

SHRI

# SAI LEELA



Baba gives darshan as Shree Ram  
to a Doctor from Bombay

March

60 Paise

1975

# SHRI SAI LEELA

MARCH 1975

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### Picture on the Cover Page

Once a Doctor from Bombay, who was a devotee of Shreeram, came to Shirdi because of his friend's request. However he had told his friend emphatically that he would not bow before Baba. On coming to Shirdi, however, he saw his favourite God Shreeram in place of Shree Baba and at once prostrated before him. Shree Baba thus gave Darshan as Shreeram to the Doctor.

# SHRI SAI LEELA

( Official Organ of Shirdi Sansthan )



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## A Pilgrim of the Infinite

The call of the prophets and saints, alike of East and West, is:- "Awake, O man! Thou art a pilgrim of the Infinite!" In the great exponents of the Spirit, this thought of life as pilgrimage is affirmed and re-affirmed in a variety of ways. Significant became the life of the Buddha when, inspired by this idea of life as a pilgrimage, he renounced his kingdom and entered the Middle Path. With compassion for all, he moved from place to place, giving his great message:- "Conquer trishna, - the desires of the flesh : and enter into yourself to find the Peace that passeth understanding."

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## EDITORIAL

### Yogiraj Vasudevananda Saraswati

In this issue we are publishing the last article of the biography of the great saint Yogiraj Shri Vasudevananda Saraswati, who was also known as Tembe Swami. Though he is known among the Marathi speaking people, because of his works and because he spent many days of his life at Wadi, he is not known to the people who are not conversant with the Marathi language. It is, therefore, hoped that this biography is liked by our readers and that they have found it very interesting.

Shri Vasudevananda Saraswati was born at Mangaon in the former Sawantwadi State in Maharashtra on Shravan Vadya 5th in Shaka 1776. From his childhood only he was never addicted to this worldly life. He had great mastery over Mantras. He was giving suitable Mantras to so many devotees and was himself using them whenever necessary. The examples of this mastery are numerous in the life of Shri Tembe Swami and our readers will be able to remember them.

Control over spirits was his another achievement. Several examples of the people oppressed, possessed or troubled by ghosts and spirits have been cited in his life and all got relief after observing the rituals as per his instructions. Here also his power of Mantras was seen in a number of instances.

Miracles seemed to be a play thing for him. Like Shri Sai Baba he had not only had the control over reptiles, but he had control over the elements of nature like the rain. Instances of having rain whenever wanted and wherever needed, as well as stopping the rain and not allowing it to fall at a particular place are also very common occurrences in his life. Even the rivers

were under his control and were not rising beyond a certain limit when requested by him. A number of instances, where the persons who were declared as dead, for all practical purposes and who were brought to life can be quoted from Shri Tembe Swami's life. Dreaded epidemics like Cholera were also easily brought under control by him.

The most important thing that should be remembered here is that Swamiji never did all these miracles for achieving any publicity or collecting devotees and disciples around him. As we see from the life of Shri Sai Baba that the miracle of lighting the lamps in Dwarakamai with water or the miracle of driving the Cholera out of Shirdi by grinding the corn or asking the rain and storm to stop, these were his mere "Leelas" which he did not do purposefully. They occurred during the course of his routine life. Similarly we also find from the life of Swamiji that these miracles were not performed by him for publicity, but they occurred naturally as a part of his life. In this connection we might remember that before a few years one Hatyogi had publicised his feat of walking on water very widely in Bombay. Ultimately he failed to achieve it; but the fact remains that he wanted to make a capital out of that feat, which appeared to be unique and which would have proved the supernatural powers of its performer. The speciality of the saints like Shri Sai Baba and Shri Vasudevananda Saraswati is this that they are neither conscious that they are performing a miracle nor are they expecting any publicity or gain out of it.

Shri Sai Baba and Shri Vasudevananda Saraswati were contemporaries. After coming to Shirdi, Shri Sai Baba never moved out; but that was not the case with Swamiji. He moved practically all over India and preached the devotion to Lord Datta; but as providence willed it, Swamiji had never come to Shirdi. Still it appears that they knew each other. In this connection we might refer to the incident of the cocoanut forwarded to Shri

Sai Baba by Shri Vasudevananda Saraswati, related at length in chapter no. 50 of Shri Sai Satcharitra (English). This incident shows how saints love each other with fraternal affection.

Though Shri Vasudevananda Saraswati was a devotee of Lord Datta, though he used to have a dialogue with him in human form and though he used to preach devotion to Lord Datta, still he had equal respect for all other deities, who are being worshipped by others. In fact he was also advising so many people to perform "Laghu Rudra", "Maha Rudra" etc. Similarly Shri Sai Baba also was having respect for all the gods that the people used to worship. In fact he told everyone not to discontinue the worship and prayer of the god he was already doing. Shri Vasudevananda Saraswati was a Sanskrit scholar and he used to compose stotras on the spur of the moment. At the time of his visit to so many holy places, he had composed instantly stotras praising the particular deity or place or the river. All these stotras are lucid in style and the use of words therein is so appropriate that they describe the object of the stotra in proper perspective.

In addition to Sanskrit books and commentaries Shri Vasudevananda Saraswati had also written a number of commentaries on Sanskrit books in Marathi. Shri Gulavani Maharaj of Pune, who was the disciple of Shri Vasudevananda Saraswati, has published all the literature of his Guru which runs into about six thousand printed pages. Apart from the Sanskrit and Marathi languages it appears that Shri Vasudevananda Saraswati also knew Persian and Arabic. There are a few instances where the Muslims, who approached him for relief from certain ailments, were given by him "Mantras" from the Qoran. It therefore appears that the study of religion of this sage was not onesided. He had also studied other religious books in addition to those of the Hindu religion.

It will thus be seen that Yogiraj Shri Vasudevananda Saraswati was resembling Shri Sai Baba in many respects. The

last, but not the least, is the fact that like Shri Sai Baba, Shri Vasudevananda Saraswati also is believed to be an incarnation (Avatar) of God Datta. In the last article published in this issue, the account of the Maha Samadhi of this saint is given in full details from which it will be seen that Swamiji took Samadhi at Garudeshwar, on the bank of the river Narmada on the night of Jeshtha Vadya 30 in Shaka 1836 (July 1914 A. D.) where his Samadhi Mandir and Datta Mandir are built by his devotees.

While going through the biography of this great sage for the last two years or so we were living in the company of Swamiji and travelling with him all over India. It was really a great pleasure to worship God Datta along with Swamiji. We are sure our readers will be missing this interesting series from the next month, but we are pleased to assure our readers that we hope to start a series of articles from the next month, which though perhaps not more enchanting, will be at least on par with the one that is ending.

### Fiftythree years of publication.

With this issue we will be completing 53 years of our publication. For a magazine of this type, it is really an achievement to have continued the publication so long; but apart from the sympathy and support of the Sai devotees, we feel that the dynamic force behind the publication of this magazine is Shri Sai Baba, who has steered us safely through thick and thin.

At the time of the first gathering of the writers and poets contributing their articles to Shri Sai Leela, held at Shirdi on the 18th and 19th of January 1975, a report of which was published in the issue for the month of February 1975 of this magazine, it was made clear that inspite of advice from the Court and the Charity Commissioner, the publication of this magazine is persistently continued with a subsidy of over twenty thousand rupees every year, because the magazine is dedicated to the noble cause of spreading the mission and the teachings of the great sage of Shirdi, Shri Sai Baba, among the devotees and among the public. We hope to continue this mission in the years to come.

# THE SCIENCE OF RELIGION

By : Swami Chinmayananda

## Few Succeed, Many Fail-----Why?

The simple technique in all success was already given out. "Surrender to a great ideal, and centering your heart at the ideal, act well". The bosom gets flooded with a gushing, gurgling spring of dynamism. This should not be allowed to get dissipated either in the regrets of the **past**, or in the anxieties of the **future**, or with the excitements in the **present**. Bring the entire dynamism to express itself in the field of endeavour and thus fight the battle of life.

This philosophy and way-of-life sounds so simple and so completely satisfactory to the rational intellect in us that we wonder why so few people live this perfect life.

In order to drive home this philosophy, Krishna even pleads, (III-31) "Those persons who constantly practise this teaching with full faith and without cavilling, they too, are freed from all bondages of actions." And conversely, Krishna says, (III-32) "Those who decry this teaching of the technique of success, understand those fools to be deluded of all knowledge and lost."

When Krishna thus again and again guarantees the effectiveness of his philosophy of success, the intelligent sceptic may find a doubt arising in his mind. If there be such an assured way to success, which seems to be quite acceptable, and even simple to practise, why is it that we find, even among the children of the Hindu culture so few who climb and reach the peak of material or spiritual, success?



Anticipating this probable question, we find Krishna answering it here with utter honesty, (III-33) "All living creatures follow their own tendencies (Vasanas); even a wise-man acts according to the tendencies of his own nature. What can restraint do?" All creatures during their life-time think according to their Vasanas, and act as they powerfully think. The source of all activity in every creature is thus its tendencies, or Vasanas. Krishna, therefore, announces here, "All living creatures follow their own tendencies; even a wise-man acts according to the tendencies of his nature." (sadrusam cheshtathe swasyaah prakruthajnaanavaanapi). More pithily the Lord pronounces, "Beings follow nature" (prakrithim yaanthi bhuthaani).

