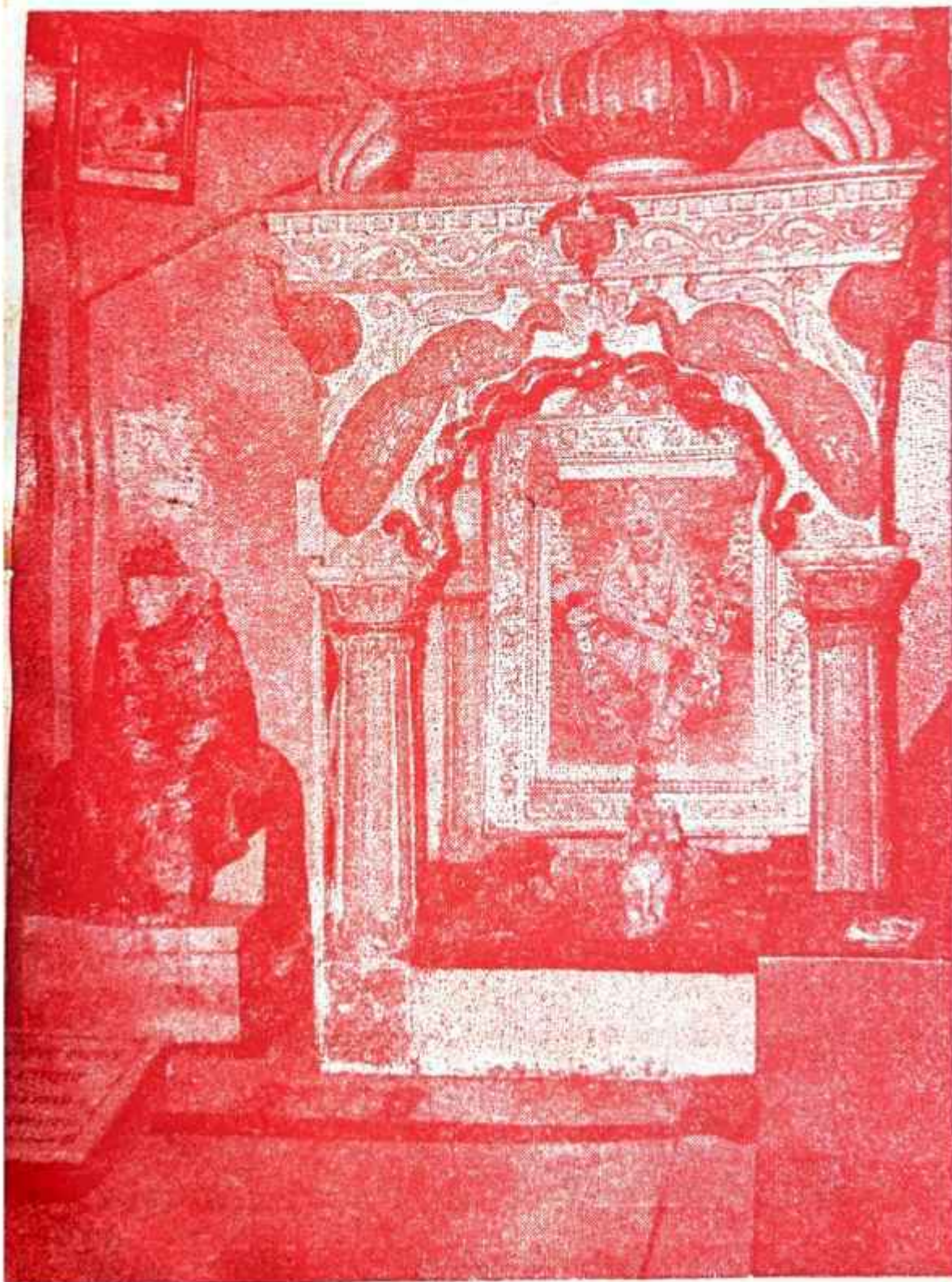


SHRI

SAILEELA

Official Organ of Shirdi Sansthan



श्री साईनाथ वाचनालय
श्री साईबाबा संस्थान, शिर्डी.

January 1981

Rupee One

SHRI SAI LEELA

JANUARY 1981

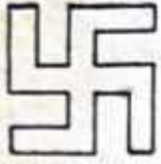
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New Year's Greetings

*We wish all our readers, contributors, advertisers,
well-wishers and all other Sai devotees a
Happy and Prosperous New Year.*

श्री साहनाथ वाचनालय
श्री साहनाथ संस्थान, शिर्डी.



SHRI
SAILEELA

**Official Organ of
Shirdi Sansthan**

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Receiver, Shirdi Sansthan
of Shri Sai Baba

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**To guide the world on the right path
is the principal, aim of SHRI SAI LEELA**

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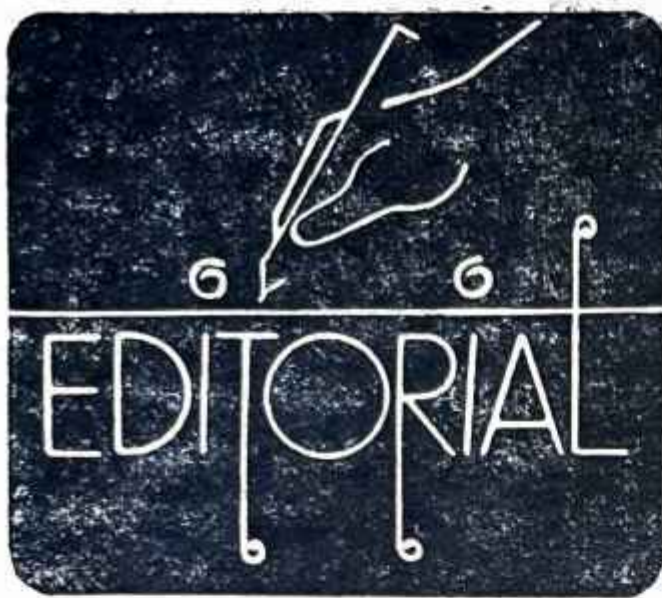


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Apostle of Shri Sai Baba

Saipadanand Shri Radhakrishna Swamiji, who was the President of the All India Sai Samaj at Madras and also the Founder-President of the Sai Spiritual Centre at Bangalore, entered into Mahasamadhi on the 14th of January 1980 at 10.30 p.m. at Bangalore. On the 14th January 1981, therefore comes the first Punyatithi of late Radhakrishna Swamiji and it will be observed with due religious ceremonies at the Sai Spiritual Centre, Bangalore. However it is our duty to pay our homage to the late Swamiji on this occasion and to recollect all his good qualities with a view to making an effort to follow them, so that we also will be blessed by Shri Sai Baba as Shri Swamiji was blessed by Him.

The behaviour of the saints, all over the world, is more or less alike. The chief qualities which lead them to be recognised as saints are also more or less alike and therefore we find that the principles of good conduct, that are preached by all saints, are similar in spirit. Why is this so? The concept of God, may He be known by any name, is the same in all religions. Omnipotence, omnipresence and omniscience are the main qualities of God as conceived by all the prophets and founders of religions. The ways and means to approach this God, having these common qualities, must naturally be alike. It is because of all these common factors that we find certain common inherent qualities in the saints, all over the world, who are more or less honoured by the common man as the gods on this earth.



Late Shri Radhakrishna Swamiji

Perfect control over all the six enemies of mankind, viz. kama, krodha, lobha, moha, mada and matsar, is the first quality we notice in a saint. Nay, unless he gets that control, he is not admitted to the galaxy of saints by any community. These enemies of the mankind lead a person to any low level, when they dominate over him. Naturally therefore a person, who gets perfect control over them, saves himself from stooping to a low level and goes on rising higher and higher due to his sincere devotion to God and his holy communion with Him. Any person, who came into contact with Swamiji even for a short time, noticed the perfect control of Swamiji over all the above emotions, the steadiness of his mind and the depth of his devotion and intelligence.

The human mind is the seat of all emotions. The thoughts and knowledge of a man help him to have control over his emotions. They help him to curb his emotions. The six enemies of the human race, referred to above, are nothing else than emotions at various pitches. A man, who acquires control over them, one by one, by his thought, acquires full control over his mind. Shri Swamiji was never emotional. He was always engrossed in his thoughts about God and about Shri Sai Baba and this enabled him to have perfect control over his mind. His control over his mind could be seen even at the time of his Mahasamadhi. Really speaking the call from heaven had come to him in November 1979; but he was not ready to cast away his mortal coil at that time, which was unpropitious from the point of view of the position of the stars. Hence though the doctors did not have many hopes of his survival, he would recover and would be discharged from the hospital by the grace of Shri Sai Baba. In the end on the fourteenth of January 1980, when the position of the stars was changed favourably, Shri Swamiji determined to cast away his human body as easily as we throw away our old clothes. This was possible for Shri Swamiji only

because he had full control over his mind, by which he could hold over his life upto the time he wanted. This type of control over his life was seen in the case of Shri Bhishma who lived in the days of Mahabharat. The father of Bhishma, married the fisherman's daughter and took a promise from Bhishma that he would not marry and further that he would not claim the throne after him. Because of this promise, Shri Bhishma had to control first of all the first and foremost enemy of mankind viz "Kama", He had also to renounce the desire for mundane prosperity, wealth and kingdom. This was virtually controlling 'lobha' and 'moha', Having thus relinquished interest in worldly riches, Shri Bhishma also could get control over the other three emotions viz 'krodha', 'mada' and 'matsar'. As a result of this control, obtained by Shri Bhishma, over the six chief enemies of the mankind, he could obtain perfect control over his mind. It was only because of this mental control, that Shri Bhishma could sustain his life as long as he wanted and he could relinquish the same when he knew that the sun has moved to a favourable position.

Next to the control over his mind, we see another great quality in Shri Radhakrishna Swamiji and it was his humility. As stated above he had curbed 'krodha' fully. He was therefore never seen getting angry with anybody. He would never even speak in a loud voice. Mahatma Gandhi, while defining ahimsa had stretched it to such a length that speaking loudly and harshly even amounted to himsa in his opinion. Shri Swamiji, it appeared, accepted the theory of Mahatma Gandhi and avoided loud and harsh speech. The quality of humility is planted and it thrives in a man when he surrenders himself to the Guru and God. Shri Radhakrishna Swamiji had high regard for his Guru, Narsimha Swamiji. From the life of his guru, written by Shri Swamiji, we find that he had completely surrendered himself at the feet of his guru. As regards his belief in God, we can point out to the very epithet viz. Saipadanand, assumed by him. This epithet shows that Shri Swamiji had all his joy (anand) only at the

lotus feet (pad) of Shri Sai Baba. Surrendering oneself to guru and God without any reservation, is seen by us in the two famous saints of historical times viz Shri Dnyaneshwar and Shri Ramdas. Both these saints took their 'gurumantra' from their elder brothers. In comparison with these saints themselves we find that their gurus did not stand at a very high literary or spiritual level; but we find that both the aforesaid saints surrendered themselves to their gurus unequivocally and spoke highly about them in their books. They also acknowledged that their progress in the spiritual field was because of the blessings of their guru. The idea of thus becoming humble before his guru signified that there is somebody in this world, who is acknowledged as superior. This acknowledgment leads a man to become humble and the quality of humility grows in him automatically. Thus we see that because of the complete surrenderance of Shri Radhakrishna Swamiji to his guru, Shri Narsimha Swamiji, he must have acquired the quality of humility, which was always seen in his speech and behaviour. Even in Mahatma Gandhi we see this quality and that being an obvious qualification of a saint, Mahatma Gandhi was called a saint politician.

Purity of the heart and mind was always seen very clearly in Shri Swamiji. The white colour is always supposed to signify purity. We always consider the black colour as a synonym of evil. The white hair, white beard and the white complexion of Shri Swamiji perfectly matched his snow-white dress and it created a very serene atmosphere. His very presence spread purity among his devotees and drove away all sorts of evil ideas from their minds.

Though absence of ego may be defined more or less as a counterpart of humility, still it has got to be mentioned separately in the case of Shri Swamiji. In our daily life, we come across so many conceited people, who want to take credit for many things, which apparently had no concern with them; but though Shri Swamiji blessed so many people and though because

of his blessings, the wishes of so many devotees were fulfilled, still he never took the least credit of the fulfillment of the wishes of his devotees. In the Sai Spiritual Centre at Bangalore, so many devotees used to come every day for the fulfillment of their desires and for surmounting their difficulties; but Shri Swamiji never boasted to anybody that he would mend the matters with his spiritual powers. On the other hand he would tell everybody, "I am nobody. I have no supernatural powers. I am also a devotee of Shri Sai Baba as you are. However, I will pray to Shri Sai Baba for you and He will do everything for you." It is the experience of many that there are a good number of fake saints, having their ashrams, who boast of their supernatural powers and lure their devotees to themselves by their empty promises. Against this background, the humble attitude adopted by Shri Swamiji was quite striking and it created a very high opinion about him.

