

SHRI

SAI LEELA

Official Organ of Shirdi Sansthan



Punyatithi **Number**

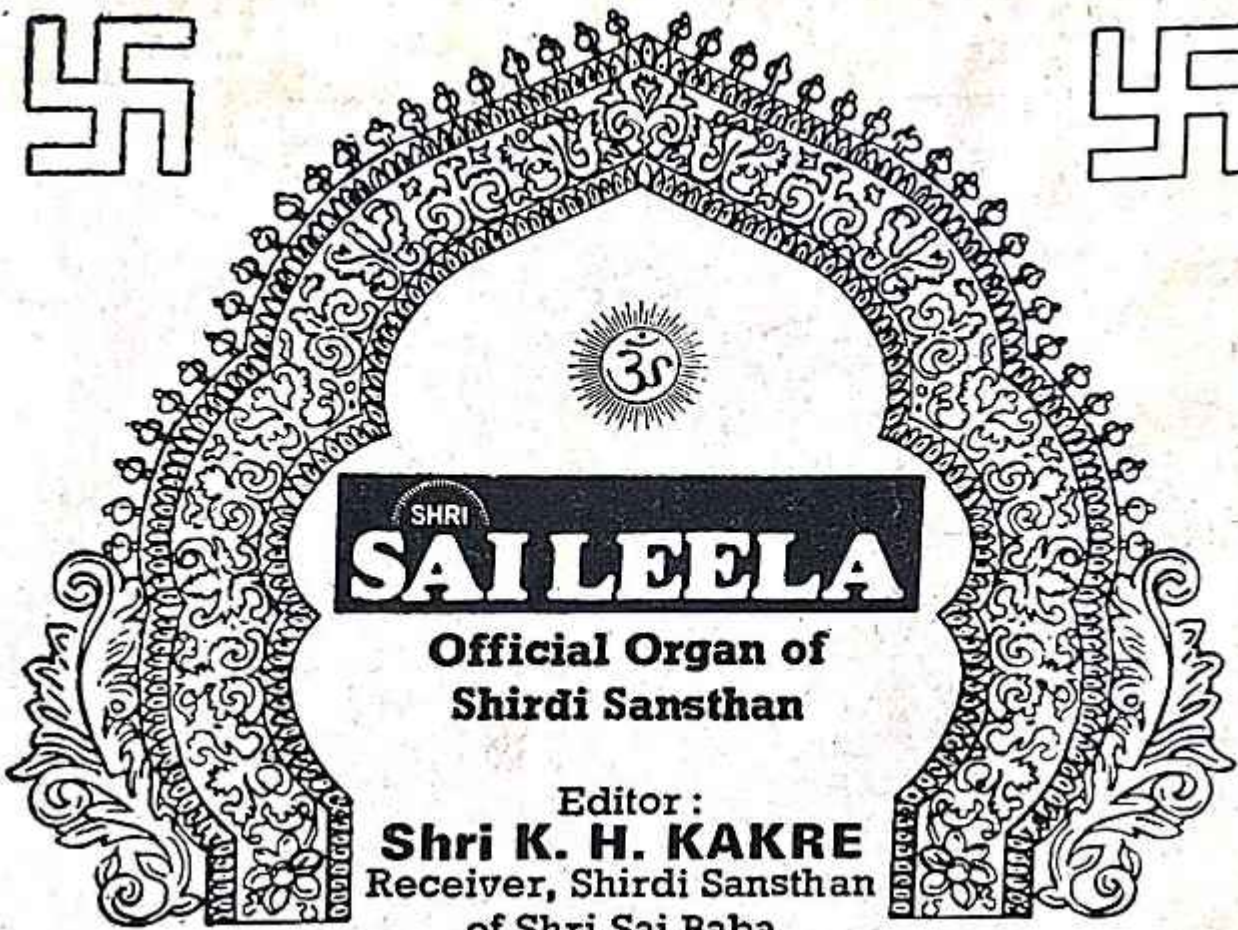
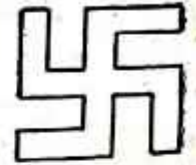
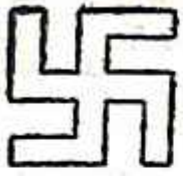
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SHRI SAI LEELA

OCTOBER 1981

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SHRI
SAILEELA

**Official Organ of
Shirdi Sansthan**

Editor :
Shri K. H. KAKRE
Receiver, Shirdi Sansthan
of Shri Sai Baba

Executive Editors :

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

Shri Sadanand Chendwankar
B.Sc, S.T.C. R.B.Pravin



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

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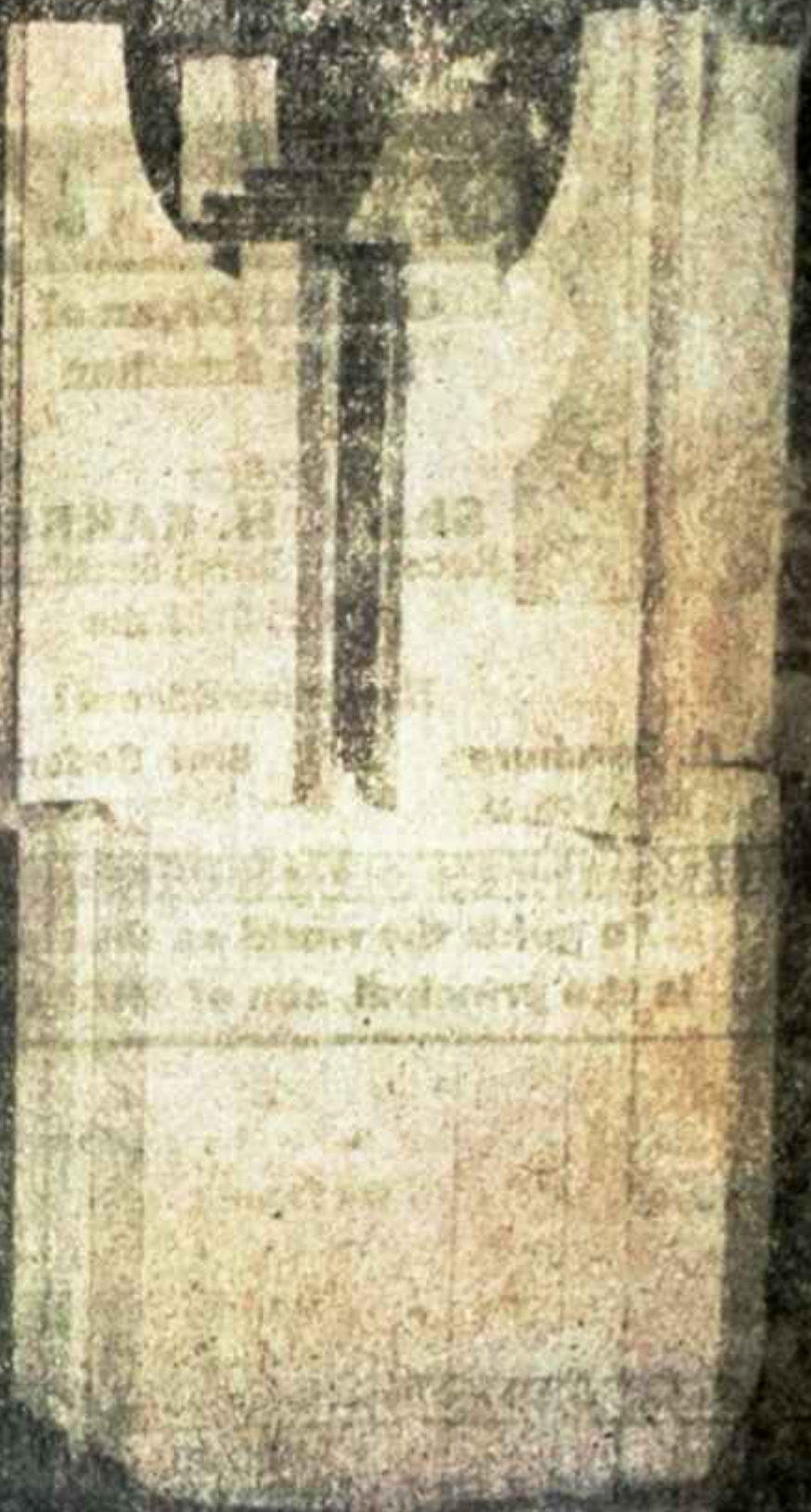
office :

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

Tel : 443361

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नंददीप
NANDADEEP



The Nandadeep in Lendibaug



LENDIBAUG

As soon as a devotee approaches the premises of the Shirdi Sansthan, after passing through a row of shops, he notices that to his left hand side a few steps away from the fountain, there is an enclosure in which trees and flowers are blooming. This is the Lendibaug of the Shirdi Sansthan, which has a long tradition and history.

Lendibaug covers about an acre of land. This baug was a favourite resort of Shri Sai Baba and he used to visit this baug at least twice or thrice in a day. Formerly when Shirdi was a small village, this baug was being resorted to by Shri Baba for answering nature's call. At the time of Shri Baba, this garden had different kinds of trees. How Shri Baba was fond of gardening, how He used to water the trees, has been described in the Sai Satcharita as follows.-

“When He (Shri Sai Baba) went to Rabata 3 miles from Shirdi, he brought with him small plants of Zendu, Jai, Jui and cleaning and scoring dry land, planted and watered them. A devotee by name Vaman Tatyā supplied him daily with two earthen pitchers. With these Baba himself used to water the plants. He drew water from the well and carried the pitchers on his shoulders. In the evening the pitchers were kept at the foot of the Neem tree. As soon as they were placed there, they were broken, as they were made of raw earth and not baked. Next day Tatyā supplied two fresh pitchers. This course went on for 3 years and with Sai Baba's toil and labour, there grew a flower-garden.

On this site at present stands the big mansion – Samadhi Mandir of Baba, which is now frequented and used by so many devotees." (Page 24, Chapter V of Sai Satcharita, 9th Edition, 1980)

From the above extract, it will be seen that the above description is referring to the garden at the site where the present Samadhi Mandir is located; but there is a well in the Lendibaug and as Shri Baba was watering the trees in the garden planted by him, at the site of the present Samadhi Mandir, we may also presume that he must be also watering the trees in the Lendibaug though there is not a specific mention about that in Sai Satcharit.

During Shri Baba's life-time one Nala used to flow through this baug and it was known as Lendi Nala and hence the present baug at that sight came to be known as the Lendibaug. Though this Nala was more or less perennial, it used to have very little water during the hot season. Shri Sai Baba used to throw silver coins in this Nala off and on. In order to test the mind of his sincere devotee, Shri Raghuv eer Bhaskar Purandare alias Kaka Purandare, Shri Sai Baba once took out three dazzling lumps of gold out of the land in Lendibaug and as he did not at all hanker after that gold, Shri Purandare passed the test and proved himself to be a real devotee of Shri Baba. Under one Ashwattha tree Shri Baba used to sit for hours. Every day in the morning at about 9 a. m., the devotees used to take Shri Baba in a procession, accompanied by music, to Lendibaug and at about 12 noon, they used to bring Him back from the Lendibaug and take Him to Dwarkamai.

The following legend is told in connection with the Lendibaug. Late Rao Bahadur Moreshwar Vishwanath Pradhan, who was practising in Bombay High Court, was a veteran devotee of Shri Sai Baba. He came to Shirdi for the first time in 1910, when Shri Baba made him stay at Shirdi for eight days. Whenever he used to request for permission to go to Bombay, Shri Baba used to say, "you are not in a dense forest. We

can think about it in the evening". When Shri Pradhan would approach Shri Baba in the evening for the necessary permission, the reply would come, "We shall consider the question tomorrow" In this manner eight days elapsed. During these eight days on one Thursday after Baba had returned from Lendibaug, one hour had passed and the two sons of Nanasaheb Chandorkar, Shri Baba and Shri Bapu and Shri Pradhan were shampooing the legs of Shri Baba when He said to Shri Pradhan, "Bhau, come with me."

Saying so Shri Baba got up at once and started going towards Lendibaug alongwith Bapu, Babu and Shri Pradhan. It was the month of May. The sun was blazing very hot. So Baba came and stood under a banyan tree. Then he called out Shri Pradhan to come to him and after taking out a handful of corn from his pocket, he gave it to Shri Pradhan and told him, "come on. You go and sow this corn yonder." Then Shri Baba himself brought water in his tinpot and he sprinkled it on the corn. This news at once spread in the Shirdi village and many people gathered there. Then Shri Baba told all the devotees to sprinkle water over the corn. All the devotees did accordingly and thereafter returned to Dwarkamai. Nobody could know the inner meaning of this act of Shri Baba; but this same Shri Pradhan later on purchased with the help of Late Shri Tatyakote Patil the site where the present Lendibaug exists and Shri Sagun Meru Naik applied his mind and took great pains to develop the garden. It was because of his efforts that the Lendibaug got its present get up. The secret behind the board "Pradhan Lendibaug" hanging at the entrance of Lendibaug is the story narrated above.

In front of the entrance of the Lendibaug, there stands the beautiful fountain with the crane standing in its centre with his open beak pointing towards the sky. The water of the fountain is seen sprouting up in the sky. Round about the fountain there is green turf which pleases the eyes. During the

festival, flood lights of various colours are thrown on this fountain and hence it looks specially attractive at that time.

