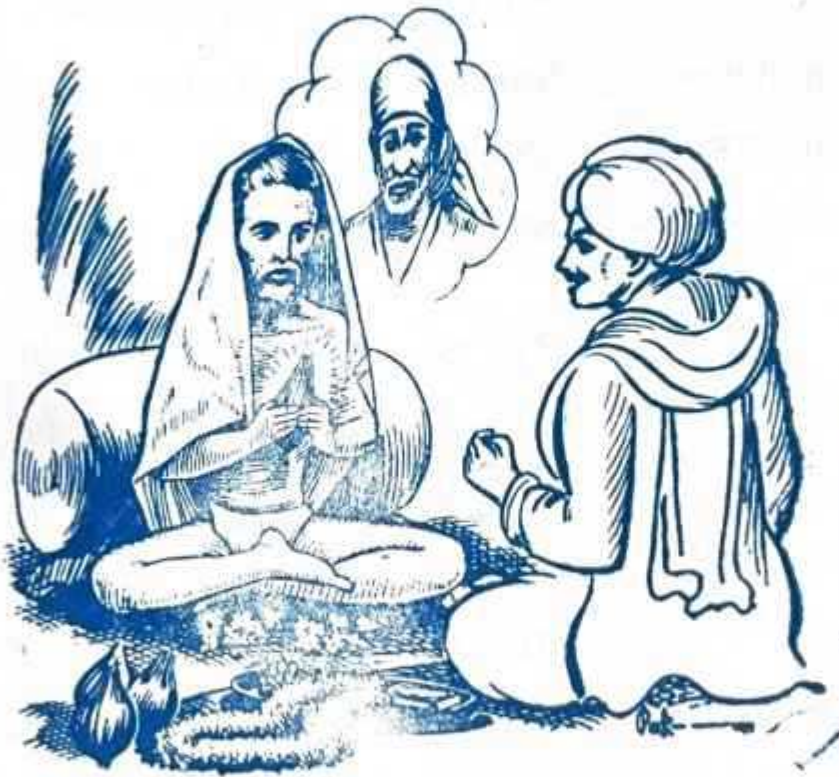


SHRI

SAI LEELA



**Brotherly feeling between Shri Sai Baba
and Shri Vasudevananda Saraswati**



April

60 Paise

1978

SHRI SAI LEELA

APRIL 1978

CONTENTS

		Page
1. Editorial	Fiftysix years of Publication	2
2. The Science of Religion	Swami Chinmayananda	6
3. Shri Gajanan Maharaj	Shri S. N. Huddar	9
4. Extracts from Shri H. S. Dixit's Diary	Shri S. M. Garje	14
5. Dwarkamai	Dr. Babaji	18
6. The Miraculous Jyoti	Smt. Shakuntala Sharma	19
7. Saint Gadgemaharaj	Dr. S. D. Parchure	22
8. The Path of Devotion	Shri M. M. Amingad	28
9. The meaning of Sai	Shri Vijay D. Hajare	29
१०. श्री स्वामी समर्थ गीतायन	श्री राधाकृष्ण गुप्ता (चेतन)	३१
११. कृष्णप्रेमदीवानी मीराबाई	दीनानाथ टी. गुप्ता	३२
12. Mahashivratri	V. Sunder	35
13. Shri Baba's Leela	Shri K. L. Chandiramani	36
14. News from Shirdi		38
15. Fourth Annual Gathering at Shirdi	Dr. S. D. Parchure	41
16. List of Donors		45

SHRI SAI LEELA

(Official Organ of Shirdi Sansthan)



TO GUIDE THE WORLD ON THE RIGHT PATH
IS THE PRINCIPAL AIM OF SHRI SAI LEELA.

VOLUME 57

APRIL 1978

No. 1

Asceticism and Spiritual Life

What is the place of asceticism in spiritual life? There have been seekers of God who have, in their search, tortured their bodies. So Buddha tells us he did for six years, when he realised that extreme asceticism was an error. And when Gautama became the Buddha, the seer and saint of spiritual life, the teacher of wisdom, he gave his message to his disciples in significant words :— "Tune the *sitar* neither low nor high!"