Complete faith in the greatness and powers of Shri Sai Baba is another noteworthy aspect of the life of Shri Swamiji. The work done by Shri Narsimha Swamiji for the spread of Sai cult and Sai devotion is very well-known. When he was fully convinced of the powers of Shri Sai Baba, he decided to dedicate his whole life for the spread of Sai cult and therefore the spread of Sai cult and Sai devotion became a mission of his life. For that purpose Shri Narsimha Swamiji met so many persons, who had seen Shri Sai Baba in flesh and blood and recorded their experiences as a beacon light to another Sai devotees. These books of experiences helped to spread Sai devotion in the educated people. Shri Narsimha Swamiji did not stop only after compiling the experiences of the devotees. He further founded the All India Sai Samaj at Madras for fostering and spreading the Sai devotion. Just as Das Ganumaharaj and other staunch devotees of Shri Sai Baba spent their whole life in spreading the Sai cult in Maharashtra, Shri Narsimha Swamiji spent the whole of his life for the spread of sai cult in South India. After working with

Narsimha Swamiji for a number of years, he advised Shri Radhakrishna Swamiji to start another centre at Bangalore for the spread of Sai cult. Shri Radhakrishna Swamiji honoured this advice of his guru to the last letter and started the Sai Spiritual centre at Bangalore with the only idea of spreading Sai cult further in Southern India. Shri Radhakrishna Swamiji nursed this centre with greater care than that by which anybody would nurse his own child.

After the passing away of Shri Narsimha Swamiji, Shri Radhakrishna Swamiji became the President of the All India Sai Samaj at Madras. He had therefore to shoulder the responsibilities of the institutions both at Madras and Bangalore. In his advanced age, this double responsibility was taxing him; but as it was the work entrusted to him by his guru, he was doing it with full devotion, without any hesitation. Of late, though this work used to exhaust him, he never used to show any signs of fatigue as it might pour cold water on the enthusiasm of the workers at those places. His presence at both these places used to ginger up the enthusiasm of the workers and keep up their spirit. The colleagues of Shri Swamiji at Madras and Bangalore had very high regard for him as an able administrator and during his regime both these institutions have made remarkable progress.

The spread of Sai cult and Sai devotion was the divine mission of Narsimha Swamiji and hence in the life of Narsimha Swamiji, written by Radhakrishna Swamiji, he was called by him as an apostle of Shri Sai Baba; but if we look to the selfless work of Shri Radhakrishna Swamiji, we feel that the aforesaid title equally holds good in his case also. It was the opinion of Shri Swamiji that as a vehicle for the spread of Sai cult, this magazine is doing a very good work and hence for two successive years (1978 and 1979) he graced the annual gathering of the contributors to this magazine at Shirdi with his presence and blessed all the devotees, who attended the gathering. All the

delegates missed his august presence in the gathering held in February 1980 and at all future gatherings his absence will be keenly felt by all. Taking into consideration these very close ties of Shri Radhakrishna Swamiji with this magazine, we pay our homage to him on the occasion of his first punyatithi and pray to Shri Sai Baba that his soul may rest in peace and give inspiration to all for selfless service in the spread of Sai cult and Sai devotion all over the world.



To
The Executive Editor,
"Sai Leela",
BOMBAY 14.

Flat No. 3, Block 14,
Gumur Math Housing estate,
Budge Budge Road,
P. O. Sarangabad 743319 (W. Bengal)

Dear Sir,

While I Sai thank you and others connected for having improved the overall get-up of the soul-stirring-mag, "Sai Leela", I wish to place before you a suggestion for your careful consideration and adoption.

You were publishing on the covers the cartoonists' inapt drawings of Sai Baba. They could never bring out likeness of our Sai.

On the contrary, your publication on the covers of the attractively got-up mag, the stunning and inspiring colour photographs of Shirdi Sai Mandir Sai Baba in the "Punyathithi" and "Diwali" numbers speak volumes for your uncanny sense. This way you have touched the nadir of your readers. I know of Sai Leela readers who tore off such photographs and framed them to worship. Some used them for their cassette cases.

I therefore, request you to publish always, colour photographs of "Sai Samadhi Mandir Sai Baba" only. I hope that I am not asking you for much on behalf of the innumerable Sai-devotees.

Yours in service of Shri Sai Baba

T. R. ANAND

Sai Baba, the Saint of Shirdi

By :- Shri M. M. Amingad

Chapter II

BABA'S FIRST APPEARANCE AT SHIRDI

There in the woods of Shirdi
When the Sun was hot and bright,
Thou wer't found sitting calmly
Musing Alla Malik, Alla Malik, slowly.

The news in cots once spread the goods
A boy in teens is seen in the woods,
Sitting silent in deep meditation,
Under a neem tree for salvation.

The news of Thy appearance
Started ringing in the ears,
And made the souls of hamlet
To turn to Thy closet.

The news rose thoughts different,
In the minds of the cots variant,
Various views of Thy validity,
Shaped in the minds of the hamlet.

Some said Thou wert a queer,
Some opined Thou wert a peer,
To some Thou wert an impostor,
But to very few a celestial adorer.

In Thee some saw Imposture,
Some in Thee the divine power
Many an innocent being in Thee
But attributed very few Godly being in Thee.

The wickeds came to Thee to jeer,
The just to find in Thee a seer,
The naughty to detect in Thee a queer,
The simpletons to unveil in Thee a peer.

All marched to the neem tree
To weigh their minds' pre,
But when they lighted on the holy spot
All forgot their own low lot.

There they saw a figure calm
With a small staff in palm
With eyes closed in contemplation
Unaffected by material glorification.

With five or six women of her need
Nana Chopadar's mother taking lead
Went to the woods to see the saintly boy,
And in Thy presence sought an ecstasy of joy.

After went the gentry of Shirdi
To see Thee, the boy queer, under the tree
In Thee they found a seer
And bowed their heads before Thee, the peer.

Mhalsapati and Tatya Patil only
Could see the perfect divine harmony
In Thee, who was there, sitting
In full desertion of yogic fling.

They saw Thee meek and humble
And bowed before Thee in devotion simple,
And said, "O! Peer, we are here to serve you
To your heart's content your needs too.

A seer of Thy kind we will serve
The religious order we will observe,"
When prayed thus by the devotees,
O! Sai Thou at them opened Thine eyes.

So powerful and bright yet very gentle
 Thou nodded Thy head in consent simple
 O! What a joy was it to those present
 When Thou, the seer assented to their placement.

In Thee they saw a seer of super-order
 Who knows no disparity between matter and matter,
 A seer missed in meditation sacred and great
 Always conversing with Thy divine state.

Every thing finds Thee in Thyself
 And in everything Thyself without any gulf
 Whence Thou the Sai came to that spot
 Who Thine parents were can locate or spot.

Some tried to know Thy parentage
 Many prayed to unveil Thy caste and creed
 Others attempted to find out Thy name and home,
 But all in vain essayed to know nothing whole.

Mystery remains a mystery to this day
 It hangs round Thy sect, home and name
 At Shirdi Thou takest Thy holy resort,
 Every heart at Shirdi sings Thy glory and fame alot.

To Thine Shrine even now the people throng
 And offer prayers to right their wrong
 They forget all their grief at Thy feet
 And are back home with their minds treat.

Thy miracles after are many and varied
 People seek Thy light in their hearts buried
 In the unusual darkness thick and fast,
 They find their way and get a start.

Thou lived Thy full life at Shirdi where
 Thou shedding Thy grace pure and clear there
 A Fakir, who could command and order
 The very nature to be quiet and mould her nature.

The blinds desirous to know divine serenity.
The secret that amounts in divinity.
May cut their path to Shirdi pure.
To know their missing fate so far sure.
A Fakir with royal pomp and dignity
Thou wert feeding the bellies empty
The event that was rare and unique in Shirdi land
A poor and innocent hamlet on Godavari Sand.
Thy Shrine has still a dynamic grace
As free as light can embrace
Any object of any kind, colour or form,
To make it bright with its kiss, sound and warm.
Tatya Patil's mother searched for Thee
The unstable saintly soul to feed Thee
Thou like a greedy devouring boy
Gulped the poor offerings with a joy.
The chaos, where, in our lands,
The just were troubled by sinful bands
Brought Thee the God in human form to earth,
To purify all, just or unjust, by mirth.
On one fine morning on this soil
O! Sai the God incarnet with a coil
Lighted on Shirdi land pure
To purify the troubled soul sure.
An inauspicious day once dawned
When O! Sai Thou became suddenly unbound
From Shirdi, to the disappointment of all
Making the souls of the land orphan call.
As Thou came so Thou went
Drowning all in sorrow went
Only to return after years three
To fill the Shirdi souls with glee.

(to be continued)

Childless Couple Gets A Child

Sai devotees all over must be experiencing Sai blessings and miracles—small and big—in their day to day life as well as on many major solitary occasions. Medical miracles are also not uncommon, for example I had a friend patient, who had food canal cancer and had difficulty in swallowing his tovel. Tata Caneu Hospital had advised him gastrostomy—feeding hole in Abdomen. This gentleman went to Shirdi for 6 to 8 weeks and after coming back to Bombay, at least for 18 months I know he had no difficulty in swallowing (of course the disease was there uncured). After this period I lost trace of him because he shifted to some town in the South.

Such other incident is about a stamped sterile couple—my, distant relatives. The gentleman was divorced by his previous wife on false allegation that he was not a complete man. Few years after this divorce, he married again; but for first 6 to 8 years, the couple had no issue. From a distant town in Saurashtra they came to Bombay and arranged for big operations by late Dr. Shirodkar. Incidentally, they stayed at our house. One evening we went to Juhu beach for their sight seeing. There in my routine talks and inquiry I came to know about their mission of operations in Bombay. After telling many stories about Saibaba, I convinced the gentleman to take a pledge before the Juhu sea to visit Shirdi, if they get a child and forcibly convinced him to cancel the operations at least for one year. Accordingly we phoned to late Dr. Shirodkar and cancelled the appointment. Exactly after 8 months, I got a letter from him that his wife was carrying and that they are much anxious to reach Shirdi via Bombay. I wrote them back to wait till the birth of the child and then to come to Bombay for the Shirdi trip. At the proper timing a very handsome son was born. They came to Bombay and with much faith and feelings went to Shirdi.

Two years later they got one more healthy handsome son. Needless to say that this couple is now a regular yearly visitor of holy Sai Shirdi Sansthan. ★

Dr. Shirish K. Swadia

160, Jawahar Nagar, Goregaon West, Bombay 400 062

SEVENTH ANNUAL GATHERING AT SHIRDI

It is proposed to hold the Annual gathering of the contributors to Shri Sai Leela Magazine at Shirdi on Tuesday the 3rd February 1981 and Wednesday the 4th of February 1981. Darshan of Shri Sai Baba, cultural programmes, mutual introduction, discussions for improving the get up and standard of Shri Sai Leela magazine and symposium etc. are some of the programmes arranged for for the gathering.

As only the persons, who have contributed some articles (Poem, story, article etc.), to Shri Sai Leela magazine are proposed to be invited to take part in the gathering, those people, who have contributed at least three articles to Shri Sai Leela magazine during the last six years, will be invited by the Shirdi Sansthan to partake in the gathering. Those people, who would like to attend the gathering with the above stipulation, are requested to return the form printed overleaf duly filled in, to the Court Receiver before 17th January 1981, on receipt of which the regular invitation will be dispatched to the delegates by the Court Receiver. No correspondence in connection with the gathering will be entertained after 17th January 1981. The delegates should not come to Shirdi before 2-2-1981.

The arrangements for tea, lodging, boarding etc. of the delegates will be made by the Shirdi Sansthan. The form should be returned to the following address :-

Shri K. H. Kakre,
Court Receiver, Shri Sai Baba Sansthan of Shirdi
At & P. Shirdi, Tal. Kopergaon,
Dist. Ahmednagar 423106

S. D. Parchure,
Sadanand Chendvankar
Secretaries

}

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

FORM

Sub :- 7th Annual gathering at Shirdi to be held on Tuesday and Wednesday the 3rd and 4th February 1981
Sir,

I intend to attend the seventh annual gathering of the contributors to Shri Sai Leela Magazine, which is proposed to be held at Shirdi in February 1981. I am furnishing below the information required by you. I will be thankful to you if I am invited to attend the gathering as a delegate.