On the north side of this fountain and touching the compound of Lendibaug there is the office of Shri D. C. Patil, the Engineer. of the Shirdi Sansthan. Next to this office, there is the Electric Power house, where the voltage is as high as 440 volts. In front of this power house, we see four tombs. About five years before, all these tombs were modernised with cement concrete construction. All the roofs have specially been given a modern architectural touch and hence they look very attractive and easily attract the attention of all passers by.

The first tomb is of Shri Bhau Maharj Kumbhar. He expired on Wednesday the 12th day of the dark half of the month of Chaitra in Shaka 1860 (20-4-1938). He was a very sincere devotee of Shri Sai Baba and did the work of sweeping all the roads within the Sansthan area.

The second tomb is of Shri Nanavalli Maharaj. He was a very queer rype of a person. Sometimes he would approach Shri Baba and ask him to get down from His seat and he would sit there. After sometime he would vacate the seat and request Shri Baba to occupy His seat. He would then bow down to Shri Baba and pay him respects. He was a sincere Muslim devotee of Shri Baba and therefore exactly after the fourteen days of the Samadhi of Shri Sai Baba, this Nanavalli also left the mortal coil on 28th October 1918.

The third tomb is of Abdul Baba. In his childhood, Abdul was in service of Amiruddin Fakir, who was acquainted with Shri Sai Baba. Once Shri Baba came into the dream of Shri Amiruddin Fakir and told him to send Abdul to him for service. Shri Amiruddin Fakir accordingly sent him to Shirdi. In 1889 he came to Shirdi and stood before Shri Baba in the Masjid. On seeing him Shri Baba said, "Well have you come? You can do your work and stay here happily". At that time Shri

Abdul was only twenty years old. Shri Baba slowly and slowly assigned work to him. He was lighting the oil lamps at different places. The work of sweeping the place below the neem tree and lighting the oil lamp there was also assigned to him. He was also sweeping the masjid every day and was washing the clothes of Shri Baba. He was first taught Koran by Shri Baba. After teaching him many other religious things Shri Baba advised him as follows, "Keep your life pure. Eat only that much food, which would be enough to sustain your life. Do not be a glutton. Sleep only for a few fixed hours. Do not idle away your time in sleep. If you follow this advice, then you will obtain Mukti." Shri Abdul, like a true disciple, followed this very valuable advice of Shri Baba and served him upto the time when he entered Mahasamadhi. Shri Abdul survived Shri Baba and expired in 1954. He had stopped eating any non-vegetarian food. He used to observe all the fasts in the month of Shravan. He never brought his wife and children to Shirdi. The hut opposite the Chavadi is at present being shown as the hut of Abdulbaba; but that is not correct. That hut was of Radhakrishnamai who used to stay there. The name of this lady has been mentioned in Sai Satcharita at page 33 in Chapter IV in connection with the Ramanavami festival. (9th Edition, 1980). After the Mahasamadhi of Shri Baba, Abdul was assigned the work of looking after the Samadhi Mandir and he was given a room nearby. However, something went wrong somewhere and Abdul left that room and came to stay in the aforesaid hut, which is now shown as his hut. At present the son and grandson of Abdulbaba are staying in this hut. The name of Abdul has been mentioned in Chapter 34 of Shri Sai satcharita in connection with Dr. Pillay's episode (as the crow pecking at Dr. Pillay (Page 190, Sai Satcharita, 9th Edition 1980)

The fourth tomb is of Tatya Patil Kote. He was a very sincere devotee of Shri Baba, who used to give to Shri Tatya rupees four every day. Even on the day of his Mahasamadhi

(15-10-1918) Shri Baba had given four rupees to Shri Tatyā. He expired in 1945 and his tomb was built here.

Lendibaug has got three compartments. In one compartment various types of roses, tulas, nishigandha, mogra, sabja etc. have been planted and the flowers from this garden are plucked everyday for Shri Beba's worship. Alongwith these flowering trees, there are ashok, gulmohar, cocoanut and such other trees in this compartment. A small zoo has also been developed here by keeping some animals like hares, deer etc and birds like pigeons, peacock etc. All arrangements have been made here in such a way that the animals and birds may feel that they are staying in natural environments. Shri D. R. alias Mamasahēb Marathe, the philanthropic industrialist from Chembur has helped in many respects for the recent developments of this compartment of Lendibaug.

In the middle compartment of Lendibaug, twentyfive cement concrete benches have been placed under the shady trees. Some devotees, who cannot go for a long walk, resort to this compartment and take rest here. There is one Pipal tree, which was planted by Shri Baba himself. Shri Sai Baba used to sit under this tree for hours together and meditate. Trunk of this tree has nine facets and hence it is called as "Navagrāha Pipal". This thing was pointed out by Shri Kamubābā, who was having his Ashram at Goregaon, near Patkar college. Shri Kamubābā was a devotee of Shri Sai Baba and he had Shri Baba's darshan when he was alive. Shri Kamubābā took Samādhi only before a few years.

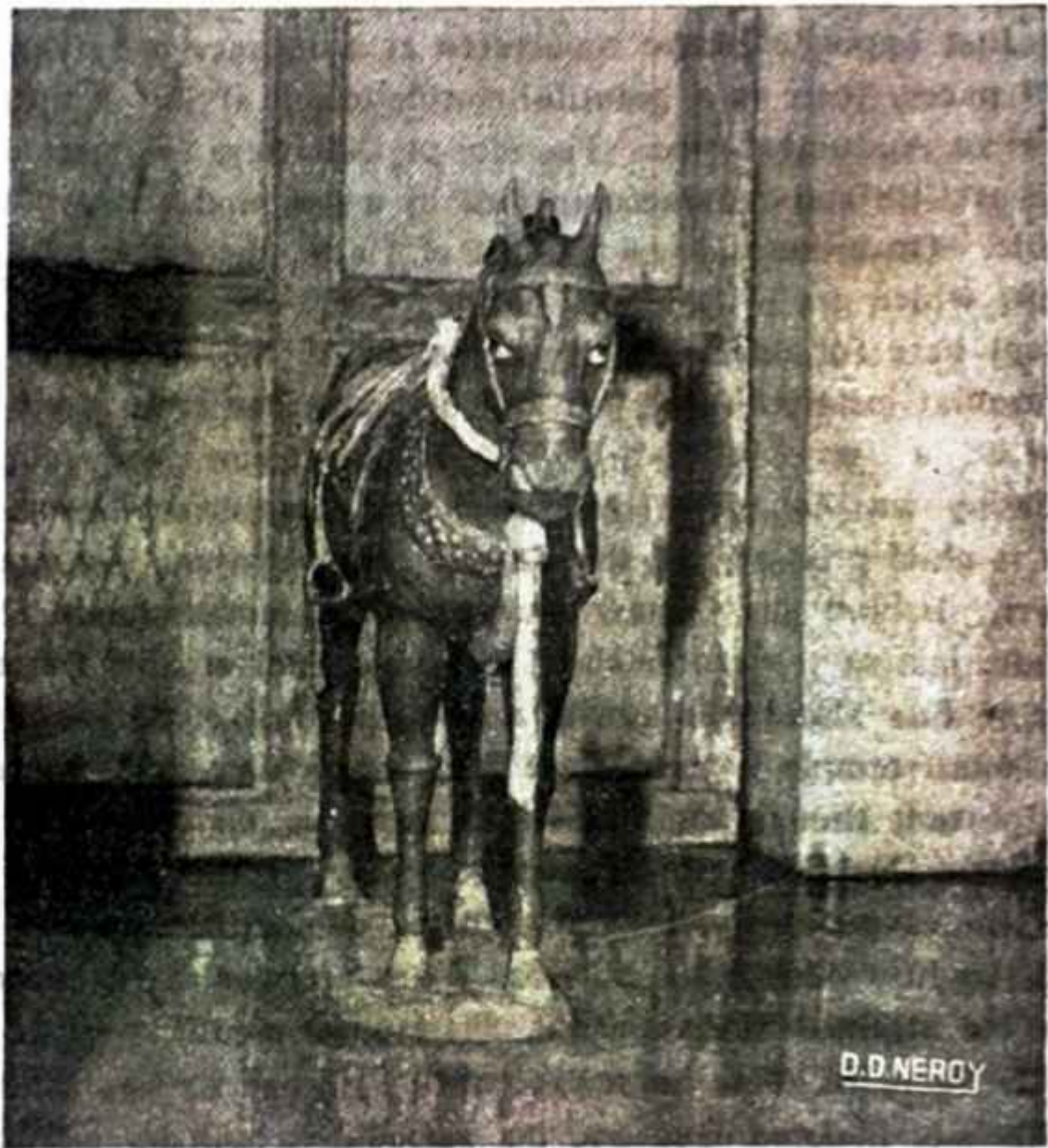
Near the pipal tree, there is a neem tree. In order to commemorate, the memory of the resting place of Shri Baba under these trees, an artistic Nandadeep (a stand for placing light) has been constructed at the foot of these trees, where an oil lamp is always kept burning in a cupboard, which is fitted with glass panes. In the rear side of this lamp, there is a picture which

shows Shri Baba going to Lendibaug in a procession. This Nandadeep is octagonal in shape and is completely built in marble.

Just opposite to the Nandadeep at a distance of about 25 to 30 paces, there is a beautiful-marble temple of Shri Dattatraya under an Audumbar tree. The idol of Dattatraya, in marble, is quite artistic and it is accompanied by a cow and a dog both in marble. On either side of the idol of Datta, there are two oil lamps, which are always kept burning. One cash collection box is kept here for depositing the donations of the devotees. The ceremonial installation of this idol of Shree Datta was done here at 11.05 a. m. on 6-1-1976. At that time, the religious ceremony was conducted by learned Shri Vasantshastri Deshmukh, who is chief preceptor of the Kanyakumari Upasani Ashram at Sakuri. Behind this Datta Mandir, there is another small Datta Mandir just at the ground level. A small idol of Shri Datta is there in this Mandir alongwith a small portrait of Shri Sai Baba. This small temple is there since Shri Baba's time and hence it is important though small and it is therefore maintained as an old relic. Near this small temple, there is another tomb which is of the favourite horse of Shri Baba, named Shamsundar. He used to bow down to Shri Sai Baba after the aarti and even after He attained Mahasamadhi, Shamsunder used to bow to Shri Baba's Samadhi. This horse expired in 1945 and he was interred at this site in Lendibaug and his Samadhi is built at this place.

At the extreme west end of the Lendibaug, there is a small well which was sunk by Shri Baba with the help of some devotees. Shri Baba used to call this well as "Budkhi". Baba was using the water of this well for drinking purposes. Sometime before, this well had dried up; but of late it has got a little water. There is a small building adjoining this well, where there is a board "Place for cooking." People coming from outside could use this place for cooking their food; but due to the fear of misuse of the place, it is closed for the public.

However if somebody wants he can cook his food in the Lendibaug on a sigree.



Baba's Beloved Horse, Shamsundar

Behind the Dattamandir in Lendibaug, the firewood has been stored and it is used for heating the water, which is made available to the devotees for bathing purposes. There is one rectangular well, near this store of the firewood, which is fitted with a pump. The water of this well is used for all purposes. This well has been sunk in recent years and by the grace of Shri Sai Baba it is having good water supply.

In the third part of Lendibaug, in the northwest corner, there stands a building named Sai Niwas. This is used as a guest house. There are nine blocks in this building, which are fitted with all modern conveniences and are given at a rent of only Rs. 20 per day to the devotees. This building was inaugurated on 24.3.1973 by Shri Swami, Muktanand Paramhans of the Ganesh-puri Ashram. In front of this building, six cement concrete benches have been placed for the use of the devotees who want a little seclusion. There is a little open space, with beautiful green turf growing on it, behind this building, where some programmes are arranged by the Sansthan whenever necessary. The annual gathering of the contributors to Shri Sai Leela magazine is being held here for the last two years and this place is found quite suitable for it. A road has been provided by the side of this building, which takes you straight to the main road. Shri D. G. Patil, the Sansthan Engineer, looks after the maintenance and upkeep of this garden. The devotees, who visit Shirdi, spend their leisure time in this baug and acquire peace of mind by sitting here in the peaceful and hilarious atmosphere of this baug. As this baug has been consecrated by Shri Baba's feet, it is considered very holy by all Sai devotees. Those who are able to go mentally in the back period, are even able to feel the presence of Shri Sai Baba in this garden. Let us all, Sai devotees, also try to get that experience, when we visit Shirdi on the next occasion if we have not had it so far. ★





"If I receive one as
Dakshina from anybody
I have to repay tenfold."

— Sai Baba of Shirdi

Dwarkamai Educational Society (Regd) is a spiritual non-profit and voluntary organization with a dedicated following of a number of educated young men. It has been striving to spread the glory and gospel of Lord Sainath all over the world under the leadership of Acharya E. Bharadwaja, who is its Founder-President.

D. E. S. has proposed to raise a Shirdi Sai Baba Mandir at Venkatagiri Town, with an Ashramam attached to it to shelter ardent Sadhakas and Sai-Missionaries. On the strong spiritual foundation of the Sai Mandir, it is also planned to raise a 'Superstructure' of a free medical dispensary, a school, a library and a book-publication unit. Cordial cooperation is sought from all by way of liberal contributions. We wish your contribution will be mighty spiritual investment for you for ever.

All contributions and correspondence may be addressed to the Correspondent, D. E. S.

DWARKAMAI EDUCATIONAL SOCIETY

Venkatagiri Town-524 132 (Nellore Dist., A. P. India)

N. B. :- The donors will be exempted from Income-Tax for the amount they donate to the Society. (By H. Qrs. No. 1/80G/59/80-81, of the Commissioner of Income Tax, A. P.)