"Even a wise-man" (jnaanavaanapi) follows his tendencies--here, "wise-man" means not a Man-of-Perfection. but an erudite scholar -- one who has understood intellectually the implications of the technique of sure success.

Here then is the answer to the unexpressed doubt -- why do men not generally follow such a simple art of success in life? Even one who has intellectually understood this technique, seems to fail to live it -- why? "Beings follow their own nature" (prakrithim yaanthi bhuthaani).

The truth of this paradox is experienced by everyone of us in life. A doctor can be a drunkard, although he has full knowledge of the adverse effects of alcohol, and may come to die of cirrhosis of the liver! A lawyer who knows law may, under provocation even commit a murder That we know is not sufficient for us to live what we know.

Intellectually we may applaud and appreciate a certain moral value of life, but by the time it has to be expressed as action, we act as lowly as though we had no education at all. Strange is the enchantment of this paradox!

Just because I can appreciate music or painting, it does not mean I can sing tunefully or produce a masterpiece! Knowledge is needed; but to express the knowledge we need a lot of laborious training. By merely restraining, all of a sudden nothing can happen. The question, "What can restraint do?" (nigraha kim karishyathi) along with the admission, "creatures follow their own nature", sounds as though it is a statement of despair. But Krishna is not a cynic --- he has the greatest hope for the highest possibilities in man. Yet he has to state the truth --- it is the honest diagnosis of life. It explains why even the educated and the cultured behave sometimes worse than the uneducated and the uncultured.

So then, "Even the wise act according to their nature", (sadrisham cheshtathe swasyaah prakritheryjanavaanapi). Let me take an example. A morose man, tired from work returns home. He feels like picking on someone to let off steam, but can find nothing on which he can blow up. Then his cup of coffee comes. He sips it --- here is his chance --- he howls and roars, curses all, complaining that there is no sugar in his coffee. His loving wife calls out from the kitchen, "I have put sugar. It is in the cup." This enrages the man more. At last she again calls out, "The spoon is in the saucer." The man still murmuring and complaining at his fate stirs his coffee and lifts the cup to his lips. There . . . . no more complaints. In all silence he drinks his coffee and goes out. The wife smiles.

Now the cup of coffee had sugar : the erudite scholar has knowledge. But the coffee was not stirred properly, and so it was not sweet. When book-knowledge is well-digested with reflection and practised for some time, the knowledge can come to add a fresh glow to our actions. Instructions do not constitute education : instruction is necessary : and it is easily available. But education is the goal to be reached : and it is to be gained by one's own reflection. Instructions are given : education

is achieved. Instruction is objective; education is a subjective phenomenon kindled in the student and maintained by the teacher.

In modern times we have Instructional Institutes, no educational schools! Therefore, we have many instructors but hardly any teachers!!

It is mainly the duty of each one of us to get educated. Teachers should instruct and inspire students to digest independently --- even here, real teachers can, by their example and nobility, help to maintain the inspiration kindled in the student.

“What can a mere self-restraint do?” (nigrahah kim karishyati). Restraint must spring from our own understanding. that what we are now indulging in is a shameful waste of life's vitality and chances.

(Courtesy : Geeta Office, Powai)



## Donation to Sainath Hospital

Shri Laxmikant, the son of Shri Vyankatrao Mule, the Proprietor of Plaza Tailors at Dadar, expired on the 25th of February 1974, after an operation of kidney. Shri Vyankatrao Mule has given a liberal donation of Rupees Twenty five Thousand, as a fixed deposit, in memory of his late son, Shri Laxmikant. The amount of the interest on the fixed deposit, will be utilized for giving treatment to the patients at the Sainath Hospital, Shirdi.

# YOGIRAJ VASUDEVANANDA SARASWATI

(A Biography)

(Continued from February 1975 issue)

By:- Shri S. N. Huddar

## GARUDESHWAR

(Continued)

**Maharani Indirabai Holkar**

Indirabai, grand daughter of Anandrao Talcherkar, was to be married to Tukojirao Holkar of Indore. The betrothal ceremony took place at Indore in Shaka 1834 (1912 A. D.) Tukojirao then went to Europe and eleven months passed, but he had not returned. Talcherkar family was very anxious about the future of Indirabai. Her horoscope was sent to Swami Maharaj through Narayan Dattatraya, a priest of Wadi. Seeing the horoscope Swamiji remarked, "There is no Raj Yoga". Narayanrao said, "As the horoscope has reached Swami Maharaj, the marriage must take place."

Swami Maharaj informed Indirabai to worship and recite the mantra "देवेन्द्राणि नमस्तुभ्यं" etc. The marriage would be celebrated in Margasheersha. Accordingly the marriage was ceremonised on Margasheersha Shuddha 10, Shaka 1835 (1913 A. D.) and Kumari Indirabai was known as Sou. Maharani Indirabai Saheb Holkar. She had great regard for Swami Maharaj, and she has donated liberally for the publication of his volumes, construction of ghats, mandirs, houses at Managaon, Kurugaddi, Karanja, Garudeshwar etc.

### Insufficient Prasad Given to Hundreds

One day there were 300 to 400 persons. The prasad was very little. When males were given prasad, Swamiji looked at the pot of the prasad removing the cover and found it was more than half the pot. It was distributed amongst the females.

### Rain Stopped on Krishna Jayanti

On Krishna Jayanti after Kirtan, Bhajan was started. Beyond Narmada it was raining and it was expected that the rain would be on this side also and Bhajan will have to be stopped. Swami Maharaj looked at the sky and said, "Do not be afraid. Let Bhajan be continued." After completion of the Bhajan all went under the shed and then there were showers of rain. Swamiji said to Shri Sabnis, "This is the rain you were afraid of."

Vithal Sonar of Baroda prepared a Datta Murti. It was installed at the hands of Koparkar by Ramchandra Shastri Prakashkar on Ashwin Shuddha 9. One serpent was seen at the place of the Datta Murti. Swamiji chanted a mantra and put the "akshat" on the serpent. Next day at the time of Geeta prava-  
chan the serpent began to move. Swamiji came to him and asked him to go away. The serpent went away from that place. Some persons followed to kill it. Swamiji said, "Do not kill the serpent. You may leave the serpent in the Narmada".

The amount offered to Swami Maharaj and God was put in a box. One day the balance was only Rs 3/-. Daily 200 to 300 persons were being fed. Shri Sabnis informed this to Swami Maharaj who said, "why do you care? God will manage the affairs." After 8 to 10 days Swamiji said, "Make payment to the persons who supplied the material" When Shri Sabnis opened the box he found that it was full of guineas.

Once Swami Maharaj had passed through the field of Ambadas Bhake of Berar. He got bumper crops. He and his wife

were devotees of Swamiji. They came to Garudeshwar and offered gold guineas of Rs. 3000/- Swami Maharaj had asked him to write 'Ram' on a piece of paper which was mixed with wheat flour dough and he was asked to give pills of this to the fish. He devotedly did this.

Guru Dwadashi function was observed with grandeur. Thousands of persons had dinner. Everyone was given Dakshina. Swami Maharaj then addressed the people as follows :-

### Swami Maharaja's Last Advice

"I have to tell you in brief what I have been advising and what is contained in the books, I have written with the adesh of Shri Datta from time to time. The principal aim of a human being should be to gain mukti (salvation). For this, the mind is to be controlled first, which is possible by observing daily rituals, as per one's caste and religion. Hearing, thinking and meditation of Vedant should always be done. Hearing should receive more attention and this would make the mind less attached to family affairs. Man's sublimation depends on his pure behaviour. To achieve this, your food should be simple, limited and pure. The signs of satwik mind are to have great regard for one's religion, to have daily bath, Sandhya, Puja, and to do five sacrifices regularly, have regard for the Atithi (guest), to serve the cow, have liking for Katha-Kirtan-Pujan-Bhajan, to speak sweet with all, not to harm anybody by one's action, to serve parents, the females should serve their husbands and also obey the mother-in-law and father-in-law and other elders

"For one's maintenance, trade, agriculture or service may be done; but behave as per Vedic religion obeying the Guru and the elders should not be neglected or forsaken. By doing one's duty the heart becomes pure, which gives strength for devotion. By devotion one's mind becomes quiet and one can know his self and consequently attains salvation."

He also explained seven stages of knowledge nicely and assured that one who acts as directed would live happily.

Shri Datta Jayanti was observed on a grand scale. About 2 to 3 thousand persons had gathered. In Vaishakha of Shaka 1836 dysentary troubles again started and Swami Maharaj became weaker and weaker day by day. Knowing this, water was being poured on the Padukas at Wadi continuously. When Swamiji knew this he informed the Wadi priests, "Do not trouble God. This body will soon pass away."

### Shri Datta Lives At Garudeshwar

Swami Maharaj asked Shri Datta, "what arrangement should be made of your murti here?" Shri Datta replied, "I intend to stay here. The murti need not be removed anywhere." Hereafter whatever money was received was kept here and was not sent to Wadi as was being done so far.