1. Full Name (Surname first) _____
2. Full Address: _____

3. Occupation: _____
4. Educational Qualifications: _____
5. Age: _____
6. I am / am not a subscriber of Shri Sai Leela English / Marathi issue _____
7. If subscriber No. _____ English / Marathi
8. I contribute prose articles / poems: _____
9. Captions of the articles or poems: (only for reference)
Month Year
- 1) _____
- 2) _____
- 3) _____
- 4) _____
- 5) _____
10. Is anybody accompanying you? Yes/No
11. My wife / husband / son / daughter / brother / sister is going to accompany me (only one)
12. I intend / do not intend / to move a resolution at the gathering, (Resolution may be written on a separate sheet and sent along with your commands thereon).

Signature

LOOK TO ME

Shri Sai Baba asked His devotees to look to Him. His sadhana was simple. The sadhaka has to look at his Guru constantly with steadfast faith. And the Guru in turn will look back with grace.

DIVINE COMMUNION

This is nothing but divine communion with the Guru or the Godhead. Shri Baba's guru did not teach Him any mantra of sadhana. His sadhana was of simple surrender. The faith and patience, was the Dakshina paid by Shri Baba to His Guru. Shri Baba surrendered to His Guru with faith and patience. The Guru in turn looked at Him with his timeless and spaceless grace. This is the Nath cult of simple but divine communion with the Guru, who is none else but the God Himself.

DIVINE UPADESH

The above simple teaching is vibrant with meaning. It is the preaching of the Guru Gita that "The Guru's form should be meditated upon" (ध्यानमूलं गुरोपम्) The disciple meditates on the form of the Guru and merges into his divinity. He himself becomes one with the Guru. This simple sadhana of fixing one's mind on Shri Baba's form is simpler than the recitation of name (नामस्मरण). Shri Baba wants all of us to meditate on His form so that he could manifest Himself in our hearts.

Shri Baba's pithy directions were potent with sense. He assures us like the Lord of Gita that He would lift all of us, who would fix their mind, soul, intellect and physical existence on His form. It is His eternal promise to help, assist and save us through the ups and downs of mundane life. ★

Chakor Ajgaonkar

Y-11/170 Govt. Quarters, Bandra (East) Bombay-400 051

Shri Saibaba Mahasamadhi Day Celebrations

The sixtysecond Mahasamadhi day of Shri Sai Baba of Shirdi was celebrated on a grand scale in the evening of 19th October 1980, Vijayadashami day, at Shri Shirdi Sai Baba Mandhir, Shenoy Nagar, in the immediate presence of H.H. Swami Kesavaiahji, founder-president of Shri Sai Baba Bhaktha Samajam. The function commenced with an invocation song rendered by Smt. Vijayalakshmi Sarma.

Messages, wishing the sacred function all success, were received from Smt. Indira Gandhi, our beloved Prime Minister, and other dignitaries. The Prime Minister observed that "Shri Sai Baba was a sage in the old Indian tradition. His life and teachings continue to inspire people".

Shri M. Uttam Reddy, Chairman of the Samajam, welcomed the gathering. In his address, he explained the significance of the practical and yet noble teachings of Shri Sai Baba of Shirdi. "True devotion was the surest way to reach God", he said.

While presiding over the function, Justice Mr. S. Natarajan, Judge of the Madras High Court, paid a glorious tribute to H.H. Swami Kesavaiahji for the noble work he has been doing for the past few decades. He also recalled the tireless efforts of Swamiji, who with the help of His devotees, has given us a beautiful mandir. He also said that he and the members of his family were devotees of Shri Sai Baba of Shirdi and great admirers of Shri Swamiji. According to the Hindu tradition, the Judge observed, "the father, the mother and the teacher were hailed as Gods on earth. The teacher, who gives us knowledge and also spiritual powers, is superior to all others. One should realise the greatness of the divine power which is supreme. The great devotee Arunagirinathar wanted the lord Muruga to appear before him as a teacher." The learned judge also said that while offering

our homage to Shri Sai Baba, they are offering their respect to His chosen devotee, H.H Swami Kesavaiahji and added, "Shri Sai Baba came to this world as a mortal and became a divine being. One should know the purpose of His existence in this world. No human being, however great he might be, can predict his span of life. The sadguru who is full of devotion and affection, would be in a position to make us realise the path of dharma and thereby make our existence meaningful and purposeful. According to the Tamil saints and seers, eternal or pure love is God (Sivam). In other words, eternal love is The Almighty". Justice Mr. Natarajan also said, "man might achieve material progress or he might conquer space; but it is difficult for him to conquer his own self. One should keep his mind under control. One, who could conquer his mind, could conquer himself casting off his weight." He also observed further, "Guru is essential and only with his assistance a devotee could achieve spiritual progress."

While addressing the gathering, H. H. Swami Kesavaiahji urged the devotees to be truthful and humble. One should respect the elders and be obedient. No one should think that he is superior since all are equal in the eyes of the almighty. Shri Sai Baba used to say often that a devotee should be humble. Swamiji also said God was within one's heart. He said that charity is essential and the needy should be helped. Every devotee should chant the holy name of Shri Sai Baba or his favourite deity and the chanting of Sai Baba's name will bring in happiness and prosperity to a devotee. He also said that true devotion or bhakthi is the most powerful weapon. Shri Swamiji in his inspiring message given on the occasion observed, "Shri Sai Baba's message is not addressed to any particular group or school of thought, but to all and for all time. Nothing in it becomes out of date because it has the quality of renewing itself to suit the changing times, so that it is ever fresh and always relevant to the problems that confront us in the difficult times we are passing through. Sai Cult is replete with all the

major themes of the religious and philosophic traditions of India. What we have to do on our part is not only to imbibe the valuable lessons implicit and explicit in Sai Baba's teachings but also find from them practical application in every day life. In this way one can make one's life purposeful and meaningful and also attain inner peace, mental happiness and contentment."

Dr C. R. K. Sarma, while proposing the vote of thanks said that the simple and practical teachings of Shri Sai Baba were universal in outlook. Quoting a few lines from the saint-musician Tyagaraja, he said that offering of flowers or the ringing of bells and the like would be futile, if one found it difficult to control his mind.

He also urged the devotees to pray for the sound health and long life of Shri Swamiji.

The function was attended by more than 2,000 devotees that came from all parts of the city and other places like, Gudur, Bangalore, Kadiri etc. The function came to a close with the distribution of Udi and prasadam to all the devotees present by His Holiness Swami Kesavaiahji. ★

Raja Krishna Moorthy
Shri Shirdi Sai Baba Mandir, Shenoy Nagar, Madras, Tamilnadu



ANNAPURNA SAI

It was May 1972, when we were staying in Lucknow with one Sai devotee. Everyday bhajans were being conducted. One Sunday all devotees decided to hold Akhand bhajan and Laksharchana. I suggested every devotee to bring from their homes 100 grams Basmati rice each alongwith a photograph of Baba.

The Abhishek started at 9 P.M. and after that Akhand Bhajan started, which went on till 6 A.M. next morning. The collection of rice came to about 16 kgs, which was to be cooked in ghee with almonds, kajoo and sugar. This all was brought by the devotees from their homes in small quantities but with big devotion. On that day (Monday) in Lucknow a huge festival in Mankameshwar Shiv Temple was being celebrated, for which the devotees from nearby towns like Kanpur and Allahabad had arrived. We decided to conduct poor-feeding in that festival with all the foodstuff collected with us. After noon Arti, we started cooking sweet rice in a vessel, sufficiently big to cook all the rice. The cooking was being done by me in the courtyard alongwith singing of bhajans and discourses on Baba's cooking in that sacred handi. The day was very hot; but devotional atmosphere prevailed in which people forgot about the hot climate. As the rice was being prepared, I observed that the holy word "OM" appeared on the upper surface of the rice in Udi colour when the rice was almost cooked and ready to be removed from the fire. As usual the rice in the vessel had expanded and had almost reached its brim when the fire was withdrawn; but the expansion of rice did not stop, but kept up, clearly showing Baba's divine presence, which prompted everyone to sing Baba's bhajans feeling the divine presence of our Sadguru in the gathering. Now the overflowing rice was being collected in extra utensils, which became a difficult job as all the utensils

available were full and the process of overflowing seemed to be unending. Seeing this the devotees raised their volume of singing bhajans and this rise in volume further increased the overflow and to store it empty vessels were borrowed from neighbours until we were all exhausted and the time was 5 p.m. Finding no way to stop the divine overflow, we started praying to Sadguru to hold down the miracle and soon our prayer was heard which checked the overflow. Now the entire rice containers were kept before Baba's Photo in the room (Mandir) and doors were closed. A strange divine smell prevailed in the whole atmosphere reminding me the times when Baba's physical presence used to create similar divine smell at Shirdi.

The full load of rice was loaded in five cars and sent for poor-feeding and the house was duly locked as everyone proceeded to the Shiva temple.

On our return, another miracle awaited us. When the bhajan room was opened we found an impressive old man, in milky white beard and garua clothes, sitting in the chair. Having overcome our surprise, we all felt the personality sitting on the chair was none other than Sadguru Sai Baba, who could only enter the locked room. Now every one found some place to sit in the room, including the ladies. Baba came and sat near me and asked me to sing a bhajan on harmonium, which I did while he played on tabla. Then Baba asked me to play 'Thaptal' on tabla while he would sing himself. Since I did not know how to play Thaptal, having a desire to learn it, I expressed my inability to play Thaptal. Baba immediately told me the matra of Thaptal, which then I could play on the tabla very well, alongwith Baba singing a bhajan. Then we were blessed with a discourse for a short while.

The programme was over; but no one wanted to leave for home as such opportunity was rare in one's life. Sleeping arrangements were made then and there. It was decided that all

gents would sleep outside on the lawn alongwith Babaji and all ladies inside. Baba's bed was spread by my side as per instructions from him.

At four in the morning when I got up, as usual, Baba was not seen on his bed and he was not found anywhere even when we all searched for him.

Whenever, wherever there is a devotional gathering of devotees Sadguru is always present there, in human form, and one cannot identify him. One needs much more devotion to do so.

Shri Swami Sanjayanand
Camp Sai Information Centre, SCF 18, Sector 19-D, Chandigarh-19

SAI BABA OF SHIRDI

Written by : **Smt. Perin S. Bharucha**

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God Calls

Our God calls us all... !
Our Lord calls us all....!!
Fondly Shirdi Saibaba beckons
All eager to bless us....!

Our God calls us all...!!!

Wiping our bitterest tears,
Guarding us safe in his arms,
Bearing us through the most
Painful of losses,
He surely restores us
To safety and happiness....

Our God calls us all!!!

Wasted by sickness and pain,
No matter wherefrom you come,
Draw near the fountain
Of healing so certain,
Yet freely bestowed on
Who ask in his holy name....

Our God calls us all!!!

Bent down by sorrow and fear,
Cast out by all near and dear,
Look up to Shirdi Saibaba
The surest of anchors
For comfort most lasting
And peace that endures....

Our God calls us all!!!

At times of despair and woe,
Strength and all succour he gives,
He is thy light, and guide
And salvation is most certain,
So draw near him,
Without a moment's delay....

Our God calls us all!!!

Dr. Babaji

Sai Cottage, Udhampur P. O. Kashmir

Play the Game of Life Cheerfully

The root cause of all our troubles is the ego ("Ahankar") in us. If we get rid of the ego, and conquer our senses, the desires perish automatically. Just like the members of a family hover round the head of the family, the six enemies of mankind viz., Kama, Krodha, Lobha, Mada, Moha and Matsar hover round Ahankar.

During our young age, the Ahankar was just like the reflection in a mirror. It had not gained any momentum. As the age advances, our desires and wants increase day-by-day in great proportion. We stoop to any means to achieve our object. The 'ego' in us spreads its hood like Adishesha and takes deep root in us. It grows to such enormous proportion that it makes us blind to reality. It curbs the power in us to reason out things in the right manner. It makes our head reel, drunk with haughtiness. We feel and declare that we have done this and that, forgetting that there is something beyond our control, guiding our destiny. We become reckless and allow the ego to gallop in its own way blindly, like an unbridled horse. And lo! What is the result? The ego spreads its tentacles deeply and makes us its slave. The mind, like a monkey, becomes the master, fans our desires on worldly pleasures, and plans to achieve them at any cost.

Let us not allow the mind to go astray. Just as the clouds cover the sun while passing over, the cloud of Ahankar shrouds our 'Gnana Surya' or 'Brahman'. It is much easier to conquer anger, nay, to sacrifice even our wealth, wife and children; but, it is not that much easy to eradicate 'Ahankar' completely at one stroke. We have to try it and erase it in slow stages. Even if there is the slightest tinge of 'Ahankar' in us, we can never reach the lotus feet of our Ishta Devata and attain the supreme bliss.

