

SHRI

SAI LEELA



Shri Sai Baba's Handi



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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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The True Marks of Man

Our scriptures enjoin upon all seekers, three virtues. These are Daya, Dana and Daman i. e. compassion, charity and forbearance. These are the true marks of man; else he is an animal. At every stage of our life, we should exercise greatest degree of compassion, charity and forberance.

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EDITORIAL

Anna Dana

Hoarding is a natural instinct of the human beings. Because of the intellect possessed by human beings, they feel it prudent to save for tomorrow and naturally this results in keeping aside some thing, which results, in extreme cases, in hoarding. Some other species like the bees and the ants have a tendency to hoard the honey and food; but barring such few species, others do not hoard anything for the next day. In one story, the sparrows ridicule the monkeys for not having built a house, to stay in. This shows that acquiring and hoarding things is a natural instinct of the human beings and it is found only as an exception in other species.

In the Indian culture acquiring property or money by all fair means is never looked upon with disapproval. Though our general philosophy of life is not so much in favour of considering our well-being in this life, as it is worried about our spiritual prosperity after life, still acquiring worldly prosperity by fair means, was never condemned so long as we have had an intension to give away as dana, as much as possible out of our earnings. The kings of ancient India never spared their wicked enemies and after defeating them, they collected lot of wealth from them as a subsidy; but how was this wealth used? Was it being used for personal comfort? No! certainly not! It was used either for any public work, which would profit the subjects of the king or for religious purposes such as performing a sacrifice or building a temple. In Raghuwansh the great poet Kalidasa, describes about king Raghu that after collecting the wealth from all the four quarters, he gave so much wealth as dana in the sacrifice, that he performed, that, in his house only earthen vessels were remaining!

The goddess of wealth is quite eccentric in showering her favours on the people. She is quite lenient to some while she behaves in stringy manner with others. Because of this the society is divided in two classes viz the rich and the poor. It is therefore expected of people belonging to the wealthy class to give dana liberally either in kind or in coin. Shri Sai Baba was giving dana in both these ways. He used to collect, by way of dakshina, lot of money, but like the Raghu king, he did not use anything out of it for himself; but gave away all the dakshina by way of dana. His other way of charity was "Anna dana" (giving food). How he cooked the food and how he distributed the same, has been described at length in the Sai Satcharita by Shri Hemadpant under the caption Baba's Handi as follows :-

"BABA'S HANDI

Different sadhanas (means of accomplishments) are prescribed in our scriptures for different ages. Tapa (Penance) is recommended for Krita age, Jnana (Knowledge) for Treta age. Yajna (Sacrifice) for Dwapara age and Dana (Charity) for Kali (present) age. Of all the charities, giving food is the best one. We are much perturbed when we get no food at noon. Other beings feel similarly under similar circumstances. Knowing this, he who gives food to the poor and hungry, is the best donor or charitable person. The Taittiriya Upanishad says, "Food is Brahma; from food all the creatures are born and having been born, by food they live, and having departed, into food again they enter". When an Atithi (uninvited guest) comes to our door at noon, it is our bounden duty to welcome him by giving him food. Other kinds of charities, viz. giving away wealth, property and clothes etc. require some discrimination, but in the matter of food, no such consideration is necessary. Let anybody come to our door at noon, he should be served forthwith; and if lame, crippled, blind and diseased paupers come, they should be fed first and the able-bodied persons and our relations afterwards. The merit of feeding the former is much greater than that of feeding the latter.

Other kinds of charities are imperfect without this Anna dana (giving of food) as stars are without the moon, a necklace without its central medal, a crown without its pinnacle, a tank without a lotus, bhajan without love, a married lady without the kumkum-mark, singing without a sweet voice or butter milk without salt. Just as varan (pulse-soup) excels all other dishes, Anna-dana is the best of all merits. Now let us see how Baba prepared food and distributed it.

It has been stated before that Baba required very little food for Himself and what He wanted, was obtained by begging from a few houses. But when He took it into His mind to distribute food to all, He made all preparations from beginning to end, Himself. He depended on nobody and troubled none in this matter. First He went to the bazar and bought all the things, corn, flour, spices etc. for cash. He did also the grinding. In the open courtyard of the Masjid, He arranged a big hearth and lighting a fire underneath kept a Handi over it with proper measure of water. There were two kinds of Handis, one small and the other big. The former provided food for 50 persons, the latter for 100. Sometimes He cooked 'Mitthe Chaval' (Sweet rice) and at other times 'pulava' with meat. At times in the boiling varan (soup) He let in small balls of thick or flat breads of wheat flour. He pounded the spices on a stone-slab and put the thin pulverized spices into the cooking pot. He took all the pains to make the dishes very palatable. He prepared 'Ambil' by boiling jawari-flour in water and mixing it with butter milk. With the food He distributed this Ambil to all alike. To see whether the food was properly cooked or not, Baba rolled up the sleeve of His kafni and put His bare arm in the boiling cauldron without the least fear, and churned (moved) the whole mass from side to side and up and down. There was no mark of burn on His arm, nor fear on His face. When the cooking was over, Baba got the pots in the Masjid and had them duly consecrated by the moulvi. First He sent part of the food as prasad to Mhalasapati and Tatyapa Patil and then He served the

remaining contents with His own hand to all the poor and helpless people to their hearts' content. Really blessed and fortunate must be those people who got food prepared by Baba and served by Him." (Pages 208 to 210, Sai Satcharita, Chapter 38, Eighth edition 1978).

In the above extract from Sai Satcharita, the importance, of dana in general and of "Anna Dana" in particular has been described at length. Shri Baba prepared the Handi and served the food to all the poor and helpless people with His own hand, Shri Hemadpant remarks in the end that the people, who got the food prepared by Baba and served by Him, are really blessed. This remark is really worth noting. The people, who were contemporaries of Shri Baba and who got His company were themselves blessed and particularly those, who got the food which was cooked and served by Him. Shri Sai Baba continued to cook the Handi upto about 1910 or so. Thereafter due to the spread of the fame of Shri Sai Baba far and wide, the influx of devotees to Shirdi increased considerably and whatever naivedya they were offering to Shri Baba was so much in quantity that it used to suffice to all the poor people in Shirdi. The Handi therefore was found to be more or less redundant by Shri Baba and was therefore discontinued by Him. However, Anna-dana was continued as stated above.

The teachings of Shri Baba are known to all Sai devotees. By his own example, Shri Sai Baba has shown to us that "Anna dana" is an important dana. The Shirdi Sansthan has got a separate fund for this purpose and from that fund food is given free to all the poor people coming to Shirdi. Apart from sending money to Shirdi for feeding the poor we, the Sai devotees, should also do some "Anna dana" at our end and follow this tradition of Shri Sai Baba and acquire merit, which is the normal aim of all human beings. ★



SHRI SHIVALEELAMRIT

(Continued from August 1979 issue)

By :- Shri S. N. Huddar

CHAPTER 8

BHADRAYU AND KEERTIMALINI

Shivayogi Rishabha gave to Bhadrayu, Shiva Kavach and Mrityunjaya mantra. He applied 'bhasma' all over his body and made him wear rudraksha. The yogi also gave him a 'shankh' (conch), the blowing sound of which caused the enemies to be senseless. He also gave him a divine sword, the sight of which burnt the enemy. Bhadrayu was bestowed with the strength of twelve thousand elephants. Shivyogi gave blessings to Bhadrayu and departed. Bhadrayu always served his mother Sumati and remembered his guru.

Bhadrayu's father Vajrabahu was the King of Dasharha. Hemrath king of Magadh attacked him and looted his city. Vajrabahu and his generals fought for 10 days; but in the end they were defeated and taken captive and tied to a chariot. The queen and her servants were also taken away as captives.

When Bhadrayu knew this, he wore the Shiva Kavach, recited the Mrityunjaya mantra, took the Shankh and the sword, bowed to his mother Sumati and said, "The enemies have defeated my father and they are taking him away as captive. With your and Guru's blessings, I shall defeat the enemies and bring them to you." He started with brave Sunaya, the son of Padmakar. These two looked like Lava and Kush, the sons of Seeta.

Seeing the army of the enemies, they roared like lions. They said, "Oh thieves, stop. You are stealing divine Vajrabahu,

we shall punish you instantly." The enemies looked back and saw two young persons, who appeared like Vishnu and Shiva, or like sun and the moon, or like Vasishtha and Vishwamitra.