Editor :

Shri K. S. PATHAK

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

Annual Subscription Rs. 6.00

Single Copy Rs. 0.60

Office :

Sai Niketan, 804-B, Dr. Ambedkar Road,

Dadar Bombay 400 014

Tel. : 443361

EDITORIAL

Fiftysix years of Publication

Our readers will be happy to know that from this month Shri Sai Leela is completing fiftysix years of its publication and is entering the fiftyseventh year. Oldage is not welcomed by human beings, because they start getting weaker with the advancement of age. Their energy also starts waning away; but that is not the case with newspapers and magazines. The older the magazine, the more is it esteemed. It is considered more mature because of its past traditions. Thus because of oldage, Shri Sai Leela also is more widely read, esteemed and revered by all Sai devotees.

At the time of every birthday it is the usual practice to review the bygone years and to plan for the future. It would not therefore be out of place here to review the achievement of Shri Sai Leela during the last fiftysix years. In the editorial for the month of April 1977, the editorial of the first issue of Shri Sai Leela for the month of Chaitra in Shaka 1845 (1923 A. D.) was reproduced. One of the objects, of the then editors, was stated in that editorial as the publication of the experiences of the devotees, with a view to spreading devotion towards Shri Sai Baba. It will be seen from the issues of this magazine, that are being published every month, that this object of the first editors is still given due respect and experiences of the devotees are published here in their own language. This is no doubt helping a lot in spreading devotion to Shri Sai Baba on a large scale.

Apart from the general policy of this magazine, which is stated above, let us now examine the utility of the other articles that are being published every month in Shri Sai Leela. Let us first start from the editorial. It will be observed that the editorials,

which are being published every month, deal with some philosophical topic. All interesting details relating to the topic are dealt with in the editorial and usually it is interpreted in relation to the teachings or the life of Shri Sai Baba. These editorials are helping a lot in understanding and assimilating the life and teachings of Shri Sai Baba. Many devotees, have expressed their appreciation about these editorials, as good pieces of literature. We hope to continue the editorials in the same fashion.

Next we come to the articles in the series "The Science of religion". Swami Chinmayananda's articles, expounding the philosophy of Shrimadbhagawadgeeta, are being published in this series. Swami Chinmayananda has pondered over the philosophy of the Geeta so thoroughly that there cannot be two opinions about his mastery over the subject. He is explaining the philosophy of the 'Geeta Acharya' in a very lucid manner and in a convincing tone. We are now in the eighth canto of the Geeta and we hope that this philosophy is enlightening our readers to a great extent.

Next we come to the articles, on the life of Shri Gajanan Maharaj of Shegaon. There are many religious books, written in Marathi, which are not translated into English and hence they are inaccessible to our readers, who do not know the Marathi language. With a view to acquainting our English-knowing readers with such books, they are being translated into English and are being published in Shri Sai Leela every month. Shri Huddar has a flare for such work and in the past the life of Vasudevananda Saraswati and Gurucharita, translated by him, have been published in this magazine. The life of Shri Gajanan Maharaj of Shegaon translated by him, is being published every month from April 1977 and we intend to continue the same, as our readers have been finding it very interesting.

With the same intention expressed in the last paragraph, the series on the lives of the saints of Maharashtra was started in April 1974 and articles are being published every month in

this series. It is proposed to continue this series in the current year also.

Shri H. S. Dixit was a devotee of Shri Sai Baba and he had the good fortune to remain in the company of Shri Sai Baba for a long time. He also survived for nearly eight years after the Mahasamadhi of Shri Sai Baba. During this period of about eighteen years, (1909 to 1926) Shri Dixit was maintaining diaries in which he has recorded the experiences of several devotees regarding the devine favour of Shri Baba. A few extracts, selected from the diary, are being published every month. Shri S. M. Garje, from Pune, is selecting them for our readers and as the information recorded in the diary is authentic, it is considered to be devine by the devotees. These extracts are being published with a view to enlightening the devotees and fostering their faith in Shri Sai Baba further. Some of the incidents are already reported in Sai Satcharita and it is being pointed out by giving reference to the page numbers of that book in the articles on Shri H. S. Dixit's diary.

As per suggestion, received at the annual gathering, which is held at Shirdi, the list of donors has been modified and hereafter the names of the donors, who donate Rs. 500 or more will only be published in this issue. As most of the devotees are interested in the programmes, that are being held at Shirdi every month, the pages, that have been released due to shortening of the list of donors, are now being utilized for publishing the "News from Shirdi" and adding a few pages to the material, published in Hindi. We hope our readers are happy with the changes introduced by the editors.