Baba, The Guiding Force

It is my good fortune to report to Sai Bhaktas, two interesting experiences of two devotees, wherein the grace of Baba guided them to surmount difficult situations, with which they came face to face in the battle of life as narrated to me firsthand, by the concerned devotees.

Shri S. Venkata Rao is a resident of Secunderabad. After completing his technical training, he moved earth and heaven frantically, hunting for a job which could give him two square meals a day, but it unfortunately eluded him. Wherever his wearied feet took him he was confronted with the disgusting spectacle of a 'No Vacancy' board. He reached a point of no return and felt it too weary to drag on. Just when he was flustering with frustration and losing faith in God, somebody casually suggested to him a trip to Shirdi as Baba alone could help him. This suggestion got absorbed in his mind, as a drop of water falling on simmering sand. So he immediately made up his mind to go to Shirdi with just a towel and a spare pair of clothes. He did not have with him enough money even to purchase a cup of tea. He boldly took the decision to travel ticketless by the Ajanta Express on the same evening.

As ill luck would have it the T. T. C. caught him in no time and all his pitiable pleading that he was going to Shirdi could be of no avail. Just when the Railway official was about to hand him over to the police, a Marwari gentleman travelling in the same compartment to Shirdi offered to pay for Venkata Rao's ticket. Not only that, he even assured Venkat Rao that he would foot the bill for his stay at Shirdi and the return journey. Venkat Rao's eyes were filled with tears and he profusely thanked the kind gentleman.

At Shirdi Venkat Rao took a locker and stayed in the dormitory. When he opened the locker with the key given to

him by the Samsthan authorities to put his meager belongings in it, he was dumbfounded to find in the same, a packet wrapped in brown paper. With a mind bristling with curiosity, he opened the packet and the sight that greeted him was a glorious one. Baba gracefully holding the Abhaya Mudra. It was a packet of Baba's pictures, probably forgotten there by the previous user of the locker. This gave him immense courage, hope and strength. He ran at once to Baba's Samadhi and with tear filled eyes prostrated before Shri Baba, begging Him to lend His helping hand to find a job. Then he visualised in his mind Baba with a smile on His lips. This gave him the phenomenal strength of an elephant. Then he rushed out to find his benefactor, the Marwari gentleman and narrated to him his wonderful experience.

The next day he set out for Secunderabad and reached his home. Previously he had sent in many applications for jobs, but he had lost all hopes of receiving a favourable response. To his great surprise there was a letter, awaiting his arrival addressed by a public sector undertaking, calling him for an interview. He promptly appeared for the same on the appointed day and was lucky enough to be selected. Now he is a technician drawing a four figure salary. He makes it a point to visit Shirdi at least once a year for darshan of Baba. He minces no words in attributing all this to the grace of Baba.

The other experience has been narrated to me by Mrs. P. Krishnamurthy of the B. H. E. L. Township, where I too reside. Mr. Krishnamurthy is an engineer in the Bharat Heavy Electricals Ltd, and is a very staunch devotee of Amma, whose image is looming large on the spiritual firmament of Andhra Pradesh. The pooja room in their house is richly decorated with many portraits of Amma. A small picture of Baba could also be found on a side wall.

A few days prior to May 1981, after Mr. Krishnamurthy had left for his office, when Mrs. Murthy and her children were

chatting in the drawing room, somebody tapped their front door. When Mrs. Murty opened the same, she was surprised and even flabbergasted to find an old fakir, wearing saffron robes squatting in the front verandah, in a very relaxed mood. He met her enquiries with beaming smile and asked her to bring a clean bit of paper. When she did so he poured some Udhi into it, while she was holding the paper and directed her to go to her pooja room and pray before her deity, holding the paper containing the Udhi, requesting for a solution to the problem with which they were confronted. He did not specify the name of her deity. Yes, Krishnamurtys had a problem tormenting them. It was the marriage of their eldest daughter. They had been searching for a suitable bridegroom, who would not cause much strain on their purse. This is a problem which would cause worry to any responsible parents of a grown up daughter. One problem is to find a good and suitable groom and the other is finance. Both are interlinked. Mrs. Murty rushed to the pooja room, while the beaming fakir was squatting in the verandah. Normally she should have squatted before the picture of Amma, but this time her feet involuntarily guided her to the picture of Baba, hung on the side wall. She closed her eyes and prayed to Baba in deep meditation. When she opened her eyes the Udhi in the paper disappeared and miraculously there were two metallic amulets in its place. She could neither believe her eyes nor the transformation. She prostrated before Baba and rushed to the fakir sitting nonchalantly outside, and showed him the amulets. The fakir interpreted this phenomenon as the grace of Baba. He poured some Udhi on the amulets and asked her to wear one and give the other to her daughter. Before departing he requested her to give money to purchase a piece of cloth to cover Baba's Samadhi at Shirdi, which she readily complied with.

Within a few days after this incident Mr. Krishnamurty literally stumbled into a suitable and desirable alliance. The bridegroom was also a devotee of Shirdi Baba. Without much

fuss or formalities the alliance was finalised, but the date fixed for the happy event was only a handful of days hence. There was hardly any time left to mobilise funds or make preparations. Mr. Murty was at his wit's end to raise funds but by Baba's grace money literally poured into his hands from so many directions, some of which were quite unexpected and there was absolutely no problem on this score. Even though there was hardly any time, one of his brothers, who was in West Germany and the other relatives living in far off places could attend the event and bless the couple.

Now that a heavy load was off their head, the Murtys are a happy couple. So also their daughter and her husband.

Baba is all-pervading. Nothing misses His benevolent eye. ★

Devata Subba Rao

70, N. H. 1 Ramachandrapuram, Hyderabad (A. P.) 500032

SHRI SAI BABA

PUNYATITHI FESTIVAL AT SHIRDI

The Punyatithi Festival will be celebrated as usual at Shirdi from Wednesday the 7th October 1981 to Saturday the 10th October 1981. All devotees are cordially invited to attend the festival.

K. H. KAKRE

Court Receiver

Shirdi Sansthan of Shri Sai Baba

The Saga of Shiva

It is a known fact that the fame of the city of Kashi is spread over whole of India in every nook and corner. The people, who lived there with all happiness, prosperity and spiritual and religious joy, were all ardent worshippers of Shiva known, as Lord Vishwanatha, who has taken His seat at Kashi from Kailas. The people at Kashi did not lack in anything, particularly devotion to Lord Shiva, nor in any want, as everything was available in plenty, and those, who visited Kashi with devotion to Lord Shiva, were offered in plenty and received gifts and alms abundantly.

Vyasa Maharshi, the great sage, heard much about Kashi. He was much impressed, curious and anxious and pondered over the city thus: "Can there be a city on earth as affluent as spoken of to that extent?" He wondered. So, one day he decided to visit the city with his disciples and see for himself whether all he heard about the city was in fact a truth or not and to enjoy the abundant offerings.

He thereupon, announced his decision to his disciples, to visit Kashi. They too were delighted at the announcement as they had also heard of the affluence of Kashi and were anxious and were in full thought of enjoying the excellent and rich offerings and dishes in Kashi. They were eager to accompany their Guru to Kashi.

One fine morning, they reached Kashi and stayed in a dharmashala; and after a dip in the holy Ganga, they went out for collecting their ration or alms. All scattered in different directions expecting large quantities of alms, as their only aim and object. But they returned pale, exhausted and disappointed, having got nothing that day, including the sage Vyasa Maharshi. It was strange that none of them had been able to collect even

a single morsel of food in the entire city. They presumed and consoled themselves by saying:- "Today might be a day at Kashi on which giving alms is forbidden". Another disciple said: "there is no day when alms-giving is prohibited or forbidden". "Wait for tomorrow. Let us see" said the Maharshi.

The party were left without food for that day.

The next day, they were in the streets again for the same purpose. But the experience was repeated. Some householders said that they were not in a position to give them anything in charity. While others simply shut their doors at the faces of the disciples as well as even at the face of Maharshi Vyasa, the great sage. This abrupt act of the householders extremely humiliated and disappointed them and they felt miserable without food.

The third day also passed and in all seven days, the result was the same.

On the eighth day, when Maharshi's repeated call had no response from any house, he got infuriated and in a rage raised his hands high in despair and was about to cry out a terrible curse on the city for the unhelpful attitude of the people. Just then, one door was opened; and an elderly lady stood before Vyasa, fixed her gaze on him and said: "STOP", and Lo! Behold what happened. Vyasa Maharshi could not move or bring his raised hands down. Both, the Maharshi Vyasa and the lady stood looking at each other and then the lady smiled at the Rishi. No sooner the lady smiled, both the raised hands of Vyasa Maharshi were able to move freely and he was able to bring his hands down.

The lady then addressed the Maharshi thus, "You have no reason to be so annoyed at this city".,

The sage however retorted thus: "What! No reason! What do you mean? You should know that no one in this so called

affluent city, cared for us and no one was sympathetic or courteous enough to give us any alms, food or offer any hospitality either to me or my disciples since last eight days and how do you dare say that I have no reason to get angry and annoyed”.

At this, the lady smiled again at the Rishi benignly and told him, “Go and bring your disciples. I shall be pleased to feed you all sumptuously”.

On hearing this, Vyasa felt elated and delighted. He thought that it would be futile to argue with the lady and that it would be wise to grab the opportunity at such a critical hour. He therefore accepted the offer forthwith.

He immediately ran to his disciples to take them to the lady for a feed as they were starving since eight days. The disciples, who were starving for eight days, had stopped moving and were lying half dead. As the Maharshi asked them to follow him for a feed, they immediately obeyed him and they were all in the lady’s house in great hurry and without any delay.

As soon as they entered the lady’s house, to their great glee and joy, they found banana leaves placed before them and pots full of water were given to them; but to their great disappointment no food was served in their leaves. This horrified them again and they blinked at the hostess, who stood looking at them and said, “What for do you wait? Why don’t you begin eating?”

Vyasa Maharshi was about to burst forth in anger, for the hoax played on them by the lady; when his eyes happened to fall on the leaf, he saw to his surprise, that the empty leaf was filled with varieties of delicious and rich food without anyone serving the food.

The disciples also similarly saw to their great joy that each one of them got their own favourite dishes to eat, without asking for them. They ate to their heart's content as they were starving for full eight days. After some time, they raised their heads to look at the kind hostess, the benevolent lady, to thank her profusely and profoundly for saving them from starvation and death.

But to their amazement and wonder, they saw in her place Devi Parvathi, an incarnation of kindness and compassion. Lord Shiva too was seen standing by her side.

Then Lord Shiva questioned the Maharshi Vyasa and his disciples, "Do you know and understand why you and your disciples had to suffer and starve for eight days without food at this holy city of Kashi? Know it now, that you have not come to Kashi with any devotion for worship, nor did you think of the Lord or visited the holy shrine even once. But you have come here only with an idle curiosity and with a craze for eating good food. Is that the attitude with which one should visit this sacred city? How such people will get salvation?"

Vyasa Maharshi realised his error and foolishness. He apologised to Lord Shiva and paid respectful homage to both Lord Shiva and Devi Parvathi.

Then the Maharshi Vyasa and his disciples left Kashi with the blessings of Lord Shiva, with the doctrine of devotion and dedication imbibed in them.

From the above illustration and example it should be clearly understood and realised that a sacred shrine or a holy place is purely and exclusively meant for the purpose of dedication and devotion to attain salvation; but it is not a place for picknick, enjoyment, entertainment or sight seeing at any cost.

Should a man err in this behalf, the blow by the Lord will be severe on such a person to awaken him from his

blindness to devotion, from elusion of Maya and to lead him to salvation from this mundane and material world. ★

B. Ramanadha Rao
Sri Sai Kutir, Bangalore 560 023

Shri Sainath's Imagination is Creation

Shri Sainath of Shirdi was a perfect Siddha Yogi who possessed potential powers of spiritualism and oecultism. Though His mortal body was inturned long ago - He has been a living and moving spirit beyond the Grave. Life after death to Him is a creative sojourn. He belongs to the category of coimic transmigration of saints of highest dicipline. Shri Sainath's philosophy is neither Dwaita, Adwaita nor Vishista Adwaita. It is the theosophy of humanitarianism, akin to Buddhism; as to the precept "be good to thyself and be good towards the society". Through His teachings, the saint separated materialism and spiritualism as the swan separates adulterated milk and water. He preached mukti through devotion; and Karmic yoga through Shakti. Till today the saint has been showering graces and fulfilling the aspirations of His devotees in distress who have pinned faith in Him. Blessed are those who happen to be the devotees of Shri Sai Baba of Shirdi. ★

L. N. Panigrahi
BARUVA, Srikakulam District, (A.P.)



OH! GOD

More I think, the more I feel
That You are beyond thinking
More I read, the more I feel
That You are beyond reading
More I see, the more I feel
That You are beyond seeing
More I talk, the more I feel
That You are beyond talking
More I breathe, the more I feel
That You are beyond breathing.

You want me to see You evcrywhere
But I cannot see You everywhere
My senses are limited
And You are beyond senses.

I rose beyond senses for a time
But You made me fall back
Only a tinge of You was known to me then
But now only a memory remains of that Samadhi
Alas! You take pity and let me remain
Always aware of highest available bliss -
Unaware of myself mingling in You -
Which You snatched away so quickly -
And never let it come again -
Like a current passing away
While I kept saying "No! No!"