They threw innumerable arrows. The enemies turned back and began to fight with the two youngsters. Bhadrayu blew the Shankh. Hearing that sound, the earth trembled and the enemies fell senseless. The youngsters got in some empty divine chariots and entered into the army of the enemies. Vajrabahu's generals came to help Bhadrayu. They wondered whence these Kumars came to their rescue. Vajrabahu and his ministers, who were tied to chariots, beheld the two kumars, who appeared like Vishnu and Shiva. Both were efficient in war tactics.

Seeing that Bhadrayu had defeated his army, Hemrath came in front of Bhadrayu as Yam. The fight lasted for four ghatkas (96 minutes). Seeing the strong side of the enemy, Bhadrayu took out the divine sword given to him by Shivayogi. Only by the sight of the sword, most of the army of the enemies was burnt. When Hemrath saw this, he began to run away with the remaining army. Bhadrayu ran after him, caught him by his hair, felled him on the ground and hit him by his foot. Hemrath vomited blood. Hemrath and his ministers were tied to the chariots. Five strips were drawn, by the point of an arrow, on the head of each captive and half the mustaches of each were cut off. Bhadrayu then released his father Vajrabahu and all others alongwith Ranis, cows, wealth etc. Bhadrayu bowed to Vajrabahu, who said shedding tears, "Tell me who you are. You have run to my help and saved me from a great defeat". All the females waved lime and salt over the face of the two kumars. They all returned to their city with delight. Vajrabahu was seated on the throne and the city was decorated. Chariot was filled with sugar and the same was distributed among the citizens, who ran to see Vajrabahu. He however asked them to greet the saviour Kumar Bhadrayu.

Bhadrayu said to Vajrabahu, "Guard the captive enemies properly. I shall come after 3 days and you will then know who I am." Bhadrayu and Sunaya then returned to Padmakar's city. Bhadrayu bowed to his mother Sumati and Padmakar, who were both delighted to hear the account of the victory won by the kumars.

Shivayogi in the meantime met Chitrangad and Seemantini and narrated to them the life story of Bhadrayu and said, "He has released his father from the enemies' custody and shown his valour. You should give your daughter Keertimalini to him as he deserves to be your son-in-law." Chitrangad and Seemantini bowed to him humbly and worshipped him with 16 upachars. They said, "We honour your proposal. This day is very auspicious". Messengers and conveyances were sent to Padmakar's city in order to convey this proposal.

Padmakar, with Sunaya went for the wedding ceremony of Bhadrayu. Various musical instruments were played. Bhadrayu was seated in a good conveyance and Sumati sat in a Palakhi. Kings of different countries were invited. Vajrabahu also came for the marriage ceremony along with family. He looked at the bridegroom and wondered to see that he was none else than his saviour. He ran to touch his feet; but Bhadrayu held him up and embraced him. Vajrabahu enquired about his parents, family, country, etc

Chitrangad took Vajrabahu aside and told him all about Bhadrayu. He told further that it was all due to the blessing of Shivayogi, Rishabha and the worship of God Shiva. Vajrabahu then met his principal queen Sumati. He shed tears and said with a guilty conscience, "How wicked I am. I forsook such jewels in a desolate forest! I am most guilty. Sumati, you are really blessed, you have made an ocean out of a drop and a mountain out of a grain of sesamum. Else how can an unfortunate man like myself get a son. You have really lifted me up." Bhadrayu then fell at the feet of Vajrabahu, who embraced him warmly. Their meeting was like that of God

Shiva and Shadanan, or like that of Brahaspati and Kacha, returning after learning Sanjivani mantra from Shukra. He seated him on one thigh and the daughter-in-law Keertimalini on the other.

Bhadrayu then introduced Padmakar and Sunaya to Vajrabahu. All were very much delighted. The marriage ceremony was celebrated with all grandeur. Abundant dowry was given. All then returned to their city. The enemies were released and were converted into friends. Very soon, thereafter, Bhadrayu was placed on the throne. Vajrabahu and Sumati went to the Himalayas for observing penance. Bhadrayu ruled over the world for many many years.

One day, Bhadrayu and Keertimalini went on a pleasure trip to a forest. They sat under a tree. A stream was flowing nearby. Trees of cocoanut, betel nut, banana, mango, ashok, chandan and many others were there. Flower plants as champak, mogra, jai-jui, shevanti, bakul etc. were also in the vicinity. Creepers of grapes, nutmeg were also seen. Chakrawak, Nakul, etc. were also seen playing on the bank of a lake.

All of a sudden a brahmin and his wife came running, followed by a fierce tiger. The brahmin cried, "save my dear wife from the fierce tiger."

Bhadrayu took his arch and arrow and aimed the arrow at the tiger, who caught the brahmin's wife in his jaw and ran away. The Brahmin came to Bhadrayu and lamented for his wife. He said, "House is like a forest without the wife. Fie upon you and your Kshatriya race. My wife cried and called you to run for her rescue from a tiger. Fie upon your sword and other weapons and the strength of 12,000 elephants that you have. He is the real ruler, who protects his subjects from calamities."

Bhadrayu being dejected, said, "I shall give you what you desire. You may marry again. I offer to you my kingdom as a gift." The brahmin said, "give me my wife. I shall not marry again. I don't want your wealth."

Bhadrayu said, "then take away Keertimalini." The brahmin wanted to test Bhadrayu. He said, "give me Keertimalini as a gift. My virtues are as high as mountain Meru. I am not afraid of sin, I am ready to accept your wife."

Bhadrayu said, "My life has been futile. After giving dan of Keertimalini I shall burn myself."

He then gave Keertimalini with due 'sankalpa' to the brahmin, who disappeared immediately with Keertimalini.

Bhadrayu lit a fire. He took bath, applied 'bhasma', remembered his guru, recited Shiva mantra, took three rounds of the fire and loudly said, "Jay Shankar, take me to your place." As he was taking a leap in the fire, God Shiva and Parwati came out of the fire. Lord Shiva took Bhadrayu to his bosom and said, "you are a real devotee. Ask for a boon." Bhadrayu said, "Give the brahmin his wife."

God Shiva said, "the brahmin was none else than myself. I came with Parwati to test you. Have your wife Keertimalini back." The Gods showered flowers on Bhadrayu, who fell at the feet of God Shiva, who told him to ask for a boon. Bhadrayu said, "my father Vajrabahu and mother Sumati, Padmakar and his wife be taken to your place." Then Shiva told Keertimalini to ask for a boon. She said, "Chitrangad and Seemantini, my parents, also be taken to Shiva-loka."

God Shiva fulfilled their desires. Bhadrayu and Keertimalini also went to Kailas through a divine plane after their death.

(to be continued)

Message For Guru Poornima

The Hindu tradition views with reverence and respect the mother, the father and the teacher or the Guru. The former give us the physical body and the latter the discriminating knowledge which makes the man unique and supreme in the entire creation of the Almighty. True knowledge is the sole monopoly of the man and its possession not only makes one's existence a purposeful one, but also should become his goal in life. "What profits one's perfect senses if one is not endowed with true knowledge?" asks the sage Tiruvalluvar. It is, therefore, no wonder the bestower of knowledge, namely the Guru, who dispells ignorance and spreads light is revered as an embodiment of God on earth.

The saint-musician Tyagaraja observed, "Without the grace of the Guru, no one, however great he might be, can realise the truth." It is only the Guru who shapes his disciple and also helps him achieve true knowledge which does not consist in voracious reading and prolific writing.

Guru Poornima also known as Vyasa Poornima is reverentially dedicated to the Guru. The great Vyasa, who classified the Vedas, is one of the seers and sages that our country has seen. Sri Sai Baba of Shirdi, the embodiment of love and sympathy, is one among such Sadgurus and it is due to the grace of such god-men that we achieve self realisation.

We learn from our scriptures that Sri Rama and Sri Krishna, the incarnations of Lord Vishnu, had imposed implicit faith in their teachers at whose feet they mastered the different Sastras. This unquestioning faith has enabled them to receive the Guru's grace in abundance. Even Sri Sai Baba sat at his Guru's feet for twelve long years and finally received his grace.

On the Guru Poornima day, let us gratefully remember the noble and simple teachings of our Sadguru Sri Sai Baba and receive His spiritual blessings. The shrine erected at Shenoy Nagar in

His reverential memory, has become another Shirdi, aglow with spiritual power.

Let us on this sacred day of Guru Poornima, turn our hearts and minds in grateful remembrance and surrender ourselves to Sri Sai Baba and merit His grace. ★

H. H. Swami Kesavaiahji

Founder-President Sri Sai Baba Bhaktha Samajam.