As already pointed out above, the experiences of the devotees are being published in as much space as possible. After writing so much about the material that is being published in the Sai Leela magazine, we may write a few lines about the circulation of this magazine. The fame of Shri Baba is spreading rapidly not only in this country, but also in foreign countries. There is

therefore now, a greater demand for this magazine than before; but still there are quite a few of Sai devotees, who are not still aware of this magazine, which is dedicated to the spread of Sai cult. Hence all the contributors, who are getting this magazine every month, are requested to inform other Sai devotees, about this magazine and thus spread devotion to Sai Baba. The present Court Receiver, Shri Pathaksaheb knows fully well the utility of such a magazine and has favoured its publication by giving a large subsidy towards the cost of this magazine.

It will thus be seen that this magazine is being published for the last fiftysix years with the support of the contributors on the one side and the favour of Shri Baba on the other. It is His wish that such a magazine is necessary for the spread of Sai cult on a large scale and its publication should be continued. We therefore hope to march ahead, as we have done so far, with the active support and co-operation of the Sai devotees and the cherished favour of Shri Sai Baba, the great saint of Shirdi. ★



SHREE RAMANAVAMI FESTIVAL

Shree Ramanavami Festival will as usual be celebrated at Shirdi from 15-4-78 to 17-4-78 both days inclusive. All devotees are cordially requested to attend the festival.

THE SCIENCE OF RELIGION

By : Swami Chinmayananda

The Power of Constant Thought

Thought is a force, and when properly harnessed it can be a power of invincible strength. Thoughts arise in the mind constantly and trickle out into the world around. This is a tragic waste of the personality vitality. By conscious effort we can train the mind-force to flow into chosen channels where it can be an irresistible power to acquire and to achieve.

Scientists, thinkers, philosophers, poets, musicians, painters - - - whoever achieved great things in the world declare but the divine vitality and power of the human mind trained and disciplined for great achievements.

As in life, so at the moment of death and also after death. When you think of your club and go out of the house, you move towards the club, and not towards the market or theatre or office! The powerful intentions in us are expressed in our actions. Our external movements are vivid amplifications of our deeper desires and intentions.

In the earlier talk Lord Krishna asserted "the seeker who dies remembering Me shall certainly attain My being; there is no doubt about it" (नास्त्यत्र संशयः). No such commandment is acceptable to the Aryan intellect. Krishna knows the independent questioning nature of Arjuna and so explains how man's thought-force becomes a creative-power in him. He says, (VIII-6) "Remembering whatever object one leaves the body in the end, he attains to that object alone because of his constant thought of that object." As you think so you become is a saying the truth of which is demonstrated everywhere in life, all around us.

The mind-intellect equipment called the "subtle-body", at the time of death leaves its "gross body", the physiological structure. This release of the subtle-body from the gross-body can be compared with the bullet that leaves the rifle. The direction of the bullet is determined by the direction in which the barrel of the rifle was when it was fired. Similarly, the direction of the flight of the subtle-body is determined by the **vasana** barrel at the time of death. Whatever thoughts were entertained by the seeker all along his life, they give the final direction for the flight of the individuality after the death of the gross-body.

For this reason, Lord Krishna advises, (VIII-7) '**Therefore, at all times constantly remember Me, and fight. With mind and intellect dedicated to Me, you shall, without a doubt, attain to Me alone**'. The depth of significance in this statement "constantly remember Me and fight" (मामनुस्मर युध्य च), is often lost sight of by the majority of students. For Arjuna, it was a direct call to fight the battle of Mahabharata. But when a student of Geeta is addressed, it is a call to fight the battle of his particular circumstances, within and without. Life is a continuous challenge. The outer world is not always favourable nor is our own mind conducive to a peaceful life. These challenges come to everyone. Geeta advises us to meet them all, "constantly remembering Me" (मामनुस्मर युध्य च).

The mother constantly remembers her child; so when she punishes him, her actions will not harm him. The ambassador abroad always thinks of the country he is representing, and acts in its interest only. Similarly, when in constant dedication to the Lord one acts, the actions become the Lord's own through the individual. No unholy, undivine act will spring from such a bosom. And since thoughts thus channelised gather a momentum of their own, the final achievements of all such men of dedication are captivating by enchanting, a real enduring blessing for the world.

When we live through life thus, we live with mind and heart fully dedicated unto Him (मय्यर्पित मनोबुद्धिः). Then, there

can be no doubt about the attainment of Brahman.