### Garudeshwar Trust

Swami Maharaj was lying in bed for a month. Replies to letters were also got written by others. Swamiji was often in samadhi or meditation. He spoke only 10 to 12 sentences throughout the day. In order to have smooth management at Garudeshwar, Brahmanand Swami appointed a Panch committee as follows:-

- 1) Chairman- Shri Narsinha of Wadi.
- 2) Vice-Chairman- Shri Ramchandra Vithal Adhikari.
- 3) Cashier- Shri Parashram Kuberram Bhat.
- 4) Members- Shri Amritrao Purushottam Sabnis.
- 5) " " Laxmishankar Hari Govinddas Thanedar.
- 6) " " Pradyumnanand Teerth.

### Brahma Niryan

People requested Swami Maharaj to take medicine, but he

replied, "This body will pass away soon. There is no necessity of medicine. Shri Shankaracharya lived only for 32 years. Comparatively I have lived longer. This body was bitten by serpent twice, once it was affected by Plague, thrice by Cholera, once by Typhoid, twice by Leprosy. Dysentary is almost from birth. Who gave me medicine all these years? The Physician I chose from birth, is still there. What he wills will occur". In the end he recited the Shloka, which Bhishmacharya had recited. He uttered 'Datta' 'Datta' and asked others to do the same.

On Jeshtha Vadya 14 he asked Dhondopant to recite a mantra 1200 times daily, observe Gurudwadashi, Datta Jayanti and Guru Pratipada and feed Brahmins. Saying this he gave his chati to him.

Even on Amavasya, he persisted to do the daily rituals. But water could not stand on his palm. When Pratipada started, he sat on siddhasan facing God, did Tarak (a kind of mudra) and with Kumbhak did long 'Pranavochhar' and assimilated himself in the Brahma. It was Ashad Shuddha Pratipada Shaka 1836 Tuesday (July 1914 A. D.), Ardra Nakshatra, Uttarayan time 11 P. M. in the night. On hearing the news of Swamiji's Nirvana, all the devotees were sunk in great grief.

Next day Swami Maharaj was given a bath with Purushsukta and Rudrasukta. Wreaths of flowers, Tulsi, Bel were offered. Placing the body on a seat of flowers specially prepared, it was taken on the bank of the Narmada in procession. The mortal remains were again worshipped. Naivedya, fruits, tambul and dakshina were offered. Swamiji's Dand was broken in three pieces and placed on his laps. His Bowl was bored at the bottom. Stones were tied to his body and it was sunk in the holy Narmada.

This biography of Yogiraj Shri Vasudevananda Saraswati Tembe Swami Maharaj is dedicated to his most holy feet with great regard and humility.



## MYSTICS AND MYSTICISM

What is mysticism? It is an attitude of mind. It means a direct, immediate, first hand, intuitive apprehension of God. It implies a silent enjoyment of God. It is ineffable mystical experience incapable of expression.

This type of ineffable experience is closely linked with its character. There are three faculties involved in this experience—(1) Intellect, (2) Feeling, (3) and Will. These three faculties together enable us to have full experience of God but there is one special organ to view it. To see God face to face needs a determinative prolonged and continued exercise or effort of the will.

It is an exercise of an intensive cultivation of the emotions too. The three faculties of Intelligence, Will and Feeling are all necessary in the case of mystical endeavour and they should be backed by intuition.

The mystics of all ages and climes form an eternal divine society. There is no racial, no communal, no national prejudices among them. Time and space have nothing to do with the eternal and infinite character of their mystical experience.

Dnyaneshwar was one of the greatest mystics the world has ever seen. He can be fitly compared with Dante, whose vision, philosophic imagination, and poetic melody are just a counterpart of Dnyaneshwar. He can most appropriately be compared with the brilliant St. John of the Cross, whose fulness and variety of mystical experience and whose manner of presenting it stand almost unsurpassed in the literature of western mysticism. Besides, he can be compared with the mystical luminaries of the west as Plotinus, Augustine, Eckhart and Baron Von Hugel.

Maharashtra had given birth to three female mystics, namely Muktabai, Janabai and Kanhopatra. These female mystics are more subjective in their temperament rather than activist. Sexual symbolism in religion is less prominent with them.

Tukaram is yet a different type of mystic. He possesses personalistic element whose joys and fears, griefs and tears, wailings and railings, as well as whose final consummation are exactly like those of his Indian compeer. It is a fruitful consummation towards the "Grace Abounding". It is a mystical ecstatic consciousness of the God's Vision.

Yet one more outstanding mystic of Maharashtra is Ramdas. He is of an activist type. He had a political colouring to his religious teaching and founded an Order of disciples. His teaching can be summed up: "One should spend one's entire life in strenuous work, and yet again in steady contemplation in a moment. It is a combination of the active and spiritual life. The most inward man must live his life in two ways -- namely in work and rest, in each, he must be whole and undivided, and is perpetually called by God to renew both his rest and work. He is living and willing instrument of God, with which God works whatsoever He wills and howsoever He wills. He is thus strong and courageous in suffering all that God allows to befall him and is ready alike for contemplation and action."

And what is action? It is a Yoga - Yoga is skill in action. "Perform action, O Dhananjaya, dwelling in union with the Divine, renouncing attachments and balanced evenly in success and failure: equilibrium is called Yoga" (Bhagawadgita) All yogis are mystics but all mystics are not yogis. Yoga is quite different.

Dnyaneshwar tells us that "when the tree of unreality has been cut down, one is able to see one's self, one's own form. The vision of the individual self is as a spring which may exist in its own fulness even when it does not come up into a well.

When water dries up, the image in it goes back to its prototype; when fuel is burnt, fire returns into itself, in a similar way, is the vision of the Self by the Self. This is the Ultimate Being which exists in itself, after reaching which, there is no return”.

In the same way Upanishads tell us that when a man reaches the acme of his spiritual realisation, “he sees his Self, his own form, suffused in a halo of dazzling light.”

Such too was Shri Sai Baba of Shirdi. We do get a glimpse from his utterances and incomprehensible behaviour at times. Sai Baba was the greatest and ideal sage of the early twentieth century. He was without inward difference and without difference from the rest of Being. He was beyond everything. He always dwelt in eternal tranquillity. His method of teaching and preaching was absolutely his own. It was some times direct and at other times indirect; yet he never preached but exhibited by action of his ownself. It was and is still a wonderful life. Baba always bathed in Divine Light. He was a great Yogi. He was a great mystic too.

Such are the mystics and their mysticism.

**Prof. Vaman H. Pandit**  
13, Khatipura Road, Indore City (M. P.)



# SAINT DASOPANT

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

*(Continued from February 1975 issue)*

The fame of Shri Dasopant had already reached Ambejogai like the fragrance of the flowers which is carried to a long distance by the wind. People, therefore, started coming to him for darshan and for advice. Among the visitors Shri Sitopant, Deshpande of Ambejogai, was also one. Sitopant was an important personality of the village. He was also a man of philosophical bent of mind; but had not so far chosen anybody as his Guru, because he had not so far come across a person who could influence him and make him go into Samadhi at the first sight. He however visited the Ganapati temple as a matter of course, in order to enquire about the visitor, who came from elsewhere; but as Providence willed it, no sooner Shri Sitopant's eyes met those of Dasopant, the former went into Samadhi. He saw something heavenly in the eyes of Dasopant and he straight walked into the world of untainted joy.

Sitopant was in that state of joy for about fifteen to twenty minutes. When he awoke from the Samadhi, he saw Shri Dasopant in his front and his joy knew no bounds. He thought to himself that as per his resolve he has come accross a saint who really has some supernatural powers and who deserves to be his Guru. He immediately got up and bowed down to Dasopant and requested him to accept him as his disciple. When Dasopant found that Sitopant was an ardent devotee of God, he readily accepted him as his disciple and initiated him.

When an influential person like Sitopant became the disciple of Dasopant, the whole village of Ambejogai went after him. Sitopant found out a house for his Guru and comfortably housed

him there. He furnished the whole house and gave abundant clothes to Shri Dasopant. Then he requested Dasopant to stay at Ambejogai permanently and favour him and the villagers with his company, which would show them the path to salvation. Dasopant readily accepted this good offer and decided to stay at Ambejogai for the rest of his life.

It is a rule of chemistry that when there is enough saturation in a solution the crystallization starts. Dasopant was upto now not settled in his life. He had spent nearly thirty five years of his life in quest of God, who ultimately gave him a permanent place to stay. He passed through critical times to get ultimately settled at Ambejogai; but during all these years, he was all along pondering over the religious books known to him. This persistent thinking saturated his mind with thoughts and they now started crystallising in book form.

Like Dnyaneshwar, Dasopant too was proud of the Marathi language. He had good power of expression and had complete faith in the power of the language. Though, out of the forty-eight books that he has written, a few are in the Sanskrit language, still a majority of them is in the language of the people viz. Marathi. Like Saint Dnyaneshwar he also was dedicated to the mission of spreading the philosophical and religious thoughts among the masses, who had no knowledge of the Sanskrit language.

When Dasopant started writing the books, he did it as if it was his life's mission. Everyday he would require ink worth two pice. His forty-eight books, written in his own handwriting are preserved by his decendents at Ambejogai from which we see that he had a bold handwriting. In addition to the decendents of Shri Dasopant at Ambejogai, some of his other decendents are staying at a place known as Chandrapur near Nagpur. The decendents at Ambejogai say that the decendents at Chandrapur also

must be having some of his books written in his own hand.

