By the way, we may say that in the present day society, we find that Vyas is a surname. In ancient days also it might have been a surname or a title and hence there might have been many people named 'Vyas', who might have composed the abovesaid books at different times.

Apart from the composition of the books referred to above, Shri Vyas has done another very important work, for which the mankind should always be grateful to him. According to the opinion of the research scholars, Shri Vyas was born some two or three thousand years after the hymns of the Vedas were composed. During these years, these hymns were passed on by the teacher to his students and they also faithfully preserved them with themselves and passed them on to the next generation. Thus though the hymns were preserved, they were not arranged systematically. The main contribution of Shri Vyas in this behalf is that he collected all the hymns of the Vedas, which were known at his time and assigned them to his four disciples. This generated in the minds of those disciples a sort of special attachment for those particular hymns, which were assigned to them and they, with their disciples, tried their best to maintain them in a very undiluted form. It is because of this trouble taken by Shri Vyas that even today we have got the Vedic hymns in their original form, as they were composed before some six thousand years or so. Because of this work of Shri Vyas in respect of the Vedas that he is also known as Veda-Vyas. It is therefore no wonder that the people, of ancient days, thought of remembering this great event in human history and of assigning a day for the purpose of repaying the debt of this great sage, Shri Vyas, by paying him homage once in a year.

Guru was considered to be a very venerable person in old days. As he was a learned person (विद्वान्) he was honoured even more than a king. One Sanskrit shloka says, "स्वदेशे पूज्यते राजा विद्वान् सर्वत्र पूज्यते," This shloka clearly states that the king is honoured only in his own country; but a learned person is honoured everywhere. This is true to a certain extent even today. We are honouring so many learned persons from various foreign countries, while so many Indians are also being felicitated outside India for their knowledge. The ancient Gurus stayed in their Ashrams in remote places and their needs were few. In addition to that, we know that disciples of these gurus used to do even domestic work and help the guru's wife. Even lord Krishna, when he was a student, was reported to be going to the jungle and collecting firewood for the consumption of his guru. These old traditions have now changed substantially. The guru has left the forest and has come to stay in the city. Therefore he is required to incur more expenditure than before; but this was never realised adequately by the society and hence the people, working in this noble profession, were forced to come on the road in order to see that their demands were sanctioned by the authorities concerned. This lowered the status of the guru to a certain extent in the eyes of the public at large.

Because of the hard struggle for existence in our everyday life and because of the changed values of most things in human life, the reverence in general for everything is becoming extinct. It is quite difficult to say for what the modern generation is having real reverence in their minds; but things were not so in this country in the nineteenth century and even in the first three decades of the present century. The students held in high esteem their guru. They honoured him and believed in his words as gospel truth. Even the parents, never complained when corporal punishment was given to their children, knowing fully well that it was given in the interest of their wards. Shri Govindrao Raghunath Dabholkar alias Hemadpant was brought up in this

serene atmosphere and hence he had high regards for his guru. We therefore find in almost every chapter of Shri Sai Satcharita a reference to guru or Sadguru in some form or the other. If we read carefully these paragraphs from Sai Satcharita, we will see that Hemadpant is quite eloquent when he writes about sadguru and that his heart is quite full to the brim, with nothing else but reverence for his guru. To take one example we may look at the following extract from Chapter six of the Sai Satcharita:—

“Efficacy of the Touch of Guru’s Hand”

Where Real or Sad-Guru is the helmsman, he is sure to carry us safely and easily beyond the worldly ocean. The word sadguru brings to our mind Shri Sai Baba. He appears to me as if standing before me and applying Udi (sacred ashes) to my fore-head and placing His hand of blessing on my head. Then joy fills my heart and love overflows through my eyes. Wonderful is the power of the touch of Guru’s hand. The subtle body (consisting of thoughts and desires) which cannot be burnt by the world-dissolving fire, is destroyed by the mere touch of the Guru’s hand and sins of many past births are clean washed away. Even the speech of those, whose heads feel annoyed when they hear religious and godly talks, attains calmness. The seeing of Sai Baba’s handsome form, chokes our throat with joy, makes the eyes flooded with tears and overwhelms the heart with emotions. It awakens in us ‘I am He (Brahman)’ consciousness, manifests the joy of self-realization and dissolving the distinction of I and Thou, then and there, makes us one with the Supreme (One Reality). (Page 30, chapter VI, Sai Satcharita, 8th edition 1978).

It will be seen from the above extract that to the Sai devotees, Shri Sai Baba is their Guru. Hence they will all pay their respects to Shri Sai Baba on the coming Gurupournima day. As usual the Gurupournima festival will be held at Shirdi for three days from Sunday the 8th July 1979 to Tuesday the 10th July 1979. Many Sai devotees will try to go to Shirdi for the festival

and will worship the Samadhi in person. We are really happy that these devotees are very lucky in getting the company of Shri Sai Baba at Shirdi during the days of the festival; but it may not be possible for so many other devotees to go to Shirdi in person and pay their homage to the Guru on the Gurupournima day, but they should not feel sorry at all if they really call themselves the devotees of Shri Sai Baba. During His life time Shri Sai Baba assured all His devotees that whenever His devotees would think about Him, He would at once rush there. Hence all sincere Sai devotees may offer their prayer and homage to Shri Baba even at their houses. Remember that Shri Sai Baba is omnipresent and that in addition to being present at Shirdi, He is also present everywhere. Let us all therefore pay our homage to our Sadguru Shri Sainath Maharaj on the occasion of the Gurupournima festival.

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Avoid anger, always be cheerful

Mr. Kopanand was a dominating figure in his family as its head and none could raise his little finger against him. When he got angry, he was the personification of anger. He would beat his wife and children, shout and curse at the top of his voice. His youngest son, Shantaram, without fearing his father, always would laugh whenever the father burst into a rage. One day Kopanand looked like a ghost in anger. When no one dared to go near him, Shantaram said: "Daddy, go at once and see your face in the mirror". Kopanand did go and saw his twisted face, dishevelled hair and fearful features. His anger vanished like snow before the sun and laughed away his anger with Shantaram. To avoid anger, be as cheerful as a child at play.

Saipadananda Sri Radhakrishna Swamiji,
President, All India Sai Samaj, Madras 4

Shri Sai Baba Sansthan, Shirdi
Open Drawing Competition for Children
on account of International Child Year

An open drawing competition for children is being held by the Sai Baba Sansthan, Shirdi on account of International Child Year. This competition is open to all children (boys as well as girls) in India and abroad. The special feature of this competition is that it has no admission fee. The children will have to compete from their age groups, shown below and will have to fulfil the following conditions:-

Age group No. 1 :- Children between the ages of 6 and 9 will be included in this group. They will have to draw in black pencil a picture of Shri Sai Baba in one pose (e g. Benedictory pose, sitting on the stone, alongwith the horse etc).

Age group No. 2 :- Children between the ages of 10 to 16 will be included in this group. They will have to draw a picture of Shri Sai Baba as expected by group one above, but in addition to that they will be expected to paint it with either three or four colours.

Rules of the Competition

1. The picture shall be drawn on a white drawing paper 10 inches x 8 inches. Adequate blank space should be left on all sides of the picture.
2. In the right hand corner of the picture, the competitor shall write clearly, in block letters, his full name, address, standard in which he is studying and the institution at which he is studying. He should also forward alongwith his picture, a certificate from his teacher that he himself has drawn the picture.

3. The competitor shall send only one picture for the competition.
4. The picture should be sent so as to reach the authorities not later than 31st August 1979. Pictures received after that date will not be considered for the competition under any circumstances.
5. Two prizes will be awarded to the first 2 numbers from each group and one consolation prize will also be awarded to each group. The names of successful competitors will be announced in the "Diwali Number 1979" of Shri Sai Leela magazine.
6. An exhibition of all the pictures received for the competition, will be held at Shirdi during Diwali.
7. The successful competitors will be called and felicitated at Shirdi somewhere in January 1980, at the time of the annual gathering of the contributors to Shri Sai Leela magazine. The first and second prizes in each group will be of Rs. 51/- and Rs 31/- respectively. The consolation prize will be of Rs. 11/- only.
8. The pictures may be sent by post or handed over personally at the following addresses -
 1. Court Receiver, Shri Sai Baba Sansthan, Shirdi,
Taluka Kopergaon, Dist. Ahmednagar.
Pin Code No. 423 109.
 2. The Editor, Shri Sai Leela,
Sai Niketan,
804-B, Dr. Ambedkar Road, Dadar, Bombay-400 014.
9. The covers containing the pictures, should be clearly marked as "Sai Baba Picture Competition".
10. The pictures, winning the first prize, will be printed in Shri Sai Leela magazine in due course.