The modern youth works and serves for the amelioration of the community. In fact, we are in our age, more conscious of the social inequalities than ever before. We take a dynamic note of poverty, destitution, disease and other social calamities. Organised and planned service of society at incredible expenses with unbelievable amount of energy is vigorously going on everywhere. But sooner or later, such organisations have a knack of decaying its resources being dissipated in petty jealousies, bickerings, selfishness etc. This is because we have no single ideal to surrender to and act in the various fields.

Here the Lord insists that we must fight our battles, personal, social, communal, national and international with a spirit of dedication unto an ideal. Then we shall attain to it, without a doubt (असंशयः). When such an ideal is not there, service has no sanctity other than a daily drudgery, or a sweating labour.

For emphasis, Krishna clearly maps out the way to achieve the consummation of work and says, (VIII-8) **“With single-pointed intellect, made steady by the practice of habitual meditation, and dwelling upon the Supreme, resplendent Purusha, one goes to Him”**. When a young seeker works hard in service of the world with a steady spirit of devotion and dedication to the self-in-all, his mind becomes single-pointed. His thoughts (चेतना) stop all their wandering (नान्यगमिना) into dissimilar thought-channels. Thorough dedicated service in the world outside this is the subjective gain we achieve within our personality.

This kind of service with a spirit of dedication becomes a day-long, open-eyed meditation. Krishna advises Arjuna to enter the field of activity, and intelligently convert his duties as a warrior, to be a means for his own spiritual unfoldment. ★

(Courtesy : Geeta Office, Powai)

SHRI GAJANAN MAHARAJ

By :- Shri S. N. Huddar

(Continued from March 1978 issue)

CHAPTER 14

BANDU TATYA GETS WEALTH : MAHARAJ SAVES DISCIPLES FROM DROWNING IN NARMADA

Bandu Tatya a Brahmin lived in a village in Mehker Taluka. He was liberal and showed hospitality to those who came to him. He lost all his earnings and had incurred debts for which his house was mortgaged. He became very dejected as he had no means to support his family. His wife rebuked him and his children dishonoured him. He lost credit and could not get any loan. The home is usually called an abode of peace; but due to want of money it became as a forest to him. Even if he liked to die by taking opium, he had no money to purchase it and in an attempt of suicide, if he survived, he was afraid he would be convicted and sentenced by Government and ridiculed in the public. He therefore decided to go to the Himalayas. He left home. He put on a langot (a strip of cloth to cover sex organs) and applied ashes (bhasma) all over his body. He came to a Railway Station and was going to take a ticket for Haridwar. A Brahmin met him at the Station. He told him "Instead of taking a ticket for Haridwar better see Shri Gajanan Maharaj of Shegaon and then decide what to do". Hearing this, Bandu Tatya was puzzled. He came to Shegaon to see Shri Maharaj.

Shri Maharaj smiled and said "Why do you give up your life by going to the Himalayas. To commit suicide is a great offence. Do not leave efforts and do not be desparate. Being tired of family, if you die, you will have another birth to suffer the Prarabdha प्रारब्ध (the effects of good or bad doings in the last

birth). Did you recognise the Brahmin who met you at the station? You return to your village. In your wadi, there is a Mhasoba. In the east of it is a babhul tree. Dig under the tree 3 feet and you will get a vessel of coins. This digging should be done by you alone. You clear off your debts and do not forsake your wife and children. Do not have false Vairagya".

Being delighted by the speech, Bandu Tatya came to his village. He dug under the tree in the night and he found a brass vessel full of 400 Mohors. He brought the vessel home. He paid all the debts and also released his farm from the money lender. Thereafter he began to live happily. He came to Shegaon and gave charities. He bowed to Shri Maharaj humbly. Shri Maharaj said "Bow to him who gave you money. Do not spend lavishly hereafter. All are ready to participate in your pleasures; but no one except God is your friend in adversity. Love him with devotion. He will never disappoint you".

VISIT TO ONKARESHWAR

Somawati Amavasya was approaching. Martand Patil, Bankatlal, Maruti, Chandrabhan and Bajranglal requested Shri Maharaj to come with them for the holy bath in Narmada at Onkareshwar and said, "If you are with us, we shall have no fear." Shri Maharaj said, "Narmada is near me, then why should I go there to trouble her. I shall have bath in Narmada in this Math. You all should go to Onkareshwar. There had been a famous King Mandhata in former times. Shri Shankaracharya took Sannyas diksha at this place for the benefit of the people. You should go and see Narmadamai. But do not take me there. There is no need of Parva for me".