When Droupadi was put to shame in Duryodhana's court, she prayed to Krishna to protect her. While doing so, she was

trying to hold the end of her saree, in one hand to protect her modesty. There was no help coming. Then suddenly she surrendered herself completely by throwing both her hands above her head and fervently prayed to Krishna to come to her rescue, and her prayers were answered swiftly and Droupadi was saved from disgrace.

Abankar is the thread that keeps together all the beads of our desires -(Asha-Pasha). Once this thread is cut, all the six enemies will automatically perish. So let us not waste our efforts to get rid of the six enemies; but make a determined effort to first root out the 'ego' in us. Let us look to the Creator to guide us on the right path. We are not the doer. The whole Universe is the body of the Lord and all 'forms' are His limbs. Just as the limbs in the human body act as per the wishes of the brain, so also all creatures act according to the blissful expressions of the Omnipotent Almighty. The world is nothing but a divine play of the Lord, and nothing moves unless He ordains it. And life is a dream being concretised by the illusive power of 'Maya'; and every individual gets his or her worth as per the deeds, done in the previous birth. We should, therefore, take the 'Pleasures' and 'Sorrows' merely as passing clouds in a dream and treat them alike. Let us not harbour any evil thought or malice or envy in our mind. Let us be honest in our thoughts, words and deeds. Let us not be swayed by the pleasures and pains that befall us.

Let us, therefore, surrender completely to the all powerful Supreme and do our duty. Our Master Shri Sai knows what is best for us and good to us. He never hesitates to give us what we deserve. Even if it is to be a bitter thing, He reduces the bitterness by giving it a sugar coating.

Let us therefore play the game of life cheerfully. ★

R. S. Ramakrishnan

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To the Devotees of Shri Sai Baba

As a sai devotee since 1941, I visited many of the Sai temples, which have come up in various places all over India. No doubt, the devotees, who started these Mandirs must have had some intuitional and inspiring powers with Shri Sai Baba's blessings. But my opinion is that these spiritual centres should keep their structural areas and other fund-collecting activities to a minimum and practise only Baba's teachings and help the frustrated humanity to attain higher spiritual standards. I feel sad to see some organisations gradually forced to drift to malpractices and money-making devices.

Politics and malpractices have taken possession for lack of honest devotees. Thus, to avoid all this to some degree for mental solace, a devotee whoever is struggling for the spiritual upliftment, should collect only the funds which come voluntarily and maintain the mandir accordingly.

In some places, replicas of Shri Sai Baba's Samadhi have been constructed which might create some confusion among the the younger generation as to where actually the mortal remains of Shri Sai Baba are interned. In certain places Dhuni is prepared; in one way it may be practical, but it cannot have the same effect as the Dhuni of Shirdi, which was originated by the divine hands of Baba. Moreover, the devotees have a special yearning to go to Shirdi at least once during lifetime, if not once a year as all the rivers pour into the ocean.

Most of the mandirs have been started initially with great enthusiasm and a sizeable budget, but they could not derive the originality, sanctity and spirit of Shirdi Samadhi Mandir and Sansthan. Although Shri Baba lived in Shirdi for sixty long years, He is omnipresent, and His teachings repeatedly emphasize the value of human birth and life in harmony for lokasangraha.

Sai Baba is Mai Baap, no doubt, but He is a great taskmaster also.

In recent years, Baba's devotees have increased in number from far and near; people of power and dignitaries are also visiting Shirdi. Such dignitaries, when they come to Shirdi, craving for Baba's blessing, should bear in mind that they are also only devotees, among other devotees, and should not expect any preferential and/or V.I.P. treatment. This would ease the strain on the management of Shirdi Sansthan. The rich and the poor, the old and the young are all equal in Sai Baba's Durbar.

In my recent visit to Shirdi, I found progressive development, and the staff are also co-operating to maintain the high standards of the Sansthan, which are expected by the devotees. I am sure that under the able management of the Court Receiver Shri Kakre Saheb, the Sansthan will maintain these high standards for a long time to come. ★

Mrs. Sarojini Devarajalu

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Shri Baba Came to Me

With the blessings of Baba, I started the construction of a house after obtaining loan from the Government. In May 1980, I was transferred from the place to another place. As a result I had to vacate the Government quarter; but after praying to Baba, I applied for retaining the quarter for a few months so that my family could stay for the education of my children and I would continue to stay alone in a room at the place of my new posting. I decided to complete the construction work of the house as quickly as possible with a view not to disturb the mind of my children, when we would vacate the Government

quarter. Finally my wife, my hephew and all my family members decided to enter the new house and worship God there on the Vijayadashmi Day (18.10.80) though some work was yet to be completed. We had informed this to only a few close friends.

As decided tha priest was invited and we took the photo of our family Goddess, photo of Shri Sai Baba and two photos of my Guru, who is the disciple of Baba and through whom I became the devotee of Baba and entered the new house. The Pooja was performed and the priest left us informing that he would come back for lunch.

It was about 11 a.m. on the same day (18.10.80). One of my friends, by name Shri Jorapur, came with his three years daughter to the new house. Immediately when he entered, he told that as I am a devotee of Baba he has brought for me a statue of "Baba" on this auspicious day. To my surprise, for the last many years Shri Jorapur visits my home; but he had never brought even the photo of Shri Baba. I took that statue and prayed. After the departure of Shri Jorapur, I told my wife and other family members that this is no one else but "Baba" himself, who came to give his blessings. I have no words to express my joy that Baba gave me darshan on this auspicious day and proved that he is with us.

I bow my head to Baba forever and pray for his blessings to us if any mistake has been committed by us either knowingly or unknowingly. I also pray to Him to remain with us forever.

B. R. Joshi

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Principle and Patience

There was a man in a certain village. He approached a Mahatma to seek his advice in order to attain a happy life. The Mahatma showered his holy blessings on him and asked him to adhere to a principle according to which he should not take his meal unless he saw the face of the farmer, who resided in his neighbourhood.

The learned man stuck to this principle and followed it accordingly for about twelve years. Unless he saw the face of the particular neighbour, he would not take his daily food. It became his regular habit by and by. He used to take his meal only after seeing the face of the neighbouring farmer. In spite of difficulties, he continued to follow the principle patiently.

One day the farmer went out of his hut early in the morning. Consequently the man could not see him and remained hungry till noon. Thereafter he wandered here and there anxiously in search of the farmer. Ultimately by the evening, he was fortunate enough to locate him in the forest, where the farmer was busy in digging the earth.

The man approached him in order to see his face. No sooner than he went near the farmer and saw his face, the man turned back and started returning home in order to satisfy the hunger. He had gazed only the face but not the activities of the farmer.

The farmer thought that the neighbour had come to him without his knowledge and moreover he had turned back without speaking a single word. The farmer was now suspicious that perhaps the secrecy of his activities would be disclosed. It might spread amongst all the villagers.

As a matter of fact the farmer was hollowing out a hidden underground treasure. He therefore induced the man to come cack and insisted upon him to share half of the treasure. By the grace of the Mahatma, the man could no longer resist and

accepted the treasure. No need to tell that he was happy thereafter in the whole of his life. We should therefore always stick to some good principles with patience and faith in our life. The results will always be favourable. This is a key to attain success in life.

Dr. Anil Jayaswal, Chitar Oal, Nagpur 2

"SAI" MY GOD!

"Sai" is my God
 "Baba" is my Lord
 All is given to me by Him
 My life is His reward.

He burnt the fire
 On grassless soil
 And lighted the lights
 Without the oil

He removed the darkness
 On the Diwali-night
 The number of his miracles
 Made Shirdi very bright.

Thou art the rich
 Amongst the richest
 'Sai' is the supreme
 Master of masters.

When 'He' is behind me
 I can never be sad
 'Sai' is my God
 'Sai' is my Lord.



Ashish Vijay Hajare
 (Age-12 years)

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SAINT GADGEMAHARAJ

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

(Continued from December 1980 issue)

When the unwelcome visitor was thus identified as Shri Gadgemaharaj, the matchbox was immediately given with due apologies. The dry stalks of corn were then immediately lighted and Shri Gadgemaharaj and Shri Jagannath Thakur warmed themselves by the fire lit by them. The honour for Shri Maharaj in that area was so much that even at that odd hour of the night, about twenty-five villagers gathered there after having come to know that Shri Gadgemaharaj was in their village. The village people repeatedly requested Shri Maharaj to stay in the village for the night and promised to accompany him in the morning upto Rinamochan; but Shri Maharaj was not a person who would wait upto that time. After waiting at the bon-fire for some time, he started along with Shri Thakur for the onward journey.

After they walked for about two miles, they came to a village. It was about 4 a.m. in the morning when they reached the village. As it was the day of the fair at Rinamochan, some bullock-carts from that village were starting for Rinamochan. When they saw one bullock-cart which was about to start, Shri Maharaj asked Shri Thakur to enquire with the cartman whether he would take them to Rinamochan on due payment. The cartman asked for eight annas per seat and after ascertaining from Shri Thakur whether he had one rupee with him, Shri Maharaj got into the cart alongwith Shri Thakur. The cartman had not seen who the passengers were and after starting the cart, he started beating the bullocks for running with speed. Shri Maharaj was as usual immediately upset to see this cruelty. He at once rushed forward and catching the hand of the cartman

said, "Are you the owner of these mute animals or a butcher? In what bad way are you thrashing the bullocks? If somebody would dash against you when you are carrying a load on your head, then how much upset would you become? But these poor animals are being mercilessly thrashed by you when they are carrying such a big load for you. Because of your this cruelty you will never prosper. Bear it in mind."

When the cartman turned back and saw that his passenger was none else than Shri Gadgemaharaj, he felt ashamed for the cruelty shown by him to his bullocks. In the meanwhile, Shri Maharaj got down the cart and said, "we do not want to give further trouble to the bullocks, we will walk up the remaining distance."

The cartman spoke very remorsefully and requested Shri Maharaj to show mercy on him. He promised Shri Maharaj not to beat his bullocks any time in future and to treat them very kindly. In order to show his resolution, he also threw away his stick, but Shri Maharaj was determined not to travel by the cart. He said to the cartman, "Good Sir, these bullocks help you to earn your livelihood. Your life is depending entirely on them. You should therefore care for them even more than your children; but you are treating them in such a manner that even the butcher would be sorry to see that; what difference is there between you and the butcher?"

After reprimanding the cartman in such a manner, Shri Maharaj again got into the cart at the request of the cartman; but very soon they came near a river. On seeing that, Shri Maharaj got down and told the cartman not to take the cart through the ice-cold water of the river. He requested the cartman to take the cart from upstream where the bullocks will not have to wade through water. The cartman could not now argue with Shri Maharaj and he turned his cart in the direction shown by Shri Maharaj; but Shri Maharaj had still no confidence in the

cartman and so he waited up to the time when he became sure that the cartman went in the proper direction.

Shri Thakur was sorry that he would now have to wade through the ice-cold water of the river; but there was no appeal before Shri Maharaj and when he himself was going to traverse that distance through the water, Shri Thakur had to accompany Shri Maharaj. The ice-cold water benumbed the legs of Shri Thakur, but when Shri Maharaj himself was going through the ordeal, Shri Thakur could not complain in any manner. Ultimately after somehow crossing the river both went to the place where they had to go for the keertan. At the proposed site of the keeran there was a saptah going on and people were singing bhajans there. As Shri Maharaj did not want to disturb them, he started walking through a field. The harvest season was just over and the crop of jawar was just reaped from the field leaving the stems in the field. While walking through the field one sharp stem cut into the leg of Shri Maharaj and he started bleeding. He sat down and felt the wound when he found that the wound, which was nearly half inch wide, was bleeding profusely. On seeing that Shri Maharaj said, "Let us go into a hut nearby. There you may warm yourself for a while." On listening to these words of Shri Maharaj, Shri Thakur was overwhelmed with feelings. He had no words to speak about the care that Shri Maharaj used to take for others inspite of his own bad wound. They sat in the nearby hut for some time and warmed themselves a little. In the morning when Shri Thakur saw the wound, he was shocked to see the power of endurance of Shri Maharaj to bear the pain bravely. The wound was so deep that any other man would not have moved from the place. The wound was dressed in the morning and Shri Thakur requested Shri Maharaj to take rest for a while; but he started moving about as if nothing had happened. Rather than taking any rest himself he requested Shri Thakur to take rest for sometime and he went out. People started gathering for his darshan and therefore he

could not have any rest. After looking at the leg, which was bandged, some people asked what was the matter. When Shri Thakur explained the whole story of his travel with Shri Maharaj on the previous night, right from Amaravati to Rinamochan, all felt much and wondered at the attitude of Shri Maharaj towards the mute animals and his bent of mind, which was always ready to take trouble, but always wanted to avoid giving trouble to others, whether they were human beings or mute animals.