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

SHRI SHIVALEELAMRIT

(Continued from June 1979 issue)

By :- Shri S. N. Huddar

CHAPTER 7

Shiva Yogi Rishabha and Bhadrayu

A Brahmin named Vedamitra lived in Vidarbha. He was well-versed in Vedashastras. His friend was a Saraswat Brahmin. Vedamitra had a son whose name was 'Sumedha' and Saraswat's son was named 'Somvant'. Both these sons were good friends. They were conversant with all ten Granthas i. e. Sanhita, Pad-Kram-Aran, Brahman, Chhanda, Nighant, Shiksha, Jyotish, Kalp, Vyakaran and Nirukta. They knew the Puranas by heart.

When they became 16 years old, their fathers told them to meet the king of Vidarbha, show him their knowledge and acquire good money.

Both the young Brahmin youths met the Vidarbha king and exhibited their knowledge. The king was pleased with their learning but he wished to play a joke on them and so he asked the youths to go to Naishadh, where Rani Seemantini worshipped God Shiva and also numerous Brahmin couples. The King said, "one of you should put on the dress of a female and you both should go to her as a Brahmin couple, she would adore you and offer you clothes, ornaments, money and good food. One should obey one's parents, Guru and the King."

The Brahmin youths said, "This is unfair. One should have a bath on seeing a male dressed as a female. The person dressing himself as a female also is born as a female for generations. We can get good money due to our learning, which is like a

mother and gives fruit at any time. Why should we then do such an unfair thing? Learning protects a person in journey and in adversity. All the kings bow to the learned Brahmins. Those, who are without learning, are like stones and living corpses."

The King again insisted on them to accept his advice. Due to great scarcity, they agreed. The king thereafter brought clothes and ornaments. Dressed somvant with the female dress and both went to Seemantini at the time of worship of God Shiva. Seemantini looked at them and smiled as she knew that it was an artificial couple; but considering them as Shiva and Bhavani, she worshipped them and offered them clothes, ornaments, money, delicious food and bowed to them.

They then started to go home. While going through a forest they chatted merrily. There was loneliness. They were walking under the shadow of big, thick trees. The wife said, "I am overpowered by passion. Oh dear, satisfy my desire." He said "what nonsense are you speaking? You put off your female dress and be a male. The passers by are ridiculing us" The wife fell on the ground. She again requested, "please come and pacify me." He said, "what are you saying? We are brothers, disciples of the same Guru, and celebrate students." She exclaimed, "come and look at me. All my organs are transformed into the female organs. My male features have all vanished. So enjoy with me here and now." She held his hand and pulled him at a lonely place and said "Remove your doubt. You are my husband and I am your wife definitely."

He said, "we are Gurubandhus and none else. You learnt Shastras and is this the fruit of your learning? Think rightly and well." She being over passionate, embraced him and offered a kiss. Taking his hand to her breast, she remarked, "see these ball-like teats" He immediately pushed her aside and said, "Do not do any hideous act." Really brave is the man, who can conquer his passion at such a lonely place

Vedamitra's son was truly virtuous. He said, "Let us go home and think over this matter." He and Somvant in female dress came to their houses. All the account was narrated to their parents. Saraswat was greatly upset. He came to the Vidarbha King, and blamed him for the great mishap. He said, "This is my only son. You have destroyed my family chain. Black be your face."

The king being ashamed looked below and said, "The artificial has come true. Shiva's Maya is wonderful."

He then invited the learned brahmins and requested them to start an 'anushtan' to gain the original male form of the artificial female youth. The Brahmins said, "This is God's deed which is unchangeable by us." The king then prayed the Goddess and started Yag (sacrifice). The king observed fast for full seven days. The Goddess was pleased and told the king to ask for a boon. The king said, "Somvant in female guise be transformed to his former male form." The Goddess said, "This cannot be done anytime as this is the act of the most devoted Seemantini of good morale; but Saraswat will have a good son who will study the vedas. This female may be married to Sumedha."

As directed by the Goddess, the marriage was celebrated and in course of time, Saraswat had a son. Blessed is Seemantini, whose act could not be altered even by the Goddess Parvati.

Soota further narrated. In Awanti, there lived a brahmin named Madan, who was very passionate. He stayed with a concubine named Pingala all the time and gave up all brahmin's rituals. He ate flesh, drank wine and enjoyed with Pingala, forsaking his married wife.

One day Rishabh Rishi came to Pingala. Due to their past merit, when they saw the Shiva yogi Rishi, they both bowed to him respectfully, worshipped him with 16 'upchars', offered him rich and delicious food, clothes, ornaments and furnished him good

bedstead for sleeping. Both remained awake and served him the whole night. Next morning the Rishi went away.

In course of time, Pingala and Madan died; but due to the merit of serving a Yogi Rishi, Madan was born as the son of king Vajrabahu of Dasharha to his Chief Rani, Sumati. Pingala was born as Keertimalini, the daughter of Chitrangad and Seemantini.

When Sumati became pregnant, her stepsisters envied her and they gave her a strong poison. Sumati did not die, but she suffered from toxic eruption all over the body. The child that was born, also suffered from eruptions. The mother and the child did not recover inspite of various medical treatments. Vajrabahu was also worried and he could not bear their suffering. He therefore managed to leave them alone in a dense and desolate forest.

Sumati was roaming about in the forest with her little son. The forest was infested with tigers, serpents and other beasts. Pebbles and thorns pricked Sumati's feet. Both were crying due to pain caused by the eruptions. They were thirsty; but they could not get water. Sumati prayed God Shiva to relieve her from that miserable life. Being tired, she and her son fell on the ground. Hearing her pitiful prayer even the beasts and birds sympathied with her and trees gave shade to them. The birds sprinkled water on the child through their beaks. Some birds put fruit-juice in the mouth of the child. Cows fanned the child with the brush of their tails. Sumati beheld some cow-herds passing from there. She followed them and came to Vaishya's city.

(to be continued)



Shri Rama Navami Celebration at Shri Sai Spiritual Centre, Bangalore

Shri Rama Navami and Shri Baba idol installation anniversary were celebrated in a befitting manner at Shri Sai Spiritual Centre, Thyagarajanagar, Bangalore, for five days spread over April. The celebrations started with "abhisheka" to the Padukas and Shri Baba and Bhajan on 5th April 1979.

The programme on April 19 had special significance for the large number of devotees, as H. H. Shri Saipadananda Radhakrishna Swamiji's 78th birthday fell on that day. The morning started with Sudharsana Kalasa sthapana and abhisheka to the Padukas. Vedic pandits chanted Vedas in the evening. The devotees paid homage to Sri Radhakrishna Swamiji for the whole day.

On April 28, in the evening there was a pleasing vocal music concert by well-known singer Smt. Seethalakshmi Venkatesan, accompanied by M. S. Govindaswamy on the violin and Master Praveen on the Mrudangam. The morning programme of April 29 included Kalasa Sthapana for the anniversary of idol installation and Vedaparayana. Ganapathi, Navagraha, Mruthyunjaya and Ayushya homas were also conducted on the same day. Shri B. Sarvothamadas gave a beautiful discourse on the life of Namdev in the evening.

On the next day, (30-4-1979) the concluding day, there was Vishnusahasranama Homa with Narayan Sai Mantra, Sudharshana Homa and Purnahuthi. Vidwan N. T. Srinivasa Iyengar gave a discourse on the value of Vishnu Sahasranama in the evening. Shri A. R. Natarajan, Commissioner of Income-Tax, who presided, paid a glowing tribute to the great qualities of head and heart of Shri Radhakrishna Swamiji. He praised his great mission of spiritual uplift through love.

The Swamiji advised the devotees to take to the easy path of Bhakthi, which would lead them to Gnana and realisation. He stressed the efficacy of chanting the Lord's names. There was feeding of the poor earlier. *

C. V. Bhaskara Rao

President, Shri Sai Spiritual Centre

Sai Baba Mandir Road, Thyagarajanagar, Bangalore-560028,



Change in the Practice of Sending Udi and Prasad

Many Sai Devotees send their offerings by money order 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, separate 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

Homage to Shri Paramahansa Yogananda

It was late in the year 1893 that the World Parliament of Religions held its sessions, where Swami Vivekananda spoke and met with overwhelming response and success. About that period, science was undergoing a revolution, seeming to discredit the traditional religious ideas all the world over. Swami Vivekananda time and again, in ringing tones, declared that "science and religion will meet and join hands; so also with poetry and philosophy. Such is to be the religion of the future, and if we can work it out we may be sure that it is for all ages and professions."