Shrimadbhagwadgeeta is a treasure that has fascinated all Marathi writers and most of them have tried their hand on that sacred book. Saint Dasopant seems to have special fascination for this book, because he has written as many as five books on Bhagawadgeeta. In order to have a rough idea of the voluminous nature of work done by Saint Dasopant, it may be mentioned that his book "Geetarnava" alone comprises of as many as one lakh and twentyfive thousand "Ovees". This book was printed in part some years back and it cannot be said whether all his books would at all be printed, because that work is both expensive and tiresome. Under these circumstances it is at least necessary to take care to preserve his hand written books in proper order. In Pune, there is an institution known as the Maharashtra Sahitya Parishad, which is working for the uplift of the Marathi language. This Parishad is holding every year the gathering of the Marathi speaking people and the writers and poets writing in the Marathi language. There are other institutions in Maharashtra State having similar objectives. It can, therefore, be suggested that all these institutions should join hands and may take, whatever help that might be needed, from the Maharashtra State Government, which is pledged to the uplift of the Marathi speaking people, their language, literature and heritage, to take care of this valuable literature and similar such manuscripts, which are strewn all over the Maharashtra State. The preservation of such manuscripts is not the work which an individual can shoulder. If some institutions join hands then only it would be possible to achieve this difficult task.

There is one curious thing about Saint Dasopant. Apart from writing books on paper, he experimented the writing on cloth. He took a piece of cloth forty feet in length and four feet in width. Then he left a margin of four inches all round and wrote a complete book on that cloth. He wrote on this cloth, in verse form, the book known as "Pancheekaran" which expounds

the philosophy of Shri Dasopant. This curious book written on the cloth is recently printed and is available in book form. The idea of writing a book on a piece of cloth is itself very curious. This piece of cloth is known as Dasopant's "Pasodi". As the original "Pasodi" has now become tattered. A replica of the same is now prepared and persons who show special interest in the book are shown this replica in order to have an idea of the work. Dr. Rajendra Prasad, the Ex-President of India, at the time of his visit to Marathwada, was shown this "Pasodi" in original and he expressed his wonder at the ingenious idea of the author, Shri Dasopant, in thinking of perpetuating his work in this fashion.

However learned a person may be, still there comes an occasion in his life when he becomes elated and feels proud about his achievement. Legends, bringing out such incidents, are always told about most of the saints. One such legend is being told about Dasopant also. It is told that Dasopant wrote his book Geetarnava after sitting in a cave known as "Bute Jaradi"; but it has not been possible to identify the exact location of this cave. Dasopant was a staunch devotee of God and he therefore, had all the eight "Siddhis" at his command. After completing his "Geetarnava" which ran to over a lakh of verses, Dasopant got a little elated and he got puffed up with pride. He thought that his book, which surpassed Dnyaneshwari in bulk, was also much superior to that book in quality. He therefore, wondered why people did not honour his book so much as they honoured Dnyaneshwari. When he got such wrong notion in his mind, he was ordered by God to dip both the books in the holy waters of river Godawari for test. After doing that, it transpired that Dnyaneshwari floated, on the water, while his book Geetarnava went to the bottom. Looking to this decision of the God, Dasopant became humble and stopped competing with Dnyaneshwar. It cannot be said how far this legend is authentic. Dnyaneshwari was a book which was written some three hundred years before Dasopant's book. Time is the real test of the value of a literary work.

The work, which is easily forgotten by the people after a short while, is not a work of a high standard, while a work which is remembered even after generations is a work of unparalleled merits. Saint Dasopant was not a man who would not have understood these things and acknowledged the superiority of Dnyaneshwari to his work, because it had stood the test of time. Saint Dasopant does not seem to be a person who would have vied with Dnyaneshwar on this account. Hence as in the case of so many other saints, we have just to listen to this legend and understand its purport in the proper perspective.

It is a common experience that contemporary saints have respect for each other. Of course, in those good old days when means of communication were few, the people staying at far distances might not have known each other. In the case of Dasopant, we find that he knew some other saints of his time and had good regard for them. Saint Eknath, Nrasinha Saraswati (whose life has been depicted in Guru Charitra) and Saraswati Gangadhar (disciple of Shri Nrasinha Saraswati and author of Guru Charitra) were the contemporaries of Dasopant and he had high regard for all of them. Out of these three however, saint Dasopant was having very close friendship with saint Eknath. It is narrated in the life of saint Eknath that he had come and stayed with saint Dasopant on his way from Banaras to Paithan. It is also stated that saint Dasopant paid saint Eknath a return visit to Paithan. A number of legends about these two friends are current. Shri Dasopant was himself an ardent devotee of God Datta and all the aforesaid three saints also belonged to the Datta cult and hence this common tie among all these saints might have been the cause of their mutual friendship.

Saint Dasopant appears to have sound knowledge of the Sanskrit language as can be seen from his books in that language. He also had equally good command over the Marathi language; but though he was the contemporary of Saint Eknath, there is



difference in their language. The language of Eknath is much more simple than that of Dasopant. Due to the voluminous writings of Shri Dasopant and due to his scholarship, which is manifest in his writing, it sometimes becomes difficult for the common man to follow him

The time of Dasopant was a period when books on philosophy have been written in abundance. Most of the authors of this age have written books expounding some philosophy or the other. It was only during this period that the work of translation of the Puranas into Marathi was started.

We see that after Dnyaneshwar and Namdeo, there was a sort of a lull in the Marathi literary world. The horizon of the Marathi literature appears to have darkened during the course of these three hundred years. However with the rise of the bright stars like saint Eknath and Dasopant, the sky of Marathi literature brightened up again and since then there has not been any recession in the Marathi literary world. Dasopant was a saint who had long experience of life. He has written his books not by mere imagination but by his personal experience. Like saint Ramdas, who was born later on, saint Dasopant also knew the ins and outs of daily life and the ways of the world. He has therefore, written a lot in his books which is not only good, as far as theory goes, but which is also quite useful in daily life and which would help a man to behave well in the worldly life. After contributing substantially to the Marathi literature this great saint had his Samandi at Ambejogai at the age of sixty five on the Vadya Sixth in the Magha month of Shaka 1537 (1615 A. D.)

God Datta is also known as Datta Digambar and Saint Dasopant, who was a staunch devotee of god Datta and on whom god Datta showered his favours, was therefore also known as saint Daso Digambar.

## OMNIPRESENT BABA - A LIVE MIRACLE

The most important question that may arise in our mind, after hearing and realising Baba's Leelas in mind whether He is still alive and guarding the destiny of His devotees or His Leelas are just due to coincidence of circumstances and time that makes us realise and cherish the same as the evidence of His OMNI-PRESENCE, OMNIPOTENCE AND OMNISCIENCE.

The answer is simple. The truth remains that He is very much alive and much more active, vigilant and limitless in His Power to-day than He was in human body before taking His --- MAHASAMADHI on the 15th of October 1918.

Since we all know that a 'SIDDHA PURUSH' never dies, the question of Baba dying does not arise, because He was 'GOD INCARNATE'. He took birth only with a mind to spread the **gospel of love**, sense of **Brotherhood** and **equality** among His devotees. In His Darbar rich and poor both had their access and were treated without any difference in status. To look after their welfare was the sole responsibility of Baba, irrespective of which school of thought a devotee belonged to. Therefore He is very much on this planet and ruling over the universe and thus guarding over the destiny of His devotees.

To cite one of the sermons which Baba had imparted to Mr. Cholkar on his vow of not taking sugar in the tea since he wanted to save the cost of sugar and made many other economies to save enough money in order to take Baba's darshan which reads as follows:-

If you spread your palm with devotion before Me, I am immediately with you day and night. Though I am here bodily, still I know what you do beyond seven seas. My abode is in

your heart and I am within you. Worship Me always, who is seated in your heart as well as in the hearts of all beings --- SAI SATCHARITRA Chapter XV.

Further if we go through the Charters and Saying of Baba on which Principles even today He stands, then we would find that His Leelas are the result of His Limitless Powers and being the Guardian of the destiny of His devotees. The Sayings of the Charters read as follows:-

9. My eye (of vigilant supervision) is ever on those who love Me. Whatever you do, whatever you may be, ever bear this in mind that I am always aware of everything you do.

10. If one ever meditates on Me, repeats My name, sings My deeds and is thus transformed into Me, His 'Karma' is destroyed. I always stand by his side.

It was 26th April 1974, the date of my departure from Baba's blessed Darbar after staying for ten days with Him. I was feeling very sad with the very thoughts that today I would be leaving His darbar, though in the morning only Baba was kind enough to bless me with 'Tulsi Leaves' as His Prasad, which is very sacred and holy.

.. At 10-30 A. M. I was being suggested by Mr. Gangwal, Proprietor of SAI Prasad Grah, that it would be better if I go to Baba with a cocoanut to seek His Blessings and thus take His permission to leave since it is a ritual to go to the Sadguru with the cocoanut to take His permission.

Accordingly at 12-40 P. M. no sooner Noon Arti of Baba was performed at His Samadhi Mandir, I made my way to 'Dwarka Mayee' with a cocoanut in hand. On reaching Dwarka Mayee I prostrated on the lotus feet of the Master and kept the cocoanut on the collection box, with a mind to worship Baba first.