Meanwhile I see in the sky
Your blissful infinity

More I write, the more I feel
That You are beyond writing

Gopesh Behari
Jzi Narain Road, Fatehgarh 209601

Sai Baba, the Saint of Shirdi

(Continued from September 1981 issue)

CHAPTER IX

Bayajabai, Taty Kote's Mother,
Hunted for the Universal Father
The jungles and the forests farther
Trampling the bushes and shrubs together.

When at last she found Thee, the mad Fakir
Sitting calm and motionless in meditation Fakir
She fell at Thy feet and spread a leaf
To offer and feed Thee her humble lunch.

She never ate anything till she fed Thee
And so she roamed in the jungle first to feed Thee
She forced Thee to partake of her lunch
And to set her free to take her lunch.

Thou never forgot her faithful service
So wonderful was her lovely caress
Thus Thou remembering her lovely fondling
Magnificently blessed her son's life dwindling

Both the son and the mother
Had great faith in Fakir, the Father
Whom they took Thee to be their God
And served till last Thee their Lord.

Thou left off some years after
Thy wondering in the woods thereafter
And took Thy food in the Masjid Mai
To save the roaming of Bayajabai the Mai.

In 1904-05 Mainatai, the daughter
Of Nanasaheb Chandorkar the Mamlatdar

At Jamner away from Shirdi miles hundred
Was suffering from labour pains for days three

Nanasaheb finding in vain all remedies
Suddenly remembering Thee invoked Thy aid for remedy
Thou by Thy intuition knowing her sufferings
Tried to help through Buva to remove her sufferings.

But when Buva saw Thee for permission
To go to his native place on some mission
Thou ordered him to visit Jamner and see
Nanasaheb Chandorkar and speak to him.

but Buva pleaded shortage of money for the passage
Thou asked him not to worry about the fare passage
As everything will be provided for the passage
But he should go instantly and give the message.

With full faith in Thee, Buva left Shirdi
And at late midnight reached Jalgaon
Being in hard plight with only annas two with him
To his great relief he heard someone calling him.

A person was calling 'Who is Bapugir Buva'
Then he rushing to him told he was Bapugir Buva
Then the person told him Nana has sent him
And drove to Jamner in a tonga with him.

Early in the morning near a brooklet
The Tongawala for watering the horses free let
And asked Buva to partake of eatables
Brought with a purpose in a vessel portable.

Seeing the beard and the livery of the peon
Bapugibuva took him to be a muslim tune
So was unwilling to share the eatables
Offered by the tongawala the notable.

The peon assuring him a vegetarian pure
Told Nana had sent him eatables vegetarian sure
So there is no need for him to doubt
And wait and while away time in a tout.

Then Bapugirbuva accepted the offer
And started on his journey thereafter
To reach Jamner at the hour of dawn fall
And he alighted to answer nature's call.

But on his return he found
Neither the Tonga nor the man bound
And finding Nanasaheb's office nigh
Went and enquired for Nanas tie.

Knowing Nanasaheb at home
He went and saw him roam
And announced himself before him
To give Thy Udi and Aarati to him.

Mainatai being serious with labour pains
Set all in great anxiety about her wails
Nana called out his wife to give Mainatai
Udi and teertha to drink sent by Masjid Mai.

As Thy help to Nana was most opportune
He heard after few minutes of misfortune
The news pleasing of delivery safe and sound
And all the crisis trouble so far had away bound

Nana was dumb-founded when
Buva told him about tonga and peon then
To station he had sent none
As he was unaware of his coming then.

Once Mrs. Khaparde of Amaraoti
Staying at Shirdi for Thy Aarati

Her son being affected by Bubonic plague
Thought of leaving Shirdi to be free from nag.

So she sought Thy permission
In Thy evening round without omission
And said in a voice trembling
Her son was down with plague and shivering.

Then Thou in a soothing manner
Kindly and softly spoke to her
The clouds in the sky will soon melt
And all will be clear and smooth felt.

So saying Thy Kafani Thou lifted up
And showed all four bubons brought up
Thus thou relieved the devotees' pain
Taking their pains on Thy body main

Thus by Thy suffering proved Thou
The sufferings of Thy devotees are Thine
By this act of Thine Thou convinced all
Saints suffer pains for devotees all.

The mind of the saints is softer
Than wax and in and out soft as butter
And they are after gains never
But regard devotees as relatives ever.

Dadasaheb Khaparde an advocate of Amaraoti
Lived at Thy feet holy at Shirdi for Thy Aarti
He was rich, learned and a man famous
An intelligent orator of good status.

Khaparde, Booty and Noolkar though learned
Were before Thee humble, meek and modest by nature
And always kept mum before Thy mine of learning
When others pratted before Thee of their learning.

Before self realisation fades learning,
 But egoism fades before modesty and learning
 So was Dadasaheb modest though learned
 Before Thee, the socalled a fakir unlearned.

Mrs. Khaparde, when at Shirdi, offered Thee food
 Which Thou ate like a glutton and gulped the food good
 And this proved a puzzle to all others there
 But instantly Thou replied the reason why.

Then Thou revealed the fact secret
 To all those who wished to know Thy facet
 Giving the knowledge of her generations three
 Swallowed the sweet morsels of love free.

Doing full justice to the dish when
 Thou sat on Thy seat giving out belches then
 Being pleased with Thy belching
 Mrs. Khaparde bowed and started shampooing.

Being content with her service sincere
 Thou asked her in tone soft slow to chant
 Rajaram Rajaram then and ever
 And that will give her peace forever.

Thus Thy words most effective
 Removed all her nature defective
 So in an instant they pierced her heart
 And found lodgement in her part.

(To be continued)

M. M. Amingad
 Gulunche, Via Nira, Tal. Purandar, Dist. Pune



Shri Saibaba's Grace To One And All

"Baba forgets and forgives his devotees' faults and fulfills their vows."

I was in Railway Service, in Hubli Workshops, upto 30.6-77 and retired on this date after serving for 35½ years. I came in contact with Baba in 1942 through a pious song (gramophone record) telling "Sai Baba is a Brahma Jnani". I was so much overwhelmed and attracted by this song that I wished to go to Shirdi as soon as possible to have "Darshan of Sai Baba in His Samadhi". But I was able to go to Shirdi only in the month of April 1944 along with my younger brother. I had "Darshan of Baba" in the Samadhi Mandir, in Chavadi, in Dwarkamayi (masjid) and also visited Baba's Gurusthan (Nawalkar wada) and Lendi Baag.

I have since become a staunch devotee of Sai Baba and many miracles (leelas) have taken place in my life and I am still experiencing, which if I begin to narrate it may take volume after volumes to publish them. I have met many Sai devotees who have also told me about their experiences which could be published in a separate book form.

Now, I wish to narrate a recent one (experience) which is sufficient to show that Baba is the able "Refuge of His devotees" and whenever they pray to him, he immediately responds to their call and satisfies their needs."

In March 1981, my fourth daughter Sow. Radhika studying in VIII standard, Central School, Hubli got her legs swollen and could not go to School. She was treated in a private hospital for a month or so but it was of no avail. I was away from Hubli at this time and was at Madras to attend my nephew's marriage. My wife wrote to me a letter stating all the facts about my daughter's illness. I immediately prayed to Baba to

help us and also advised my people through a letter to pray to Baba for relief. Accordingly, they prayed to Baba and took a vow to go to Shirdi during the ensuing May vacation. By Baba's grace, my daughter recovered and she was able to go to school and attend the class. Finally, she attended the exam and passed VIII std. In the meanwhile, I returned from Madras and we all proposed to go to Shirdi in the 1st week of May 1981. All of a sudden we received a letter from our near and close relatives inviting us for the marriage ceremony fixed on 6-5-81 at Madras. I was not inclined to go, as I wanted first to fulfill the vow by going to Shirdi. But, my wife insisted on going to Madras to attend the marriage and then go to Shirdi direct from there. We attended the marriage; but no respect was shown to us, although we are close relatives of the bridegrooms' party and upto 13-6-81 we could not reserve our tickets to go to Shirdi. I got reservation to start on 13-6-81 by Bombay Mail to Dhond and then to Kopergaon by Maharashtra Express. But, I had to cancel our reservation since my old mother (82 years old staying with my younger brother at Madras) got heart attack and was about to collapse. By Baba's grace, we admitted her in K. M. C. Hospital, in Madras on 4-5-1981 and we were all praying to Baba day and night to save her this time also as she had been saved by Him many a time during one crisis or another. Baba answered our prayers and she was brought home from hospital on 9-5-81 and she said to me, "I am feeling better, you all go to Shirdi now and have Baba's Darshan and pray for me too". I had already cancelled my reservation to start for Shirdi on 13-6-81 and I regretted why I did so. But, afterwards I understood that it was all 'Baba's Leela' as seen from the following facts:-

We could not have started because my wife was out of doors (menses) on this day. So, Baba knows the past, present and future of everything. By Baba's grace, we got reservation on 16-6-81 by Bombay Mail, reached Dhond at 11 P. M. on

17-6-81 and reached Kopergaon on 18-6-81 by Maharashtra Express, from where we arrived at Shirdi at about 7 A. M. on 18-6-81. We stayed upto 20-6-81 at Shirdi and then left the place after having Baba's darshan and His blessings. At Madras, my wife repented too much for discarding my advice not to attend the marriage and pray to Baba day and night to save us from all the troubles. Baba, as a true mother pardoned us and helped us to fulfill the vow. We human beings, always commit mistakes, nay blunders in our life. But, Sai our kind mother always forgets and forgives us. So it is our bounden duty to always remember Him and chant His name so that He will prevent us from committing sins. ★

R. Radhakrishnan

938/8, Vidyaranya Nagar, Railway Quarters,
Gadag Road, Hubli, 580 020

Shri Sai Baba is Always with His Devotees

I have been a devotee of Shri Sai Baba since more than sixteen years and every year I am attending the Shirdi Sai Baba temple alongwith my family. Having had experience several times, I have got full faith in "Shri Sai Baba" and even for a small matter, I am taking His help in dreams and in the heart.

The following is a wonderful miracle to pen down the occurrence which I experienced recently.

My brother-in-law Mr. T. Vishwanatham, an assistant engineer, came to meet me at Hyderabad, requested and insisted on me to attend his daughter's marriage which was to be celebrated on 13-6-1981 at 'Bhadrachalam', Khammam Dist (A. P.)

Accordingly I planned to proceed to Bhadrachalam by express bus on 13-6-1981 at 9-00 a. m. to attend the marriage,

which was to take place at 8-00 P. M. and purchased the bus ticket upto Kothagudem. I reached Suryapet (Nalgonda Dist) at 12-00 noon, informing the conductor that I was going for tea in the canteen nearby.

But unfortunately when I returned from the canteen, the concerned bus no. A. P. Z. 1466 had left the bus station. I was worried and started thinking how to reach Bhadrachalam, when my hand bag was left in the bus on seat No. 5. I requested the bus depot manager etc., to contact the bus immediatly. But they could not extend any help towards my worry, because there were valuable clothes and some cash kept in the bag. This is the first time, I lost my hand bag, Immediately I went to the petrol bunk nearby and made a trunk call to Khammam bus depot manager and traffic manager.

After doing that I again continued my journey by another bus to Khammam. Having full faith in Shri Sai Baba and praying Him with patience, I arrived at Khammam bus depot at 2-00 P. M. and approached the depot manager, asking him about my missing hand bag, when he replied in the affirmative that he took my hand bag alongwith the traffic police from the bus. My joy knew no bounds and I bowed to Shri Sai Baba in reverence. All the articles were in tact. When I introduced myself and gave the list of clothes in the bag etc., the depot manager handed over the bag to me. I paid my heartiest thanks to the bus depot manager and offered Rs. 20/- for this favour. for sweets. But he refused to accept such offers as it was their duty.

Afterwards I proceeded to Bhadrachalam and attended the marriage function in time. Shri Sai Baba's love and grace is always with me, whenever I am in trouble. By His all leelas. we know that He is with us and that He will develop in us "Nishta aud Saboori". ✨

Gokul Gopal

H. No. 16-11-745, Dilsukh Nagar Colony No-2, Moosaram Bagh
Hyderabad-500 036 (A.P.)

Our Divine Saviour Shri Sai Baba

Even after years have passed since the Mahasamadhi of Shri Sai Baba, He still appears to his devotees and also to those who had forgotten Him, to restore their faith in Him.

My mother was a great devotee of Baba since childhood and lately due to the influence of other religious organisations, she had forgotten Baba for the last five years. I had never done any bhakti of Baba anytime because I did not believe much in Him.

My father is a Bank Managr and he does not have any faith in any God. He suffers from acute diabetes, high blood-pressure and he used to take tablets to keep them in control.

One day, he suddenly became incoherent in the morning and in the evening, he was in coma. He was admitted to the K. E. M. Hospital where doctors diagnosed the cause as kidney failure due to high blood pressure and diabetes. They said that his condition was so hopeless that he would die within a month.

Hearing this, my mother remembered Baba and fervently asked for His forgiveness for having forgotten Him and she asked me to pray to Him and ask His help to save my father, and I readily agreed to do so. In the hospital, where my father was kept, in that ward there was a photo of Baba and he too miraculously started praying to Baba. Meanwhile we hung a photo of Baba in each and every room and every day my mother, sister and I started praying for Baba's grace.