As the above incident, that took place on the way, was fresh in the mind of Shri Gadgemaharaj, he spoke only on that subject in his keertan on the same night. He advised the farmers to show mercy on their bullocks and cows. He also told them that their happiness mainly depends on their willingness to work and it is their effort that helps them to lead to prosperity. He therefore requested all to take care of these mute animals even more than their own children. The audience, which had gathered for the keertan, numbered in thousands and mostly consisted of farmers. So this advice was quite proper to them and they all appreciated the apt advice, that Shri Maharaj gave to them in his keertan.

Shri Gadgemaharaj spent his whole life in this manner not caring for his pleasure for a moment. He was grieved to see the bad condition of the village people due to their habit of drinking liquor and taking loans for various purposes and wasting the money on unnecessary and frivolous matters. Offering of hens and goats to gods and killing these animals was another bad tradition against which Shri Maharaj fought throughout his life. He was also grieved to find the observance of untouchability by the society and tried to remove it by his preaching and by his own behaviour. He saw the inconvenience caused to the pilgrims, who visit most of the places of pilgrimage in Maharashtra, and tried his best to provide dharmashalas and other places of residence at those places from donations to the tune of lacs of rupees, which flowed automatically. When he spent his whole

life in this fashion for the good of others, he never thought of rest or personal pleasure. Samarth Ramdasswami advised people to spend their life like the sandle-wood, which is rubbed and which gets reduced day by day only for giving fragrance and coolness to others, (मना चंदनाचेपरी त्वां सिजावे) and it was only Saint Gadgemaharaj, who followed it to the last letter. Anybody will feel like bowing his head before such a saint, which only a land like Maharashtra is able to produce because of its long tradition of saints direct from Saint Dnyanadeo, Eknath, Ramdas, Tukaram and many others who lived in this land and directed people in spiritual and religious matters.

The following are the outstanding events in the life of this great saint.

Birth	23-2-1876	Death of mother	
Father's death	1884	Sakhubai	1923
Goes to Dapure at the house		Death of Govinda (son)	1923
of his maternal uncle	1884	Parit dharmashala,	
Marriage	1892	Pandharpur	1925
Birth of daughter Aloka	1899	Nasik dharmashala trust	1930
Birth of daughter,		Alandi dharmashala	
Kalawati	1900	trust	1930
Birth of son, Mudgal	1902	Parit dharmashala at	
Meeting with Guru	1904	at Alandi	1930
Leaves the house	1905	Dehu dharmashala	1930
Birth of 2nd son,		Sadawarta at Nasik	1932
Govinda	1905	Akul dharmashala, Pune	1940
Rinamochan Yatra	1906	Parit dharmashala	
Ghat on river Poorna	1908	Tryambakeshwar	1948
Parit dharmashala at		Gorakshan at Nagarwad i	1952
Rinamochan	1914	Gorakshan at Rahuri	1953
Chokhamela dharmashala,		Dharmashala at J.J.	
Pandharpur	1917	Hospital Compound	1954
Govinda's marriage	1919	Death	20-12-56
Maratha dharmashala,		Cremation at	
Pandharpur	1920	Amaravati	21-12-56
Sadawarta at Pandharpur	1921		

Swamijis' Sweet Memories

[Shri Radhakrishna Swamiji, the President of All India Sai Samaj, Madras, entered into Mahasamadhi at Bangalore on 14-1-1980. The following article is therefore published on the first anniversary of the Mahasamadhi of this great saint:—Editor]

In one of his poems the famous Indian poet Dr. Rabindranath Tagore wrote as follows.

“O, Fool, to try to carry Thyself upon Thy own shoulder!
O, beggar, to come to beg at Thy own door!

Leave all Thy burdens on his hands, who can bear all, and never look behind in regret.

Thy desire at once puts out the light from the lamp it touche with its breath. It is unholy – take not Thy gifts through its unclean hands. Accept only what is offered by sacred love.”

Late Radhakrishna Swamiji grasped the full meaning of this gem of a poem very early in the life. He fully realised that it is futile to carry the burden of one's problems on one's i.e. human shoulders; for our shoulders are frail and will bend under the burden. He therefore, cast his entire burden on the able shoulders of Shri Sai Baba.

He also understood the true nature of human problems, which are self-created through unending and unholy desires which enmesh the human soul in eternal chain of birth and death. He accordingly, put out his desire and surrenedered himself totally at the lotus feet of Shri Sai Baba to attain the highest aspiration –freedom from the chain of birth and death.

For us Sai devotees, he was an ideal example of true Sai devotion. For, he accepted what was offered by the sacred love of Shri Baba. Sai-devotees! Do we ever think in self-introspection, how much we care for Shri Baba and what He offers? Do we not feel that we approach Baba more often than not for worldly

comforts and pleasures? Is not our devotion to Baba for fulfilling our unholy and undeserving desires? I do not deny that I am also one of your clan, whose prayers like yours are for removal of our personal hardships. Yet I strongly feel, that this is not the aim of our human existence. And Baba often emphasised that His treasury was full of imperishable wealth i.e. the wealth of Viveka and Vairagya for which very few of his devotees wished.

Swamiji had aspired for this true wealth of Shri Baba and therefore, remains for us, an excellent example of Sai devotion. He left the comforts of rich man's home to grasp the full meaning of his name i.e. Radhakrishna. When his Guru commanded that to know the meaning, he would be required to leave his home and come to Madras, Swamiji did this willingly. He fasted till He got the true explanation of His personal name through vision that he got of Radha, who led Him to Krishna i.e. devotion led him to Jnana.

Sai Devotees! It is not enough to know what the devotion and Jnana are. The experience of these has to run through one's blood to transmit it to those, who are thirsty for it. Yet cannot reach it as they are enmeshed in devotion to their desires and not to Shri Baba. Swamiji fully understood this human dilemma of our simultaneous and equally strong desires for the material and the spiritual things. To resolve this dilemma, his actions spoke for him as he gently goaded us, "Are not we lazy? Do we exert enough to receive grace of Shri Baba?" We were thus awakened from our sweet slumber of inertia. Yes, we used to tell ourselves that today we forgot to begin the day with Sai's name. Yes, we also forgot to read Sai Satcharita as we got up late in the morning. Thus slowly and slowly Swamiji led us to our true goal in life by indirectly hinting at our shortcomings.

Swamiji also taught us through personal example that charity is not an empty word. It should begin at home. I was told by a very close friend of mine that Swamiji gave the costly shawl

with which He was honoured earlier at the Shirdi gathering to a poor man, who was shivering in biting cold. In doing this, he showed that Baba was one with all. To him it was Baba who was shivering and therefore he parted with his shawl as he identified himself fully with the entire creation. Swamiji was pure through and through. He never hated anyone for his defects. We found that he was equally cheerful in the company of men and women of diverse temperaments. I never saw him raise an eyebrow or his voice. He got things done most unobtrusively without a trace of any command or demand.

Such a saintly soul as his will not shed its luminous light in future in our annual gathering. Yet his spirit and his sweet memory will guide us and light up our course of worldly journey like a light-house in the stormy sea. ★

Anil Keshavrao Rasal

21/382, BPT Staff Qrts. Reynolds Rd., Wadala (East), Bombay 37

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Towards A Purposeful Life

Bhagwan Sai Baba is the living force guiding the millions of his devotees. Modern man tossed and torn between isms and logies, puzzled and confounded by the conflicting ideas, tired and troubled with ills of life, is fortunately thrown on the shores of Sai Baba's compassion. His humane tenderness and hopeful message blows over the afflicted man like a gentle wind and wakes him from his stupor.

Baba's devotees enjoy supreme bliss and peace of mind just by chanting his name. If they have unwavering faith in Baba, they need not feel restless.

There is a reference in the Bhagawat Purana to 24 Gurus, by following whose examples a devotee can attain peace of mind and lead a blissful life. In this article, a humble effort has been made to combine Baba's maxims with the 24 Gurus referred to in the Bhagawat purana.

Baba has said "cast your burden on me and I shall surely carry the burden." One can learn a lot from any object - whether living or non-living.

1. EARTH - Mother earth teaches patience, Even though we abuse earth to the maximum extent, earth is very tolerant. To quote Baba "Let people slander you, blame you, abuse you, if they will; answer them not, their slander, blame or abuse can bore no holes on your physical body, can inflict no injury."

2. AIR - It is life-giving and remains pure irrespective of whether it flows over sweet smelling objects or pungent odoured objects. Similarly one should neither get elated on hearing a happy news nor get depressed on hearing a sad news. Baba has said, "None can escape its pre-destined course, howsoever he may take it merrily or grumblingly."

3. SKY - It has a vast span over all objects and it reminds of all pervading God. In Baba's words, "Not an iota of space is devoid of God". One should visualise God in every creature.

4. WATER - It always remains clean, sweet and readily available. One should lead a clean life. Baba asks the devotees, "with the tongue you have chant His name, with the ears hear His glory, with the eyes see His manifestations. Waste no time in trifles. Human body - God's gift-is seldom obtained."

5. FIRE - Fire burns all objects but still retains its originality. A devotee continuously prays to God and visualises God in all beings just as fire takes the shape of objects it is burning. Baba has asked, "Treat others in the way you wish they should treat you."

6. MOON - Even though moon has scars, they have no effect on him. The rise and fall of flames have no effect on fire. A devotee should take the different stages in life - childhood, youth, maturity - as they come and should not attach too much importance to happiness or misery. Baba commands, "Do not draw comparisons between yourself and others. Each one has what he deserves."

7. SUN - Through his penetrating rays of light, sun takes away water from ponds, rivers, lakes and seas. He is not selfish to use it for his purpose, but returns it in the form of rain. A devotee should not retain all that he has got in life, but should give in charity to poor and needy. To recapitulate Baba, "Help the poor, feed the hungry and afford shelter to the homeless. God assumes diverse forms and there is no knowing when and in what form He will appear before you and beg. So do not be harsh to a begger, do not give vent to anger, but remain silent if you are not inclined to give him."

8. DOVE - In a forest there lived a male dove, which was much attached to the family and kids. One day when it returned to

the nest, it found its family being trapped in a hunter's net. Unable to bear the separation, it gets into the net and faces death. This story tells that a devotee should never be attached to the family and other worldly affairs. The sole aim must be to attain God and salvation.

9. PYTHON - Its nature is to stay in one place. It does not move around searching for food and feels contented by whatever it gets. Similarly a devotee should never aspire for delicious food, but he should consume only so much food which would enable him to sustain his life. In fact Baba has called upon, "Neither fast nor overeat, but be temperate in food, drink etc."

10. SEA - Sea remains the same whether the rivers joining it are full as in rainy season or depleted as in summer. A devotee should never feel elated when he is happy nor depressed when he faces misery. A devotee remains quiet, calm and concentrates on God. Baba has said, "Do not worry about others' sins. You mind your own self and keep it taintless, pure."

11. MOTHS - The moths always get attracted by the flames of a fire and meet a natural death. Similarly those persons, who are attracted in a mad fury by feminine beauty and worldly luxuries, face destruction just as moths fall into fire. This reminds Babas' maxim, "He is the creator, the sustainer, the destroyer of this world."

12. BEES - The bees do not depend on any one flower for their honey requirement, but move from one flower to another. When they store honey in a bee-hive for a future day, they face a chance of getting destroyed. Similarly a devotee should not depend on any one source but acquire knowledge from different sources and he should never save for the future day. To quote Baba, "Only he suffers, who does a wicked act, why should others worry about it?"

(to be continued)

Dr. G. R. Vijaykumar

Malayalam Plantations, POZHUTHANA 673575 South Wynod

Samadhi Day Celebrations at Chandigarh

The 62nd Samadhi day of Lord Sai Nath was observed at Kothi No. 344, Sector 21-A, Chandigarh on 15th Oct. 1980 from 6.00 p.m. to 9.00 p.m. when about 100 devotees attended the function.

Bhajans were sung on the life of Sai Baba by Shri I.P. Mehta, J.K. Puri, N.K. Gupta, Harish Chander, Ashu Tosh etc. and discourses were also delivered by Shri I.P. Metha, President of Shirdi Sai Samaj and Shri J.K. Puri Vice-president, Shirdi Sai Mission.

In the discourses Shri J.K. Puri, Vice-president Shirdi Sai Mission, told the gathering about the services rendered by Lord Sai Nath for the welfare of the people. [At first Sai Baba distributed medicines for the welfare of the people and later on He distributed Udhi for the welfare of all the communities irrespective of cast, creed or religion. He requested the gathering to do the selfless services at the feet of Sai Nath. He appealed that all should donate liberally for the construction of Lord Sai Nath Temple at Chandigarh. Many devotees contributed on the spot for the same.