No sooner I lighted the incense sticks and was about to place them in front of Baba, to my surprise and to the surprise of all present at Dwarka Mayee at that time I noticed that the two bulbs which are fitted before His portrait started flickering. The flickering of those two bulbs was so fast that it took no time for me to understand that something had gone wrong somewhere and Prabhu is trying to point out through His Omnipresent personality to rectify the same. Since no lights other than those two bulbs were flickering, it was a phenomenon worth-watching.

The sooner I turned my head towards the cash box, I found that the cocoanut was missing. Immediately I shouted in order to find out who had taken away the cocoanut from the cash box.

My shouting and the stopping of the flickering of those two bulbs were simultaneous. On seeing this wonderful Leela of Baba everyone present at that time at Dwarka Mayee was spellbound. The gentleman who had taken away that cocoanut immediately returned it to me with a word of apology.

Had Baba not pointed out the missing of the cocoanut at the very time through His Omnipresence, I would have certainly lost that cocoanut which would have been a matter of great regret. In other words it was a lesson to me from my Guide and Benefactor to be watchful at all times.

The abovementioned Leela of Baba is an authentic proof of His Omnipresence and Omnipotence and thus true to His words that "My eyes (of vigilant supervision) are ever on those who love Me".

Whatever you do, wherever you may be, ever bear this in mind that I am always aware of everything you do".

(Continued on Page 31)

## कृष्णभक्तशिरोमणि सूरदास

( गतांकसे आगे )

हिन्दीमें शृंगार रसका रसराजत्व पूर्णतासे सूरनेही प्रदर्शित किया है । आचार्य शुकने सूरकी विशेषताओंका वर्णन करते हुये कहा है कि, “वात्सल्य और शृंगारके क्षेत्रोंका जितना अधिक उद्घाटन सूरने अपनी ब्रंद आंखोंसे किया है , उतना किसी अन्य कविने नहीं । इन क्षेत्रोंका कोना कोना वे झाक आये थे । इन दोनों रसोंके प्रवर्तक रतिभावके भीतर जितनी मानसिक घृत्तियों और दशाओंका अनुभव और प्रत्यक्षीकरण सूर कर सके उतनी और कोई नहीं ।”

सूरने संयोग शृंगारको रूपलिप्सा व साहचर्य दोनोंहीसे प्रकृतिके रम्य आंचलमें पुष्ट किया है । जन कृष्णराधाको प्रथमबार ब्रजमें देखते हैं तो वे पूछही लेते हैं कि वह कौन है, किसकी बेटी है और ब्रजमें कभी दिखाई नहीं दी ।

बूझत श्याम कौन तू गोरी ।

कहाँ रहति काकी है बेटी, देखी नहीं कहुँ ब्रजखोरी ।

राधाने कृष्णको गाय दुहते देख लिया है । कृष्ण पर व्यंग कसते हुये वे कहती हैं—

तुम पै कौन दुहावै गैया ।

लिये रहत हौं कनक दोहली, बैठत हो अघपैया ।

अतिरस कायकी प्रीति जानि कै, आवत खरिक दुहैया ।

इतचितवत उत धार चलावत, यहै सिखायौ मैया ।

संयोगके पश्चात वियोगका होना स्वाभाविकही है । संयोगसे पल्लवित व पुष्पित प्रेम वियोगमें अतिदुःखदायी होता है । प्रकृतिभी विरहमें विरहिणीको और अधिक पीडित करती है । यथार्थमें जो जो वस्तुयें मीलनमें सुखदायक लगती हैं, वेही विछोहमें कष्टदायक लगती हैं । विरहिणीकी मनोदशा, उनके कटु वचन, प्रकृति चित्रण आदिका वर्णन कविने बड़ी उत्कृष्टता, अपूर्व विस्तार और भिन्न भिन्न रीतियोंसे किया है । एकही बातको उन्होंने कई ढंगोंसे प्रस्तुत किया है । वियोग और कृष्णका कोई भाग उन्होंने अछूता नहीं छोडा है ।

कृष्ण अभी बालकही थे कि उध्दवजी उन्हें ब्रजसे मथुरा लिया ले जाते हैं।  
प्रेम प्यासी गोपियाँ कहने लगती हैं -

अखिया हरि दरसन की प्यासी ।

देख्यो चाहता कमलनयनको, निसिदिन रहत उदासी ।

आये ऊधो फिरि गये आंगन, डारि गये ऊर फांसी ।

केशरी तिलक मोतिनकी माला ब्रुंदावनको वासी ।

गोपियाँ कृष्ण विछोहके कारण उनसे हुयी प्रीतिकी स्मृतिसे अपार दुख पारही हैं -  
करा गये थोरे दिनकी प्रांति ।

कहँ वह प्रांति कहाँ यह विछुरनि, कहँ मधुवनकी रीति ।

प्रेमवंचिता होनेके कारण गोपियाँ कृष्णके प्रति तीखे वचनोंका प्रयोग करती हैं -  
प्रीति करि दोन्ही गरै धुरी ।

जैसे अधिक चुगाइ कपटकन, पालै करत बुरी ।

प्रकृतिके माध्यमसे गोपियाँ अपना दुख वर्णन करती हैं । कृष्ण विरह  
दुखसे यमुनाभी जलकर कारी हो गई है -

देखिति कालिन्दी अतिकारी ।

अहौ पथिक कहियो उन हरिसौ, मई विरह नुरजारी ।

विरह दुखके कारण गोपियोंके नयन प्रतिदिन बरसते रहते हैं और इस तरह श्यामके  
चले जानेसे उनपर हमेशा वर्षा ऋतु बनी रहती है -

निसदिन बरसत नैन हमारे ।

सदा रहति बरषा रितु हमपर, जब तैं स्वाम सिधारे ।

विरह जनित दुख इस सीमातक बढ़ गया है कि उनके नयनोंसे मेघोंनेभी हार मान  
ली है और वे बिनाऋतुभी बरसते रहते हैं -

सखी इन नैननिते घन हारे ।

बिनही रितु बरसत निसिबासर, सदा मलिन दोड तारे ।

[अपूर्ण]

दीनानाथ टी. गुप्ता

रेल्वे क्वार्टर्स नं. आर. वी. २/२५७/५ रेल्वे स्टेशनके सामने जबलपुर (म. प्र.)

## Inauguration of Shri Narasimhaswamiji Centenary Hall

The Vice-President of India, Shri B. D. Jatti inaugurated His Holiness Shri Narasimhaswamiji Centenary Hall at Madras on January 7, 1975. The following is the text of his speech which he delivered on that occasion - *Editor*

I am grateful to Shri Sai Padananda Radhakrishna Swamiji, President, All India Sai Samaj, Madras, for inviting me to inaugurate the Hall which has been constructed to commemorate the Birth Centenary of His Holiness Shri Narasimhaswamiji, whose unique life is a perfect example of how God's designs can alter the course of human life in the most unexpected manner.

I was fascinated by the story of Shri Narasimhaswamiji's life. He was born in a fairly prosperous family which moved to Salem from Bhavani after his birth. He had a good home, a brilliant educational career, a lucrative practice at the Bar and a full satisfying and successful public life at Salem. He was an active co-operator, Chairman of the Municipality, member of literary societies, legislator and political worker. He was a fiery follower of Bal Gangadhar Tilak, a member of the Indian National Congress and a member of Dr. Besant's Home Rule League. He had made substantial property through his profession and became a leading figure in the politics of the day. In this background one visualises a person amassing more and more wealth, becoming politically more and more important and rising ever higher in the social scale and ending his days in the full glory of material achievement and success. But as I have mentioned earlier the God's design is a mystery which no one can foresee. What happened was that through a divine alchemy, coarse metal was transmuted into pure gold. The man of the world was transformed into a saint, but it was a transformation

that emerged from the anguish and pain of a terrible domestic tragedy. The wordless grief which overwhelmed Shri Narasimhaswamiji brought to him a feeling and later a realisation that he was meant to serve God and humanity and not continue the life of a man of the world however successful.

Gradually, Shri Narasimhaswamiji renounced his activities and interests one by one. He gave up legal practice, politics and property and began a spiritual quest in the course of which he came across many men of God, notably Bhagawan Shri Ramana Maharshi of Arunachala and Upasani Baba of Sakori. He visited many places of spiritual significance including the Siddharudha Mutt of Hubli. Through the Upasani Baba's inspiration he was drawn to Shri Sai Baba of Shirdi who at the time of his Samadhi in 1918 was neither widely known nor well understood. Out of a variety of studies and sadhanas, Swamiji came to the conclusion that to pursue the quest of God through Bhakti, performing japa, Bhajan and Parayan in unquestioning faith, is a more effective spiritual approach than through research and discussion, study and speculation in philosophy and metaphysics. And that became his way of life. He was lost in his devotion to Sri Sai Baba of Shirdi and was inspired to discover and record his glorious life for posterity. If Sai Baba, who was rather obscure in his own life time, became a living force and a "God who moves among men" in the last three decades, it was largely the result of Shri Narasimha Swamiji's endeavours. Today Sai Bhaktas are to be counted by the millions. He is the talisman against dangers, difficulties and doubts, and the hope and solace of the suffering.