One night as I was sleeping, suddenly I felt the presence of somsbody near my bed and I heard a voice, "I WILL HELP YOU" coming from Baba's photo which was hung above my bed. I felt very peaceful and prayed to Baba more than ever.

Thereafter my father started recovering rapidly and became quite well and the doctors were astounded to see the recovery and pronounced it a miracle.

Reading the tales of Baba, I feel that this dreadful situation had come just to restore our faith in Baba. Now, we have vowed never to forget Baba again and my father has promised to take us to Shirdi soon to meet our beloved Baba. ★

N. S. Acharya

209, Laxuman Niwas, Shiwaji Park Road No 5, Bombay 400 016



How Shri Sai Leela Helped Me

In the second half of 1975, I became a subscriber of Shri Sai Leela. In retrospect, I now feel that it was a late start as I should not have wasted my precious time for such a long period to know this magazine. Till 1975, I did not know that such a magazine did exist; even now, only a fraction of millions of Sai devotees know this. We must therefore, publicise this magazine in right earnest to enlighten many Sai devotees on spiritual matters.

As I read Shri Sai Leela for the first time, I felt that I was reliving the Sai Satcharita. Be it an experience of Shri Baba, be it His miracles or be it an article elucidating the subtleties of devotion, jnana or karma I could see the unseen kind hand of Baba awakening our latent spiritual instincts or culturing the awakened spiritual instincts.

Since that pleasant day, Shri Sai Leela has become my constant companion in my daily routine of train journey, bus travel and ofcourse at my leisure.

Time passed on, and I felt an irrepressible urge to write a few of my experiences. Soon enough I wrote my first article, posted it and clean forgot about it. But one fine afternoon, I got the magazine which contained my first article. What a joy it was for me ! It was like reliving the same experience, Then followed a series of articles and they too were published. Till

my writing for Shri Sai Leela, I like, several other writers, never knew that we could push the pen. In fact, Shri Sai Leela has mothered many writers to maturity. Without this kind encouragement many budding writers would have languished in the drakness

The journey through Shri Sai Leela magazine is the most pleasant and elevating experience for all of us. We always feel that Shri Baba is very ably guiding our ship. Our faith in Shri Baba is thus strengthened by each successive issue of Shri Sai Leela.

At Shri Sai Leela contributors' gatherings, I came in close contact with gems of human specimen whose living contact purified my own Sadhana. Our get-togethers at Shirdi have inculcated in us the best habits of community living and to see Shri Baba in all as they have destroyed the wall of Teli between different devotees

At 1978 gathering I came across a living Saint in Shri Radhakrishna Swamiji. His speech, movements, in fact everything about him summarised Shri Sai Baba. For many devotees like me his contact proved a veritable Midas touch to our spiritual career. He possessed the uncanny knack of up-lifting the devotees spiritually. But for Shri Sai Leela how could we have known this Saint?

Shri Sai Leela Magazine has thus very quietly but lovingly fed us like a mother tortoise, who feeds her young ones by her loving looks the nectar of Sai devotion, Sai teaching and Sai living. The magazine has thus focussed all our writing abilities on one point i. e. Shri Baba and thus enabled us to get rid of our little ego. ★

Shri Anil Keshavrao Rasal

21/582, Bpt Staff Quarters Reynolds Road, Wadala (E),
Bombay 400 037



Shri Makhijanisaheb
Judge City Civil Court, Bombay

In 1960, the Court Receiver was first appointed to look after the affairs of the Shirdi Sansthan, under the guidance of a Judge of the City Civil Court and from that year to date the work of the Shirdi Sansthan is being looked after by the Court Receiver, under the guidance of a Judge from the City Civil Court. Both, the Judges and the

Court Receivers have been changing from time to time according to the availability of the personnel.

From 1968 to 1979, Shri N. K. Parikhsaheb, the popular Judge of the City Civil Court, was guiding the affairs of the Shirdi Sansthan through the Court Receivers appointed during that period from time to time. Shri Parikhsaheb was taking personal interest in the work of the Shirdi Sansthan and during his regime the funds of the Shirdi Sansthan were used properly for the prosperity of the Shirdi Sansthan and for making the stay of the devotees, who visit Shirdi, more and more comfortable. However when Shri Parikhsaheb was appointed as a Judge in the Bombay High Court, the charge of the Shirdi Sansthan was taken over by Shri M. S. Ratnaparkhi, another Judge of the City Civil Court. However on his promotion, Shri A. A. Kazisaheb came in his place and guided the Court Receiver, Shirdi Sansthan, for some time. On the transfer of Shri Kazisaheb, Shri Nari Idanmal Makhijani, a judge of the City Civil Court, has taken charge of the Shirdi Sansthan and he will in future give his valuable advice and guidance to the Court Receiver of the Shirdi Sansthan. Shri Parikhsaheb was a

devotee of Shri Sai Baba and therefore he used to visit Shirdi as often as possible. The two Judges, who were appointed in his place after him, were in charge of the Sansthan for a very short time and hence they could not visit Shirdi; but Shri Makhijanisaheb is a devotee of Shri Sai Baba and therefore immediately after his appointment he visited Shirdi, to have closer contact with the affairs of the Shirdi Sansthan.

Shri Makhijanisaheb is originally from Hyderabad. He was born on 21st May 1929 at Hyderabad. His father Shri Idanmal was working as an Income tax practioner first at Hyderabad and later at Bombay. He expired in 1961. Parbatibai was the name of the mother of Shri Makhijanisaheb. She expired in 1973. After finishing his primary education, Shri Narisaheb entered the Gurudasmal Hindu High School at Hyderabad and completed his secondary education from that High School. Thereafter he graduated from the National College and came to Bombay for his further studies and passed the LL.B. examination from the Government Law college, Bombay. From 1950 to March 1976, He practised in the City Civil Court and Small Causes Court at Bombay. In 1976, he was appointed as a Judge of the City Civil Court and in addition to that work, the further responsibility of guiding the affairs of the Shirdi Sansthan has been entrusted to him, which he has accepted very willingly. Being a Sai devotee, Shri Narisaheb used to visit the Sai temple of Shri Baba Limaye, at Mahim, who is a friend of Shri Narisaheb. Now he feels that Shri Sai Baba has called him near to give him an opportunity to **serve Him**.

Before his recent visit to Shirdi in June 1981, Shri Makhijanisaheb had visited Shirdi in 1976 and 1978 respectively. "Out of all the places of pilgrimage, visited by me, I feel that the atmosphere at Shirdi is quite different and favourable for fostering devotion. Due to this atmosphere the devotion of every pilgrim, who visits Shirdi, increases very fast. All the staff of the Shirdi Sansthan behaves with responsibility and is

conscious of their duty. Hence they are able to face successfully the ever increasing crowd coming to Shirdi" said Shri Narisaheb.

At the time of his recent visit to Shirdi Shri Makhijanisaheb was greatly alarmed at the unlimited increase in the number of beggars and lepers, whom he saw at Shirdi. He said that if this number goes on increasing in this fashion, it would totally ruin the present serene and holy atmosphere of Shirdi. In order to solve this problem of beggars, Shri Makhijanisaheb suggested that the Shirdi Sansthan alongwith the co-operation of some devotees or some other institutions, may establish a small colony for them and arrange to feed them there free of cost; but all able-bodied persons must be made to work and they must be kept busy. Shri Makhijanisaheb showed his willingness to consider any proposals in this respect so that the sanctity and cleanliness of the Shirdi Sansthan will be maintained.

In 1956, Shri Makhijanisaheb was married at Bambah. His wife Mrs. Jyotidevi is also a Sai devotee. His elder daughter Miss Sonia has graduated in commerce. His son Deepak is studying in the final year of B.Com, while his youngest daughter Ravina is studying in the V Standard. The youngest brother of Shri Makhijanisaheb, Shri Gul, is working as an Income tax practitioner in Bombay. In the leisure time, Shri Makhijanisaheb likes to read short stories and novels. In addition to English and Hindi, he knows Urdu and Persian very well and he reads books in those languages also.

The Shirdi Sansthan has got a right guide in Shri Makhijanisaheb, he being a sincere Sai devotee. Such a person will definitely take very keen interest in the affairs of the Sansthan and lead it on the path of progress and prosperity. We welcome Shri Makhijanisaheb to the Shirdi Sansthan and wish him a long, happy and prosperous life with Shri Baba's blessings. ★



Dear Dr. Parchure,

Shri Sai Leela Magazine Aug. 1981 issue

I write in connection with my note on "My Awakening" published in the above magazine of yours in August 1981 issue. Unfortunately, my mention of Mr. P. R. Menon of Chembur in the note, has created a mistaken impression and Mr. Menon receives many letters and telephone calls from Sai devotees. This mention is certainly not in the nature of an advertisement for Mr Menon, but has limited reference to my experience. Mr. Menon is a humble Sai devotee and shuns publicity of any kind. He does not relish approaches to him by telephone or through letters. Being a close friend of mine, I would like to avoid any misconception among Sai devotees about Mr. Menon. I wish to correct such misconception and request that devotees would kindly avoid contact with Mr. Menon on any misinterpretation of my mention. The mention in my note was in the context of my experience and thus not for publicity.

Will you please make an insertion in your next issue in order to correct any misconception in regard to Mr. Menon?

Thanking you very much

Yours in humble Sai Service

K. B. Shanker Rao

Aug 19, 1981

61, Kokan Nagar, Mahim Bombay 400 016.



We pay our Homage to Late
Shri Divakar Purushottam
Bhalerao, Abhishek Pujari of
Shirdi Sansthan, who expired at
Pune on 7-6-1981.

Staff of

Shirdi Sansthan of Shri Sai Baba

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DATTATRAYA

(The Glory of the Divine in Man)

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SHIRDI SAI PUBLICATION

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The Soul – The Eternal Traveller

While claiming to be on the spiritual path, we start with day-to-day discipline, curbing bad tendencies and developing the positive and noble qualities in us. While leading the life in such a manner, our curiosity is aroused to study the lives of the many Maha Avatars, which our Bharat Mata has given birth to.

The authors, who have written books on these saints, must have taken enormous pains to collect facts and applying their own taste and power of the pen, have today brought before us a complete picture of these saints, putting us into deep thought. These great saints, having lived a life of their own, have, with foresight, and love for the Kaliyuga humanity, made principles of philosophical life very simple and at the same time stressed the value of human birth.

While pondering, we wonder to what capacity we can make use of this body, having come as human beings, hankering for spiritual life. Our purpose is only to enrich this soul by complete surrender to the guru. Practically all the saints utilised this body only for the achievement of their goal. Even the great Buddha, when He was on the verge of collapsing, just had enough food to sustain this instrument, in order to attain Nirvana.

Duties of the Sai Devotee

Today, it is quite clear that Shri Sai Baba came to this earth as the Kaliyuga Avatar, only to save us from being trapped in the evils of today's society. It is already mentioned in the puranas and Sai Satcharita, that God appears on earth whenever there is adharma in order to re-establish righteousness. Last month, when we visited Tirupathi, in place of Lord Venkateswara, in the Garbagriha I saw the beloved Shri Sai appear in the Dwarkamayee pose. Tears poured from my eyes at this sight, what to say brother devotees.

It is a challenge to modern man to maintain the equilibrium in this material world and yet preserve the richness of the soul. Let us take the lesson of the crow, which keeps dropping pebbles, one, by one, into the pot only to get that little water to the surface. It is not tired, nor is it impatient. As human beings, our efforts should be double to cultivate that little knowledge of God and His creation. With age, we must progress in wisdom.

Today we are honoured and blessed to build temples and become presidents on the platform which is again a rare opportunity. It is not clear to brother devotees that it is all the mercy of the beloved Sai. What more do we want in this menacing world? What is our worth but for his grace? Doubly blessed devotees, remember to maintain that "shishya bhav" before our Guru; only then are we sure to make progress and be conscious enough to utter Sai Ram at the end of our journey. Every Sai devotee should be careful enough to maintain their dignity with limited speech and throw only light of love, patience and tolerance wherever they are and in whatever circumstance they find themselves. This Mai Baap's worship is strictly to encourage for further degree in spiritual direction, and not for name, fame or accumulation of wealth. Without fear abandon all worship and hold on to His feet alone. Bearing this in mind, let us make a trip to Shirdi the "pavitra Tirtha," to breathe the pure air that sucks the essence of His mortal remains and remain as devotees and children of one family. Then we can claim to be true bhaktas of the beloved master.

Today, there are a few devotees like Shri Chitnis at Delhi, who is doing commendable work to propagate the worship of Baba, by distributing free of charge, large number of Baba's pictures and lockets, not only within Delhi but also into other states. Certain drawbacks here and there are bound to occur, which can be mended by a team of devotees, under the able management of Shri Kakre Saheb. Such a team can visit the

various centres now and then and give them sound advice, if necessary.

The Sai Leela magazine is a spiritual food for a spiritual seeker. Every month, we wait anxiously for heart-inspiring recipes from enlightened souls. May Shri Sai Kaliyuga Rama's temples turn to Ramrajya and not to Kurukshetra, and the platforms of His worship become the Dharmakshetras. Once more I bow to my Master, my eternal companion, Who is ever watching and guiding the seeker with His love. ★

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Our intention should be to see it.

In every problem, the answer is there,
Our responsibility is to trace it.

In every crisis, the reason is there,
Our challenge is to understand it.

In every setback, the victory is there,
Our duty is to discover it.

In every person, the best is there,
Our job is to recognise it.