In the end he said, "I am sure that Lord Sai Nath Temple will be constructed shortly with the help of all the Sai Devotees."

J. K. Puri
Vice-President, Shirdi Sai Mission, H. No. 78,
Sector 15-A, Chandigarh



Nothing is Impossible for Baba

We learnt this at the time of the marriage of our daughter on 8th April, 1979.

As the crucial date fixed for the marriage of my daughter, Alka, was coming nearer and nearer, our worries were increasing more and more due to the rainy season, which was becoming stronger day by day. In many cases, we had seen that the beautiful arrangements made by the people on the bride's side to receive and to entertain the Barat had been spoiled altogether on account of heavy rainfall coming at the nick of time. Luckily, one or two days before the due date of the marriage of my daughter, the sky had become clear and we heaved a sigh of relief; but, just on the marriage day, after the shamianas had been pitched and the decoration work was in progress, suddenly clouds started assembling in the sky. These clouds went on becoming darker and darker. By the evening, it was crystal clear that very heavy rainfall would be imminent, creating an embarrassing position for us. There was no chance for us to even think of making any alternate arrangement. At that critical hour, I prayed vehemently to ever-gracious Shirdi Sai Baba requesting Him to save us from the chaos. The thundering and lightening continued. Suddenly, it started raining cats and dogs throughout Delhi but within a radius of about one K.M, from my residence (S-12/1048, R.K. Puram, New Delhi) not a drop of water fell. The marriage of my daughter was solemnised without any problem. Everybody was astonished at the miraculous favour bestowed upon us by the Almighty Lord, Shri Shirdi Sai Baba.

My daughter, Alka Mar kan, happily married, is living in J-419, Sarojini Nagar, New Delhi and any of the readers is welcome to get the above statement verified from her in order to satisfy himself with the fact that "NOTHING IS IMPOSSIBLE FOR BABA."

★

J. R. Laroia

Pay & Accounts Officer, Central Excise H.Qrs. Indore (M.P.)



SAI INFORMATION CENTRE

*Wishes all readers of Shri Sai Leela
a happy & prosperous NEW YEAR*

Sadguru Sai Nath Maharaj of Shirdi, The most active saint (Avtar) of this century even after His Mahasamadhi (15-10-1918) continues to look after His devotees (who always feel His presence around) to fulfil His promise (Shri Sai Satcharita (80) P. 240).

"IF YOU LOOK TO ME I LOOK TO YOU"

One such fortunate Sai-blessed has dedicated the rest of His life in spreading Saism. To sow the seed of Sai in the minds of would-be devotees, a big hall is converted into a Sai Temple, in this centre, where Baba's life and teachings are displayed (self explanatory) through a number of big-size photographs in colour. Regular bhajans and kirtans are being held in this Temple. Baba's photographs and other Prachar items including sacred Udi from Shirdi are sent Free of cost when demanded. Please write a simple postcard and ask for such items on Baba's name only (no obligation and no donation acceptable). Please do not send even stamped envelope for reply.

SAI INFORMATION CENTRE;
SCF 18, Sector 19-D, CHANDIGARH Pin 160 019



OCTOBER 1980

(Continued from December
1980 issue)

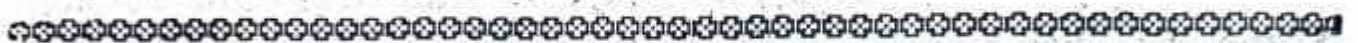
Names of persons who
gave their programmes in the
Samadhi Mandir.

44 Mrs. Saroj Shukla. 45 Miss Manorama Pratapnarayan Vajpeyi. 46 Shri Prakash Vishnupant Thosar, Balsad. 47 Shri Dattatray Damodar Rasane, Pune. 48 Shri Baburao Sunder Tavar, Nandurbar. 49 Shri Aanandgiri Gosavi, Sangamner. 50 Shri Dnyanoba Tatyaba Wadekar, Shirdi. 51 Shri Bala Pilaji Gurav, Shirdi. 52 Shri Shridhar Pundlik Sonar, Hadapsar. 53 Miss Mani Sitaram, Shirdi. 54 Shri Gajanan Narayan Patil, Panvel. 55 Shrikrishna Band Pathak, Bombay. 56 Miss Charushila Belsare, Thane. 57 Shri Vilas Mahadik, Bombay. 58 Shri Diwakar Sawant, Bombay. 59 Shri Satyawan V. Maladkar. 60 Shri Ramakant Mirgal, Bombay. 61 Shri Vasant Kamate, Bombay. 62 Shri Raghunath Nagre, Shirdi. 63 Shri Shantaram Mirane, Shirdi. 64 Shri Sukdeo Shantaram Nandvikar, Bombay. 65 Shri Vilas Paralkar, Bombay. 66 Shri Baburao Nare, Bombay. 67 Shri Vinayk Jadhav, Bombay. 68 Shri Nagesh Churiya, Shirdi. 69 Mrs. Jayashri Sudhir Thatthe, ujjain. 70 Shri Appa Samant, Dadar. 71 Shri Marotibuwa Bagde, Bombay. 72 Mister Bhagwan Maruti Bagde. 73 Shri Maruti Vitthal Pawar. 74 Shri Natha Jadhav. 75 Shri Vitthal Ghatge. 76 Shahir Madhukar More. 77 Shri Pandurang Kadam, Bombay. 78 Shri Tukaram Solkar. 79 Jivan Talashikar. 80 Govind Pagetkar. 81 Balchaware, Bomay. 82 Mrs. Sushila M. Bagde. 83 Mrs. Sunita V. Kamble. 84 Shri Rohidas Harishchandra Masurkar. 85 Shri Sukhadeo Kamble. 86 Shri Vilas Birte. 87 Shri Vinayak Lad. 88 Ramadas Patil. 89 Shri Datta more. 90 Dilip More. 91 Sadanand Karvekar. 92 Eknath Dhanwate. 93 Namdeo Keni 94 Ramchandra Bhubate. 95 Yashawant

More. 96 Bhushan Gawankar, 97 Ram Khaladkar, Pune. 98 Shyam Khaladkar, 99 Mahadeo Tupe, 100 Vinayak Devalankar, 101 Dnyaneshwar Nagarkar, 102 Kanyakumari Ashram, Sakori, 103 Shri Shashikant Pusalkar, Bombay, 104 Narhari Ramchandra Kavishwar, Indor 105 Shri Vijaybaba Nagpur, 106 Miss Bhargavi Acharya, Hyderabad, 107 Shri Panchal Anant Dattaram, 108 Shri Vasant Dattatray Fulmbrikar, Bombay, 109 Shri Damuanna Mahadeo Dalvi, 110 Shri Ashok Damuanna Dalvi, Shrirampur, 111 Shri Subhash Vitthal Narsol, 112 Shrinivas Subramaniam, Chembur, 113 Banwale Nath Goswami, 114 Shri Rakeshchand Jain, Bombay, 115 Shri Mohamad Jaffar Sheikh, Shrirampur, 116 Dr. B. K. Mittal, Mirat.

Weather :-

The weather at Shirdi was free from any sort of disease. Though the temperature used to rise a little during the day time, the nights used to be comparatively cool.



Religion Shows the Path Towards God

There was an atheist. He would say that it was by his own brain and hard work he lived, and there was no need for god or religion. One day he had a heart attack. The doctor who was called in, said, "There is no remedy for your heart. God alone can save you." The atheist replied, "Doctor, are you not god and is not medical science religion?" The doctor politely said, "We do not make hearts." A Swamiji came to him and said, "Poor man, pray to God seated in your heart. You will be all right. You did not make your heart with the help of your brain and hard work. It is the heart that has made you. So forget yourself to discover Him." The moment the patient forgot himself, there was less pressure on his heart.

"O this is prayer and this religion" he exclaimed. ★

Saïpadananda Late Shri Radhakrishna Swamiji

श्रीसाईलीला

हिंदी विभाग

जनवरी १९८१

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साई गीत

सुनो साईभक्तों मेरा ये दिल का निवेदन ।
धर्म के नाम पर न रखो अपने मन में जलन ॥ ४ ॥

इन्सान बन के रहो साईभक्त प्यार से सारे
जैसा की सदा रहते हैं आकाश में ये तारे
नामो-निशा मिट जाए भेदभाव यकीनन
धर्म के नाम पर न रखो अपने मन में जलन ॥ १ ॥

अलग अलग है मजहब पर मालिक तो एक है
अलग अलग है जातीयाँ पर हमारा खून एक है
रहो अनेक एक बनकर साई का ये है वचन
धर्म के नाम पर न रखो अपने मन में जलन ॥ २ ॥

आपस मे रहे एक हम यही साई की रीत है
हमारे महान बनने मे दोस्तों साई की जीत है
सोचो दिलो-दिमाग से छोडो बुरे चलन
धर्म के नाम पर न रखो अपने मन मे जलन ॥ ३ ॥

सबको कसम है गीता बाईबल कुरान की
सबको कसम है अपने विश्वास धर्म की
रहो साईभक्त बनकर, बनाओ अपना साई वतन
धर्म के नाम पर न रखो अपने मन मे जलन ॥ ४ ॥

प्रा. गुंडेराव पटवारी

साहित्यरत्न "शिक्षा विशारद"

एन. एफ. जे. कॉलेज, विदर (कर्नाटक राज्य) ५८५४०१



॥ 'गीत गजानन' ॥

गीत क्र. ७

अध्याय ३

एक दिन काशी का गुंसाई भक्त बंकटलाल के घर महाराज के दर्शन के लिये आया। सिर पर भगवी चिंधी, बगल में झोली, कमर में लंगोटी और कंधे पर मृगाजिन, इस प्रकार उसका वेष था। काशी में ही महाराज को गांजा अर्पण करने की मनौती उसने की थी। यहाँ पर सभी लोगों के सामने महाराज को गांजा देना उसके लिए एक समस्या थी। गांजे का नाम सुनकर शायद लातें खाने की नौबत न आ जाये इस डर से वह एक कोने में बैठा रहा। दर्शन के लिये वह आतुर हो रहा था। संत त्रिकाल ज्ञानी होते हैं। महाराज ने स्वयं गुंसाई को गांजे का स्मरण कराया। गुंसाई ने गांजे को हाथ पर मलकर और चिलिम में भरकर महाराज को पीने के लिए दी। इसी समय से महाराज गांजा सेवन करने लगे, परन्तु वे व्यसनाधीन नहीं बने। कमल पर पड़ी ओसकणों के समान वे अनासक्त थे। ईश्वरीय लीला का अर्थ लगाना तर्कोर्तत है।

शेगांव में जानराव देशमुख नामक एक सज्जन रहते थे। बीमार होने के कारण वे मरणावस्था में थे। किसी ने बताया कि बंकटलाल के घर साक्षात्कारी महात्मा की यदि कृपा हुई तो जानराव को स्वास्थ्य लाभ हो सकता है। बंकटलाल के पिता को जानराव की स्थिति से अवगत कराया और महाराज के चरणतीर्थ की मांग की। तीर्थ लेने के बाद जानराव ने आंखें खोली। धीरे धीरे व्याधि का जोर कम होकर वे पूर्ण स्वस्थ हो गये। सत्य है कि संत ज्ञानेश्वर ने सच्चिदानंद बाबा को इसी प्रकार जीवदान दिया था।

संत महात्मा मृत्यु को भी टाल सकते हैं। प्राण संकट में जीवदान दे सकते हैं। मृत्यु के तीन भेद हैं - आध्यात्मिक, आधिभौतिक और आधिदैविक। जानराव का प्राण संकट महाराज के तीर्थ से टल गया। यदि श्रद्धा सही सही हो तो वह तार सकती है। सच्चे साधु की कृपा से मृत्यु का संकट तक दूर हो सकता है।

सांसारिक लोगों से परेशानियाँ बढ़ने लगी और इधर महाराज ने कहीं वृत्ति को धारण करना आरम्भ किया। कड़क वृत्ति के कारण सच्चे भक्तों को कोई कष्ट नहीं होता है। परन्तु दांभिक, ढोंगी भक्त को दंड मिलता है। महाराज के पास विठोबा नामका एक ढोंगी भक्त था। सेवा का ढोंग रचा कर वह अपना पेट भरता था। एक दिन महाराज ने विठोबा की परीक्षा लेकर ऐसी पिटाई की कि वह डर के मारे भाग निकला और फिर कभी नहीं लौटा। सच्चे संतों का व्यवहार ऐसा ही होता है।