All the four held Shri Maharaja's feet and said, "Kindly come with us upto that place. After bath we shall soon return here". Shri Maharaj said, "Narmada water is in this well. You are pretenders. If I go there leaving this well, she will be enraged. So do not insist on calling me. You only go. Listen

to me. This is in your interest". Maruti and Chandrabhan said, "We shall not go without you". Shri Maharaj said "If anything adverse occurs, do not blame me".

All decided and came to Onkareshwar. There was a crowd of men, women and children at that place on all the ghats and roads. There was no way to reach the temple. Some were bathing, some were uttering 'sankalpa' (intentions to be said before starting a ritual), some were going to temple with "bel" leaves and flowers, sweets etc. Bhajan parties also were there.

Shri Maharaj sat on the bank of Narmada in padmasan (Particular mode of sitting), other four people returned from the temple and said, "We had made a contract with the cartman to come and return to Khedghat station. But the bullocks are weak and so many carts have broken. But we have reached here because Shri Maharaj is with us. Let us not go by road; but we shall now go by the boat to the station".

Shri Maharaj said, "Do not ask me anything. You decide as you like. I have come on your words". They sat in a boat with Shri Maharaj and rowed towards the Khedghat station. The boat dashed against a rock and there was a hole at the bottom. Water entered the boat. The rowers of the boat leapt into the river to save their lives and swam to the other bank. Now all, except Shri Maharaj, were greatly afraid. They prayed Shri Maharaj who was reciting "Gan Gan Ganat Bote". They said, "Maharaj we did not listen to you at Shegaon. It has been our great fault. We are reaping its fruit. Narmada is being Kal (Death) for us. Kindly save us at this critical moment and let us return to Shegaon safe. We shall respect your words as vedas hereafter".

Upto this moment, the boat was half full of water and it was driven by the current of the water about one furlong. Some people cried "The five men in the boat are drowning". Shri

Maharaj said "Do not worry. Narmada will not do harm to your lives". All the four sat with folded hands. Shri Maharaj prayed.

"O, Narmada Auspicious Goddess Rawe, Destroyer of inauspicious acts, be kind at heart and forgive the fault of these men". When the prayer was being said water in the boat decreased. A fisherwoman put her hand on the hole at the bottom and rowed the boat to the other bank near Khedghat Station. Bankatlal and others expressed their gratitude to the woman and asked her, "May we know your name? Where do you live? Your clothes are wet. Should we offer you other dry clothes to change the wet ones?" The woman said, "I am a daughter of Onkar fisherman, my name is Narmada. I am habituated to wear wet clothes. This water is my home". She then bowed to Shri Maharaj and went away and disappeared in the water of the river. Seeing this, all were astonished and again realised the great divine powers of Shri Maharaj. Bankatlal asked Shri Maharaj, "Who was this woman?" Shri Maharaj said "She has already told her name and whereabouts. Onkar Fisherman means Onkareshwar. She said that this water was her home. That means, she was Narmada herself. She protects her devotees in danger. Say "Narmada Mata ki Jai". They all reached Shegaon. All the people knew the incidents that occurred at Onkareshwar.

VISIT OF SHRI MADHAVNATH MAHARAJ

Once Sadashiv Raghunath alias Tatya Wanawale came with a person to Shegaon Math. Tatya was a disciple of Shri Madhavnath Maharaj of Chitrakot, who was a great Yogi. He had many disciples in Malwa. When Tatya came in the Math, Shri Gajanan Maharaj was taking meals. When Tatya came Shri Maharaj recollected Shri Madhavnath Maharaj. He said, "Bring the disciple of Madhavnath Maharaj and let him sit before me. His guru Shri Madhavnath has dined just now with me and has gone. If he had come some time before, he could have seen his Guru

adhavnath Maharaj". Shri Maharaj embraced Tatyā and said "Your Guru has gone after dinner. But his pan has remained ere. Give this pan to him and tell him, we dined together. Your pan remained here which is brought by me to give you." Wanamale took two pans (betel leaves) and went away. He told this to Shri Madhavnath Maharaj, who then said, "what Gajanan has said is true. He remembered me at dinner time and that was our meeting. We meet each other always in this way. You need have no doubt about this. Though our bodies are different, the soul is one. It is good that you have brought my 'pan' that was missed at Shegaon." Saying this, he took the pestle, put some part in his mouth and gave the rest as prasād. Dnyaneshwar has described in 'Changdeo Pasashti' how saints meet each other.