Significantly enough, Shri Paramahansa Yogananda was born in January of the year 1893. From his birth he had the good fortune to be in the company of direct disciples of that great Yogi Shri Lahiri Mahasaya, whose Guru was Shri Mahavatar Babaji. The existence of Mahavatar Babaji was for the first time revealed to the public in 1946 in the book "Autobiography of a Yogi." The divine plan of the great Mahavatar Babaji is to establish a golden middle path of activity and spirituality combined. In pursuance of this plan Shri Paramahansa Yogananda was to be prepared for this world mission as the disciple of Swami Shri Yukteswarygiri, a God realized Master and foremost disciple of Shri Lahiri Mahasaya.

After establishing an ashrama and school in India between 1916 and 1920, Paramahansa Yoganandaji began his world mission in 1920 in America, where he had gone to serve as the delegate from India to an International Congress of religious liberals. His integral vision enabled him to correlate the Upanishadic lore with the modern scientific discoveries. To quote his words "twentieth century science is thus sounding like a page from the hoary Vedas."

He toured all over America, and with scientific clarity and incisiveness of statements, he disseminated the knowledge of self-

liberating Yoga techniques with the thoroughness of a realized Master, who has plunged himself into the deeps of realization.

Among other things, Shri Paramahansa Yogananda's two publications "Autobiography of a Yogi" and "Men's Eternal Quest" can well be regarded as a compendium of Vedantic lore. Little known, time honoured truths in the scriptures of the world are discussed in these spiritual classics in a telling manner in appropriate contexts, illustrated by authentic anecdotes and personal testimony.

Most persons, who are generally obsessed with the thought of the inexorable laws of Karma, will find in the book "Autobiography of a Yogi" a reassuring hope and proof of the efficacy of heart-felt prayers and consequential divine mercy, apart from enlightenment on many other issues.

The sceptics and the radicals who seek scientific explanation for every statement in the Upanishads and the Bible will find them in ample measure in that master-piece "Man's Eternal Quest."

Shri Paramahansa Yogananda's greatest and lasting contribution to mankind is the establishment of Yogada Satsanga Society of India and Self Realization Fellowship in America. The practical Yoga teachings of Shri Paramahamsaji are available to truth seekers, who enlist as members of these institutions, which are run by a band of dedicated Sannyasis under the Presidentship of Shri Daya Mata a life long and foremost direct disciple of Shri Paramahansa Yogananda.

Paramahansa Yoganandaji was like a meteor that shines and consumes itself as if to lighten the darkness on the earth.

Our ever grateful homage to the great Master.



V. S. Pandurangam

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Shri Sai Baba, Immortal Guru

Not only when He lived in flesh and blood, but even today, Shri Sai Baba is a sure guide to the spiritual goal and that even for those, who have gone far along the path of **Sadhana**. The following account illustrates this point very well.

M. Venugopal Reddy of Manepalli Village (Hindupur Taluk, Andhra Pradesh) is a budding saint. He is aged about twenty and has discontinued his schooling. Ever since his **nonage**, he has been having a mystic experience. Whenever he closed his eyes, he saw a mystic light between his eyebrows. The sight of it enchanted him and he spent all his time attending to it. Seeing him quite uninterested in play and other boyhood pastimes, his parents suspected that he was troubled by spirit-possession and took him to several witch-doctors. But all their efforts proved in vain. At length one **sadhu** assured them all that the boy suffered from no spirit-possession; but that he was gifted with a mystical experience. He even suggested a few guidelines for the boy's practice.

A few years after, Venugopal started seeing Goddess Lakshmi in the centre of the inner light. She spoke to him, and even gave him holy articles like **shivalingas**, small idols, **vibhuti**, **kumkum**, etc. He has been in this stage of development for a few years. At length he visited many a holy person for guidance. Even Shri Purnananda Swami of Shrisailam told Venugopal, that he is in no need of a human guru and that the Goddess would Herself take care of him.

On hearing of Venugopal, I was happy; but I was concerned for his proper development; for many are the seekers who, after evolving to such a state, have stumbled and fell a prey to their growing fame. They eventually fell morally too. On 2.1-1978 I had been to Shirdi and his case flashed in my mind. On my

way back, on 8th I visited Venugopal at his village. He told me of his yearning for further guidance along his devotional way and he sought my counsel. I suggested to him that he should fix his mind on Shri Sai Baba of Shirdi as his Guru. Venugopal was immensely happy. For just a few days earlier, he had asked the Goddess to take him to the higher stages of meditation. At that time She smiled and kept quiet. At last he asked Her to suggest a way to attain to higher spiritual status. She told him to look upon Shri Sai Baba of Shirdi as his Guru and on my way back from Shirdi, I also happened to give him the same piece of advice.

On 22-5-1978, he wrote to me:-

“Since 20th I have been longing strongly to visit Vidyanager. The reason, I feel is your spiritual energy.

On Tuesday, 21st at 7-40 p. m. when I was meditating, I had your **darshan**. I at once meditated intently on the Mother. She at once appeared to me and said ‘You go there at once’. I was very happy On 22nd at 9-10 p. m. I opened your book **Shri Saileelamritamu**. I again had your **darshan**. I at once remembered that I have to visit you On Thursday the 23rd at 5-54 p. m. I finished reading four chapters of “**Shri Guru Charitra**” and I was about to commence the 5th chapter. A passing thought of visiting Vidyanagar flashed in my mind. Immediately I heard a few words. “Do not worry about money You start at once for Vidyanagar.” These were not the words of the Mother. They were very majestic and profound. It occurred to me that they were the words of Shri Sai Baba. Soon after I experienced the state of profound **samadhi** for four hours.”

Accordingly Venugopal came and stayed with me for a week. During his stay, he studied the life histories of great saints like Shri Manikya Prabhu, Shri Swamy Samarth, Yogi Milarepa of Tibet and of a few mystics I had visited. One day the Goddess

ordered him to visit the **Mandir** site here and, giving him yellow rice (**Akshatas**), asked him to sprinkle them around the site. She told him that the mandir construction will be successfully but steadily accomplished and that it would rise into prominence.

One day I had a dream in which I was shown a copper plate on which was inscribed the message in Telugu, "Venugopal is most likely to be caught up in the snare of miracles and to fall spiritually". After much thought, I felt obliged to write the same to him. On 22-5-1978 he replied:

"In your letter you wrote of the likelihood of a fall through miracles. You are quite right and I am very happy for it. In the course of **Sadhana**, miracles do manifest. In order to attain perfection, they have to be left off. A higher stage should be attained. I have a little experience of that state above miracles; but I can stay in that state only for a short while and I at once return to the stage of miracles. Again with a little effort I regain the higher state and so on. In that higher state, the body, world and mind do not exist (for me).

It is all empty. This state lasts only for an hour in a day. I have read in the lives of sages that they always exist in that higher stage. Shri Purnananda Swamy told me that it is **Nirvikalpa Samadhi**. I have been trying to be in this state. When I asked Mother about it she told me that I would attain this state after some time Sri Shivabalayogi also told me the same

Whenever I ask Mother for the (higher) state, She turns my mind towards Shri Sai Baba of Shirdi. When I concentrate on Him, I am able to stay in this higher state longer. You too should pray to Shri Baba that I should attain it early.

On 1-6-1978 I had gone to Shirdi. I stayed there for three days. Shri Baba's **Darshan** and the atmosphere there are quite elevating. Ever since I had **Darshan** of Baba, there is a change in my spiritual state.

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SAINT GADGEMAHARAJ

(Continued from June 1979 issue)

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

The health of Shri Gadgemahara was deteriorating. He was fully aware of it and knew that his end was near. Hence he made some arrangements to perpetuate the work after him. He appointed Shri Achyutrao Deshmukh and Yashwantrao Shinde to look after the affairs of the institutions after his demise. These two persons were found to be fully dependable by Shri Maharaj and hence he had full confidence in them. He was sure that they would not mismanage any institution or they would not spend any money for a wrong cause. These two persons should really be called "blessed", as it was a great ordeal to win the confidence of a great task-master like Shri Gadgemaharaj. He lived the major part of his life (from the time he left his house) only for the well-being of the society and expected others to lead a similar life and therefore it was mighty difficult to get a certificate regarding honesty and good behaviour from him. Under such circumstances, the aforesaid two gentlemen really deserve compliments.