प्राण संकट में देते है जीवदान

संतों कि महिमा है जग मे महान
प्राण संकट मे देते है जीवदान ॥ ४ ॥

काशी का वह भक्त गुंसाई
इच्छा पूर्ति हृदय समाई
दर्शनातुर वह भाग्यवान ॥ १ ॥

इच्छा पूरी होवे कैसे ?
तडपे जल बिन मछली जैसे
उत्कंठा यों बढे दिनमान ॥ २ ॥

त्रिकाल ज्ञानी संत कहाते
गांजा सेवन वे दर्शाते
धन्य हुआ वह भक्त महान ॥ ३ ॥

काल खडा हो सम्मुख पाया
जानराव की जीर्ण काया
कुछ ही क्षणों का वह मेहमान ॥ ४ ॥

चरणतीर्थ में शक्ती भारी
कंपित हो गई देह सारी
संतकृपा से जीवन दान ॥ ५ ॥

संत विरले, होते सच्चे
मिलते उनको चेले लुच्चे
पाते ढोंगीजन सम्मान ॥ ६ ॥

दांभिक, ढोंगी भक्त विठोबा
लाठी मार से करता तोबा
भक्त ऐसे 'कांटों' समान

॥ ७ ॥

गीत क्र. ८

अध्याय ४

शेगांव के दक्षिण में चिंचोली गांव में माधव नामक एक ब्राह्मण रहता था। उसकी आयु ६० वर्ष की थी। पत्नी, पुत्र सभी चल बसे थे। जो कुछ कमाया था वह समूल नष्ट हो गया था। उसको भविष्य की चिन्ता सताने लगी। उसने कभी भी ईश्वर का चिन्तन नहीं किया था। इसका उसे पश्चाताप हो रहा था। शेगांव आकर महाराज के सामने बैठकर वह 'नारायण' 'नारायण' नामस्मरण करने लगा। यहाँपर उसने अनशन शुरु कर दिया। दो दिन के पश्चात् महाराज ने कहा, "यह तेरा बर्ताव ठिक नहीं है। यह नामस्मरण तूने पहले से क्यों नहीं किया। प्राण जाते समय वैद्य को बुलाने से क्या लाभ? आग लगने पर कुर्आ खोदने से क्या मतलब? जो कुछ करना है वह समय पर करना चाहीये। तूने शाश्वत को छोड़कर, अशाश्वत को पकड़ा। उसका फल भोगना ही होगा"। फिर भी वह हरिस्मरण ही करता रहा।

रात्री के दूजे पहर में महाराज ने माधव को 'काल' के विकराल रूप को दिखाया। डर के मारे उसके मुंह से एक शब्द भी नहीं निकला। महाराज ने कहा किसी दिन 'काल' इसी प्रकार खाने को आयेगा। माधव ने सविनय अनुरोध किया कि यम लोक को छोड़कर मुझे वैकुण्ठ भेज दीजिये। मेरा यह अहोभाग है कि आपके दर्शन हुए। महाराज ने हंसकर कहा - नारायण नामजप करते रहो। तेरा अंतःकाल समीप है। गाफिल मत रहना। पूरे मानव समाज को माधव के माध्यम से महाराज ने 'नामस्मरण' का महत्व समझाया है। महाराज ने उचित समय पर माधव को मुक्ति दी।

पगले ! भज नारायण को नाम

॥ टेक ॥

जिनके खातिर कष्ट सहे हैं

वे सब तुझको छोड़ गये हैं

अब रोने से क्या काम

॥ १ ॥

जीवन तूने व्यर्थ गंवाया
पछताकर तू व्दारे आया
नाम रटन यों सुबह शाम ॥ २ ॥

आग लो तब कुआँ खोदना
किस मूरख का है यह कहना
होगा उलटा परिणाम ॥ ३ ॥

तूने जितने पाप किये हैं
सम्मुख तेरे आज खडे हैं
गिन-गिनकर लेंगे दाम ॥ ४ ॥

अन्तकाल है समीप आया
माया में क्यों तू भरमाया
जप 'नारायण' निष्काम ॥ ५ ॥

चेत चेत रे माधव पगले !
गाफिल मत रह अब तू पगले
पायेगा चिर सुखधाम ॥ ६ ॥

गीत क्र. ९

अध्याय ४

एक दिन महाराज ने अपने शिष्यों से ब्राह्मणों व्दारा वसंतपूजन और मंत्र जागरण करवाने के लिये कहा । वेदपठन से ईश्वर को आनंद होता है । भक्तों ने कहा, "शेगांव मे ऐसे ब्राम्हण नही है जो शुद्ध वेदपठन कर सकें ।" इसपर महाराज बोले कि तुम लोग तैयारी करो । ईश्वर कल ब्राम्हणों को भेज देगा" । थोडे ही समय में १००० रु. चन्दा भी इकठ्ठा हो गया । आवश्यक सामग्रियाँ लाई गई, चंदन का उबटन, केशर और कपूर डालकर तैयार किया गया । दोपहर के समय, वेदों का पठन करनेवाले ब्राम्हण भी शेगांव पधारे । ठाटबाट से वसंतपूजन होकर ब्राम्हण को उपहार और दक्षिणा भी दी गई । बाद मे वे ब्राम्हण दूसरे गांव चले गये । शेगांव मे प्रतिवर्ष वसंतपूजन का आयोजन किया जाता है ।

‘लिलामय यह बना संसार’

वसंतपूजन का आयोयन
ब्राम्हण भोजन, मंत्रजागरण
वेदपठन का मधुर गुंजार
लीलामय यह बना संसार

॥ टेक ॥

शेगांव बना क्षेत्र महान
निसदिन होवे यहाँ गुणगान
श्री गजानन का जय जयकार

॥ १ ॥

ठीक समयपर आये ब्राम्हण
किया उन्होंने वेदपाठन
मिली दक्षिणा और उपहार

॥ २ ॥

प्रति वर्ष यहाँ होता पूजन
शेगांव के स्वामी गजानन
ब्रम्हांडनायक जगदाधार

॥ ३ ॥

राधाकृष्ण गुप्ता ‘चेतन’

पाटकर वाडा, भगतसिंग पथ, डोंबिवली (पूर्व), जिल्हा थाने ४२१२०१

निन्दा और स्तुति

गीता के चौदह वे अध्याय मे श्रीकृष्ण ने अर्जुन को गुणातीत पुरुष के लक्षण बताए हैं । ऐसा पुरुष अप्रिय निन्दा या स्तुति को समान रूप से ग्रहण करता है । इस विषय पर एक सत्य कथा यहां प्रस्तुत की जाती है जिसमें नाम सुविधाहेतु कल्पित है ।

गांव में शील स्वभाव के धार्मिक प्रवृत्तिवाले शिक्षक गौरीशंकर रहा करते थे । पूजापाठ व आरती तो नित्य ही करते । जब कोई साधु संत आ जाता तो सत्संग, कथा, प्रवचन आदि का लाभ अवश्य लेते ।

साधु श्री ब्रह्मानन्दजी आये हुए थे । गीता पर प्रवचन चल रहा था । गौरीशंकर नित्य प्रवचन सुनने जाते थे । उन्ही दिनों उनका छोटा भाई कमलकान्त शहर से आया हुआ था । गौरीशंकर ने कमलकान्त को दो चार बार प्रवचन मे आने के लिए आग्रह किया । कमलकान्त अधिक पढा लिखा तर्क करनेवाला आधुनिक प्रौढ था । उसका झुकाव प्रवचन आदि में नहीं था, वह टालता रहा । एक दिन उसे खुद को लगा, 'भाईसाहब रोज जाते है, एक दिन मैं भी चल तो सही' ।

कमलकान्त ने प्रवचन सुना । चौदह वे अध्याय मे गुणातीत पुरुष के लक्षण बताए जा रहे थे । अप्रिय निन्दा व स्तुति का समान रूप से किसी पर भी असर कैसे हो सकता है उसे शंका होना स्वाभाविक था । शंका समाधान के समय जब जिज्ञासु प्रश्न पूछ रहे थे, कमलकान्त ने कहा, "महाराज ! निन्दा और स्तुति का किसी पर भी एकसा प्रभाव नहीं पड सकता है । निन्दा से अप्रसन्नता और स्तुति से प्रसन्नता ही स्वभाविक है इसीलिए आप असत्य कह रहें है" । महाराज ने समझाया कि ये बात साधारण पुरुष के लिए नहीं, गुणातीत पुरुष के लिए कही गई है जो तीनों गुणोंपर (सत्व, रज और तम) विजय प्राप्त कर चुका हो । कमलकान्त जिद करते रहे कि यह सब विश्वसनीय नहीं है । साधु महाराज बोले, "आप शांत होकर बैठिये और मेरे प्रश्नों का सही उत्तर दीजिए" ।

“आप किसी बड़े कारखाने में मैनेजर के पद पर काम करते हैं। आपका एक भतीजा सुरेश जब कालेज से B. A. पास हो गया तो उसे नौकरी की आवश्यकता थी। आपने उसे अपने कारखाने में भरती कर लिया। कुछ समय उपरान्त आपने जाना कि सुरेश भी अन्य कर्मचारीयों की तरह कारखाने के मालिक व उच्चस्तर के प्रबंध को ही निन्दा करता है। अतः आपने उसे बुलाकर समझाया कि ऐसा करना ठीक नहीं है। सुरेश ने आप की आज्ञा का पालन नहीं किया तो आपने उसे दुबारा चेतावनी दी कि उसे नौकरी से निकाल दिया जायगा। सुरेश फिर भी वही करता रहा जो आप को पसन्द नहीं था। अन्त में आपने सुरेश को नौकरी से हटा देने की ठान ली। आपने काफी प्रयत्न किया पर संयोग वश आप उसे नहीं हटा सके। इसके बाद सुरेश को दूसरी अच्छी नौकरी ज्यादा तनख्वाह पर मिल गई और वह इस्तीफा देकर चला गया। कहो क्या यह सब सच नहीं है ?

कमलकान्त ने स्वीकार किया कि आपने जो कुछ कहा पूर्ण सत्य है। महाराज बोले, “यदि आप में ऐसा गुण होता कि अप्रिय निन्दा को बरदाश्त कर लेते, उसकी गहराई में जाते और कारखाने के प्रबंध में सुधार करते तो शायद सुरेश नौकरी छोड़कर नहीं जाता, उसका और कारखाने का फायदा होता। पर क्योंकि आप में अप्रिय निन्दा बरदाश्त करने की क्षमता नहीं है आप एक अच्छे कर्मचारी को खो बैठे। जहां तक सुरेश का सवाल है वह तो गुणों के आधार पर तरक्की के पद पर पहुंच गया भले ही किसी अन्य संस्था में गया हो।

कमलकान्त के जीवन का अमूल्य क्षण आ गया था। उसका मैला कांच साफ हो गया था। वह महाराज के पांवों में पड़कर क्षमा याचना करने लगा। उसने पश्चाताप किया। इस घटना ने उसके जीवन की दिशा को सही मोड़ दे दिया और बाद का जीवन आदर्शमय बन गया।

शिवदत्त रामपाल जोशी

७ अर्चना, महात्मा गांधी रोड, राजावाडी, घाटकोपर (पूर्व), बम्बई ४०००७७



श्री साईबाबा की कृपा

सन ७६ मे ४ सितम्बर को मुझे पता चला कि मै गुर्दे के पथरी तथ मूजन के रोग से पीडित हूँ । इसके बाद रह रहकर तकलीफ चलती रही । दवा खाता रहा पर कोई आराम नही मिला । ७ नवम्बर ७९ तक यह रोग चला

अगस्त ७९ से २ नवम्बर ७९ तक पेचिश चलती रही । दवा खाता रहा ।

२२ सितम्बर ७९ की शाम करीब ५.३० बजे किसी के स्कूटर पर पीछे बैठा जा रहा था क्लीनिक से घर के लिये । रास्ते मे एक साइकिल से घडाम की टक्कर हुई और बाये कन्वे मे सब से ज्यादा चोट आई । कपडे भी फट गये दोनो कुहनी भी लहू लुहान हो गया । पर बाबा की कृपा से हड्डी नही टूटी जब कि दुर्घटना के समय रफतार ८० कि. मी. की थी । ना चश्मा टूटा ना किसी ने सडक पर पडा मेरा बटुआ ही उठाया । मै घर आ गया एक ट्रक की मदद से । दवा की, क्लीनिक अगले दिन आ गया पर कन्धा जाम हो गया ।