Dr. Babaji, Delhi

Wise men follow the path of righteousness

A saint lived in a forest, doing no harm to any living creature and respected even by wild animals. One day, while in tapas, a tiger was sitting near him unnoticed. A hunter shot an arrow at the tiger from a distance. It missed the aim and pierced through the saint's body. The tiger removed the arrow from his body and licked the wound in its own fashion. The saint was calm. The ferocious tiger rushed to the hunter and brought him in its mouth before the saint. The saint said: "Hunter, I love you because your arrow missed the tiger. I shall, by mantra, make the tiger sleep and you run away". "Thank you, Swami", said the hunter, "I am now giving up hunting". By following the wise, we exalt ourselves and the nation.



Saipadananda, Shri Radhakrishna Swamiji



JULY 1981
(Continued from September
1981 issue)

26. Shri Keshav Bapurao Bidwe, Sangamner 27. Shri Ashok Damuanna Dalvi, Belapur 28. Shri Ravsaheb Deshmukh, Amravati 29. Shri Mayesh Janardan Kulkarni, Pune 30. Miss, Vijaya Nanasahab Korate, Shirdi 31. Shri Devidas Vaghchoure, Pune 32. Smt. Pramilabai Paithankar 33. Smt. Vimal Shirke, Jalgaon 34. Shri Govind Keshav Sonavane, Shirur 35. Shri Bhausahab Govind Sonavane, Shirur 36. Shri Raghuv eer Shantaram Bhairav, Shirdi 37. Shri Namdeo Nagu Bhoir, Navghar 38. Shri Shahuram Bhosale, Bombay 39. Smt. Vijaya Bapurao Wani, Shirdi 40. Smt. Tilottama Devidas Deshpande, Junner 41. Shri Ravindra Varhadkar, Bombay 42. Shri Raghunath Baburao Sandbhor, Pune 43. Mrs. Kamal Ragnath Sandbhor, Pune 44. Shri Bandopant Solapurkar, Pune 45. Shri Vasant Rao Devlankar, Pune 46. Shri Chandrashekar Gadgil, Pune 47. Shri Shivaram Bidwe, Sangamner 48. Shri Bhagwat Sailes 49. Shri Shirish Joshi, Dombivali 50. Shri Shyamasunder Bheda, Sangamner 51. Shri Suryakant Seete, Bombay 52. Smt. Leelawati Gujarathi, Shirdi 53. Shri Pundlik Dagoji Wagh, Yewala 54. Shri Eshwar Pundlik Wagh, Yewala 55. Shri Shyamu Pundlik Wagh, Yewala 56. Shri Sunil Wagh, Yewala 57. Shri Dnyanoba Taty a Wadekar, Shirdi 58. Shri Prakash Sadashiv Pawar, Pune 59. Shri Sadashivrao Jadhav, Sangli 60. Shri Dnyaneshwar Vaidya, Shirdi 61. Shri Rajabhai Deshpande, Pune 62. Shri Madhukarrao Sonavane, Baroda 63. Shri Mahadeo Tupe 64. Shri Rambhau Khaladkar, Pune 65. Shri Shyam Khaladkar, Pune 66. Shri Sharad Khaladkar Pune 67. Shri Manohar Lonkar, Pune 68. Shri Gangadhar Jadhav, Pune 69. Shri S. S. Sathe, Daund 70. Shri Dnyanoba Tatyaba Jadhav,

Pune 71 Shri Chandrakant Adhav, Owner Mayur Brass Band, Pune 72. Shri Ganpat Baraskar, Pune 73. Shri Shrawan Gaiakwad, Pune 74. Shri Sadanand Godbole, Pune 75. Shri Parwata Kamble, Pune 76. Shri Ashok Adhav, Pune 77. Shri Chandu Adhav, Pune 78. Shri Rajendra Adhav, Pune 79. Shri Rajaram Madhav, Pune 80. Shri Rajendra Dnyaneshwar, Pune 81. Shri Isak Shaikh, Pune 82. Shri Vijay Bende Pune 83. Shri Anil Adhav, Pune, 84. Shri Rajookaka, Pune 85. Shri Munir Shaikh, Pune 86. Shri Nagesh Gangadhar Diwakar, Pune 87. Shri Balasaheb Bidwe, Pune 88. Shri Padmakar Bidwe, Pune 89. Shri Prasad Bidwe, Pune 90. Shri Chandrakant Lonkar, Pune 91. Shri Suresh Lonkar, Pune 92. Shri Sakharam Raghujji Gurav, Kopargaon 93. Shri Vasant Damodar Rasane, Pune 94. Shri Dattatraya Damodar Rasane, Pune 95- New Gandharwa Brass Band, Pune 96. Sou. Indumati Krishnarao Kavishwar, Bombay 97. Shri Shashikant A. Dalvi, Bombay 98. Shri Baravkar Brothers, Shirdi 99. Shri Suresh R. Anjarlekar, Bombay 100. Shri Raghunath Nagre, Shirdi 101. Shri Vilas R. Mahadik, Bombay 102. Shri Shyam Mirane, Shirdi 103. Shri Vilas Paralkar, Bombay 104. Shri Chaturdhan Nagre, Shirdi 105. Dr. Vasantrao Deshpande, Pune 106. Mrs. Deshpande, -Pune 107. Shri Pradeep Tryambak Rasane, Ahmednagar. 108. Shri Shiwaji Tukaram Dhumal, Shirdi 109. Sou. Anuradha Poudwal, Bombay 110. Shri Narayan Vitthal Sutar, Acheeran 111. Shri Bhajani Mandal, Kachehiyana, Jabalpur 112. Shri Balasaheb Kulkarni, Sawliwihir 113. Shri Amarendra Naidu, Guntakal 114. Shri Dattu Shankar Ghungate, Khedalsunge.

Weather.- The weather at Shirdi was free from disease. Because of the shortage of rain, the weather is not as cool as it should have been. Some shortage of water is also felt and hence the water supply is restricted and is done only during some fixed hours.

AUGUST 1981

The rush of devotees, coming to Shirdi, in this month was as usual. Therefore no extra pressure was felt by the staff of the

Shirdi Sansthan while attending to the devotees. However on Sundays and holidays as well as on Thursdays the crowd used to swell much. The following artists gave their various programmes in the Samadhi Mandir during this month.

Keertan:- 1) Shri G. V. Joshishastri, Sansthan Singer 2) Shri D. D. Rasane, Pune 3) Shri Sadashivbuwa Puranik, Alandi.

Pravachan:- 1) Shri Nivrittirao Gondkar, Shirdi 2) Shri Raghunath K. Karkhanis, Pune.

Vocal Music, Instrumental Music, Bhajan etc.

1) Shri Tulsidas Bhajan Mandali, Ulhasnagar 2) Shri Pujya Gurudeo, Baitul 3) Shri Gajanan Prasadik Balmitra Bhajan Mandali, Khardanda 4) Mrs. Malti M. Kulkarni, Kolhapur 5) Shri Amit M. Kulkarni 6) Miss Ashwini M. Kulkarni 7) Shri Kishor G. Deval, Baroda, 8) Shri Dariya Bhajani Mandal, Bombay 9) Sou. Sunanda B. Deshmukh 10) Shri Balchandra V. Deshmukh 11) Miss Yogini Deshmukh 12) Shri Shilpayatan Nritya Pathak, Bombay 13) Shri Sudhakar N. Kamtekar, Bombay 14) Shri Janesh Y. Pandit, Bombay 15) Shri Anurag Shrivastav, Bombay 16) Shri Manohar Rai, Dadar 17) Shri Appasaheb G. Page, Kolapewadi 18) Miss Vimaltai B. Shirke, Jalgaon 19) Swami Sanjayananda, Badridham 20) Mrs. Meenabai Sanjayananda, Badridham 21) Mrs. Sharayu S. Marathe, Shirdi 22) Bholanath Samel, Bombay 23) Shri Pareshkumar C. Desai, Surat,

Independence day:- On Saturday the 15th August 1981, the national flag was hoisted at the auspicious hands of the Court Receiver, Shri Kakresaheb at 8 a. m. in the morning near the pinnacle of the Samadhi Mandir. This programme was attended by the staff of the Shirdi Sansthan, band troupe of the Sainath High School, teachers of the High School, Homeguards, students of the High School, prominent people from the Shirdi village, Sai devotees and other guests. Tea was served to all, who were present for the programme and sweets were distributed to the

children, who attended the programme. At night, electric lighting was done on the Samadhi Mandir.

Shri Krishna Jayanti:- On Saturday the 22nd August 1981, the programmes in the Samadhi Mandir took place as usual during the day. From 9 p. m artists from the Shirdi village and the artists from the Shirdi Sansthan gave their programmes of vocal music, instrumental music etc. From 10.30 to 12 midnight Sansthan Singer, Shri G. V. Joshishastri performed keertan on the birth of Shri Krishna. The Shejarati was sung thereafter and teertha and prasad were distributed to the people, who attended the keertan and the aarti. Electric lighting was done on the Samadhi Mandir on that day. On the next day (23-8-81) in the morning Gopalkala keertan was performed by Shri G. V. Joshishastri and after that the Dahihandi programme took place. At night the Chariot of Shri Sai Baba was taken in procession through the Shirdi village and the Shejarati was sung after return of procession of the chariot from the Shirdi Village.

Weather:- The weather at Shirdi was quite healthy. There was no epidemic or any other illness in the village. The rainfall so far is below average and therefore shortage of water is felt.



Request to Subscribers

It is noticed that while remitting their subscription, the subscribers are forwarding cheques drawn in the personal name of the Editor or the Executive Editors. As such cheques cannot be accepted and are therefore required to be returned, the subscribers are requested to always draw their cheques only in the name of "The Shirdi Sansthan of Shri Sai Baba" in order to avoid unnecessary correspondence.

—Editor

श्रीसाईलीला

हिंदी विभाग

अनुक्रमणिका

अक्टूबर १९८१

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श्री साईबाबा के गुरुबंधु

श्री वासुदेवानंद सरस्वती टेंबे स्वामी

शिरडी निवासी श्री साईनाथ के समकालीन कई संत महाराष्ट्र में हो गये हैं। उनके नाम इस प्रकार हैं - १. अक्कलकोट निवासी श्री स्वामी समर्थ २. शेगांव निवासी श्री गजानन महाराज ३. ब्रह्मचैतन्य श्री गोंदवलेकर महाराज ४. श्री वासुदेवानंद सरस्वती टेंबे स्वामी ५. श्री गाडगे महाराज ६. श्री सद्गुरु ताजुद्दीन बाबा, नागपूर ७. संत श्री मेहेरबाबा इत्यादि। इन में से श्री गजानन महाराज, शेगांव और श्री वासुदेवानंद सरस्वती टेंबे स्वामी ये दोनो श्री साईनाथ जी को अपना बंधु मानते थे। यहाँ पर श्री साईबाबा के गुरुबंधु श्री टेंबे स्वामीजी का अल्प परिचय मैं दे रहा हूँ। ताकि उत्तर भारतीय दक्षिण के संतों से परिचित हो जाये।

महाराष्ट्र राज्य के रत्नागिरी जिले के सावंतवाडी शहर से नौ मील दूर, सह्याद्रि पर्वत की घाटी में बसा हुआ एक छोटासा गांव है। "माणगांव" नाम के गांव में इ. सन. १८५४ में एक सत्वशील ब्राह्मण के परिवार में इनका जन्म हुआ। स्वामीजी के तीर्थरूप श्री गणेशपंत बचपन से ही विरक्त वृत्ती के थे। उनको अपस्मारा का विकार था। वे नित्य देवधर्म में ही सदैव तल्लीन रहते थे। आगे चलकर, एक बार श्री दत्त की सेवा के लिये, वे 'गाणगापुर' में १२ वर्षों तक रहें। बारह वर्षों के बाद श्री दत्त महाराज ने उनको कृपाप्रसाद देकर, कोकण में अपने घर जाने की आज्ञा दी। उस आज्ञानुसार वे अपने घर आये। कुछ ही दिनों के बाद, उन्हें तीन कन्याएँ प्राप्त हुईं और उसके बाद उन्हें एक पुत्र प्राप्त हुआ। वृद्ध दादा हरिभट्ट टेंबे ने इनका नाम "वासुदेव" रखा।

स्वामीजी की माता का नाम रमाबाई था। वे व्यवहारकुशल और परम साध्वी थी। स्वामीजी के जन्म के पहले, माताजी ने एक दिव्य स्वप्न देखा था और अत्रतारी पुरुष के जन्म की कल्पना की थी। स्वामीजी के घर का आचार अत्यंत पवित्र था। स्नान, संध्या, ब्रह्मयज्ञ, पोथी, अतिथीसेवा, गौसेवा इत्यादि उनके नित्य के आचार धर्म थे। उपनयन संस्कार के कारण स्वामीजी शुचिर्भूत

श्री साई बाबा के गुरु

गोपालराव केशवराज बाबासाहेब महाराज

श्री साई बाबा के पूर्ण विश्वासी शिष्य श्री दासगणू महाराज ने भक्ति लीलामृत इस ग्रंथ में, सेलु के आद्य संत श्री गोपालराव केशकराज बाबासाहेब साई बाबा के गुरु थे, ऐसा सिद्ध करने का प्रयत्न किया है। संसार ने इस को मान्यता प्रदान नहीं की, कारण पूर्ण रूप से संसार को इसका सबूत प्राप्त नहीं हुआ। १९०८ में प्रकाशित संत कथामृत इस के ५७ वे अध्याय में इसका जिक्र है।