It was observed by Romain Rolland that the age-long history of the spirit of India is the history of a veritable galaxy of spiritual personalities marching ever to the conquest of the Supreme Spirit. Shri Narasimhaswamiji belongs to that shining galaxy. May his grace, and the grace of Shri Sai Baba bless all.



I have now much pleasure in declaring open the Birth Centenary Hall of Shri Narasimhaswamiji.

Jai Hind.

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Earlier Shri Saipadananda Radhakrishnaswamiji President, All India Sai Samaj, Mylapore, Madras presented the Welcome Address to His Excellency Shri B. D. Jatti, Vice-President of India.



(Continued from Page 26)

Secondly the flickering of those two powerful bulbs was not due to defect in the electrical lines or loose contact in the switch board, because other bulbs had no effect, as stated earlier. Therefore it is ample proof of Baba's Omniscience since He is the controller of elements as well and needs no switch board or electrical device to control the light.

Thirdly had His mercy not been timely, I would have been the subject of talk of the devotees present at that time at Dwarka Mayee, and I would have been feeling bad in my heart of hearts for the loss of that sacred cocoanut.

Bow to Shree SAI Peace be to all!

**Mahesh C. Srivastava**

## SRI SAI BABA – THE UNIVERSAL SUPREME

INDIA is a land blessed by the exemplary lives and deeds of Sages and Saints. They are verily, "the gems of the purest rays serene". India's culture and civilization - nay, her very life-source - find reflection in the mirror of the wisdom of our sages. Their thoughts are soulful.

The saints live in the bliss of divinity, and know that all else is a super imposition. Saints have come into this world and have left it, after their allotted work; but still they continue their work through their own ethereal body and through their best tried and best chosen devotees. Whenever there is accumulation of sin in the world, when justice, truth and righteousness and Dharma are given a death knell, and whenever the world becomes topsy turvy on account of unrighteousness etc., the Universal Supreme sends His chosen few to set right matters and to restore truth and justice and Dharma to their right place. Of such, chosen few, SRI SAI BABA is one and a unique phenomenon.

We know so little about Sai's life or his family background and we are unable to fathom the mystery of his choosing a little known village like Shirdi for his mission. But due to the diligent probing of some of his closer disciples, we learnt that he was born in a middle class brahmin family in a small town in the former Hyderabad State. When still very young, was handed over to a Muhammadan Fakir, who in his turn, placed him under the kind care of Sri Venkatesa Guru of Selu village. The poor boy was kept under strict discipline and he strictly followed the path chalked out by his Guru. He remained with his Guru for nearly a dozen years and had the super abundant Grace of the Guru. He went to the banks of the Godavari to serve humanity in a variety of ways, and finally settled at Shirdi and was called Sai by a Bhakta. Mhalsapati, a Bhakta, accosted him with the words

“YA SAI” (Welcome, Sai) and henceforth, the name “SAI BABA” OR SAI (God is with us) became famous. He was hailed as the Avatar of this Kali Yuga. He attained marvellous spiritual powers. He could control the five elements with an amazing ease. He could stop torrential rains which threatened the safety of Shirdi.

The object of this article is to show that Sai Baba had attained the highest perfection and rose to the rank of an AVATAR. In whatever, he has done, he has shown his marvellous spiritual powers in such a manner that one cannot hesitate to call him GOD. What is God if not the Universal Supreme who is omnipotent, Omnipresent, and All-Merciful? His possession of all these divine attributes can very easily be illustrated by a reference to his life.

His Omnipresence no one can doubt, the most touching example being of Kondya Sutar, a sincere devotee of Baba, who was one day told by Baba that a fire had broken out in the village grain yard and asked him to hurry to the spot. A fire in the grain yard is not a small matter to the villagers. Kondya ran to the place, but finding nothing wrong, returned to Baba, complaining of sore and scorched feet on account of the needless trouble on such a hot day. Baba beckoned him near and asked Kondya to heed His words; for Baba said “My words are never untrue. Turn back and see, the smoke is curling up”. Heaps of grain and hay were stored in the yard, close to each other and the stack in the centre had caught fire. It was full summer and the time was afternoon. A strong wind was blowing like a typhoon’s blast. It appeared to the villagers as if PRALAYA VATA had started. Trees heaved to and fro, broke and fell with terrific crash. The roofs of huts and grain storages were rent from their supports. If the fire should spread! The poor villagers were awe struck. They ran to Baba, their only support, fell at His feet and cried like helpless children “Oh Store-house of grace and kindness,” they appealed, “Our grain yard has caught fire. Have mercy on us. It is our life, it is our living. If it

is lost, not only ourselves but our cattle also will have to face starvation. We pray for your aid. You are SRI HARI, You are the knower of the past, present and future. Guide us." Baba went to the spot and encircled the burning stack, segregating it, as it were. He assured the villagers that, that stack alone would burn to ashes and the rest would be safe. So it happened. The good villagers sighed in thankfulness, fell at Baba's feet and rejoiced at the grace of the Saviour. The "Great Ones" they say have power over the elements for, are not even the Gods at their command? His Omnipotence inspired awe in the minds of His devotees. He could control the five elements with an ease that amazed the onlooker and left him dumb and gaping. He could even stop rain falling in torrents endangering the safety of Shirdi. He was verily the Almighty, the Formless in Human Form. Dasganu was fortunate to sip the waters of Ganges and the Jumuna that flowed from His right and left toes. Who would doubt His Might? Another instance of Baba's awareness and alertness in saving his devotee Kashiram from death at the hands of robbers while he was returning with his merchandise, proves his spiritual powers. But all these were His attributes. His nature was love. He was a great protector of His devotees. He took upon Himself many an ailment so that His devotees may be saved from the agony. In the short compass of this article, it is impossible to detail the innumerable acts of service to humanity that have been done and are still being done by Baba. Still some outstanding facts may be mentioned. Baba's quick response from Shirdi to Nana's desire to quench his thirst while he was on Harischandra Hill, to Nana's request for a goblet of tea at the end of his journey to Ganapati Temple at Padmalaya by means of a mental message to the Saint in-charge of the temple to supply tea to the devotee. Baba's alertness in sending Udi to Nana's pregnant daughter at Jamner by providing the messenger with tonga and peon on the way, Baba's powers to report mysterious and miraculous ways of curing diseases by a variety of ways, cure of chronic chest disease of Bhimajee by means of intense pain suffered in dreams, Baba's powers to grant issue to his devotee

D. S. Rasane. Mrs. Aurangabadkar, and Sapatnekar (Lawyer) of Akkalkot, Baba's powers to revive the dead child of M. G. Pradhan, Baba's powers to cure all kinds of diseases, Lunacy, Leprosy, Asthama, Tuberculosis, Baba's powers to teach Sanskrit, and to talk various languages. Baba's knowledge of the Geeta, the Holy Quoran and other scriptures was phenomenal. He was indeed wisdom Incarnate! Without studying or reading books, Baba possessed a rare proficiency in all scriptures, and he could quote verse and line to show where particular truth lay embedded to the sheer amazement of the pandits who went to him for elucidation. Baba's powers of drawing diseases on Himself, Baba's attitude of sacrificing himself for the sake of his devotees, Baba's vigilant watch as a guardian angel, Baba's kindness, justice, impartiality, self-denial, generosity, purity, and charitable disposition, and above all His all merciful nature, Baba's powers in transforming an advocate (SRI B. V. NARSIMHA SWAMIJI) to become a veteran propagandist and pracharak of His magnificent work by means of lectures, publication of His life and teachings in almost all Indian languages and by the establishment of Mandiram and Samajams in every nook and corner of India and last but not least important His wonderful power in transforming an ordinary man (SRI S. B. SESAVIAH Sub-Registrar Penukonda) into a powerful dynamic spiritual force to alleviate the manifold sufferings and miseries of mankind in a variety of ways, Baba's power in destroying one's bad karma by rapid marches and strides, Baba's marvellous cure of diseases by the application of Udi and Baba's inimitable method of self-realization, these are some of the many instances which lead to the only irresistible conclusion that Baba is God. Baba himself has said that He is formless and is everywhere, knows all things, times and places. The above facts prove clearly that Baba is no other than The Divine Avatar.

**BOW TO SHRI SAI - PEACE BE TO ALL**

**M. Rajeshwar Rao B. A.**

Joint Secretary, Sri Sai Baba Seva Samajam (Regd.)

8-2-21, Market St. Secunderabad (A. P.)

## A Concrete Example of Mysterious Grace

The way of showering Lord 'Sai's blessings on His devotees is miraculous beyond any expectations. Some times He used to say that 'I am Alla (Mai Alla Hu), some times He used to say Alla Malik (Alla is Almighty). "Lo! I am beside you always". The following account will prove how the blessings are showered by Him on His devotees.

The Bangiya Sai Sangha was established in 1940 as an inevitable sequel to the miraculous recovery of late Himadri Bose, the thirteen year old son of Sri J. N. Bose from a critical illness with the help of holy 'Udhi' presented with a copy of Sri Baba's photo by Sri S. P. R. Naidu, organiser and first President of the Calcutta Sai Bhakta Samaj, to Sri Bose. This incident instilled firm faith in Baba in the minds of members of the family of Sri Bose who started a small association in his house at 15A, Rajani Gupta Row, Calcutta, with the photo presented by Sri Naidu along with the members of the Calcutta Sai Samaj. In accordance with the instructions of Sri Naidu, daily puja commenced in our house in a very humble way.