३० अक्टूबर को मंगलवार की शाम ४.३० बजे क्लीनिक से घर आते हुए बस के ब्रेक फेल हो गये और बस तेजी के साथ गडढे में गिर गयी छत एक तरफ और पहिये एक तरफ । इंजन के चालू रहने से बल्ल मे घुर्आ भर गया । यात्री शोर मचा रहे थे । मै किसी तरह खिडकी के उपर की तरफ से बाहर निकला । खिडकी का शीशा मेरे सर पर लगकर टूट गया था । फिर बाये कन्वे में चोट आ गयी, कपडे फट गये, शरीर पर कई जगह से खून निकल रहा था । सडक पर खडे होकर अपना चश्मा व बटुआ संभाला, ब्रीफ केस संभाला पर ज्यो ही मैने काँच के छोटे से टुकडे सिर तथा गर्दन से गिराने के लिए सिर हिलाने लगा । चावल गिरने लगे । स्वेटर व कमीज के अन्दर बनियान व पैन्ट के बीच में से भी चावल गिरने लगे । साँई की लीला से काँच चावल मे बदल गया । मैने काफी छान बीन की बस मे किसी के पास भी चावल नही थे । अन्दर या ऊपर छतपर और दुर्घटना स्थल पर भी सिवाय मेरे आसपास विखरे चावलों के और कही भी नही थे । खैर घर आकर मरहम पट्टी कराई दवा ली ।

अब मन उदास हो गया २-३ दिन बच्चे और मैं भविष्य की शंकाओं को सोच सोचकर परेशान रहे। ३० अक्टूबर ७९ की सुबह ५ बजे स्वप्न आया जिसमें एक भव्य मंदिर दिखाई दिया और पुजारी ने प्रसाद में फूल माला, एक सेव तथा भोजन से भरी थाली मुझे दी। और एक अज्ञात आवाज आई। कि तुम अपने बाये कन्धेपर इस जलते हुए दिये का तेल लगाओ तो ठीक हो जायेगा। और स्वप्न में ऐसा लग रहा था कि जैसे मैं शिर्डी मंदिर में हूँ। इसी दिन मेरे कम्पाउंडर को, जो मुसलमान है, उसे स्वप्न आया कि जैसे मैं बिना बताये एकदम बाबा के यहां चला गया और वह स्वप्न में कह रहा है कि साहब को कहकर तो जाना चाहिये था। हम कभी इससे पहले शिर्डी नहीं गये थे और ना ही वहाँ के चित्र ही देखे थे। २ नवम्बर ७९ की सुबह मैं पीडा से परेशान होकर रोने लगा तो मेरी पत्नी चकाचल कह उठी कि चलो शिर्डी चलें। हमने अपने २ बच्चे अपनी ससुराल में छोड़े तथा छोटे लडके को साथ लेकर करीब १० बजे हम यात्रा पर निकल पडे। अचानक दो भक्त महिलायें तुरन्त तैयार हो गयीं साथ चलने को।

मेरठ के स्टेशन से गाडी दिन में १.३० बजे दिल्ली के लिए चली। सो पेचिश तो तुरन्त पहले ही घर से निकलते ही बन्द हो गयी। हम ४ नवम्बर ७९ की सुबह शिर्डी पहुँचे। काकड आरती हो चुकी थी। समाधि मंदिर में बाबा के दर्शन किये फिर सामान रखकर कपडे बदल कर अभिषेक के कूपन व प्रसाद लेकर अभिषेक का पुण्यमय अवसर पाया। तथा श्री चरणों में सबने अपनी श्रद्धा से सुमन अर्पण किये। दिनभर मस्जिद चावडी व गुरुस्थान के दर्शन किये, विश्राम किया, रात को भजन सुने, मंदिर में तथा शेजारती लेकर अपने कमरे में आ गये। मस्जिद में एकदम ध्यान स्वप्न की आया और एक दाढीवाले पुजारीजी से अपने स्वप्न को बताकर तेल माँगा जो उन्होंने सहर्ष एक शीशी में दे दिया, मैंने कन्धेपर लगाया। और तुरन्त जाम कन्धा हरकत करने लगा। और ठीक होता चला गया। ५ नवम्बर को घर के लिए प्रस्थान किया और ६ ता. की रात ११ बजे मेरठ घर आ गये। ७ नवम्बर की शाम को आरती के बाद मैं मन में बाबा से कहने लगा कि आज मैं उदी माथे पर नहीं लगाऊँगा बल्कि पेट पर मलूँगा चाहे बुरा मानो या भला। चों कहकर उदी पेट के नीचले हिस्से पर लगाई। रात को सो गया सुबह करीब ९-१० बजे मुझे लघुशंका हुई

और बाबा की कृपा से दो पथरी बिना दुख के बाहर आ गयी । तथा इस रोग से मुक्त हो गया ।

इसके बाद से बाबा के चरणों में प्रेम, श्रद्धा एवं भक्ति मेरे मन में विकसित होती गयी तथा १९ नवम्बर ७९ को सोमवार के दिन शाम ८ बजे से ९ बजे तक बाबा का साप्ताहिक किर्तन करने के पश्चात् हम कुछ भक्तों ने श्री साईबाबा सेवा संस्थान मेरठ की स्थापना कर दी जिसके अन्तर्गत श्री साईबाबा शिरडी का मंदिर तथा श्रीनव सेवा हेतु श्री साई सेवा सदन मेरठ में बनाने की योजना है । बोलो सद्गुरु साईबाबा की जय ।

मेरी बाबा से प्रार्थना है कि जैसे आपने मुझे रोगमुक्त किया, वैसे मेरे मन की पंगुता दूर करो, घर में सुखसमृद्धी दे, परिवार में एकता तथा सौहार्द भरा जैसे ही श्री साईबाबा सबका भला करें ।

डॉ. बालकृष्ण दास मिश्र
९, सिव्हील लाइन्स, मेरठ (यू. पी.)



साई महत्ता

काव्य के सिन्धु में, वाणी की लहर "बाकी है ।"
दुख में तो "साई" का नाम ही काफी है ।
सूर्य तो ढल गया, किरणों का प्रखर "बाकी है ।"
साई दीन दुखियों का ही "साथी है ।"

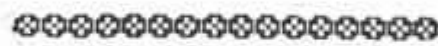
मैंने "मैं" शैली "अपनाई" । देखा एक दुखी निज "भाई" ।
"साई" की छाया पड़ी हृदय में । झट उमड़ वेदना आयी ।

अजय मुखर्जी
द्वारा श्री एस. के. डेय, १२३ पुरानी प्रेम पुरी,
रेलवे रोड, मेरठ शहर (उ. प्र.)

सबका मालिक एक

साईं ने शिरडी नगरी को बनाया स्वर्ग,
इसका शिरडीवासियों को है गर्व ।
शिरडी मंदिर में तेरी मंगलमूर्ती देखते
आनंद आंसू के झरने बहते ।
तुझे देखने की सबको होती है अभिलाषा,
तू सबकी पूरी करता है, आशा ।
तू ही अल्ला, तू ही भगवान,
तेरे दर्शन का दिल में अरमान ।
हिन्दु, मुस्लीम, सिख, ईसाई सभी आते,
भक्ती से, प्यार से, श्रद्धा से तेरी महिमा गाते ।
कर दे शांति हे प्यारे, साईं साईं,
हिंदु मुस्लीम को हमेशा रहने दो भाई भाई ।

सौ. जयश्री सतीश बेंद्रे
४८ साकेत, मेरठ (उ. प्र.)



साईं वाणी

बहुबार कहा है साईं ने महिमा क्षणभर को करता हूँ
अद्भुत वस्तु सबको देकर उत्साह सभी में भरता हूँ ।

यह सब सच है फिर भी भक्तों सच्चा जीवन करना होगा ।
केवल नौका है बही एक जिससे भव को तरना होगा ।

नौका भी तुम्हे दिखा दूँगा सन्निकर मुझे भी पाओगे ।
लेकिन इतना निश्चय जानो बस पार अकले जाओगे ।

सन्मार्ग दिखाने आता हूँ सन्मार्ग दिखाने आया हूँ ।
जाना तो बश में है तेरे मैं तो सन्देश लाया हूँ

प्रीति शर्मा

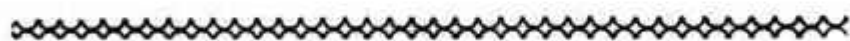
व्दारा श्री कृष्णकुमार शर्मा, पुरवा अहीरान, बुढाना गेट, मेरठ (उ. प्र.)

उदी

उदी क्या है ? राख है ।
समझनेवाले के लिए सबकुछ है ।
ना समझ के लिए खाक है ।
बाबा का प्रसाद है मस्जिद की साख है ।
ना खुशबु ना रंग है
पर हर मकसद का संग है ।
घन के लिए पारस, मन की शमा है ।
रोगों के लिए दवा और बाबा क़ी हवा है ।
हिन्दुओं की गंगा जल मुसलमानों की
आबे जम जम है सिक्खों के गुरुओं की
पग घोवन है इसाईयों के लिये
यिश्तु का जान है सबके लिये पवित्र
और सबके लिए पाक है अरे पागल
जन्नत के रास्ते की रोशनी
और ब्रम्ह की माया यही तो राख है ।

डॉ. बी. के. डी. मित्तल

मॅनेजिंग ट्रस्टी, श्री साईबाबा सेवा संस्थान, ९ सिविल लाइन्स, मॅरठ (उ. प्र.)



शिरडी के साईबाबा महान

शिरडी के साईबाबा महान ।

रव रव मे व्याप्त भगवान..... शिरडी के ॥ १ ॥

डीम डीम डमरु बजे जयराय ।

केशव रूप की ज्योति दीप्तमान शिरडी के ॥ २ ॥

सारे जग के रक्षक विष्णु भवतार ।

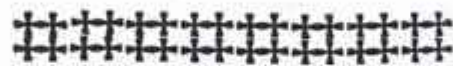
ईशत मसीह के रूप में तारे इन्सान शिरडी के ॥ ३ ॥

वाजे जहाँ को हरा करनेवाला बागवान ।
बालयोगी बडा तेजवान तेजवान शिरडी के ॥ ४ ॥

मजहब विश्व ऐक्य के संप्रेरक ।
हा, सबका पैगंबर पाशवान शिरडी के ॥ ५ ॥

नत मस्तक हो मेरा प्रणिपात ।
तुझको हम सबका सलाम शिरडी के ॥ ६ ॥

महेशभाई वैष्णव
१, अमेय एपार्टमेंट, एच. एल. कॉमर्स कॉलेज के पीछे,
नवरंगपुरा, अहमदाबाद ३८०००६



प्रयाण दिवस

किया प्रयाण विजयादशमी को, झुम चल दिये अपने लोक ।
हाहाकार मचा शिरडी में, साईं चले परलोक ॥
डूबे सब दुःख के सागर में, क्या जननी क्या लोक ।
चला गया वो दीप्तीमान अब छोड़ कर अपना लोक ॥ १ ॥

चारों दिशाएं शोकाकुल हो, किनसे कहे अपना बिछोह ।
कौन सुने फरियाद अब उनकी, कौन मिटाये उनका शोक ॥ २ ॥

पले जो पक्षी तेरी छाया में, मिला प्रेम जो तेरी माया में ।
किसे कहेंगे ब्यथा ये मन की, तुम बिन सूना तेरा लोक ॥ ३ ॥

मन व्याकुल हो लगा यू रौने, लिख न सकूं आगे कुछ इसमें ।
ऐसी लीला कर चले हो, जो अमर रहे इस लोक ॥ ४ ॥

झुम चल दिये

दौलत शर्मा
बम्बई

साई का महिमा

साई का नाम ले तू प्यारे

साई ही तेरा राम है; साई नाम बोल...

एक झलक जो पाता है, साई का वो हो जाता है ।

देख के तेरा रूप फकीरा, चरणों में सिर झुक जाता है ।

जीवन भर नाम जप तू साई का, ये जीवन तेरा अनमौल !!!

साई नाम बोल... ॥ १ ॥

साई में ही तू देखेगा राम, साई में ही तू पायेगा श्याम

अल्लाह साई, मौला साई, नानक साई बोल !!

साई का नाम बोल... ॥ २ ॥

जब तू ने शिरडी प्रस्थान किया !

समाधी मंदिर में प्रणाम किया !!

गुरुस्थान, व्दारकामाई, चावडी में जाके बैठा !!!

साई नाम बोल... ॥ ३ ॥

लैंडी बाग में जा के तू देख !

मीठी नीम भी खा के देख !!

“उदी” की तो है, लीला ही न्धारी !!!

मस्तक पे लगा के बोल

साई नाम बोल ... ॥ ४ ॥

वो जीना भी क्या जीना है, त्रिन साई नाम जो जीना है !

जीना तो साईनाथ सिखावे, जो मन के व्दार तू खोल !!

साई नाम बोल ... ॥ ५ ॥

तन-मन-घन जिसने वारा !

कठिन परिक्षा में जो नही हारा !!

झूठे सारे रिश्ते नाते, “जेपी” छोड तू इनका मोह

साई नाम बोल ... ॥ ६ ॥

जे. पी. खन्ना

साई प्रचार केन्द्र, चन्दीगढ १६००१९ S. C. F. 18 सेक्टर १९D

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