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Change in the Practice of Sending Udi and Prasad

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

The Sansthan has therefore discontinued the former system of sending Udi, Prasad in cloth bags and from 1.1-1979 a new system has been adopted.

Udi and Prasad are now being sent in plastic covers in postal envelopes. This new system appears to be more convenient. So also as money order acknowledgement receipts are being received by the devotees, 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

Benevolent Shri Swami Maharaj of Akkalkot

Akkalkot Swami Maharaj knew the past, present and future of all those who came to Him. He was benevolent and showered His grace on the deserving and the devout. This story reveals how He blessed two families simultaneously.

There lived an old man, named Basappa, who was Teli by caste. He was a widower of 75 and was very poor. After giving birth to three sons, his wife expired. He had no source of income. He could not afford to support his sons and himself. Often they starved with hunger. It was not possible for them to face such difficulties for a long time.

He had heard about Shri Swami-Maharaj of Akkalkot. Ultimately, he thought of taking his family for His darshan and beg Him for money. Basappa bowed to Shri Maharaj with great respect and stood beside Him. At the same time, a Brahmin couple from Konkan came to Maharaj for his darshan. Unfortunately they had no issue. They came to Maharaj with a wish to get a child with His blessings. At that time Shri Samarth-Maharaj was sitting near the tomb of Sheikh Naruddin-Saheb. Both the husband and wife prayed Shri Samarth-Maharaj and begged for a child. Then they stood respectfully beside him. The wife's name was Radhabai. Shri Samarth smiled at her and said, "Limbe, (this must have been her name in previous birth) this old Teli was your husband in your last birth and these three children are your own sons. Meet them now." She was astonished to hear this.

But the great surprise was ahead! Although the three sons were older than her in age, they called her "Aai-Aai" affectionately. This was because they were her own sons. Hearing them the old Teli could not help crying. Young Radhabai embraced her three sons with great affection.

Now, Swami Samarth-Maharaj ordered Radhabai to go to Basappa's native place, which was 40 miles away from Akkalkot. He asked her to dig out the pot of money which she had herself placed in her previous birth under the coloured pillar in west of the house. He also told her to give all money to Basappa without any greed. This would make him happy and she would also get a child.

They all thanked Shri Samarth-Maharaj and took His leave. They went to Basappa's native-place. When they dug under the pillar, they found the pot completely filled with coins. Radhabai handed the pot to Basappa. He was no longer a pauper now.

After taking ashirwad of Shri-Samarth-Maharaj Radhabai returned home. Within one year Radhabai gave birth to a boy. The ways, in which the saints shower their blessings on their devotees, are very queer and they are really beyond the comprehension of the common people! ★

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Shri Baba's Humility

For the sake of His Bhaktas Baba spoke very humbly as follows :- "Slave of slaves I am your debtor, I am satisfied at your darshan. It is a great favour that I saw your feet. I am an insect in your excreta. I consider myself blessed thereby" (pages 60-61 Sai Satcharita, Eighth Edition 1978).



How To Unburden Yourself

What is a miracle? Is it not a challenge to the modern science to find out how it works? Are there any instruments which can record or prove the principle under which it works? So far, to the best of my knowledge, modern science is beating the drums round and round and has not come to a definite conclusion whether any superhuman thing like miracle exists and which is beyond the avenue of scientific research till date. Of course, one may agree that of late, some progress by the modern science has been made in this direction, but it is, I feel very negligible. How can a non-material factor or operation be recorded on the physical/material instruments? Will it be possible to do so with physical and so called sophisticated instruments? The reply is still in the dark and evading the minds of the modern scientists.

With this introduction and the line of thinking, which I suggest to my Sai-devotees (Sai Bhaktas), I narrate some incidents, which I experience in day-to-day life.

One may call it a miracle or a coincidence or a self-deception, but to my mind it is the grace of Sai, which helps me in day-to-day life.

Some of the recent experiences in my life are : the relief from sickness, pains etc. by Sainam and Baba's "UDI without taking any medicines, saving the life from railway accidents of my family member, riding over the sufferings, solving the difficult problem and situation easily with the name of "Baba Sai", getting promotions, increments of routine (all of a sudden) in office, having satisfaction and in turn having peace of mind, in the day-to-day miserable mechanical life. Of course it is the question of faith.

Simple things like catching the scheduled train, getting the muster, succeeding in examination, fulfilling the wishes and desires

in the daily routine life, seem to me miracles done by 'Baba' because I think that Shri Baba is everywhere and Sai is with us and I treat His words "Faith and Patience" as our "Guru Mantra".

Men may say anything but the affairs of the world are governed by one Supreme being, call it GOD, ALLAH, CHRIST, OR KRISHNA i. e. "SAI".

Before I came across 'Baba' and the literature on "Sai and His miracles", being an educated person, I was not much inclined to believe in miracles, on the face of it. I was an atheist but the ways of Baba to select His devotee are rather crude. I was laid down with serious sickness and was near the gallows of death. When all doctors had declared me as a hopeless case, a little hope in me to survive and the desire to do something, crept up and that brought to the front in my mind the literature I had read about Baba's miracles. As the proverb goes : "A drowning man tries even to hold the straw floating on the water surface" I, out of only half-hearted faith in Sai, and as a last resort, prayed to Baba to spare my life from the encroaching hands of death. Though I was unconscious of the surrounding around my bed, I saw a luminous figure of Baba in the same pose of raised hand giving His blessings. And the miracle occurred. I started improving. Doctors were surprised to find their hopeless case hale and hearty within a few weeks. This incident became the foundation stone in the rest of my life.

In later years, I recollect having come across the golden words:

"It is not you who select the Divine.
But the Divine selects you"

Now I myself am sure that Sai is my Lord and God. He is my Mother and Father. Sai makes my body breathe. It is his force, which roams in each vein of mine. I live by HIS blessing and Baba is my everything.

Last but not the least, as said in Gita, I would advice all my co-devotees to put all your burdens on the head of Baba, and see how miraculously HE works. He will not only save you from the serious situation but also the word 'impossible' will vanish from your dictionary of life. You will be all cheerful and prosperous. You will never feel lack of money or happiness in life and the day will come when you will not want money and worldly luxuries but only Baba. Then you will live only in 'BABA' and 'BABA' in you. ★

Vijay D. Hajare

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Courage is strength to do good things

The train started speeding up from Arkonam towards Madras. A man just jumped into the ladies' compartments and threatened an old woman to part with her gold chain at the point of his knife. A college girl who travelled in the same compartment, without fearing the consequences, pulled the alarm chain. Meanwhile the old woman was overpowered, and the thief, with the gold chain, jumped down the train. It was at that very moment the train was coming to a halt. The young college girl jumped down and shouted "thief, thief". All other passengers of the train caught the thief. The girl attended her college with bleeding injuries. The police took action against the thief and the girl received medical aid. Mridula received the highest State award for her extraordinary courage and her portrait adorns the walls of the college. ★

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

Spreading of 'Sai Cult'

I should offer my countless compliments to Dr. S. D. Parchure and Shri Sadanand Chendwankar for their editorial responsibilities to make 'Sai Leela' both in English and Marathi such an elaborate, informative and interesting magazine.

Most of the people, who read these bilingual magazines, are staunch devotees of Shri Sai Baba and as such when they go through the articles of these magazines, they obviously carry the feelings of involvement in various activities, which are centered round Shri Sai Baba. However, much goes to the credit of the present editors and Shri K. H. Kakre, along with the other concerned staff, who share their valuable contribution to bring forth 'Saileela' every month before the readers.

When the annual general gathering of the readers and contributors is held every year, one of the issues, that is discussed in this gathering, is about spreading of 'Sai Cult'. How we can spread the 'Sai Cult' in today's world of agony and restlessness? Of course as frequently expressed in 'Sai Leela' magazine, the main object of the magazine is to spread 'Sai Cult' and it is therefore necessary that its sale should boost up year after year. Many suggestions are afloat to boost up the sale of this magazine and thereby to spread 'Sai Cult'. One more gesture of mine to make more and more people Sai conscious is put here in a most humble manner.

Whenever I receive 'Saileela' magazine by post, I go through thoroughly the contents of the magazine. Sometimes, I preserve the interesting and important articles of this magazine; but after having completed the reading of this magazine, it does not remain so much useful to me. I subsequently assume that the same issue will focus some religious impact and knowledge on the friends and relatives who have never known about 'Sai Leela' magazine.