Shaikh Mohamad was in Shrigonda, while Tukaram was in Dehu. While Tukaram was performing Kirtan, the pandal at Dehu caught fire. But Saikh Mohamad extinguished the fire from Shrigonda. This is narrated by Mahipati in the 'Bhakti Rahasya'.

Son of a Patil was drowning in a well at a village Hali, Shri Manik Prabhu gave him support of his hand and saved him. Real Yogis can do such things.

(to be continued)

Shree Ramanavami Celebration at Sai Niketan

On Sunday the 16th April 1978, Shree Ramanavami festival will be celebrated at Sai Niketan, Bombay 14, from 10 A. M. to 12 noon. All Sai devotees are requested to attend the festival.

Extracts From Shri H. S. Dixit's Diary

BABA SAVES IN A TRAIN ACCIDENT

Among those, who visited Shirdi in company with Das Ganu for Ramnavami utsav (1924), there was a resident of the Mughal City of Mukhed, by name Shri Baba Ramchandra Pathewar with his wife Sow, Krishnabai. This gentleman (Pathewar) was one of the bhaktas, who often went to Shirdi. When the function was over, that gentleman and his wife and Damooanna, a disciple of Das Ganu started from Shirdi for Bombay (via Manmad). They took the passenger train at Manmad at 3 a. m. and reached Thana at 11 a. m. (i. e., the next day). On account of the scorching heat of the sun, Krishnabai felt very thirsty. As the train stopped at Thana for some time, she got down from her carriage with a vessel to take drinking water from the tap. She and two others had their carriage at the end of the train and the tap was far away in the front near the engine. So she went there. On account of the crowd round the tap, she had to wait long. Her husband (Baba R. P.) seeing that she had not returned for a long time got down and went towards the tap. As it was time for the train to start and as these two had not returned, Damooanna also got down and started to go to the tap, but before he could reach the tap, the train blew the whistle. Therefore Damooanna cried out to both of them, "Get into whatever carriage you can get into" and he himself got into another carriage. The train was beginning to move. With great haste Baba R. P. got into a carriage. But Krishnabai had the vessel in her hand and the train was going at its own ordinary speed. So when she tried to get in her foot slipped and she fell down between the platform and the train. Her husband and Damooanna were trying to see if she got into the train. When they saw her falling, they jumped on to the platform and cried out, 'Lady fallen, lady fallen'. Then to stop the train the red flag was shown. Damooanna and

Pathewar had their throat parched. They were so highly excited that they feared that Krishnabai's body would have been smashed. The train stopped and the people began to look below the carriages. Meanwhile Krishnabai was seen between the carriage and the platform, trying to stand up. Damooanna ran up and extended his hand to raise her up. Crowds gathered and asked, "What has happened, what has happened?" but the lady was calm and not frightened at all. She said calmly, "Nothing has happened to me; sit in the carriage". Then all went up and got into the carriage. Krishnabai explained, "As soon as my foot slipped, I could not see what would happen; so I naturally thought of Sai Baba. Immediately Sai Baba appeared and he with his hand pressed me on below the platform and himself stood beside me". Five or six carriages passed and then the train stopped. Having seen Baba, she had no further fear. She continued to see Baba near her till she climbed up the platform. Krishnabai had only one abrasion, a slight scratch near her elbow and nothing else.

Though Babā is not in the flesh (1924), still he attends fully to his devotees and in times of trouble appears for their benefit and protects them. The above is an excellent instance; and if any one places full faith in Baba, he will get the same experience.

MULTIPLICATION OF SUPPLY OF FOOD (of 120)

Balaji Patil Newaskar was a great devotee of Sai Baba. It was he who started sweeping the paths or lanes which Shri Maharaj used at Shirdi and also the Lendi garden. This was followed by Radhakrishnamai and afterwards by Abdul Bhai. Newaskar used to present all the harvest that he got from his fields to Shri Sai Maharaj and used to take back home whatever quantity was given back by Maharaj. It was his practice of taking remnants of water used by Baba for drinking, for washing hands and feet and the bathroom outlet for his own bathing purposes. He died some years back. But his son even now presents all the yield from the land and the bread prepared out

of it used to go to him eventually. His mother is still living (1924). Once there was an anniversary (Sraddha) of Newaskar. On that day the guests present were three times the usual i. e., expected number Mrs. Newaskar was perplexed and she told this difficulty to her mother-in-law Without being the least upset, the latter took a little Udi and sprinkled the same in all the vessels of food and covered the same with a cloth. Then she told her daughter-in-law to take whatever quantity was necessary for serving; but that the vessels must be kept covered. "Sai Baba will protect our honour Be not afraid", she said. The daughter-in-law did as she was told and Sainath actually ran for the rescue, and there was food remaining after everybody had taken his meal. This story was narrated by Balaji's wife. (cf Jesus' Miracle of loaves and fishes). (This incident is narrated in Shri Sai Satcharit at page 197, 8th edition 1978).