Shri Gadgemaharaj was a man of fixed convictions. He was famous for his regularity and for adherence to his programme. For years together when his health was perfectly normal, he maintained the tight schedule of his programme fully well; but his failing health disturbed it in his later age. For example, it was the practice of Shri Maharaj to remain present at Pandharpur for the Ekadashi, coming in the month of Ashadh and perform keertan there; but for the Ekadashi in the month of Ashadh in 1955, he could not go to Pandharpur because of his bad health. His health was so very bad that Shri Ganpatrao Tapse had to admit him to the hospital. The story of how Shri Maharaj got

out of the hospital, without getting a discharge from the authorities, has already been told when we traced the relations between Shri Maharaj and Shri Tapse, the then minister of the Bombay State.

In 1956, however, Shri Gadgemaharaj felt a little better and therefore he attended the pilgrimage of Ashadhi Ekadashi in that year. A large crowd of devotees had also gathered there with the hope of meeting Shri Maharaj and listening to his keertan. The devotees got what they wanted. Immediately after the pilgrimage, Shri Maharaj left for Nagarwadi in Berar. Some buildings, proposed to be built there, had remained pending. So Shri Maharaj made the necessary arrangements to start the work of those buildings and left for Amarawati.

Alongwith the general debility, the eyesight of Shri Maharaj also started getting weaker. He was therefore forced by all to go to Dr. Madangopalji of Amarawati for getting his eyes examined. He willingly examined Shri Maharaj and gave him the number of the glasses required to be used by him. He however postponed to buy the spectacles at Amarawati on the ground that he will get better glasses at Bombay than at Amarawati. After coming to Bombay, when somebody pressed him for the glasses, he said that there is no immediate need for the same as he has not to read books. When, however the discussion was in progress, he enquired, "what is the cost of the spectacles?" When he was informed that the cost would be round about twentyfive rupees, he remarked, "In that amount one marriage ceremony of some poor man could be arranged nicely."

On 8-11-1956 there was a Satyanarayan Pooja at the Bandra Police Station. Some officers from that Police Station had a desire for a long time to arrange the keertan of Shri Maharaj at their office; but somehow it had not been possible so far. On the occasion of this Pooja, therefore, some officers approached Shri Maharaj and expressed their wish. Shri Maharaj replied, "my health is not good. I am not able to get up. For most of the time I am lying down."

After getting this reply from Shri Maharaj, the Officers said, "Because of your indifferent health, if it is not possible for you to perform keertan, you may at least attend the Bhajan programme, which we will arrange. We will be satisfied by your mere presence."

On this reply Shri Maharaj said, "look here. I will definitely not be able to perform keertan. I will however merely attend the function as per your wish, but be sure that I will not be able to do anything more. Let nobody murmur afterwards due to disappointment.

On getting full assurance from the officers, Shri Maharaj consented to remain present on the occasion. A police van was accordingly sent. Shri Maharaj never inconvenienced anybody. So even in that state of health, he started immediately and came to Bandra. On coming at the site, Shri Maharaj found that the place was decorated nicely and lighting also was done. He also found a large gathering at the place. On seeing the gathering, Shri Maharaj asked, "from where have you gathered so many people." The officers explained that, when people knew that Shri Gadgemaharaj was coming, they of their own accord flocked together in large numbers not only from Bandra proper but also from Byculla, Dadar, Mahim and Borivli. Though the people knew that the health of Shri Gadgemaharaj was not well, still they had at least the hope of seeing him, even if they would not be able to listen to his keertan! Such great was the popularity of Shri Maharaj in those days!

Shri Maharaj was remembering the proposal of the authorities to sing Bhajan. He therefore enquired whether the Bhajan party was ready. On knowing that the Bhajan party was ready, Shri Maharaj said, "why delay? Call the Bhajan Party. Let us start the programme. Bhajan will be the main programme; but if I am able to talk for five or ten minutes, I will try to speak for that time."

The joy of the devoted police officers knew no bounds when they heard the above words of Shri Maharaj. They immediately

called the Bhajan Party to get ready and knowing the bad condition of the health of Shri Gadgemaharaj, they requested him to sit in chair and not to tire himself out by standing for performing the keertan. On listening to the above request, Shri Maharaj smiled and said, "What? Keertan, and that too by sitting on a chair? Has anybody heard about it so far? Keertan is never performed by sitting. A keertan creates proper impression only when it is performed by standing".

Ruling out the proposal of sitting and performing the keertan in this fashion, Shri Maharaj came walking slowly, with the support of his stick, and stood in the midst of the gathering. On seeing Shri Gadgemaharaj, the gathering was filled with devotion and all concentrated their ears to listen to the words coming out of his mouth. Keertan was a place where Shri Maharaj could have a heart to heart talk with the public. He wanted to enlighten the public at large and bring them on the proper path. His keertans always attracted thousands of people and therefore he was quite eloquent in his keertans. He never talked any high-sounding, philosophical language which was understood only by a learned few. His language was simple and straight forward. The examples sighted by him, while explaining his theme, used also to be from every day life and as they came from everyone's life, they immediately appealed to the members of the public. It was because of this that he gained so much popularity among the masses.

"गोपाला, गोपाला ! देवकीन्दन गोपाला !" was a bhajan, which was commonly sung by Shri Maharaj and hence at the time of his keertan, this bhajan was always being sung at intervals in between the talks of Shri Maharaj. The bhajan party, which came there at Bandra, therefore started singing this bhajan so that the crowd should settle down and be ready for listening to the talk of Shri Maharaj. The bhajan party started singing this bhajan in a very melodious and devotional voice. This forerunner, with the presence of Shri Maharaj, raised, the expectations

of the crowd to the highest pitch. Most of them concentrated their attention to hear the words coming out of the mouth of Shri Maharaj, still the mob-psychology is always there and therefore some people from the crowd were still gossiping. Shri Maharaj pointed at them with his stick and asked them to keep quiet. After everyone was silent, Shri Maharaj forgot his bad state of health and the crowd cheered him so much that he started speaking in loud tone in the same manner as in his young days. He said, "गोवाला, गोवाला! देवकीनंदन गोवाला!"

(to be continued)



(Continued from page 19)

Hitherto I was able to stay in **Dhyana** only for short spells. Rest of the time I have been attending to agriculture. But since I had Baba's **Darshan** I am able to stay in **Dhyana** for a long time. The change is such as is brought by a magnet in a piece of iron. My mind is not in a mood to attend to agriculture at all. By Baba's grace, the need for me to do so no longer exists. I am able to devote most of my time to Baba's service alone....." ★

E. Bharadwaja
President, Shirdi Sai Cultural Mission,
Vidyanagar, Nellore District, Andhra Pradesh



Thus Spoke Shri Avadhut Swami Maharaj



[A few of the discourses of Shri Avadhut Swami Maharaj were given in the last issue of this magazine. A few more are given here with the hope that they will be found interesting and instructive by our readers- Editor]

One day a professor introduced his friend to Shri Avadhut Swami Maharaj and said "Maharaj, Mr. X comes from a very holy place. He belongs to Chidambaram, where the temple of Nataraj is built."

Maharaj immediately asked "With all respects for your friend and his native place, please tell me whether this I. I. T. Guest House room is not God's place? Does God belong only to the South and not to the North?"

"Yes Sir. God is omnipresent. But is there no significance to such centres of pilgrimage, like Kashi or Rameshwaram?". He expressed his doubt.

Swamiji smiled and asked him again; "Please guide me suppose I am coming to your holy pilgrim-place. Which is its boundary? Tell me, can we call the Railway Station as its outer limit or the municipal limit as its starting point? Can there be a line drawn to show that one step backwards may be on evil side, while the next step on the further side will be in the holy place? Are such demarkations possible?"

"No, it is not possible", he humbly replied. "Then please note that the real pilgrim centre is our body 'kshetra (क्षेत्र)' as it

is called in Geeta, where the Lord lives in the form of Atman—the soul. Once you realize this truth, it will not be necessary for you to go to any distant holy places. Actually these places were significant and sanctified till the incarnations lived there leading an active life. But once the incarnation had left the spot, the sanctity of the place was over. Now I am in this Guest House. All devotees come here. Is it not becoming a holy place? Tomorrow when I leave it, will you all come again? So its holiness is in a limited way”.

“Maharaj, it is very true” the professor answered with folded hands.”

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It was a pleasure to listen how Maharaj used to bring out profound meanings through such simple matters of taking food.

“Is it true that the diet we take has an effect on our spiritual life?” was a simple question asked by one scientist.