As such, I send the same magazine in the same good condition to my relative, friend or known man by bookpost. Sometimes I hand over the same personally also. They are quite surprised to receive it; but at the same time, they are very much pleased to read the articles published therein. Keeping in view the nominal yearly subscription, they never fail to praise the various subject matters that are covered in this magazine. Recently, two of my friends, who read this magazine, asked me to subscribe on their behalf for Marathi edition of 'Saileela' magazine. Many more, who receive this magazine from me, may be directly sending their contribution also.

Apart from that, whenever I go to Sai Niketan for paying my annual subscription, I voluntarily subscribe for one more member, who is either my relative or friend. Once I subscribe for one member, I never repeat his membership in future from my side. It is left to his own sweet will either to continue or discontinue his membership in the following year. It is however observed that most of them like to be regular readers of this magazine.

Well-Readers !! We are after all the helpless creatures, tools and instruments who are only guided, encouraged and favoured by the grace and blessings of Shri Sai Baba. It is therefore in all fairness if we put our maximum endeavours to spread the 'Sai Cult' in this universe. ★

Bipin Kapilary Swadia
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Shri Sai Baba's Timely Help

In 1949, I alongwith my wife, was going on a tour to Pune, Nasik and Shirdi. At that time we were staying at Hubli and my wife was maintaining a maternity hospital there. My wife Mrs. Shantabai Gavankar had never visited Shirdi before that time and she had an ardent desire to go to Shirdi for the darshan of Shri Sai Baba and to attend Gokul Ashtami festival at Shirdi. My friend Shri Gadgil, who was a medical representative of Borough Welcòme, in Pune, readily agreed to accompany us to Shirdi from Pune.

One afternoon we started from Pune on our way to Shirdi, thinking that we will reach Shirdi before dark. On our way it so happened that all of a sudden the sky was overcast with thick clouds and we were afraid that it may start raining very soon. We continued our journey for about two hours in this same atmosphere. Ultimately after we crossed Ahmednagar, it started raining. The rain was pouring very heavily and it was quite dark. Due to poor visibility and as our driver, who was from Hubli, was not familiar with the road, we reduced our speed to minimum. The bad condition of the road added to our discomfort. Due to heavy downpour the road had become quite slippery and the car was skidding constantly. Under such adverse circumstances Mrs. Shantabai became altogether nervous. She really did not know what to do. So ultimately she asked the driver to stop the car and wait for the conditions to improve so that we could move further.

After waiting for about an hour for the rain to stop and for the darkness to lessen, we found that there was no chance of the conditions improving in any way. Mrs. Shantabai then became so nervous that she expressed her sorrow for having started on that evening for Shirdi. As we saw that the rain was not becoming less in any way and as in spite of strong head

lights of our car, the road ahead of us was hardly visible, we also started getting nervous. Mrs. Shantabai then said to Shri Gadgil, "I do not know what Shri Sai Baba has in his mind. I hope he wants us to come to Shirdi tonight".

No sooner Mrs. Shantabai uttered these words, we heard the talk of some two people, who were talking amongst themselves. Due to the adverse weather, the traffic on the road had almost come to a stand still and hence we did not know whether we were proceeding in the proper direction. Mrs. Shantabai was therefore requesting Shri Gadgil to enquire with somebody about the correct way to Shirdi. The sound of these words therefore generated hope in our hearts. We at once called out to these passers by and Shri Gadgil said, "पाव्हण, जरा शिर्डीची वाट दावता का ?" (Friends, please show us the way to Shirdi.)

The two persons, who were passing by our car at that hour, were clad like the farmers staying at and around Shirdi. They had no umbrella and they protected themselves from rain by using a Kambal. On seeing these two people, Mrs. Shantabai got courage and we all started requesting them to show us the way to Shirdi. They however, said, "Shirdi is not very far from here. It may be only about four to five miles and this road will lead you straight to Shirdi, you need not worry any more. You should move ahead and you will reach Shirdi very soon."

Mrs. Shantabai was very nervous and She was not ready to take any chances any more. She therefore started requesting the two farmers to accompany us, in our car, to Shirdi. The farmers however said that it was not quite necessary as the road was straight and it was also quite safe. However due to our experience so far, we all thought that it would be better if we take those two people with us as far as Shirdi. Hence all of us started requesting the two farmers to accompany us and show us the way.

Ultimately the two farmers agreed to our proposal and got into our car. The rain had not reduced upto that time and

continued to pour incessantly. However when those two people got into our car, we all got courage and our diffidence disappeared. We then requested our driver to start the car even in those adverse conditions and to drive it according to the instructions of those two farmers. After about ten minutes the rain lessened much and the driver was able to see the road properly. Our driver was driving the car very cautiously and so within about half an hour we reached Shirdi.

On reaching Shirdi all of us heaved a sigh of relief and thanked Shri Sai Baba for having brought us safe to Shirdi. On stopping the car, the farmers were first to get down. We also slowly got down and gave instructions to the driver to park the car at a suitable place, so that it should not prove a hindrance to anybody. After making these arrangements we started looking up for our farmer friends, who accompanied us to Shirdi and showed us the way; but alas! They were not traceable! We did not know where they disappeared. A large crowd had gathered at Shirdi on that day for celebrating Gokul Ashtami and our friends perhaps disappeared in that crowd. After their disappearance we felt very sorry that we could not understand that Shri Sai Baba had come to our help in the form of those rustic farmers.

The festival was just beginning as we reached Shirdi and Mrs. Shantabai was particularly pleased to attend the festival. She felt that she had got what she was longing for all these years. We attended all the programmes of the festival and got engrossed into it so much that we stayed at Shirdi for a day more and cancelled our further visit to Nasik. From that experience of Shri Sai Baba of giving timely help to us in our nick of time, Mrs. Shantabai became a confirmed devotee of Shri Baba and by His grace we started prospering at a brisk speed. Since that time our devotion to Shri Sai Baba is increasing constantly and everyday in the morning we pray him without fail. ★

S. G. Gavankar

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An Earnest Entreaty

Oh Sai, the adorable Father of love and Mercy
Unto Thee the prostrations and salutations for thy courtesy
Art Thou the existence, knowledge and bliss eternal ?
Art Thou ever visible in unilateral ?
Art Thou omniscient, omnipotent and omnipresent ?
Art Thou the abider in all living beings ?

Favour me a heart amiable and understanding
A vision equal, a mind balancing
A wisdom deep, a faith firm, and devotion unfailing
Bestow on me an inner power spiritual ever flowing
Enticements to withstand and control passion's flirt
Save me thus from the enemies' clutches six curt

Make me see Thee in all Thy forms
Make me serve Thee in all Thy norms
Make me utter all Thy names favourite
Make me sing all Thy praises in all tunes concrete
Make me ever slip Thy name on my lip
Make me dwell for ever on Thy toe-tip.

Amingad M. M. Gulunche
Tal. Purandhar, Dist. Pune
Via Nira R. S.



SAINT DAMODAR

Damodar was the poorest man in the town of Kanchi. He was a Brahmin by caste. His family consisted of he himself and his wife, who was sincerely devoted to the wishes of her husband.

Damodar depended upon his living by begging from the town people. Whatever he would get, he would bring home. His wife then prepared food. After offering the same to Bhagwan as naivedya, the couple would then offer it to the Atithi, if he was available and after that they would receive as Prasad whatever was left behind. Sometime, it so happened that Damodar would not get anything in begging. The couple would then only take a glass of water, offer the same to Bhagwan and get satisfied with the same, thanking Bhagwan all the while. Contentment was their chief aim. They would never grude or murmur for not getting anything to feed themselves. They were always happy and would always thank GOD for whatever He gave to them.

One day, it so happened that Damodar could not get anything in charity. He came back home, took a glass of water and while retiring to sleep he prayed to GOD not to send any Atithi to him as he was unable to do any kind of service to him. In the morning when Damodar awoke, he saw at his doors an old man, supporting himself with a staff, sufficiently worn out, and unable to walk. The old man entreated Damodar to give him something to eat as he had not taken anything for the last three days. He said that he had heard the name of Damodar, who used to feed the Atithi sumptuously and requested him to provide him some shelter. Saying this, the old man rolled on the ground.