BABA'S ANTARJNAN AND HELP TO A DISTRESSED WIFE

Once the wife of Nanasaheb Nimonkar had to go to Belapur to see her sick son and accordingly Shri Sai Maharaj granted her the permission. Thereupon her husband, i. e. Nanasaheb insisted upon her return the very next day. She was troubled as she could not understand how to return on that day as it was a New Moon day for worship of the Earth. But she could not think it proper to disregard her husband's order. After everything was ready, she started to go when Maharaj was on his way to Lendi garden. She fell at his feet and Maharaj remarked, "Start immediately, stay for two or four days, and then return" Naturally Nanasaheb had to keep quiet and thus her difficulty was overcome. (This incident is narrated at pages 69-70 of Shri Sai Satcharita, 8th edition 1978).

BABA'S ANTARJNAN AND PROVISION

Once Shankarrao had been to Shirdi and Sai Maharaj asked him for dakshina, upon which he handed over all that was in his pocket. He did not retain any money even for his return

journey. He had to go back the very next day. He did not ask for money from anybody as he was quite sure that Sai would not fail to arrange for the same. Baba actually provided him with money. On the very night one of his friends unexpectedly came to see him. That friend was a guest of the Postmaster at Pahata. He came to see him because he heard that Shankarrao had come to Shirdi. Shankarrao had given him a loan of Rs. 20 some years back and of his own accord, he returned that amount on that day without Shankarrao's asking for the same.

SAKSHATKAR AND BABA PROVIDES MANKAR

There was a devotee of Maharaj by name Balaram Mankar. Once Maharaj ordered him to do tapasya at Macchindragad and gave for his expenses Rs. 10 or Rs. 12. Accordingly he went there and started his tapasya. One day Maharaj gave him darshan. When he was awake Balaram asked, "Baba, why did you send me here?" Thereupon Baba replied, "Because your mind was not at peace at Shirdi". Afterwards Balaram finished his tapasya and started for the return journey. He came as far as Poona and he wanted to go to Dadar by train and after Dadar to Bandra, his home. He was about to purchase his ticket when a man came appearing like a tiller (kunbi), having upon his shoulder a black blanket (kambli) and wearing a langoti. He had purchased a ticket for Dadar and he asked Balaram where he wanted to go. Balaram said that he wanted to go to Dadar, upon which that tiller gave his ticket to Balaram and said, "I was about to go to Dadar; but I have changed my mind, and this ticket is of no use to me". Saying this he went away. It is not necessary to mention who had come there in that form. (This incident is narrated in Sai Satcharita at page 170, 8th edition 1978).

Afterwards this very Balaram came to be known as Balakram and made the best of his life by being fit for Sai's grace. ★

Shri S. M. Garje 80, Shivaji Nagar, PUNE - 411 005

DWARKAMA I

DEVOTION TO SHIRDI SAI BABA
....DESTROYS ALL DISEASE, POVERTY,
.....IGNORANCE AND SINS.

WORLDLY LIFE is characterised
....By Ignorance, Disease
.....Poverty and Sins.

All things are made through
....GOD'S GRACE; WITHOUT HIS GRACE
.....Was not anything made.

Really chant HIS HOLY NAME with
....SELF-SURRENDER TOTALLY and
.....OFFER SINCERE PRAYER FAITHFULLY.

KRISHNA, RAM, HANUMAN, MATA,
....ALLAH, JESUS and RAHIM are
.....ONE and the SAME.

Attain the SUPREME HEALTH,
....WEALTH, WISDOM, FREEDOM and
.....PEACE with GOD'S GRACE.

Make SELF-SURRENDER and SINCERE
....PRAYER; DO IT NOW; FORGET THE PAST;
.....ACT IN THE PRESENT.

ARISE, AWAKE; LIFE PLUS
....GRACE IS BLISS; LIFE
.....MINUS GRACE IS SIN.