“Yes, indeed, we do have three types of diet. The ‘satwik’ type consisting of milk, vegetables, fruits. These keep the heart pure and the mind alert. The ‘Rajas’ food consists of too much sweets, or of too much oily and fatty things. They cause laziness. The third type is ‘Tamasic’ which contains hot, non-vegetarian, or stale and spoiled food. The behaviour of human beings depends on the food they take. Even in relishing the taste he has to keep restraints.”

“How is it to be achieved?” the scientist asked with a great interest.

Maharaj showed with actions how a child eats a chocolate. Then he explained, “The child desires for a continued pleasure of the sweet he eats. So every now and then, he takes out the chocolate, then again licks it to enjoy the prolonged pleasure. This small habit later on leads him to more serious addictions

when he is grown up. Seeing cinemas, frequently visiting the hotels, and a number of enjoyments are there where he goes on seeking unending pleasure and in case it is stopped he feels very sorry. Therefore, one should be very careful about his food habits. Eat to survive and not for pleasure alone! Because the desires become undiminishing like fire!"

While Maharaj was talking, food was served to him, because he had regular timings of diet. But he cherished in imparting knowledge to the devotees during all the time they attended.

So he started explaining about eating, "If you are taking lunch don't have a chain-process of thrusting one by one all the items of the dish. But take a morsel at a time, chew it and swallow it properly and then only take the next bit. It should have the time to mix with the saliva for proper digestion. Otherwise, if you just continue to satisfy the appetite of the tongue you will over-eat and spoil your health. Take care of these small daily habits and then you will get stability even in your spiritual life".

Swamiji took his food and then continued, "Nowadays people are in the habit of visiting hotels just to satisfy their appetites. Of course, in case of bachelors it is pardonable, but those having a family should not go to these hotels. There should be laws to prohibit them with boards put up on the hotels, "Only bachelors allowed, families and children prohibited".

There was a hilarious laughter and the scientist added "Yes Maharaj, it is not hygienic also to take food in outside hotels etc."

But instantly Shri Avadhut Swami cut short his remark, "You scientists have got the habit of relating every incident with science and proving how beneficial the modern science is at all stages for mankind. But mind it, as the calf follows the cow, the efforts you have to make, are just to see that the cow follows

you, in the same way once your spiritual aim is achieved, other materialistic and scientific benefits would follow automatically."

By this answer Shri Maharaj really gave a jolt to the advocates of science.

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After a few days of his stay at the Guest House, the Head of the Institute had a sweet surprise, when he was greeted by Shri Avadhut Swami, "Truly speaking you are my host, and I am your guest, but today I welcome you as a host for a cup of tea at this VIP Guest Room of your Institute"

"Thanks a lot", said the Director, who was really amazed to witness that tea was being offered to him by Avadhut Swamiji; but Maharaj started the conversation, "let me make it clear that I will not like to be a guest, just to have a VIP treatment, like a Very Important Prisoner, who will be attended by a watchman outside the room, who will not allow free movement either of the visitor or of the personnel inside. As a spiritual Master I welcome one and all at all times and wish to meet them without restriction!"

"But nowadays is there not too much of so-called spiritualism spreading everywhere? Even a watchman does not work sincerely and points towards God in the Heaven with whose will, he feels, he need not do his duty and remain idle!" Remarked the Director.

"Yes, what you say is true," Maharaj frankly agreed, and said, "this is because of ignorance of people towards true path and improper guidance given to them. Nowadays there are more Babas and Maharajas than disciples, and each one puts on a saffron robe and ashes on the forehead, and goes on preaching, moving from one place to another. The devotees do not get time to solve their practical or spiritual doubts from them. But one should beware of such namesake sadhus. I could have dressed myself in the same way, but will it be of any use? **The spiritual**

master should be always available to his disciple for all possible guidance. There should be consistency in his preaching and living. I give enough time for my devotees to decide whether I am a worthy master for them. At the same time I also take utmost care in selecting my disciple. In this way this mission is continuing for the last thirty years”.

But how and when did you realize about this noble mission of your life?”, the Director enquired.

“You see, my mother used to tell me about an incident that occurred before my birth. When a Mahatma visited our house, he predicted that my mother will give birth to an incarnation. Later on I myself had many spiritual experiences to prove the same and so naturally I decided to stick on to this prophecy. I myself rigorously followed the Guru-Shishya Parampara (the Master-Disciple-Tradition), and thus this mission of the true devotional path has continued so far and it will go on upto the last breath of my life”.

The Head of the Institute listened with rapt attention and before leaving, he requested Maharaj to stay in the Guest House as long as he wanted to stay there for his recovery. These are a few glimpses showing how he spoke and enlightened the hearts and minds of all who came to him. Therefore his visit to the Campus was a bliss not only for his disciples but even for those scientists and technologists, who wished to seek the ultimate truth of life. ★

V. P. Gadgil



You Look To Me, I Look To You

Guru is one who teaches. There are several aspects of life such as Health, Education, etc. for which Gurus are needed. Thus from time to time one regards various persons as Gurus, because he has to learn from them. Association with Gurus may be there for a short or a long duration.

Sadguru is one, who adopts a devotee, takes complete charge of him and steers him under all circumstances. His association with the devotee is of an eternal nature. This is mainly meant or releasing the shackles of maya so that the devotee obtains self realisation.

There are number of areas which are packed with problems, such as health, intelligence, self-respect, financial position, enemy, accident, death, other sufferings, etc.

Awareness or realisation of the problems, their origin, severity, etc. is the first stage of improvement.

Many persons in their life-time do not even realise or identify the problem areas in right perspective. It requires proper approach through a balanced mind to identify the problems and to recognise them.

Persons with ego normally do not accept the responsibilities or the blame. They use their intelligence and over-confidence to distort the facts. In the process they blame others for their own problems. Thus unfortunately the first stage of realisation is not achieved in their life-time. They consider that looking for help is kind of humiliation and insult. They are almost out of the zone of devotees.

Devotees on the other hand surrender to the Sadguru. They are instructed and blessed for self realisation.

“You look to me, I look to you” This is a mantra, say mahamantra, for a devotee. Sadguru has offered the simplest method to solve all our problems.

If a devotee takes one step towards Sadguru, he takes ten steps to meet the devotee. If a child endeavours to walk, his loving father will assist him, encourage him and feel happy when the child can walk without support. In the same manner the Sadguru assists and encourages the devotee step by step and the devotee thus crosses the ocean of Maya, “The Bhavsagar”.

Whenever a devotee thinks of Sadguru, there is a reciprocal quick response from Sadguru. Good thoughts are promoted and favourable situations are created to accomplish the noble deeds. There are innumerable instances of devotees, who are successful in a pilgrimage, feeding the poor, serving the sick, attending religious discourses, solving their own doubts and problems.

In the above referred cases of no direct materialistic benefits, background of each case and the corresponding result obtained are such that they are classified as miracles.

If the devotee looks for materialistic gains, the Sadguru grants them, unless they are of harmful nature. This may only be done to instil confidence and encourage the devotee to look for better things of life.

However in case of a desire to test Sadguru or only for materialistic gains and comforts of life, response of Sadguru for obvious reasons is not of the same degree. Therefore, those who only look for such results are disappointed. They lose patience, become critical and leave the path of progress.

This is an assurance, a solemn promise of a holy saint, a Sadguru that he will attend to his devotees. This is his way of life. It is his mission to serve the devotees. For their upliftment, he is always prepared to assist them.

Continuous process of communication can be established. If a devotee looks to a Sadguru at midnight, Sadguru attends to the urgent call almost instantaneously. It is not a situation that the call has been registered and will be attended to according to some priority or convenience. Sadguru manifests in thousands of forms and takes care of all the devotees at the same time.

Sadguru said, "I will attend to my devotees instantly even at midnight". He further said, "If a devotee's call is not attended to at midnight and a so-called Sadguru subsequently admits that he was asleep at that time, one has to conclude that he is not a Sadguru".

A devotee looks at his Sadguru in the morning and the evening during his prayer time. Subsequently he also remembers him during day time. He achieves great satisfaction in hearing and narrating his stories and miracles. Communication develops to such an extent that the devotee distinctly feels all pervasive quality of Sadguru in himself and in and around all the objects he comes across or thinks of. This is a state of good equilibrium when tensions, stresses, strains and passions are overcome.

"Look to Sadguru" has a very wide sense of understanding and application. This is suggestive of looking to virtues such as humility, truthfulness, sense of service, sacrifice, forgiveness and so on.

This is also suggestive of looking to Sadguru with utmost confidence that the devotee's shelter is at the feet of his Sadguru. He need not be afraid of anything.