दासगणू महाराज और साई बाबा का बड़ा निकट सम्बन्ध था। श्री साई बाबा के आज्ञानुसार उन्होंने संत साहित्य का निर्माण किया।

बाबा के गुरु

जांब इस गांव में बाबासाहेब का जन्म हुआ। गोपालराव के पिता केशवरावजी को अनेक वर्षों तक बालकका जन्म नहीं हुआ। अनुष्ठान के द्वारा श्री व्यंकटेश को प्रसन्न किया गया और भगवान ने उन्हें वर दिया के, काशी के रामानंद स्वामी तुम्हारे घर जन्म लेंगे। वही बालक आगे चलकर गोपालराव बाबासाहेब के नाम से प्रसिद्ध होगा। गोपालरावजी १८३० में अपना गांव छोड़कर सेलू में रहने लगे, अपने बुद्धिबल, योग्यता और परिश्रम से जहागिर और देशमुखी कमाया, उनमें अहंकार नहीं था, सबके साथ वे प्रेम का व्यवहार करते थे।

एक दिन की घटना है। महाराज अपने घर के उपर छत पर ठहरे हुवे थे, निचे एक सुन्दर स्त्री अपने नित्य कर्म के लिए बैठी थी, महाराज की नजर उस सुन्दर महिलापर पड़ी, महाराज की कामवासना जागृत हुयी और महाराज एक नजर से उस सुन्दर युवती को ताकते रहे।

एकदम उन्हें होश आया और वे अपने बाप को धिक्कारा के वे कितने पापी है। अपने पाप कर्म पर ध्यान आते ही महाराज निचे आये और अपने दोनो आंखों को फोड़ लिया और अन्धे हो गये। कई लोगों ने उन्हें पागल कहा।

वई लोगों ने उन्हें आदर की नजर से देखा । आगे चलकर लोग उन्हें महाराज कह कर पुकारने लगे और उन्हें एक महात्मा समझने लगे ।

साई बाबा के जन्म का सन्देश

कुच्छ सालों के पश्चात महाराज काशी यात्रा के लिए निकल पडे । अनेक शिष्य उनके साथ थे, काशी से महाराज, प्रयाग, कुरुक्षेत्र, वृंदावन, गोकुल, मथुरा, द्वारका, सोमनाथ, होते हुवे अहमदाबाद पहुचें जहाँ पर मुहाग शहा का दरगाह है। दर्शन के लिए महाराज दरगाह में गये जहाँ एक विचित्र घटना घटी । दरगाह में महाराज चरण रखते ही अन्दर से आवाज आया "सलाम वालेकुभ" हे पूर्वजन्म के भक्त श्रेष्ठ रामानन्द आपने मुझे भूला नहीं, हे दयासागर सेलू के पास १० मैलपर पाथरी गांव में तुम्हारा शिष्य कबीर जन्म ले रहा है, आवाज बंद हुआ, साथ के शिष्यों को आश्चर्य हुआ, महाराज को यह ज्ञात था ।

यात्रा पूर्ण करके महाराज सेलू को आये । एक दिन एक स्त्री अपने बालक के साथ आयी जो पाथरी से आयी थी । महाराज को बडा आनंद हुआ । महाराज ने बालकको शिक्षा देना आरंभ किया ; बालक कुशाग्र बुद्धि का था । अधिक से अधिक समय महाराज ने बालक की शिक्षा, दीक्षा में, गुजारना आरंभ किया ।

बालक पर प्रेम की भावना को देख कर, दुसरे शिष्यों ने बालक को मार डालना चाहा और एक दिन जब के महाराज उस बालक को लेकर सो गये, अंधेरी रात में पत्थर सर डाल कर मारने का प्रयत्न हुआ, वह पत्थर बालक को लगने के बजाय महागज के सिर पर गीरा जिससे महाराज का देहान्त हो गया ।

वही बालक आगे चलकर साई बाबा के नाम से प्रसिद्ध हुआ । गुरु की याद में उन्होने सदा उसी रुमाल से अपने सर को ढांप कर रखा । महाराज के मृत्यु का असर बालक पर हुआ, इस कारण वे कभी अपने गुरु का उल्लेख नहीं करते थे । साई बाबा की वृत्ति में विरक्तता आने का एक मात्र कारण अपने गुरु श्री बाबासाहेब का देहान्त ।

इस प्रकार दास गणू महाराज के पुस्तकों के अवलोकन पर हम कह सकते हैं "साई बाबा कबीर के अवतार थे, और उनके गुरु श्री गोपालराव बाबा-महाराज थे।

(उपरोक्त लेख, मराठी साई लीला जुलै १९८१ के एक लेख का हिन्दी [प्रा. गुंडेराव पटवारीने किया है। हिन्दी पाठकों को इस से सहुलत होती है।)

विनति

मेरे कन्हैया का साईं है नाम
वही मेरा राम है वही है धनश्याम ॥ ५ ॥

सबको खबर है ये सबको पता है
मेरे हृदय पर साईं-साईं लिखा है
रटता हूँ दिन-रात उसका ही नाम
वही मेरा राम है ॥ १ ॥

दुनियाके दुःखियारों हिम्मत न हारो
दुःख जब सताये साईं-साईं पुकारो
दुनिया का हर सुख है उसका गुलाम
वही मेरा राम है ॥ २ ॥

"चंचल" को साईंजी दो इतनी शक्ति
करता रहे रात-दिन तुमरी भक्ति
तुमरा ही गुण-गान मेरा हो काम
तूही मेरा राम है ॥ ३ ॥

विवेक मुळे "चंचल"

१६१, यशवंत भुवन, हिल रोड बान्द्रा, बम्बई - ४०० ०५०

अनंत कोटी ब्रह्मांड नायक

जहाँ जहाँ देखूँ मैं, वहाँ वहाँ दर्शन आपके
पत्तोंकी सरसराहटों में, पंछीयोंकी चहचहों में ॥ ५ ॥

फूलोंकी बहती सौरभों में, फलों की रंगबिरंगियों में ।
नदियोंकी कलकलाहटों में, समंदरके गर्जन निनादों में ॥ १ ॥

जहाँ जहाँ

हर मंदिर के ध्वजा कलशों में, हर मस्जिद के गुम्बजों में ।
मंदिर की त्रिकाली आरतीओं में, गिरिजा घर के घंटानादों में ॥ २ ॥

जहाँ जहाँ

गुरुद्वार के मस्त भजनों में, कथा कीर्तन और कव्वालियों में
द्वार आए संतजनकी अहालेक में, फकीरोंकी खिदमतों में ॥ ३ ॥

जहाँ जहाँ

दीन जनों की आर्त पुकारों में, पीड़ित जनोंकी सहायता में
सेवक जनोंकी शुश्रूषाओं में दयालु जनों की दयालुता में ॥ ४ ॥

जहाँ जहाँ

शिरडी की पवित्र धूलि के स्पर्श में, साईं मंदिरकी आखिलाई में ।
द्वारकामाई की उदी स्पर्शन में, गुरुस्थानकी भक्ति में ॥ ५ ॥

जहाँ जहाँ

लेंडी बागकी सन्निधि में, चावडी की चिरंजिविता में ।
भक्त जनोंकी भक्ति में, शिरडी तीरथ पावियश्रय में ॥ ६ ॥

जहाँ जहाँ

घरती की हरियालियों में, विशाल व्योम के सितारों में ।
अखिल विश्वकी विराटता में, अनंत कोटी ब्रह्मांडकी अनंतता में ॥ ७ ॥

जहाँ जहाँ

महेशभाई वैष्णव

१, अमेय एपार्टमेंट, एच. एल. कोमर्स कोलेज के पीछे नवरंगपुरा,

अहमदाबाद-३४० ००१

होकर आचार धर्म का पालन करते थे। बाल्यावस्था में ही वे अत्यंत तेजस्वी दिखते थे।

स्वामीजी बड़ी सबेरे ३ बजे उठकर, स्नान करके अध्ययन के लिये श्री ताल्या उकीडवे के यहाँ पर जाते थे। रास्ते में यदि किसी वस्तु से उनका पांव छू जाय तो वे पुनः वापस आते और स्नान करके फिर जाते थे। इस कारण उकीडवे गुरुजी की उनपर असीम कृपा थी। अपने पास की सभी विद्याओं को, उन्होंने इस निष्ठावान तथा परम गुरुभक्त शिष्य को मुक्तहस्त से प्रदान करदी। अध्ययन समाप्त होने पर स्वामीजी गांव के शंभुशास्त्री साबले के पास अध्ययन के लिये जाते थे। यहाँ पर उन्होंने संस्कृत, काव्य और ज्योतिषशास्त्र का अध्ययन शुरू किया। परन्तु कुछ दिनों में स्वामीजी का यह अध्ययन बंद हो गया क्योंकि शंभुशास्त्री के मन में इस विलक्षण बुद्धिवाले शिष्य के बारे में कुछ विकल्प निर्माण हुए। सावंतवाडी के विष्णु भट्ट आळवणी और गोवा के नीळकंठ पद्ये से बीच में शंका-समाधान होता था। आगे अध्ययन की संधि इन्हें नहीं मिली। तथापि इन्होंने जो ग्रंथलेखन और सकल वैदिक ग्रंथ की रचना की है, उसे देखते हुए उनके ज्ञान के बारे में हम इतना ही कह सकते हैं कि उनको ईश्वरीय कृपा-प्रसाद प्राप्त था।

महाराज का विवाह उनकी इच्छा विरुद्ध २१ वर्ष की आयु में हुआ। उपजीविका के, लिये इन्होंने अपने दादा हरिभट्ट टेंबे के बदचिन्होंपर चलकर कर्तव्य भावना से मिथुकी की; परन्तु पराज कमी भी ग्रहण नहीं किया। कानोंपर जो शब्द न आना चाहिये, उनके आते ही वे अन्नसे भरी पत्तल को वहीं छोड़ देते थे, जिसके कारण महाराज को मंत्रसिद्धि का लाभ हुआ होगा।

परिवार बड़ा होनेसे तथा सास-बहू के झगड़ों से महाराज की मन अशांति इतनी बढ़ गई थी कि वे सारी रात जंगल में, नदी के तीर पर जाकर बैठते थे और सन्यास लेने की भाषा बोलते थे। मनःशांति के लिये २१ वर्ष की आयु में स्वामीजी श्री नरसोबा वाडी श्री दत्त क्षेत्र में आये। यहाँपर श्री गोविन्दस्वामी जैसे अलौकिक सिद्धपुरुष के सहवास तथा श्री गुरुचरित्र के पारायणों से और सिद्धभूमि में वास करने से इनका वैराग्य अधिक प्रखर हो गया, जिसके कारण इनका जीवन एकदम बदल गया। उत्तम पूर्वसंस्कार, प्रखर प्रज्वलित वैराग्य, परिपक्व हुई प्रज्ञा से अलौकिक श्री दत्तकृपा उन्हें प्राप्त हुई और वे उच्च

कोटि के संत हो गये । साक्षात् श्री दत्त के आदेश पर वे माणगांव आकर सात साल तक उधर रहे ।

साधकावस्था में स्वामीजी को सिद्धि प्राप्त हुई, परन्तु सिद्धि की ओर इन्होंने दुर्लक्ष्य किया । सावंतवाडी के राजा का निमंत्रण मिलने पर भी इन्होंने राजवाडे में कदम नहीं रक्खा ।

श्री दत्त महाराज के आदेशानुसार, इन्होंने अपना जीवन व्यतीत किया । आद्य शंकराचार्य के समान आमरण पदसंचार करके, हजारों दुखित जनों को मुक्त करके, शादवत मुख के स्वधर्म मार्ग पर सबको लगाया ।

श्री साई बाबा के गुरुबंधू होने से, दोनों संतों में आंतरिक बातचीत होती थी । इस बारेमें हमें अनेक कथाएं मिलती हैं । अपने शारीरिक कष्ट को ओर दुर्लक्ष्य करके आमरण पदसंचार कर अनाथों के नाथ और गुरु के गुरु श्री वासुदेवानंद सरस्वती टेंबे स्वामी ने इ. सन १९१३ में नर्मदा नदी के तीर पर “श्री गरुडेश्वर” पवित्र स्थल पर समाधि ली है । यह पवित्र स्थल साधकों तथा भक्तों के लिये प्रेरणा का प्रतीक है ।

सन्यास धर्म का लोप हुआ आदर्श, श्री वासुदेवानंद सरस्वती टेंबे स्वामीने महाराष्ट्र और पूरे भारतवर्ष में पुनः प्रस्थापित किया । इस कलियुग में उनका स्मरण ही इस नश्वर जीवनको तारक सिद्ध हो सकता है ।

“अवधूत चिन्तन श्री गुरुदेव दत्त”

राधाकृष्ण गुप्ता “चेतन”

पाटकर वाडा, भगतसिंग पथ, डोंबिवली (पूर्व) जि. थाने ४२१ २०१



बाबा का तत्त्वों पर अधिकार

कुदरती तत्त्वों पर भी बाबा का होता था अधिकार ।
एक बार शिरडी में बाबा ने किया था ऐसा चमत्कार ॥ ४ ॥

एक दिन सायंकाल शिरडी में आया था तूफान ।
काले काले बादलों से घिर आया था आसमान ।
बांदल गरजे, बिजली चमकी, होने लगी वर्षा मूसलधार ॥ १ ॥
एक बार शिरडी में