Damodar was in a fix. He brought the old man inside his dwelling, laid him to rest and began to fan him. After some time he went to his wife and asked her if she had anything, which he

could sell and appease, satisfy and honour the Atithi with the money that he would get. His wife smilingly offered her lock of hair, which was the only ornament she possessed. Damodar cut some locks from the middle, wove them into a string and rushed to the market to dispose them off. Soon he got a customer, who offered him a few chips. Damodar purchased some etables and came home. The food was prepared and was offered to the Atithi, who ate so much that even the last particle was finished. Damodar and his wife had nothing to eat, this time as well. The old man then beckoned Damodar and said, "I am very well pleased with your hospitality, but this time the heat is so scorching that I shall not go out and shall remain here. In the evening I shall merely accept a plate of cooked rice and shall pass the night here in your company and shall depart in the morning".

Damodar was again faced with a problem. He removed the remaining lock of hair from the skull of his wife and again sold the same in the market. His wife prepared the rice and covered her head with the torn end of her Sari. For the night all the three inmates rolled on the ground. Damodar prepared a bed of grass for the Atithi.

In the morning, the old Atithi got up before Damodar and his wife could leave their bed and whispered "O Damodar, you are the best of the men in the universe, so the dwelling in which you are passing your days may be turned into a palace. Your old and infirm wife may be turned into a young and beautiful maiden. She may have lustrous golden lock of hair. Let there be gold ornaments all over her body, may her safe and chest be full of jewels and precious stones, may this poor Damodar turn into a handsome and stout young man virtuous in every respect". No sooner did the old man wish so, than the miracle happened. The old man left the hermitage.

When the wife of Damodar got up, she found herself lying on a velvet cushioned bed. Her husband sleeping next to her as

a stout charming young man, her body bedecked with every sort of ornament, with attendants dancing at her command. The hut was found turned into a palace. She could not believe her eyes and she woke up her husband. Damodar was also taken aback. He wanted to search the old man who was not to be found anywhere. He searched for him in streets, market, lanes, bylanes, in every nook and corner, but there was no trace of the old Atithi. Damodar came back disappointed to his wife and told her "Narayan had himself come to our house in the form of an old man. Now we cannot find Him. Be contented. We had done our best to please and satisfy our Narayan in the form of an Atithi and this is what HE has given us in return". ★

N. S. Bhatnagar
Sai Dham, Nai Sarak,
MORADABAD

Shri Baba's Assurance to His Devotees

"Believe Me, though I pass away, My bones in My tomb will give you hope and confidence. Not only Myself but My tomb would be speaking, moving and communicating with those who would surrender themselves wholeheartedly to me. Do not be anxious that I would be absent from you. You will hear my bones speaking and discussing your welfare. But remember Me always, believe in Me heart and soul and then you will be most benefited." (P. 136, Chapter 25, Sai Satcharita, 8th Edition 1978).



SAINT GADGEMAHARAJ

(Continued from August 1979 issue)

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

The Bhajan usually served as an interlude in which Shri Gadgemaharaj got a little rest. His health was really so bad that it was almost beyond his strength to stand the strain of the keertan; but because of his strong will power, Shri Maharaj continued his keertan in his usual vein. So after the Bhajan was sung for about five minutes Shri Maharaj started, "The British Government had oppressed India and subdued the people very much; but for achieving the freedom of India did the people of India offer satyagrah or not? At that time had any gods, from any temples, come to help you or to offer satyagrah? Had you seen among the satyagrahies the Rama from Bandra or Vithoba from Dadar? Did you see the Mahadeo from Walkeshwar? No. Then who offered the satyagrah? Who was our leader, who led the people during civil disobedience movement? Who was our leader who asked the British to leave this country? (चले जाव) Who showed that courage? It was Mahatma Gandhi who did this service to our nation. Then regard Gandhiji as God. The British were in India for so many centuries; but it was Gandhiji, who showed the courage to tell them to go away and what a wonder! They really did go away. Then why should we not regard Gandhiji as god? Then with great love and loud voice let us all shout "महात्मा गांधीजी की जय".

"Because Mahatma Gandhi courted prison for the people, because he stood the fury of the Police, because he remained in dark prison cells, because he drove away the British that is why his name is known all over the world! Some of us say that our forefathers were big merchants, they were high officials; but of what use is all that? Were they known at least in your gully

or your village? No, you cannot perhaps say that they were known even over such an area; but look at Gandhiji. His name was known all over the world. The news, about his assassination, flashed all over the world within ten minutes from the incident; but what is our plight. If we die, the persons in the house on the rear side will not know about it even for a month. Nobody will take cognisance of it as a dog, who dies on the road-side. What is then the real wealth of a human being? Not the gold, silver or diamonds in his safe, not his landed property or not his motor car. His real wealth is his fame. Saint Kabir has said,

सुरतसे कीरत बडी बिनपंख उडजाय ।

सुरती तो जाती रही कीरती कबू ना जाऽय ॥

In his above poem, Saint Kabir has compared fame and beauty of the face. He says that fame is greater than the beauty of the face. Fame flies even though it has no wings. Beauty of the face wanes away, but fame never vanishes.

Saint Tukaram also has got to say something about kirti (fame). He says, तुका म्हणे एक मरणचि खरें ।

उत्तमचि उरे कीर्ति माऽगें ॥

Tukaram Maharaj says, 'death is blessed, where the good fame of the dead remains behind'. Saint Tukaram also thus praises fame and says that fame should remain after the death of a person. Then only his death has become fruitful; but who can avoid death? Death will subdue everyone in this world. Will the peons in the office die or survive? They will die! After some time their officers also will one day go by the same way. Therefore remember that death will overcome and destroy everyone, but what will remain is the fame. Therefore try to acquire fame by doing benevolent work.

"Again I ask you the same question, where is god? God is in this world itself. Then if you have to worship god, serve the people of the world. Serve the poor people in this

world! That will be the real worship of god. The following poem gives you the proper advice in this direction :-

धरम करो गरीबसे मगरीमें धोका है ।
तुम बोले मैं दाता हूँ तो माल कहाँसे आता है ॥

The advice given here is 'give in charity to the poor. There is danger in haughtiness. You say that you are giving, but tell from where does all this come ?'

In this poem, man has been warned not to have the pride of whatever he is giving in charity. Why should man have the pride at all? Man no doubt gives in charity; but who creates all the things that he gives? Who showers the rain? God. Then crops grow only when it rains. If it does not rain, then will the crops grow? If the crops do not grow, there will be a big famine all over the country and thousands of people will die of hunger. Therefore remember God, who gives us all these necessities. Do you offer flowers to the God or not? Where do these flowers come from? Who creates all these flowers? God! Then the flowers created by God, are only being offered back by you to God and you say that you are offering to God! But then what should we offer to God? What is the real offering to God? We can use our hands, which are given to us by God, for clapping and singing the bhajan. Go on in loud tone. Sing the bhajan to please the God!

गोपाला गोपाला । देवकीनंदन गोपाला ॥'

After the bhajan was over, Shri Gadgemaharaj resumed his keertan, "Let us resume our talk about the existence of God. I say that God is existing in this world itself, God exists in the mankind, in the public at large! This is not my new discovery. This is not my new theory. The evidence for this is found in the literature written by the saints. What do the saints say? They say :- जनीं जनार्दन ... जनीं जनार्दन । संत बोलती ... वचन ॥
The saints say that God exists in the people themselves. Noting these words of the saints, you should do something for the poor

and helpless class of the society, where the God really exists. Construct hospitals for the poor. Give them the medicines, which they need the most. Give the poor two yards of cloth or handful of rice. Show mercy to the poor. This will be the real worship of God!

Who is great in this world? Not the king, not the President, not the Prime Minister. The really great people in this world are the sanits! I do not say this without evidence. There is a very famous story in this behalf.