In the true sense, looking to Sadguru is only possible when a devotee is free from vices. With a guilty conscience how could one look to a great soul like a Sadguru?.

Finally looking to Sadguru means looking to him through all objects. This may be interpreted as looking to him and practically nothing else. 'Jya Jya thikani mana jaye majhe, Tya tya thikani nij roop tujhe. Mee thevito mastak Jya thikani, tethe

tujhe Sadguru pai donhee". Meaning whichever place my thought passes through, I see your image and at whichever place I bow my head, I find your holy feet there.

Looking to Sadguru means looking forward for opportunities to duplicate the qualities of Sadguru, who produces an image of himself in a true devotee, through the mirror of "Bhakti".

At the outset the condition of mirror may be anything. During the process at various stages, mirror is not good enough and the image is distorted. The devotee and others may feel disturbed at that time. However, Satchidanand Swarup does not change. Same pure water may look different when poured in different vessels and exposed to different light effects.

It is the responsibility of a devotee to keep the mirror in shining condition so that Sadguru's true image is reflected for the benefit of all concerned.

By constant attention to Sadguru, a devotee imbibes divine qualities in a gradual process. The difference in standards thus keeps on reducing to a point when the devotee is an exact replica of Sadguru. At that moment Sadguru Sainath declared, "there is no difference between me and Upasani Maharaj."

Kabir says, "I and you do not exist in the true sense of love with God. Love lane is so narrow that only one can be accommodated. Therefore one, who is not prepared to lose his identity and to merge his identity with Sadguru, cannot achieve the ultimate aim i. e. self realisation.

The Sadguru is Brahma, Vishnu and Mahesh. A devotee recites Guru mantra "Gurur Brahma, Gurur Vishnu, Gurur Devo Maheshwara....". Is it only a drill, a parrot like performance or a serious matter at that? Why are we not able to concentrate solely on the Sadguru? How is it that the attention is diverted to other affairs? Why do we seek the relief and solutions of our problems elsewhere?.

When we recite Guru mantra or when our thoughts are drawn to the assurance "You look to me, I look to you", we are

(continued on page 35)



My Dear Sai Devotee,
I would be grateful if you, with your family and friends, as usual, join us in celebrating the **Guru Pournima Festival** at Shirdi from **8-7-79** to **10-7-79** both days inclusive:

Detailed programme is as under :-

8-7-79 (Sunday)

5.15 a. m.	Kakad Arti	8.00 a. m.	Public Auction of Shri Sai Baba's Clothes by way of Prasad
6.00 ..	Procession of Shri Sai Baba's Photo & Pothi from Samadhi Mandir to Dwarakamai	12.00 Noon	Mid-day Arti and Prasadam
6.30 ..	Starting of Parayan of Shri Sai Satcharita	4.30 p. m.	Pravachan or Kirtan
6.30 ..	Holy bath of Shri Sai Baba and Devotional Music	7.00 ..	Dhuparti
8.00 ..	Collective Abhishek	7.30 ..	Programmes by Artists
		9.30 ..	'Palkhi' Procession
		11.00 ..	'Shejarti'

9-7-79 (Monday)

Shri Guru Pournima Day

5.15 a. m.	Kakad Arti	8.00 a. m.	Collective Abhishek
6.00 ..	Procession of Shri Sai Baba's Photo and Pothi from Dwarakamai to Samadhi Mandir	12.30 Noon	Mid-day Arti and Prasadam
6.30 ..	Holy bath of Shri Sai Baba and Devotional Music	4.30 p. m.	Kirtan
8.00 ..	Public Auction of Shri Sai Baba's Clothes by way of Prasadam	7.00 ..	Dhuparti
		9.15 ..	Rath (Chariot) Procession
		10.00 ..	Programmes by Artists

Mandir will remain open for the whole night for Darshan.

10-7-79 (Tuesday)

6.00 a. m.	Holy bath of Shri Sai Baba	11.00 a.m.	Kala Kirtan and Dahihandi Programme
7.30 ..	Rudrabhishek in Gurusthan	12.00 Noon	Mid-day Arti and Prasadam
8.00 ..	Collective Abhishek	7.00 p. m.	Dhuparti
8.00 ..	Public Auction of Shri Sai Baba's Clothes by the way of Prasadam	7.30 ..	Programmes by Artists
		10.00 ..	Shejarti

The programme is subject to change according to convenience.

Yours Sincerely,

K. H. KAKRE

Court Receiver,

Shri Sai Baba Sansthan, Shirdi

(continued from page 33)

supposed to have sound faith in the meaning. Result is the outcome of sincerity, faith, application and action and not merely the recitation.

Shivstuti concludes with an emphasis that "Do not read Shastras and Shrutis. Do not go for pilgrimage. Do not undertake yogic exercises and vrat/upvas. Do not undertake intense tapasya. Do not be afraid of death or evil persons. And do not leave Lord Shiva. Through his holy remembrance even sinners are salvaged".

Lord Sai is our Lord Shiv, Do not leave him. Look to Him very passionately so that dispassionate attitude is developed for all other mundane matters. ★

S. R. Joshi

7, Archana, M. G. Road, Rajawadi, Ghatkopar (E), Bombay 77.

Feeling of Sai - Presence !

When I requested my mother, Mrs. Vijayem Ram Nathen, on 4th September to book for me a reserved 2nd Class seat in "Gitanjali" for 6-10-78, it was all 'quiet' at the Eastern Front. My preference for "Gitanjali" was to save a day's time. But she could book one ticket in 2 UP "Bombay Mail" upto "Bhusaval" only. I accepted it as Sai-Will !

Never before in the recent living memory of West Bengal has Lord Varuna unleashed his fury so terrifyingly incessantly. The torrential downpours for days on end in the last week of September, 78 continued upto 4th (October) daybreak, breached dams, inundated "2-5 million acres", uprooted millions and killed thousands of men and heads of cattle. It was on 27th September the people of West Bengal knew what it would be like in **NOAH'S ARK**. It was an endless sheet of water with all the basic necessities of life gone underground and land communications snapped off. "Gitanjali" and all local trains were cancelled indefinitely. All those days, I prayed to Sai Baba to restrain Lord Varuna's hands in good time as He did at Shirdi. And lo, on 4th Oct., the sky turned blue and stray patches of fleecy clouds sailed across it letting the anxiously awaited Sun to smile at us in glorious splendour. Now I realized why Sai Baba foiled my "Gitanjali" attempt. Only "Bombay Mail" was running late by many hours via Asansol instead of its usual Kharagpur route. Even as late as 16-10-1978, "The Statesman" described the state of West Bengal thus: **Many Areas in State Still Under Water."**

Thus, by His Grace, I landed at Shirdi on the afternoon of 8-10-1978 and rushed straight to "Shanti Niwas" Booking Counter. I learned to my dismay the revision of earlier accommodation rules. Only men with women are given admittance. Unnerved, I mentally recalled to Sai His assurance that "If a man utters My Name with love, I shall fulfil all his wishes." (P. 10 of "SAI SATCHARITA"). In seconds, I heard a familiar

voice from behind hailing me repeatedly. I turned to behold none other than my Calcutta Sai-chum Mrs. KALYANI SHANKAR, her husband and 2 sons. With a view to play Alfred Hitchcock on me, they did not divulge their Shirdi-visit to me there. They willingly accommodated me in their room and Sai fulfilled my wish. This feeling of Sai-Presence brings to my mind your neat **Editorial** in "Sai Leela" (For Oct.' 78). To quote,**His (Sai Baba's) presence will be constantly felt at Shirdi when he (Sai-Devotee) moves in Shirdi...**" You have recorded your keen observation so succinctly. Brackets mine.

Sai-worship constitutes a part of my life. I perform "Kakad Aarati" to Him at home daily morning to the playback of the 8th (L. P.) song, "Dum Dum Dum Damru Baaje" of the movie, "Shirdi Ke Sai Baba". I had also taped all the songs and took the tape with me to get it consecrated at the "Samadhi Mandir". On 9th October 78, I got it done and waited for witnessing the noon "Aarati". Then it struck me like a bolt from the sky to get the "Aarati" hymns also recorded on the spot. But I did not bring my recorder. A couple of minutes before the start of noon "Aarati", a Sai Devotee (preferred anonymity) stood by my side with a tape recorder and set it ready for the take. When I requested him if I could avail of it, he introduced me to his friend, who had only his recorder minus tape. It suited both of us well and he kindly obliged me. I tiptoed of "Sai Mandir" moved deep down in my heart of Sai-Presence!