पल भर में चारों ओर जल ही जल नजर आने लगा ।
यह देखकर जीवजन्तु नरनारी सब घबराने लगा ।
फिर साई मस्जिद में शिरडीवासियों ने की थी पुकार ॥ २ ॥
एक बार शिरडी में

साई को दया आ गई और मस्जिद से आ गए बाहर ।
बादलों की ओर दृष्टि करके दिया था उन्हें ललकार ।
“बस शान्त हो जाओ” ऐसी दी थी उन्हें फटकार ॥ ३ ॥
एक बार शिरडी में

सुनकर बाबा की फटकार, आंधी शांत हो गई ।
वर्षा भी रूक गई और चांदनी रात हो गई ।
साई नाम है प्रसु का, किया सबने बाबा को नमस्कार ॥ ४ ॥
एक बार शिरडी में

निहाल सिंह आर्य (साईदास)
मकान नं. २९२ सेक्टर १५-ए चण्डीगढ़



साईं गीत

शिरडीवासी भक्तों के वाली ।
दर्शनभीख मांगू खडे दर मिलवारी ॥
कल्याणकारी कल्याण करदो ।
दामनउमीदों का साईं बाबा भरदो ॥
शिरडीवासी

तेरे बिना मेरा कोई न सहारा ।
हूँड लिया बाबा मैंने जग सारा ॥
तुम ही बतादो बाबा किस दर जाये ।
दीनदयालु हो बडे कृपालु हो ॥
शिरडीवासी

प्रेम के आँसू बहते रहेंगे
श्रद्धा के फूल बाबा चढते रहेंगे ॥
निगाहवान बन के निगाहवान बन जा ।
मैं तेरी बनी बाबा तूँ मेरा बन जा ॥
शिरडीवासी भक्तों के वाली ।
दर्शन भीख मांगू खडे दर मिलवारी ॥

सुदर्शन गुप्त

बी. १६१ सेक्टर १४, चन्दीन



भजन

चटणी रोटी मुख से खाऊं और गीत साईं के गाऊं
ध्यान लगान में मस्त रहूँ और खुषीयों से मैं नाचूँ
निर्मल गुदडी साफ पछोडी, ओढके मैं आराम से सोऊँ
आंखों में बस तुझ को समाकर, नींद में गहरी मैं सो जाऊँ.

पत्थर का हो आसन मोरा, पड़े मुहाना तकीया चाटूं
छोटीसी एक कुटीया बनाकार, बाकी उमरीया उसमे काटूं
राहत मिलेगी उसीमें मुझको, सुख शांती के इस मंदीर मे
भूल के सब ससार को सारे, साईं के भजन में गाऊ

चटणी रोटी सुख से खाऊं, और गीत साईं के गाऊं
ध्यान लगन मे मस्त रहूं, और खुशीयों से मैं नाचूं,
जन्म जन्म का चक्कर है यह, खतम मैं इसको करना चाहूं,
कोई रहे ना मेरा तेरा, मालिक का ही मैं बन जाऊं
न्हन्ना बालक जैसा चाहे, माता पिता के गोद मे बैठूं
उसकी दुनिया सारी मां है, वैसी ही मैं अपनी बनाऊं,
भूख लगी तो तुझको देखूं प्यास लगी तो पास मे आऊ,
इतराऊ मैं तेरे दम पर, तेरे भरोसे नाचू गाऊं.

चटणी रोटी सुख से खाऊं, और गीत साईं के गाऊं,
ध्यान लगन मे मस्त रहूं, और खुशीयों से मैं नाचूं,
बस हुअी यह खटपट मेरी, अब तो बस आराम ही चाहूं
राम नही है जग में कुछ भी, फुकट मे क्यूं हैरान बनूं,
होता वही है जो होना है, बेकार ही क्यूं मैं चिंता करूं
बहोत गयी बस थोड़ी रही है, कैसे अब मैं होष मे आवूं,
साईं दास लक्ष्मण बडा धबराये, कैसे मंजील तक मैं पोहचूं
समझ में तो कुछ न आवे, बंद आंखसे साईं देखूं.

लक्ष्मण बापूराव रापतवार
रिटायर्ड ड्राफ्ट्समन, किल्ला वाटर वर्क्स, नांदेड



ॐ साँई

खुदा बन्दे ताला को एक दिन
अपने बन्दो की याद आइ
जब देखी जमी पर बन्दो की सूरत
बहुत खुश हुये और बहुत खुशी आइ
फिर कहने लगे यूँकि
मुझ बेशकल ने
ये क्या खूबसूरत शकले बनाई ।

सदाकत से पूछा कि तू सच बतादे
कि क्या राज है और कितनी सच्चाई, ?
बह जोली मेरे मालिक
तू है सबका रहनुमा
ह तेरी दुहाई है तेरी दुहाई ।

फिर खुद यूँ कह उठे
एक दिन चलेंगे जमी पर
और तू साथ होगी
जमीन पर मकान की
शिरडी जगा होगी, ।

फिर अल्लाह ने अपना साँई रूप रखकर
मस्जिद को एक बिन
अपनी कुटिया बनाई ।

और इल्म शरीफ में यूँ फरमाया
मैं हूँ शिरडी साँई,
मैं हूँ शिरडी साँई ॥

डॉ. बी. के. डी. मिस्तल
९, सिविल लाईन्स, मेरठ, यू. पी.

सत्यम् शिवं सुन्दरम्

साई ! तेरा रूप !
सत्यम् शिवम् सुन्दरम् !
साई ! तेरी धूप !
उज्ज्वल, सुनहरी, मनोरम् ;
साई ! तेरा कर्म ।
समान है सब धर्म-
विशाल भक्तों की भक्ती-
अपार तेरी शक्ति !
अम्बार तेरे भक्तों
का लखकर, दरवार में आ गया हूं ।
अनजाने ही मुख से-
तेरा भक्तिगीत गा रहा हूं ॥
तेरे दरवार में मैं ही नहीं,
खडा सारा संसार है ।
“सबका मालिक एक”
तेरे इस सूत्र की
महिमा ही अपार है ।
विशाल आकृति तेरी,
मन में समा गई है ।
तेरी भक्ति मेरे रग रग में,
रमा गई है ॥
मायुस थी मेरी जिन्दगी
छायी थी उदासी ।
ये जिन्दगी युगों से
तेरे दर्शनों की थी प्यासी ॥

आज तेरे दर्शन से !
मन आत्म-विभोर हो गया ।
तेरे दर पे आके-
मेरा बेडा पार हो गया ॥
तेरे दरवार में मैं जब आया-
मन मेरा था, अशांत ।
भटक रहा था मैं,
हो चुका था भ्रान्त ॥
ग्लानी हो गई थी, जीवन से-
चाहत हो रही थी, मौत से !
वो अब हो गई है धूमिल ।
तेरी विशाल छवि देख
पुनः बन गया हूं जिन्दादिल ॥
पापसे मुक्त होकर,
मरना चाहता हूं ।
मिले आशीष तेरा तो-
कुछ करना चाहता हूं ॥
तेरे दर पे आकर-
असीम ज्योत जल गई है ।
लगता है
अब तो आने वाले संकट की
हर घडी ही टल गई है ॥
तेरे चरणों में मेरा शत शत नमन ।
साई !
तेरा नाम सत्यं शिवम् सुन्दरम्

पी. आर. निगम

सब पोस्ट मास्टर, शाहबाजार, बुरहानपुर (म. प्र.) ४५० ३३९

कथनी और करनी

कहना और करना । दोनों यदि एक हो जाय तो संसार के सब दुःख दूर हो जाय । पढ़ना, लिखना, प्रवचन, कथा, आदेश आदि कहने की बातें होती हैं । ये तो इतनी अच्छी और ऊंची बातें होती हैं कि बालक से लेकर वृद्ध तक जानने समझने की कोशिश करते हैं । धीरे धीरे सब याद हो जाता है । उदाहरण दिए जाते हैं, कहानियां कही जाती हैं, कहने का ढंग नाटकीय बनाया जाता है । कहने वाले की वाह वाह होती है, उसकी प्रशंसा क. पुल बांधे जाते हैं । कही हुई बातें और उन पर चलने का महत्व कथाकार के व्यक्तित्व के बोझ के नीचे दब जाते हैं । सुनने वाला सोचता है—काश मैं भी ऐसा ही प्रभावशाली कथाकार होता । काश वह सोचता—मैं वह सब करूं जो कहा गया है ।

अब करने का पहलू लीजिए । कही हुई बातें की क्यों नहीं जाती । कथाकार महाशय खुद ऐसा सब नहीं करते जो वे कहते हैं । उपदेश देते रहे कि सच बोलो, सादा जीवन बिताओ, सात्विक विचार, शब्द व कर्म में लीन रहो, माया के भ्रम जाल में मत फंसो, चोरी निन्दा आदि मत करो, प्राणीयों पर दया करो और फल की प्राप्ति की आशा रखे बिना कर्म में प्रवृत्त रहो ।

उपदेश देने वाले जीवन भर यह सब नहीं कर सके पर उपदेश की कला में प्रवीण हो गए । यही हाल सभी लेखकों का है जो सुन्दर लेख और पुस्तकें लिखे जा रहे हैं । जन्म मरण की उलझी गांठें जब इनकी नहीं खुलें तो सुनने वाले पढ़ने वाले कितना लाभ उठा पायेंगे यह तो सोचने समझने की बात है । संत कबीर ने कहा है :-

“पोथी पढ़ पढ़ जग मुआ, पंडित हुवा न कोय
ढाई अक्षर प्रेम का, पढ़े तो पंडित होय” ॥

पंडित होने के लिए, जीवनमुक्त बनने के लिए जिस पढ़ाई की ओर इशारा किया है वह वास्तव में करने की बात है । अब बरा देखिए सब कुछ पढ़ लिख कर किया क्या जाता है ।

भगवान सत्यनारायण की कथा, गणपति पूजन, नवरात्रि मनाई जा रही है । लाखों रुपय खर्च हो रहे हैं । सिनेमा के वासनाभरे गीत वातावरण में धूम मचा रहे हैं । दुश्चरित्र, धनाढ्य और राजनीति में दबदबा रखने वाले मुख्य अतिथि विराजमान हैं । धर्म की त्याग में समारोह करने वाले अपना उल्लू

सीधा करने में लगे हैं। एक बार मुना कि हम तो कम समय में कार्यक्रम पूरा करने वाले शार्टकट पंडित को बुलाते हैं।

पूजा में पंडित ने तोते की तरह दोहराया—भगवानमत्यनारायण की पूजा का प्रसाद एक लकड़हारा (शूद्र) ले गया। इनकी पूजामें शूद्र आ सके, प्रसाद पा सके सम्भव प्रतीत नहीं होता क्यों कि प्रतिष्ठित व्यक्तियों का समारोह है।

भगवान श्री ने शवरी के शूटे बेर खाये। इन बात को बड़ी लज्जत के साथ कहते हैं पर कोई प्रेम से झूठा खिलाए तो ये क्या खाएंगे जो गरीब भक्तों के साथ पंक्ति में बैठकर खाने में हिचकिचाते हैं।

बच्चे को सिखा रहे हैं शूद्र नहीं बोलना चाहिए और उधर कह रहे हैं फोन पर कह दो मैं घर में नहीं हूँ।

सादा जीवन व उच्च विचार विषय पर धट्टो बोल सकते हैं। अनगिनत देशी विदेशी सामाजिक व धार्मिक पुरुषों का उदाहरण दे सकते हैं पर इनका खुद का जीवन सादा नहीं है आधुनिक वेषभूषा, रहनसहन, होटल क्लब आदि के खर्च का व्यापार वस्तु इन्हे गौरव की अनुभूति होती है।

परमात्मा में विश्वास, देवपूजा या गुरु मार्ग में आने के इनके सभी प्रयास जीवन में भौतिक सुखों को प्राप्त करने के लिए होते हैं। रही अन्य बातें जैसे आन्तरिक शांति, स्नेह, प्रेम, सेवा, त्याग आदि सो तो कहने के लिए हैं करने के लिए नहीं। कथनी और करनी का यही फर्क जब तक संसार के लाखों करोड़ों लोगों में बना रहेगा तब तक भवसागर पार करना कथनी का विषय बना रहेगा जोरदार बातें चलती रहेंगी।

कथनी और करनी के अन्तर को मिटाने के लिए बारबार करनी को सुधारना है। कथनी और करनी जब एक हो जायगी तो कथनी की जरूरत नहीं होगी। करनी का तो ऐसा विशाल रूप है कि प्रभाव होठ हिलाए बगैर हो जाता है। करनी को देखकर सभी एकदम समझ जाते हैं और वे भी करने का प्रयास करते हैं। सही सिलसिला चालू हो जाता है।

★

शिवदत्त रामपाल जोशी

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

साई गीत गाएँगे

साई का गीत गाएँगे
हम सब मिलकर गाएँगे

॥ घृ ॥

सुख की नहीं चाह
दुख की नहीं परवाह
हम धन नहीं माँगे
माँगे साई का आशीर्वाद

॥ १ ॥

दीनों का दुख हरेंगे तू
भक्तों के लिए मरेंगे तू
बच्चों से प्यार करेंगे तू
राम, रहीम, एसु, बने तू

॥ २ ॥

चरणों को न छोडे हम
प्राण की परवाह न करे हम
दर्शन के लिए मरेंगे हम
आशीर्वाद...माँगे हम

॥ ३ ॥

के. शेष साई किशोर

इनगुदुर पेट, घर का नंबर ५१२ मछलीपट्टणम



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