In 1941, His Holiness B. V. Narasimha Swami came to Calcutta and graced Sri J. N. Bose's house and formally opened the Sangha at the above address by worshipping the coloured photo of Sri Baba (Dwarka Mayee type) presented by Sri Naidu on the "Mahasamadhi Day". This photo is being worshipped daily in the Puja Mandir of our Sangha for more than three decades.

In 1942, I got a dream one night that Sri Baba has been guiding me to Shirdi by holding my hand up the steps of Dwarkamayee - I had no idea where Dwarkamayee is and in my busy preoccupations in the office work during the war years, I

forgot all about it. But the dream is still vividly remembered by me.

But wonder of wonders; Sri Baba did not forget it - while staying on my long official tour in Bombay for a month the same S. P. R. Naidu, who was transferred from Calcutta to Bombay exactly at the time, arranged for our trip to Shirdi along with some other devotees in April 1943. Before we started for Shirdi, I met Rao Bahadur M. W. Pradhan, one of the most favourite personal associates of Sri Baba at his Santa Cruz residence who embraced me and made all arrangements for our comfortable stay at Shirdi which was at that time, a village of mud houses with no facility for food and accommodation. We had wonderful experience during our trip to Shirdi -

a) We met Sri Narayan Maharaj, an Avatar and Sri Baba's devotee who blessed us at a roadside station;

b) In the night with storms and rain at Kopergaon Station we were accommodated at the station by one Sri Naidu, the Station Master and receptionist of Sri Baba, of course without any food;

c) In the next morning we came to Kopergaon town and met one advocate, a friend of one (Mr. D. K. Deshpande) of the members of our party who gave us tea and enquired about our object of Shirdi trip. He called me "a fool - for coming all the way from Calcutta for visiting Shirdi and advised me to go back to Calcutta".

This is the usual first test of faith of devotees by Baba. Anyhow we did not pay any heed to the advocate's advice and went straight to Shirdi and offered our Puja in the Samadhi Mandir when I placed a big picture, drawn up in black chalk by an inspired devotee of Sri Baba working under Sri Baba's

instruction at B. B. Dadar, and a silver idol (presented by Sri S. P. R. Naidu) which are being daily worshipped in our Mandir since 1943.

Then I went up the steps of Dwarkamayee in the same way as I saw in my dream a year back and prostrated at Sri Baba's feet in the sitting position of photo the type of which was installed in my house in 1941. Naturally I felt a thrill in my mind and remembered Sri Baba's prophetic saying "He who steps up "Dwarkamayee" will have no wants in his life". We visited the Holy Neem tree under which Sri Baba used to sit and were amazed to test the leaves of one branch as sweet and then of another branch of the same tree as bitter.

Then we saw His daily associate, Abdulla Bhai who embraced us and blessed us in answer to his query that we were coming from Calcutta. But this visit besides being a profound source of inspiration of Sai faith, has struck me with remarkably wonderful experience by noticing the synthesis of all religions in one place and on one floor of the same Dwarkamayee! Hindus are worshipping freely with bells and cymbals, Muslims are saying their Namaj at the opposite wall; the Parsis are offering their prayers before the ever burning Dhuni. This Dwarkamayee is a place of synthesis of all castes and creeds in the same way Dakshineswar of Sri Ramkrishna Paramahansa. We had good fortune to meet and dine with Sri Baba's one of the most favourite associates, Sri Tatyapa Patil, who blessed us profusely.

We were accommodated as VIPs in the rooms above the Samadhi Mandir and took our meals with the Secretary, Mr. Kharkar. At the time of our departure from Shirdi, the Secretary, Mr. Kharkar foretold me "Mr. Bose you will next visit Shirdi with your family" as if Sri Baba Spoke through him. I laughed mentally at this apparently unpracticable suggestion for the reason that it was physically impossible for me to come again to Shirdi with family. Then afterwards I forgot all about it.

**J. N. Bose**



## List of Donors, Dec. 1974

(Continued from February 1975 issue)

### Poor Feeding

Name	Place	Rs.
Shri K. Sunjiva	Bardoli	101-
Smt. Jayashri T.	Bombay	101-
Shri R. M. Parekh	"	151-
" N. K. Mehra	"	100-
" S. P. Goswami	"	125-
" Ismail Jafar	"	100-
" D. S. Jagatap	Shirdi	101-
" Keshavlal Khatav	Bombay-2	125-
Smt. K. M. Malavi	Barhanpur	101-
Late Sayabai K. c/o. D. K. Marathe	Bombay	1001-
Shri Sai Devotee	Bombay	511-
" A D. Pradhan	Kuwait	100-
Miss P. Narayani	Zambia (S. Africa)	125-
Shri S. R. More	Dharvad	365-
" Ramkrishna	Bombay	100-
Smt. Nisha	Pune	100-
Shri M. R. Dodiya	Bombay	101-
" S. N. Jain	"	101-
" Rajendrakumar	"	101-
" N. K. Jani	"	101-
" M. G. Mehta	" -22	311-
" M. N. Yevankar	Nanded	200-
" M. D. Govandalkar	Bombay-12	100-
" Gigraj Maheswari	Bombay-2	101-
M/s. Associated Agencies	Bombay-2	101-
Dr. K. C. Mohanty	Bombay-78	100-
Smt. G. L. Golatkar	Bombay-84	101-

Shri S. L. Golatkar	Bombay -84	101-
„ C. M. Vora	„ -86	201-

### Medical Fund

Shri J. R. Shah	Bombay	101-
„ Ashok K. Pathak	Bombay	500-
„ H. P. Bilimoria	„	101-
„ Soli F. Patel	„	101-
„ N. M. Gupta	New Delhi-16	250-
„ R. P. Khot	Bombay-14	101-
„ M. N. Surti	„	200-
„ Dulal Guha	„	101-
Smt. Indira N. Bangale	„ -28	501-
Shri T. M. Shahani	„	101-
„ M. A. Shah	„	201-
„ U. D. Shirke	„	101-
„ Ramakant Khot	„	101-
„ Jayantilal Shah	„	101-
Master Saurabha Prakash Pathak	„	1251-
Shri Shrikisan Suryaprakash	Yadgiri	500-
„ M. G. G. Nayar	Hubli	100-
„ Ramchandra Nayar	Bombay-86	101-
„ P. A. Shenvi	Maryland (U. S. A )	300-
Sai Devotee	Chembur	101-

### Other Purposes

Shri Sai Devotee	Chembur	600-
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### Education Fund

Shri N. M. Gupta	New Delhi	250-
Smt. K. Choudhari	Pune-1	100-
Shri Sai Devotee	Chembur, Bombay	100-

### Permanent Fund

Shri V. B. Malpekar	Bombay-4	101-
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Shri C. Ovalenadar Rao	Hyderabad	100-
„ K. V. Ranganathan	Bombay-19	101-
„ H. S. Gondkar	Shirdi	101-
„ N. M. Gupta	New Delhi-16	501-
„ S. K. Bangera	Bombay	100-
„ B. R. Joshi	Durg (M. P.)	100-
„ A. N. Kale	Bombay-55	100-
„ B. K. Patil	Bombay-92	101-
„ V. J. Patel	Bombay	100-
Smt. I. N. Bangale	„ -28	501-
Shri G. S. Nalavde	„ -16	101-
„ H. D. Ahuja	New Delhi-60	100-
„ I. H. Ahuja	„ „	100-
„ Govind Ahuja	Calcutta	100-
Smt. K. V. Sabnis	Bombay	101-
Shri Y. A. Mondkar	„	100-
Kum. J. C. Talapade	„	100-
Shri G. G. Desai	Bombay-16	100-
„ Vengla Petta	Sudapalli	100-
Smt. Aruna Vaidyanathan	Bombay	500-
Shri R. Dandapani	Madras	100-
„ M. B. Jagatap	Pune-11	101-
Dr. K. V. Choudhari	Bombay-24	100-

(For purchase of a silver bell)

## List of Donors, Jan. 1975

## KOTHI

Name	Place	Amount
Shri Sai Devotee		101-
„ Atmaram Padukon	Bombay	101-
M/s. Fairfield Mfg. Co.	Bombay	101-
Smt. Shantidevi Longani	New Delhi	101-
Shri M. L. Reddi	Edbeed	116-

Shri	M. A. Shah	Bombay	201-
„	P. K. Sharma	New Delhi	101-
„	R. Ramkrishnan	Madras-2	555-
M/s.	Wishvakarma Engineering Works	Madhi	101-
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„	M. M. Patel	Baroda	101-
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„	B. L. Menda	„	101-
„	N. Bhikubhai and Family	Kuched	242-
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„	Kiritkumar N. Modi	Bombay	101-
„	K. Manoharan	Sayj-Mehasana	1000-
„	N. N. Bhatta	Desad	100-
Smt.	Pratibha Shimoga	Bombay	100-
Sow.	Vijayabai Gadre	Chindwada	101-
Miss	Rupa Ayya	Jabalpur	359-
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„	P. P. Jaysing	Bombay	100-
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„	M. N. Lele	Nasik	101-
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Shri	D. Hormasji	Navsari	101-
„	G. S. Reddy	Chitradurga	100-
„	E. Vyankateshan	Bangalore	111-
„	Manoharlal Kothari	Nagpur	111-
„	Tehams Maneksha	Samachi (Bhutan)	1001-
„	Deviprasad Pradeepkumar	Ahmedabad	101-
Smt.	Sumatibai J. Pavar	Baroda	142-
Shri	J. Muljibhai	Shejvad	110-
„	M. N. Rao	Nuzwid	100-
„	T. S. Chavla	Jalna	101-