I also wished to avail of this Annual Pilgrimage to Shirdi and decided to buy or make to order a 7" (my lucky number) size Marble (Italian) Replica of Sai Idol of "Samadhi Mandir". With this view, I called on my Sai-chums ("Sai Leela" for March' 78, p. 39 and 40) **DINESH J. PATIL, MRS. PRATIMA DEVI** and **BIFIN NANDJI SHETHIA** in Bombay on 10th Oct.' 78. They played host to me, turn by turn, until 14th Oct., morn. keeping me on tenderhook. I was to steam off V. T. that night for Calcutta. On the afternoon of 14th, Dinesh J. Patil girded up his loin, took me to the Income Tax Officer Sai devotee Shri

M. M. BIJANI at 3, Shiva Shaila Co-op. Housing Society in Geeta Cinema Compound at Worli Naka and introduced me to his chum.

Shri Patil had specially got sculptured at Surat a 7"x5" size Italian marble replica of "Samadhi Mandir" Sai Idol at a cost of Rs. 275-00 and presented IT to Shri Bijani long back. He felt that that Idol would be the best present suited to me. But who would bell the cat? But Sai Baba Himself arranged this sequence of events in His own mysterious style. Shri Patel only whispered his feeling to me; but it was not known to Shri Bijani. I took it up and emboldened myself to hint to them that the Sai Idol would be the best cherishable present to me. Mrs. Bijani agreed but opted for drawing a lot, at the Lotus Feet of "Sai Baba" in their captivating Sai Shrine. All agreed and two slips were prepared---one in my favour and the other in their favour. Blindfolded a slip was picked to the surprise of all. It was the one in my favour. Mrs. Bijani was overwhelmed at Sai's will and handed the Sai Idol to me with pleasure! The Sai Idol is effulgent in its total effect. Here again Sai fulfilled my desire exact to the size without letting me expend a single pie on IT., and added to my ever-lengthening list of Sai-chums amiable and pleasant Bijanis also.

I resumed duty on the afternoon of 16th Oct. Exactly at 6 a. m. every day morning, as it is done in the "Samadhi Mandir", I am also ceremonially bathing this marble (Italian) Idol of Sai with honey, curd, milk, rose water, hot and cold water and after performing "Kakad Aarati" consume the sacred obluted Sai-Water!

I might not have experienced Shri SAI BABA in flesh and blood; but I am Sai-lucky that I feel Sai-Presence! ★

T. R. Anand, B. Com.,
Flat 3, Block S-14, Gumur Math Housing Estate,
P. O. Sarangabad, Budge Budge Road, 24-Parganas W.B.

A SAI – LEELA

Shri Sai strengthens the faith of his devotees by playing various leelas in his inimitable way. The following leela illustrates this:

On the Makar Sankranti Day i. e., on 14-1-1979 my eldest sister arrived from Dhule with a new domestic servant, for which we had written to her. Babytai my sister, as we address her in our family, has only recently turned a believer and now, her faith in Shri Sai, is so full that it is bound to infect others.

After my usual prayers on Sankranti Day, I felt that she should be given "Shri Sai-Satcharit" and I gave it to her accordingly, when she left for Dhule on Sankranti Day.

Having given the Pothi to my sister, I required a new one and so I told my younger sister Kalpana to pay a visit to the Sansthan Office and buy a new Pothi for us. She however, said that since the new domestic servant would have to be instructed regarding domestic work schedule, she would visit the office on Tuesday the Angarakhi Chaturthi Day i. e., on 16-1-1979.

On 16-1-1979, I handed over the amount to my sister for purchase of the Pothi and instructed her to carefully check that the new Pothi was a complete volume in all respects. She said she would do so.

On 16-1-1979 I returned home at 8-00 p. m. and after a wash I went to the room where the neatly packed new Pothi was kept by my sister. I unwrapped the packing and thereafter lit up incense sticks and also oil lamp and sincerely prayed to Shri Baba to give me "Drishtant", i. e., a guidance for me since He had now come home in Ganesh Form. As per His command, I opened the Pothi and it opened at a place where Shri Baba has given detailed "Updesh" to a fasting lady named Smt. Deshmukh,

who wanted a Gurumantra. Shri Baba advises her to give up the fast and further tells her to practise absolute faith in Him and eternal patience to progress in material as well as spiritual matters. Shri Baba further advises her to look at Him with one pointed attention on Him just as the baby tortoise looks at mother-tortoise and is fed by the mother tortoise by a mere glance. After reading this, I closed the Pothi and my eyes and as per the direction of an inner voice I reopened the Pothi and lo ! The Pothi opened at a place where there was a lump of vermilion, Tulsi leaves and akashata i. e., rice grains. I thought perhaps my sister might have placed these things in the Pothi at Sansthan Office when she bought it. On my enquiry my sister said that she properly checked the Pothi before she bought it and the Pothi did not have any of the things. I again opened the Pothi this time, at a different place and lo! again it opened at a page sprinkled with vermilion, Akashata and petals of marigold and shevanti flowers. I closed the Pothi and reopened, the same things were again noticed at the new place. I showed this leela of Shri Baba to all my family members and we all were overjoyed to see that Shri Baba was present in our home just as he lives in other Shri Sai Devotees' homes. He thus blessed us on an auspicious day.

Incidentally, the fortnight following Makar Sankranti Day is celebrated by married ladies by celebrating "Haldi-Kunku Ceremony". The appearance of the above things in the Pothi during this fortnight clearly established that Shri Baba has blessed our married and spiritual life. Incidentally, it may be mentioned further that our wedding anniversary falls during the fortnight that follows the Makar Sankranti Day. ★

Shri Anil Keshavrao Rasal

21/382, B. P. T. Staff Quarters, Reynolds Road, Wadala (East)
Bombay-400 037.

Blessings in Disguise

My faith in Shri Sai Baba was in doldrums till my first visit to Shirdi, which was getting hampered somehow or other for a long time. However, when I got an opportunity to visit Shirdi and when I had the darshan of Shri Sai Baba for the first time, I was so much overwhelmed with emotions that I decided to visit again such a holy place.

After returning from the first visit of Shirdi, I had to face some financial crisis and my engagement came to an abrupt end as it was broken in goodwill. As I realised later on, it, was simply a blessing in disguise. Then I went to Shirdi the second time and stayed there for a couple of days. In the course of time, I got a suitable life match by the grace of Lord Sai Baba and got married soon. After my wedding, everything went smoothly and my wife got pregnant. It is said "coming events cast their shadows".

During her pregnancy, it so happened, one day the photo of Shri Sai Baba which was put on the wall fell down all of a sudden and it was broken into pieces. As a result, clouds of doubts hovered over me; but then I took the matter lightly and forgot the incident after some days. Some months rolled on and my wife delivered a prematured baby boy, who was below weight and was underdeveloped. As such, the child was removed to the Holy Spirit Hospital in Andheri and was kept in the incubator (specially arranged glass box for premature babies). After about fourteen days, while the child was gaining weight, my emblemed ring of Shri Sai Baba, which, I used to wear in my right hand finger, was broken. So surprisingly at midnight I suspected something is going to happen. In the morning, I received a phone call from the hospital to come immediately to the Hospital. When I went there, the Doctor told me that the child was very serious and that it suffered from an attack of meningitis. I stayed there

sor some hours and returned home in the evening. I prayed to Sai Baba to cure the child either completely or to relieve him from the sufferings. It is obviously no use if the child is half recovered and lives in a helpless and disabled condition. Previous indirect indications had prepared me mentally to bear any untoward happenings. I went again to the hospital in the late hours of evening. The child was given constant medical treatment and massaging but alas -- I lost my child at midnight. After all, "inscrutable are the ways of destiny." As such, I console myself leaving everything to Baba's will. But He is aware of all the happenings and never does disfavour to anyone. Your desires will be surely fulfilled if you ask for them from the bottom of your heart.

Today, I am gifted with two sons and one daughter with the benign blessings of Shri Sai Baba. He has frequently rushed to my rescue whenever I had to confront any problem either in my family or elsewhere. ★

Bipin K. Swadia,

307, Kamal Kunj, Third Floor, Datta Mandir Road,
Opp: Sangita Theatre, Malad (East), Bombay-400 064.



Jesus said:

"I am the light of the world. Whoever follows me will have the light of life and will never walk in darkness."

"While I am in the world I am the light of the world."

"I have come into the world as light, that everyone who believes in me should not remain in the darkness."

"The light will be among you a little longer. Continue on your way while you have the light, so that the darkness will not come upon you; because the one who walks in the dark does not know where he is going. Believe in the light, then, while you have it, so that you will be the people of the light."