Once in a meeting the question arose as to who was the greatest in this world. So someone said, 'why should that question arise? Obviously the earth is the greatest of all! One other person retorted, 'How can that be? How can the earth be the greatest of all? The earth is resting on the head of the serpent shesh! Therefore someone else retorted, 'Shesh must therefore be the greatest.' This continued for a long time and people went on arguing one after another as follows :-

Shesh is not the greatest, because he is borne by god Shankar round his neck; but god Shahkar rides on the Nandi. So Nandi must be the greatest as he carries god Shankar. Another contradicted saying that Nandi stays in Kailas, so Kailas must be greater than Nandi. How can Kailas be greater than Nandi? How can Kailas be a great place? Ravan uprooted Kailas three times. Therefore Ravan must be greater than Kailas. Ravan cannot be the greatest, because he was hung by Wali on the cradle of Angad. Therefore Wali must be the greatest. Wali cannot be the greatest because he was killed by god Rama only by one arrow. Rama must therefore be the greatest of all. No! No! Rama cannot be the greatest, because he again is a servant of the saints. Then tell me who is the greatest in this world? Obviously the saints are the greatest persons in this world and they tell that :-

जनी जनार्दन जनी जनार्दन ।

सत बोलती वचन ॥

Do you then accept the word of the saints or not? Therefore remember that God is in the masses; but our people are simpletons. They have blind faith in the god, which they have never seen. Someone says, 'Narayan has built a house at his native place. He spent over five thousand rupees for that' on hearing that, the reaction of others is, 'God has given it to him.' Who? 'God' where is God coming to you to give you a house? You go on suffering in the sun and rain. God does not give you a house. It is only the man, who builds a house or who loses the same. God does not meddle with the affairs of man without any time or reason. Our people are bringing in God unnecessarily. We are in Bombay. Now tell me who is having more wealth in Bombay? Marwadies, Gujratis, Bhatias and Brahmins these are four communities, who are rich and what about others? Who is starving in Bombay? Marathas; Dhobis, Telies, Barbaras, Shoemakers, kolies, potters, blacksmiths, Wadaries, Beldars, Mahar, Mang etc are leading here a life like that of an animal. They are not living here the life of a human being. Gujratis, Marwadies and Brahmins are daily eating here Shira cooked in pure ghee; but if you ask a Maratha, what he ate today, he will reply 'Kalwan! Amti.' This Amti has entered their house from the time of their forefathers and is not ready to get out of their houses!

Let us sing the bhajan for some time. Here, you people are not clapping properly. Some are clapping like heroes, who are fighting a battle; but I find that others are clapping with great difficulty. Clapping in a bhajan quite freely, is not a shameful act. Why are you ashamed to clap wholeheartedly? All should do the clapping at one time in military discipline. Do not miss the rhythm. The clapping of all must synchronise. Raise your hands up straight. Mark the clapping of my hands and keep pace with me. That is good! Now go on sing the bhajan:-

गोपाला गोपाला । देवकीनंदन गोपाला ॥

(to be continued)

Sai Saptah in Bihar

With the grace of Shri Sai Baba, the Bhaktas of Patna City (Bihar) arranged "Shri Sai Saptah" by completing Sai Charitra Path, from 7-6-79 to 14-6-79, daily from 6-30 p. m. to 8-30 p. m. The Holy Path was completed by the devotees in seven days at the residence of Shri K. P. Mathur.

It was first of its kind in Bihar. Every day Path was ended with half an hour Sai Bhajan and Aarti. The devotees were very much impressed and requested Shri Sai Baba to bless them, so that this type of Path could be organised in every locality of the area. Shri R. P. Mathur, who organised it with the help of Sarvashri Narendra Sharma, R. N. Verma, R. P. Sinha, Shushil Kumar and Smt. Asha Mathur, explained that the reason for organising such important function was that devotees were worshipping Sai Nath, singing Bhajans etc. but they were unaware about His Supreme Power and Leelas which He (Sai Nath) was doing for the welfare of masses of the world

This programme concluded on 13-6-79. Then on 14-6-79 three hours' Bhajan was arranged. All India Radio Singer Smt. Kumudini Mathur of Patna and other Sai devotees participated in the Bhajan programme.

On the whole the 'Saptah' was a great success with prayers and Bhajans for showering His Grace so that we may continue regularly such type of sacred programme. On 7th June the "Sai Saptah" was started with Vaidik Mantras by Pandit Baleswar Jha and Shri Narendra Sharma, who is a good Sai Bhajan singer also. Perfect timing and discipline were maintained throughout.

R. P. Mathur

Diwan Mohalla, Ramzani Chowraha, Patna City.

Pin-800 008 Bihar

Efficacy of Shri Baba's Udi

I have a pet dog-Alsatian breed-named ROBIN. Its main diet is rice with milk or butter milk. Rarely it is given a bone. It so happened that it started purging from the 30th July 78. It could not digest anything and it took a serious turn. It seems that the diarrhoea turned into dysentery and it used to pass blood in the motions, continuously every half an hour.

Everyone was afraid and was pressing me to take the dog to a doctor or to a hospital. I was determined that when my doctor is in easy reach, why should I go to another doctor? I kept a few packets of UDI at the feet of BABA, the living spirit of the Universe, at the Shri Sai Spiritual Centre, Bangalore and administered the same three times a day, in the milk, porridge or in the diet given to the dog. In the beginning it took a severe turn and I was determined with the faith, either the dog should survive with this treatment or should die, if it is destined to. Here, I have to mention that I am of stubborn temperament or you may call it, if you like having a blind faith. After a week with this continuous treatment, facing ups and downs, the disease slowly came under control. After repeated treatment with determination and prayers to BABA, the dog regained its normal condition and the movement of his bowels came to normal. Lo! the Grace of God is his, who seeks for it with firm faith in the Lord, is a true epitaph. So, you now realise the efficacy of UDI in our day to day life and get over the difficult situations that arise now and then. ★

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Shri Guru Poornima Festival At Shri Sai Spiritual Centre, Bangalore

SHRI GURU POORNIMA – was celebrated at the Sai Spiritual Centre, Bangalore, for three days from 9-7-79, with great enthusiasm and devotion, under the guidance of H. H. Shri Saipadananda Radhakrishnaswamiji.

The celebrations commenced at 9 a. m. on 9-7-79 with Ekadasavara Rudrabhisheka to Sadguru Sainath Maharaj, Pooja and Aarti. At 6 p. m. in the evening H. H. Shri Radhakrishnaswamiji performed the 'Vyasa pooja' in the traditional manner, with the chanting of Vedic Hymns. After the pooja and Mahamangalarathi, Poojya Swamiji's Guru Poornima Message in English was read out by Shri M. Subbaramiah, Ex-President of the Centre and Kanada version of the message was read by Shri B. S. Narayanamurthy, Vice-President of the Centre.

In His message Shri Swamiji emphasised that the realisation of a healthy, good and honourable life can only be the result of choosing the wise path and the right use of the faculties and resources granted to us by Providence. He also stressed the importance of coming into contact with wise men either in person or in the form of their books in which their experiences and injunctions are recorded. He added that on this auspicious occasion of the Guru Pooja, we must pay our obeisance to the great seers of old, who have expounded all pathways for realisation of God. Finally, He invoked the blessings of BABA to grant us all peace in plenty, to attain the highest good in our life.

On 10-7-79, there was 'Rudrabhishekam' to Guru Padukas at 7-30 a. m., and 'Laksharchana' at 8-30 a. m., Then followed Bhajan, Aarti and distribution of prasadam. In the evening there was Vishnusahasranama parayana, Bhajan and Aarti.

On 11-7-79, there was Shri Satyanarayana pooja, Bhajan, Aarti and distribution of prasadam.

What with the divine sight of 'BABA decorated tastefully with a number of garlands and flowers of lively colours, the sweet fragrance of flowers and burning incence filling the air, the vibrant notes of Vedic hymns and Bhajans, and the presence of the revered Swamiji, radiant with a spiritual halo, the Centre was enveloped in an atmosphere of spiritual glory, which helped the devotees to confirm their faith in Shri BABA.

Hundreds of devotees participated in the celebrations and obtained the blessings of Poojya Swamiji. ★

B. S. Narayanamurthy
Vice-President Shri Sai Spiritual Centre, Sai Baba Mandir Road,
Bangalore - 28

भजन

मुख अरे इन्सान, काहे करे रे अभिमान
किसकी चली है सदा यहा पर, कौन यहा का महिमान ॥ धृ ॥

ना कुछ लाया ना ले जायेगा ।
खाली तू आया खाली जायेगा ॥
साई नाम सुमर ले मुख
चार दिनो का तू मेहमान ॥ १ ॥ मुख अरे.....

रावण जैसे बछीहारी रे ।
मिटते लगी ना उन्हे देरी रे ॥
छोड छोड दे मै पन अपना ।
मान ये कहना मान ॥ २ ॥ मुख अरे.....

दुनीया है आनी जानी रे ।
काहे करे मनमानी रे ॥
हिरे जैसा "शिव" रे तूने,
जीवन गमाया नादान ॥ ३ ॥ मुख अरे.....