Shri A. Venkateshvarma	Vijayawada	116-
„ A. V. R. Reddy	Chepiyal	132-67
„ P. S. Reddy	Allimaduru	100-
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Shri B. G. Dandekar	Palghar	136-67
„ Dalpat Jeevan	Johansburg (S. Africa)	169-64
„ Nanumal E. Jam	Bombay	101-
„ Ashok T. Patravli	Belgaum	101-
„ M. R. Mirpuri	Bangalore	249-
„ D. G. Patel	Jinod	151-
„ T. E. Shrinivasan	Secunderabad	500-
„ S. K. Sharma	Bombay-4	101-
Sow. Indira K. Dhomne	Umred	100-
Shri Manoharlal Rathi	Indore	101-
„ M. G. Vyas	Nagpur	111-
Shri & Sow Ravi Varma	Bombay-50	500-
„ V. K. J. Patil	Bhusaval	101-
„ B. L. Desai	Billimora	100-
„ S. P. Anantlakshmi	Madras	100-
„ Ram Kisan	Secunderabad	101-
„ B. C. Lapsiyala	Surat	101-
Sow Ramila R. Kansara	Navsari	101-
M/s. Nabros	Ahmedabad	101-
Dr. S. R. Bhandari	Mangalore	102-
Shri B. S. Narhari	Bangalore-4	200-
„ S. B. Dixit	Bombay-92	101-
„ M. M. Sthankiya		
Krishna Cement Works	-	100-
„ H. D. Desai	Surat	125-
Smt. Sushilabai L. Kasale	Bombay	125-
Shri Ratnaparkhi, Dhavle, Borvankar	Bombay	100-
„ Maganlal F. Desai	Bulsar	101-
„ V. R. Ankarvadikar	Aurangabad	101-
Dr. Y. A. Lokhande	Pune	101-
Shri M. B. Longani	Bombay	100-

Shri Pradeep Jain	Chandigad	100.
„ G. K. Aadhe	Bombay	101.
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Sow Induben M. Mehta	Maroli Bazar	101.
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Sow Taruben Thakkar	Bombay-14	101.
Shri B. K. Patel	Baroda	200.
Smt. Kamalaben G. Parekh	Bombay	101.
Shri Pravinbhai Parmar	„	251.
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„ H. Madayya	Bangalore	101.
„ Dulal Guha	Bombay	101.
„ Chimanbhai P. Patel	Nunetan	207.6
„ M. J. Jani	Switzerland	100.
„ S. B. Desai	Kalvach	950.
„ Nandlal Kela		101.
„ Ghanashyam Shah	Ahmedabad-4	101.
Smt. Amin	Mohorani (E. Africa)	100.
M/s. Gigranj Maheshwri	Bombay-2	100.
Shri N. R. Mistry	Bombay-13	101.
„ T. K. Sukumaran	Rajasthan	101.
„ Tulsidas Bhanji	Bombay-14	100.
„ N. K. Parekh	„ -26	101.
„ D. G. Haldankar	Bombay-63	101.
„ B. V. Shah	Bombay	2000.
„ C. S. S. Rao	Bangalore	150.

#### Poor Feeding

Shri V. A. Adarkar	Bombay	121.
„ G. M. Desai	Karanji	100.
„ Sai Devotee	Bombay	100.

Shri D. Sadashiv	Pimpalgaon	101-
Miss N. Lalita	Guntur	100-
„ M. C. Bardolia	Endola (Zambia)	246-
„ Taniya & Ananta	Bombay-15	101-
Smt. Indumati P. Idasani	Bombay	101-
Shri Mahavirprasad Morarka	Bombay	125-
Smt. Renu Chavla	Bombay-26	101-
Shri L. N. Mishra	Bombay	101-
Miss Rasika Siyal	Bombay	101-
M/s Molark Industries	Bombay	501-
Shri Sai Devotee	Bombay	101-
M/s Sainath Tea House	Nanded	651-
Shri K. N. Shrivastav	New Delhi	101-
„ M. A. Shah	Bombay	201-
„ Meher Del	Bombay 6	200-
Miss Botavala	Bombay 26	131-
Dr. N. R. Bhau	Bombay	100-
Shri C. M. Shah	Bosar	100-
Mrs. Khemka Satyabhama	Bombay	101-
Shri Bhushan Mehra	Bombay	100-
„ M. A. Shah	Bombay	201-
„ C. B. J. Sheth	Mahu	210-
„ S. Patelsaheb	Bombay	250-
„ I R. Gidvani	Bombay-16	200-
Shri B. Saksena	London	101-
„ B. R. Chopra	Bombay	100-
„ R. A. Mehta	Nilgiri	120-
„ Purshottam Tolani	Bombay-39	101-
„ Ashok T. Patravli	Belgaum-3	101-
„ R. K. Goyal	Bombay	100-
Mrs. Vidyavati Agraval	Bombay	100-
Miss Sushilaben Vasvani	Bombay	101-
Mrs. Nandini S. Nadkarni	Bombay	121-
Shri K. M. Kamat	New Delhi	101-
„ M. M. Amingad	Gulunche	101-

Shri A. A. Nagaonkar	Bombay	105.
Dr. D. H. Bhat	Ahmedabad	171.
Shri M. A. Shah	Bombay	201.
Shri Shankarlal	Hyderabad	101.
Shri S. R. Sethna	Delhi-6	101.
Shri A. R. Dastur	Bombay-10	100.
Shri N. B. More	"	100.
Shri Indramohan Sharma	Nagpur	101.
M/s. Ashok Restaurant	Nagpur	101.
Shri K. G. Bharadvaj	"	101.
M/s. Mohan Cold Storage	Samstipur	101.
M/s. Kedarnath Sons	Bombay	500.
Late Mohanlal C. Thakkar	Surat	501.
Shri Gangben M. Thakkar	"	501.
Shri Hemchandra C. Thakkar	Nadiyad	251.
Smt. Indira G. Pillay	Ahmednagar	101.
Shri Ratna Kanhyalal	Bombay	101.
Smt. Asha Parekh	" -54	100.
Shri Nagendra Sing	New Delhi	100.
Shri K. N. Zaveri	Bombay	151.
Shri M. A. Shah	"	201.
Shri Kishanchand Dhavan	Delhi	500.
Shri Phiroj Khan	Bombay	101.
Miss Krishna Kapoor	"	150.
Shri Murli Murti	Madras	101.
Shri Chandrakant M. Vora	Bombay	151.
Shri Sai Devotee	"	505.
Mrs. Shakuntala Kochar	"	101.
Mrs. Dulal Guha	"	101.
Shri Soli Hataria	Coimbatore	100.
Mrs. Mala Kripalani	Bombay-57	100.
Dr. K. C. Mohanty	Bombay-78	120.
Shri Waman D. Joshi	" -14	100.
Shri Jayaram Asrani	"	101.



## Permanent Fund

Shri J. H. Bajaj	Bombay	100-
Dr. Ranveerkumar Minocha	Nagpur	101-
Shri R. Giradhar	Bangalore	100-
„ B. L. Menda	Bombay-1	100-
„ J. M. Yagnik	Baroda	101-
„ K. P. Chandrarao	Madras	101-
Dr. Rameshchandra Saksena	Pratapagad	100-
Shri G S Jain	Nagpur-2	100-
„ Rameshkumar Borthé	Nagpur-4	101-
„ Babulalji Borthé	Nagpur-4	101-
„ C. N. Panchal	Nagpur-2	100-
„ S. V. Reddy	Nizamabad	100-
„ S. S. Shirgaonkar	Shirdi	101-
„ Ashok T. Patravali	Belgaum	101-
„ B. R. Mane	Bombay-2	101-
„ J. R. Dharia	Pune	175-
„ M. M. Shah	Bombay-5	100-
„ M. M. Shah	„	100-
Smt. Indu M. Shah	„	100-
Shri J. R. Bilakhia	„ -57	101-
„ B. K. Karira	Nasik	101-
„ M. Narsaraju	Hyderabad	100-
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„ R. A. Patil	Akkalkot	100-
„ S. G. Vismal	Bombay	101-
„ B. S. Rane	Bombay	100-
„ R. M. V. Seturaman	Madras	500-
Smt. Asha Parekh	Bombay-54	100-
The Chairman Janata Cent. Co. op. Consumers Stores	Kolhapur	101-
Shri Nagendra Sing	New Delhi	100-
„ Pritishchandra Datta	Hoshangabad	100-
„ N. H. Rajavarkar	Bombay	100-
Smt. M. C. Mehta	Surat	100-

(to be continued)

### Declaration :-

Statement of ownership and other particulars about magazine Shri Sai Leela to be published in the first issue of every year, after last day of February.

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6. Name & Address of individuals who own the  
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I, Kashinath Sitaram Pathak, hereby declare that the particulars given above are true to the best of my knowledge and belief.

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