भजन

दयालु बाबा से हम दया मांगते है ।
अपने दुःखों की हम दवा मांगते है ।
नहीं हम सा कोई अधम और पापी
सत्कर्म न किये है हमने कदापि
किये बाबा हमने है, अपराध भारी
उनकी हृदय से हम क्षमा मांगते है ।
दयालु बाबा से हम दया मांगते है ।

बाबा तेरी भक्ति में मन यह मगन हो
निजहम चितवन की हरदम लगन हो
मिले सत्य संयम करें आत्मचिन्तन
वरदान बाबा सदा यही मांगते है ।
दयालु बाबा से हम दया मांगते है ।

दुनियां के योगों की न कुछ कामना है
स्वर्ग के सुखों की नां कुछ चाहना है
यह एक आशा है बन जाये तुमसे
“शिव-साई-राम” पैसा न टंका मांगते है ।
दयालु बाबा से हम दया मांगते है ।
अपने दुःखों की दवा मांगते है ।

अजीत जयसिंहराव राजेशिर्के
लश्कर, ग्वालियर (म. प्र.)



रुह की पुकार - साई

चाल (टूटे हुए खावने)

विगडी हुई किस्मतसे टूटे हुए मेरे दिलने
साई, साई तुझे खोया था, साई तुझे पाया है ।

विगडी हुई किस्मत से

॥ ३ ॥

जो देख रही है यह दुनिया, वो तकदीर का मारा हूँ ।
यह तेरा करीश्मा है मुझको संभाला तू ।

मुझको संभाला तू ॥

अब दिल ए तमन्ना है, साई तुझे पाया है ।
साई, साई तुझे पाया है, साई तुझे न खोना है ।

विगडी हुई किस्मतसे

॥ १ ॥

मैं रहता था अक्सर गम और मुसीबतमें ।
एक तेरा सहारा था मुझको तेरे आशिस से ॥

मुझको तेरे आशिस से ।

अब रह ए तमन्ना है, साई तुझे पाया है ।
साई, साई तुझे पाया है, साई तुझे न खोना है ।

विगडी हुई किस्मतसे

॥ २ ॥

मैं बालक हूँ साई, मूरख और अज्ञानी ।
अब आया हूँ दर तेरे अपना लो मुझे साई ।

अपना लो मुझे साई ॥

अब इस जहामे साई, मेरा तू सहारा है ।
साई, साई तू सहारा है, मेरा तू किनारा है ।

विगडी हुई किस्मतसे

॥ ३ ॥

सुनील अंबाजीराव सरोदे

उल्लेगल विल्डींग, नं. ६ रुम नं. १०

एन. सी. केळकर रोड, दादर, मुंबई २८

श्री साईबाबा के नाम का प्रभाव

नन्ही सी बच्ची हूँ मैं,
 भला माँ को कैसे छोड़ूँ ?
 चरण छोड़ साईबाबा के,
 और कहाँ जाऊँ ?
 इस रंगीन दुनिया में,
 बेददी लगेगोमे,
 बुद्धिहीन ऐसी मैं,
 तेजहीन ऐसी मैं,
 हरवक्त हूँ असफल मैं,
 हरपल हूँ घायल मैं,
 चंचल है मन मेरा,
 तप भी ना कर सकी ।
 दैव की हूँ दासी,
 नादान ऐसी मैं ।
 फिर भी चैतन्य की हूँ प्यासी
 कहाँ आँसू छिपाऊँ ? ॥ १ ॥
 नन्ही सी बच्ची हूँ मैं,
 भला माँ को कैसे छोड़ूँ ?
 चरण छोड़ साईबाबा के
 और कहाँ जाऊँ ?
 अनुभव दुखभरे गीतोंका,
 हरसाँस में लेती थी ।
 उलझनोंसे लिपटी हुआ,
 जिदगानी मेरी थी ।
 मेरे हर पल में,
 तडपन की अग्नी थी ।
 आँसू की वर्षा में,

आशा डूबी थी ।
 उलझने सुलझ गयी,
 जो साईबाबा का नाम लिया ।
 रुह को मिली शांती,
 वेदनासे मिली मुक्ती ।
 साँसोंमें खुशियोंकी,
 शहनाई गूँज उठी ।
 मेरी इन पलकोंमें ।
 छापी सपनों की प्रभा
 मेरे इस मन में,
 दयाघन बाबा की प्रतिमा ।
 जैसे नीले सागर में,
 प्रतिबिंब हो चाँद का ।
 बारिश की बूँदोंसे,
 जिदगी धरती को मिले ।
 मेरे अशांत मनको,
 जिदगी ज्ञान से मिले ।
 कठिनाईयाँ नष्ट हुआ,
 मन को मिली तृप्ती ।
 बाबा मेरे मन में,
 सदा रहे भक्ती ।
 मेरे मन की श्रद्धा
 सदा रहे सच्ची ।
 नन्ही सी बच्ची हूँ मैं,
 भला माँ को कैसे छोड़ूँ
 चरण छोड़ साईबाबा के,
 और कहाँ जाऊँ ? ॥ २ ॥

The schools and colleges were closed in this month. Hence the parents were a bit free to go away from their houses. The devotees therefore flocked in large numbers at Shirdi throughout this month. The rush of devotees at Shirdi was constant and it appeared that every day was a day of festival. The staff of the Sansthan was therefore very busy throughout the month in looking to the comforts of the devotees visiting Shirdi. Because the Sansthan has sunk sufficient number of wells in the Sansthan area and overhead storage tanks of adequate capacity have been provided no shortage of water was felt in the hottest month of the year in spite of such a large crowd of devotees visiting Shirdi.

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

Keertan :-

1. Shri G. V. Joshishastri, the Sansthan singer performed keertans on important religious days in this month.
2. Mrs. Susheelabai S. Panse from Baroda also performed keertan in this month.

Pravachan :-

Shri Laxmanbuwa Waghchoure from Shirdi delivered a pravachan on a religious topic.

Vocal music, instrumental music, bhajan etc :-

The following artists gave their various programmes :-

1. Mrs. Jyoti A. Manuja and family, Bombay.
2. Smt. Sulabha N. Naik, Belgaum.
3. Smt. Vidya B. Makhija, Bombay.
4. Shri Swami Sanjayanand, Badrinath.
5. Shri Shreeram V. Satardekar, Bombay.
6. Mrs. Meena Rele, Bombay.
7. Miss Vibhawari D. Antarkar, Bassein.
8. Shri M. N. Bachha, Ahmednagar.
9. Miss Vidya Shingre, Bomay.
10. Smt. Nagaratan, Madras.
11. Mrs. Sudha M. Mandalkar, Bhopal.
12. Shri Sitaram B. Pawar, Pune.
13. Shri M. Govindraaj, Bombay.

Visits of Important personages :-

The following important persons visited Shirdi during this month :-

1. Shri J. Narsingrao, High Court Judge, Andhra Pradesh.
2. Shri N. K. arekh, Judge, City Civil Court, Bombay.
3. Shri Babanraoji Dhakane, Rajyamantri, Public Works, Maharashtra State
4. Shri Jagdeesharao Joshi, I. A. S. Collector, Aurangabad District.
5. Shri Saksena, Director of food, New Delhi.
6. Shri K. B. Jitkar, I. A. S., Collector, Ahmednagar District.
7. Shri Toraskar, I. G. P. Maharashtra State.
8. Shri Uttamrao Patil, Revenue Minister, Maharashtra State.
9. Shri S. V. Naik, Additional Sessions Judge, Ahmednagar.
10. Lt General Shri Chopra, Supply Division, Delhi
11. Shri Bhatija, Under Secretary Law and Judiciary, Bombay.
12. Shri J. D. Jadhav, I. A. S., It. Secretary, Sachivalaya, Bombay.
13. Shri Namdeorao Gadhekar, Rajyamantri, Maharashtra State.
14. Shri D. S. Mathur, I. A. S., Collector, M. P.
15. Shri M. S. Joshi, I. F. S. Divisional Forest Officer Dhar (M. P.)

Weather :-

The weather was quite healthy and free from disease. The weather was very hot during the last week of this month. However the nights used to be cool throughout the month.



Publications of Shri Sai Baba Sansthan Shirdi

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

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

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



Sai Baba Charitable Dispensary

(HOMOEOPATHIC)

FOR THE BENEFIT OF ALL COMMUNITIES

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Lady doctor also available

Sai Baba Charitable Dispensary

(SHAMDASANI FOUNDATION)

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

Lamington Road, Bombay 400 008

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