टी. एस. एस. कोनार

c/o महाराष्ट्र राज्य सहकारी भूविकास बँक, जिल्हा शाखा भंडारा, मु. पो. जि. भंडारा

सच्चिदानंद शिरडीवाला

साईनाम की जप लो माला
इस जग का है वह रखवाला ॥ टेक ॥

निर्गुण निराकार वह ईश्वर
व्यापित है यों सकल चराचर
आदिपुरुष, पर रहा निराला ॥ १ ॥

ध्येय मानवी, दिव्य कल्पना
पूर्ण होवे मनो कामना
“आत्मज्ञान” ही जग में आला ॥ २ ॥

ज्ञानी करें ज्ञानोपासना
भक्तिमय यह सगुणोपासना
साईश्याम वह मुरलीवाला ॥ ३ ॥

अष्टसिद्धियाँ करती सेवा
ध्यान धरे नित ऋषिमुनि देवा
सच्चिदानंद शिरडीवाला ॥ ४ ॥

श्री साई की फैले कीर्ति
भक्तों को यों मिले स्फूर्ति
साईप्रेम में हो मतवाला ॥ ५ ॥

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



माई स्तुति

हे शिरडीवाले राम,
तुझको मेरे शत परनाम ॥ २ ॥

तुम दीनदयालू श्याम हरे,
दुःख-ताप हरो मेरे राम हरे ॥
दिन रात करूँ मैं तुझको याद,
हर ले मेरे मन के अवसाद ॥

हे शिरडीवाले राम,
तुझको मेरे शत परनाम ॥ २ ॥

संकटमोचन तुम्ही नाथ,
कर लो मुझको अपने साथ ॥
मैं दीन-दुखी-पापी-अभिमानी,
कृपा तेरी मैंने नहीं जानी ॥

हे शिरडीवाले राम,
तुझको मेरे शत परनाम ॥ २ ॥

अब तो बुला लो अपने धाम,
हे शिरडी के नाथ घनश्याम ॥
नैया भवसागर के पार लगा,
मेरे मन में भक्ति जगा ॥

हे शिरडीवाले राम,
तुझको मेरे शत परनाम ॥ २ ॥

अरुण कुमार प्रसाद
२२, जे. एन. तिवारी रोड, दम दम कैट, कलकत्ता २५



मेरा साईं

हे शिरडी के साईंबाबा
तेरी याद ही रहती खाली
तेरी लीला जब याद आती
मेरा मन चुराकर जाती

॥ १ ॥

दीन दुखियोंका है ये मेला
जहाँ देकर बैठा ठेला
उदी देकर संसार को तू
सुख का दालन खोला

॥ २ ॥

एक बार मैं शिरडीमें आया
मेरे मनको रखकर गया
तेरे सिवा और न भाया
शिरडी को छोड न पाया

॥ ३ ॥

तुम महान हो साईंबाबा
संसारके हो आई बाबा
कृपा दृष्टी सदा हमे करना
चरणों से दूर न करना

॥ ४ ॥

डी. व्ही. कुलकर्णी

६/१२, म्युनिसिपल क्वार्टर्स, ७६, स्वामी विवेकानंद रोड,

खार (पश्चिम) मुंबई ४०० ०५२



News from Shirdi

JULY 1979

Ashadhi Ekadashi and Gurupournima, both came in this month. It is a usual practice of so many devotees of Shri Sai Baba that when they go to Pandharpur for the darshan of Pandurang (Vithoba), on their way they pay a visit to Shirdi. The devotees going to Pandharpur and the devotees visiting Shirdi for the Gurupournima festival thus came to Shirdi for the darshan of Shri Sai Baba and the staff of the Sansthan therefore had a very busy time.

GURUPOURNIMA FESTIVAL

This year this festival was celebrated as usual for three days from 8-7-1979 to 10-7-1979.

Sunday 8-7-79 :- This was the first day of the festival. Samadhi Mandir was opened at 5 a. m. The Kakad Aarti was sung at 5-15 a. m. At 6 a. m. the procession of Shri Sai Baba's photo and Pothi (Sai Satcharita in Marathi), started from the Samadhi Mandir and it was taken to Dwarkamai via Gurusthan. In this Dwarkamai this photo was then placed on the silver throne and reading of Sai Satcharita (Parayan) was started immediately. The usual programmes such as Abhishek, Mangal-snan etc. continued in the Samadhi Mandir. In the evening from 4-30 p. m. to 6-30 p. m. keertan was performed by Shri Kamalakar-buwa Aurangabadkar from Pune, in the special pandal erected before the Samadhi Mandir. Shri Prabhakar Karekar, a noted vocal singer from Bombay, gave his programme of vocal music from 7-30 p. m. to 9 p. m. and again from 9-30 p. m. to 11 p.m. From 9-15 p. m. to 11-30 p. m. Palakhi (Palanquin) of Shri Baba was taken in procession from Dwarkamai and it passed through Shirdi village. It was as usual accompanied by music of various type and bhajan mandalis. After the procession returned, the Shejarati was sung and the programme for the first day of the festival concluded.

Monday 9-7-1979 :- This was the main day of the festival. The Samadhi Mandir was opened at 5 a. m. The Kakad Aarti was sung at 5-15 a. m. People were waiting in queues for darshan since early morning. At 6 a. m. the reading of the Sai Satcharita in the Dwarkamai was concluded and the photo and Pothi were brought back to Samadhi Mandir in procession via Gurusthan. The holy bath was given to the statue of Shri Sai Baba and the Aarties were sung at the usual hours. In the evening, Shri Aurangabadkarbuwa performed Keertan from 4-30 p. m. to 6-30 p. m. The artists, who had flocked there to give their programmes were allowed to give their programmes from 8 p. m. to 6 a. m. on the next morning (i. e. 10-7-79). At 9-15 p. m. the Rath (Chariot), fully decorated, was taken in procession from Dwarkamai. The procession went through the Shirdi village and returned at 12.45 a. m. to Samadhi Mandir. The procession was accompanied by the band troupe of Sainath High School, the band troupes from Rahata and Amravati, Lezim, Shahanai, Choughada, Tal etc. The local artists sung Bharud during the procession. Shri Raghunath Sandbhor from Pune, gave a programme of mimicry. The Samadhi Mandir was kept open for the whole night for darshan, as the devotees were constantly coming for it.

Tuesday 10-7-79 :- This was the last day of the festival. The programmes in the Samadhi Mandir were conducted as usual. In the morning the cloth articles, which are offered to Shri Sai Baba by the devotees, were sold by auction. Thereafter the Kala keertan was performed by Shri G. V. Joshishastri, the Sansthan singer, from 10-30 a. m. to 12-15 p. m. The Dahihandi followed the keertan and after the noon aarti was sung, Teertha and prasad were distributed to all, who were present for the programme. Shri Chandrashekhar Gadgil and party, from Pune, gave their programme "Saptaswarome Sai Baba" from 7-30 p. m. to 10 p. m. After the shejarati was sung, the Gurupournima festival, lasting for three days, came to an end.

The following artists gave their programmes in the Samadhi Mandir during the month :-

Keertan :- Shri G. V. Joshishastri, Sansthan Singer, performed keertans during the month on important religious days.

Vocal music, Instrumental music, Bhajan etc.

1 Shri Madhukar G. Sonawane, Baroda. 2 Shri Manoharrao Lonkar, Pune. 3 Shri Gangadhar Jadhav, Pune. 4 Shri Dnyanoba Nagarkar, Pune. 5 Shri Shreeram V. Satardekar, Bombay. 6 Shri Nana Mule, Bombay. 7 Shri Purushottam Valavalkar, Bombay. 8 Shri Jadhav, Bombay. 9 Shri Balkrishna D. Bidve, Pune. 10 Shri Padmakar Bidve, Pune. 11 Shri Prasad Hude, Pune. 12 Shri Chandrakant S. Lonkar, Pune. 13 Shri Jayvant Kulkarni, Bombay. 14 Shri Mallesh, Bombay. 15 Shri Roopkumar Rathod, Bombay. 16 Shri Mirajkar, Bombay. 17 Kum. Sangeeta Kulkarni, Bombay. 18 Kum. Pankaja Kotasthane, Shirdi. 19 Kum. Kishori Jaywant, Bombay. 20 Shri Sharad B. Khaladkar, Pune. 21 Shri Mahadeo Tupe, Pune. 22 Shri Shyam Khaladkar, Pune. 23 Shri Sanjay Sonawane, Pune. 24 Shri Bholanath Samel, Bombay. 25 Shri Tukaram M. Daithankar, Pune. 26 Shri Dnyanoba D. Daithankar, Pune. 27 Shri Abdul Kadar Nizama, Pune. 28 Smt. Mangla Shirodkar, Bombay. 29 Shri Devidas Vaghchoure, Pune. 30 Shri Anantrao Shirodkar, Bombay. 31 Shri Hatkar, Bombay. 32 Shri Chandrakant Satnak, Bombay. 33 Shri Sadashivrao Jadhav, Miraj. 34 Shri Rajabhau Deshpande, Pune. 35 Shri Khasaheb Gulab Rasul, Pune. 36 Shri Jagannath Seth Agarwal, Pune. 37 Shri Madhukar Upadhyaya, Pune. 38 Shri Badarswamy Narsayya, Pune. 39 Shri Ajit Kulkarni, Pune. 40 Shri Raghunath Sandhbor, Pune. 41 Shri Sapan Mantri, Pune. 42 Smt. Sulbha Mandir, Pune. 43 Smt. Veena Mulerkar, Pune. 44 Shri Ratnakar Mahant, Pune. 45 Shri Nitin Mantri, Pune. 46 Shri Shivaji Dhumal, Shirdi. 47 Shri Appa Samant, Virar. 48 Shri Shyamsunder Bheda, Sangamner. 49 Shri Shivram Bidve, Pune. 50 Shri Kalanrutya, Bombay. 51 Shri Namdeo Miramgar, Pune. 52 Shri Keshav Bidve, Pune. 53 Shri P. R.

Amanapurkar, Pune. 54 Shri Sitaram B. Pawar, Pune. 55 Shri Rajkumar A. Barshikar, Ahmednagar. 56 Shri Damuanna Dalvi, Shreerampur. 57 Shri Vitthal V. Manjrekar, Shirdi. 58 Shri Chandrashekhar Gadgil, Pune. 59 Shri Vasant Rao Delvankar, Pune. 60 Shri Bandopant Sholapurkar, Pune. 61 Shri Pandurang K. Lakhe, Pune. 62 Shri Jayant Damle, Pune. 63 Sau. Savita Gijare, Shirdi. 64 Shri Nagesh M. Borade. 65 Shri Dnyanba T. Wadekar, Shirdi. 66 Shri Eknath Motkar, Gwalior. 67 Shri Eknath Tupe, Chalisgaon. 68 Shri Pundlik J. Wagh, Yeola. 69 Shri Ishwar P. Wagh, Yeola. 70 Shri Nivrutti K. Wagh, Yeola. 71 Shri Tukaram Kamble, Pune. 72 Shri Jagannath Wadekar, Ahmednagar. 73 Shri Babasaheb Gurav, Shirdi. 74 Shri Dnyanoba J. Nagarkar, Pune. 75 Shri Raosaheb Deshmukh, Amravati. 76 Shri Swami Ramanand Bilari. 77 Shri Laxman D. Raut, Ahmednagar. 78 Shri Vijay G. Raut, Ahmednagar. 79 Shri Raju D. Raut, Ahmednagar. 80 Shri Chandrakant Gujar, Pune. 81 Shri Chandrakant Wagh, Pune. 82 Shri Ananta Patil, Pune. 83 Shri Ashok Pavar, Pune. 84 Shri Raju Javeri, Pune. 85 Shri Ramnath Kamat, Borivli. 86 Shri Raju Sajnani, Pune. 87 Shri Vasant D. Rasne, Pune. 88 Shri Vasant B. Joshi, Bombay. 89 Shri Vasant Kamble, Bombay. 90 Shri Surendra A. Chipkar, Bombay. 91 Shri Bhai Parab, Bombay. 92 Shri Vilas Y. Pavaskar, Bombay. 93 Shri Raghunath Sonar, Shirdi. 94 Shri Ramesh Anjarlekar. 95 Amravati Band Troupe, Shri Kakuram D. Adhalage. 96 Shri Manohar Adhalage. 97 Shri Suresh Adhalage, Amravati. 98 Shri Gulabrao Adhalage, Amravati. 99 Shri Natthu Vankhede, Amravati. 100 Shri Annaji Pore. 101 Shri Subhash Sable. 102 Shri Ramesh Gaikwad. 103 Shri Mahadevrao Sable. 104 Shri Sudhakar Tagade, Amravati. 105 Shri Sudhakar N. Kamtekar, Bombay. 106 Blind Artists, Nanded. 107 Shri Ajayprakash Shrivastava, Jabalpur. 108 Shri Dattu S. Ghumre & Khedla Junga Bhajan Mandali, Niphad. 109 Shri M. N. Baceha, Ahmednagar. 110 Bhajan Mandal, Golbazar Kachiyana, Jabalpur. 111 Shri Vilas S. Upadhye.

Visits of important personages :-

1. Shri A. G. Pawar, Vice Chairman, Maharashtra Vidhas Parishad, Bombay.
2. Shri Chopde, Director of Agriculture, Maharashtra.
3. Shri D. N. Upadhaya, Collector, Jayapur, Rajasthan.
4. Shri Vikram Varma, Parlimentary Sec, Govt. of M. P. Bhopal.
5. Shri K. B. Jitkar, I. A. S., Collector, Ahmednagar District.
6. Shri Jasvantsingh, Retired Supreme Court Judge, New Delhi.
7. Shri F. S. Sohani, I. A. S., Asstt. Com, Govt. of India.
8. Shri N. P. Bhange, Prant Officer, Sangamner.
9. Shri Ramakant Kulkarni, C. I. D., I. G. Maharashtra.
10. Shri Rajiv Agrawal, I. A. S. Addl. Collector, Ahmednagar.
11. Shri V. S. Pradhan, Chairman, Madhya Pradesh Rajya Parivahan Mandal, Bhopal.
12. Shri Swami Rambaba, Bombay.
13. Shri Yeshwantrao Godakh, President, Zillha Parishad, Ahmednagar.
14. Shri Joshi, I. A. S , C. O., Ahmednagar.
15. Shri M. J. Pishori of Tonga, Tanzaniya.
16. Shri Lal, Managing Director Cotton, New Delhi.
17. Shri Premanand Yardi, Asstt. Commissioner, Pune.
18. Shri C. R. Rangnathan, I. A. S., Executive Director, D. P. A. P., Ahmednagar.
19. Shri P. B. Sawant, High Court Judge, Bombay.
20. Dr. K. G. Deshmukh, Chairman, Maharashtra State Transport Commission, Bombay.
21. Shri Madhavrao Mane, Member, „
22. Shri M S.Apte, Asstt. Gen. Manager, Bank of Baroda, Madras
23. Shri V. V. Deo, D. I. G., Bombay.
24. Shri Balasaheb Bharde, Ahmednagar.
25. Shri Thombre, Superintending Engineer, M. C. B. Ahmednagar.

BRAVO !

Master Avinash Prabhakar Nagpure, a student of the Sainath High School, Shirdi, passed with flying colours in the S. S. C. Examination held in April 1979. He secured 576 marks out of the total of 700 marks. As he scored 82% marks, he has

established a record of marks amongst the students, who have passed the S. S. C. Examination so far from the Sainath High School. Throughout his school carrier, he used to pass every annual examination with the first rank. Master Nagpure was also taking part in other extra-curricular activities like sports and other competitions and used to get awards. He intends to prosecute his further studies on the science side at the Fergusson College, Pune. Master Avinash was able to get this bright success because of the able guidance given to him by Shri M. V. Barde, Head Master of the High School and other Asstt. teachers. He is the son of the present Senior Accountant of Shirdi Sansthan, Shri Prabhakar S. Nagpure and the grand-son of the retired Accountant of Shirdi Sansthan, Shri Shantaram P. Nagpure.

Sainamsaptah

The employees of the Shirdi Sansthan arranged a Sai Nam Saptah, near the Nandadeep in Lendibaug from 19-7-79 to 26-7-79, where the following programmes were arranged.

1. Continuous reading of the Sai Satcharita.
2. Continuous playing on the veena.
3. Bhajan programmes of different groups on every night from 10 p. m. to 3 a. m.

On the concluding day "Zunka Bhakar" was distributed as Prasad to more than a thousand devotees. The rain, which had delayed his appearance so far, started falling on the day previous to the concluding day of the Saptah!

Handicraft Exhibition

On 19-7-79 and 20-7-79, an exhibition of the Handicraft articles was held in the hall above Samadhi Mandir under the auspices of the District Industrial Centre, which was largely attended by the devotees visiting Shirdi.

Weather :- The weather at Shirdi was rather sultry due to absence of rain during the first three weeks of the month. However the temperature went down when the rain started in the last week of the month. The climate was free from epidemic or any other disease during 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 Jeevitacharitam (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.

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