IMMORTAL, INDESCRIBABLE, ILLIMITABLE
....IMPERISHABLE AND INDESTRUCTIBLE IS
.....GOD SHIRDI SAI BABA
.....IN HIS "DWARKAMA I" !!

Dr. Babaji

Didiji Mahal, Sai Vani, Shrinagar 190 005, Kashmir.

“THE MIRACULOUS JYOTI”

“Akhandā Jyoti” has extinguished, Krishan Lal (aged 45) my brother was thunderstruck after seeing his frightful dream. He again tried to recapitulate the dream which he had seen a few minutes before. He could very well visualise that his head was completely shaven and the “Jyoti” which used to burn continuously was extinguished all of a sudden. Krishan Lal’s cadaveric body was shaking very badly with terror. It was reputed to be a bad omen.

He was a chronic patient for the last six months. He suffered from “Piles” (Haemorrhoids) of severe degree which used to bleed profusely in huge quantity with each motion. His face was giving a wan look as he was feeling weak day after day. His body remained merely a skeleton with not enough strength to walk without support. Everyone in the house was worried about his deteriorating health. Respected Doctor Babaji was known to our family as with his only grace my husband got promotion (Sh. Gangaram Sharma) and son Vijay (aged 18) was saved during his devastating disease. In short, God Sai was having His mercy on our family. Respected Dr. Babaji asked to light “Akhandā Jyoti” for the sake of my brother and my family for continuous five years. I was prepared for this penance, because I have my utter faith in Sai God.

So it was this very “Akhandā Jyoti”, which was lit on the auspicious day of 1st October 1970, had extinguished. He immediately called me and explained everything regarding his aghastness. We were sure some mishap might have happened. I rushed to my room where Jyoti used to burn. I had a sigh of relief as the “Akhandā Jyoti” was shining as usual. It all happened on 9th Jan. 1971. On 23rd/24th Jan. 1971 night I had a dream which could be narrated as under :-

“There is a function in one of our relative’s house where many other relatives have also come to attend that function. In the

court yard of that house large quantity of fresh vegetables is kept on a charpoy. These vegetables have been brought by my husband (Sh. Ganga Ram Sharma) and niece Dr. Miss Suman Sharma. She tells me to take some vegetables but I refuse. Then my husband asks me to take some fresh vegetables and that we will pay the cost. Then I select some brinjals and peas and keep them seperately on the charpoy. After this I ask my husband that we should rush back to the house for the sake of Krishan Lal. God knows what will be his condition. We then take a bus and return back to our house. After getting down from the bus, I rush towards the house leaving my husband to follow. When I reach home, I find Krishan Lal lying on the floor down below the charpoy. He is wrapped in his razai and is crying "Hai, Hai". On seeing this I run to him and keep his head in my lap. Krishan then enquires about my husband and thereafter his eyes turn and he drowns in a state of unconsciousness. Seeing all this, I get perturbed and utter loudly near his ear "Jai Sai Ram, Jai Sai Ram" and then Krishan also in a feeble voice repeats "Jai Sai Ram". Thereafter I utter "Jai Hazoor Sahib". Jai Hazoor Sahib means Sat Sang Radha Swami Guru's name Hazoor Sahib and this he too repeats. After this he slowly opens his eyes. His condition improves a little after and he becomes alright".

On 25th Jan. 1971 Krishan Lal fell down from his bed unknowingly. It was not a dream but actually it happened like that. His condition worsened in no time and he started feeling as if his heart was sinking. He was immediately removed to his bed. He was hardly left with any energy in him to move in his bed or to sit up. At the same time he started passing huge quantity of blood with increased frequency of stools. Soon he was lying motionless in his bed. There was a big panic in the house and every one was distraught about his recovery if the same condition continued. Respected Dr. Babaji was there at that time and could not endure his pitiable condition. He asked to shift

the charpoy of Krishan Lal from the store room to my room where "Jyoti" was burning. He further asked to give the "Sacred Udi" in water to Krishan. Respected Dr. Babaji's orders were obeyed reverently in no time.

Soon Krishan Lal started improving to every one's surprise. It seemed as if the continuously bleeding veins were plugged by someone. The frequency of motions was stopped and after some time he did not have any urge for motion throughout that night. The greatest wonder was that he slept comfortably that night. "What a miracle was shown by God Shirdi Sai Baba's grace!"

None on the earth could deny this fact that he was saved by Dr. Babaji. "What or how he was saved?" was the question which everyone was thinking on one's heart. Dr. Babaji called me to the room where Jyoti was burning and showed me the broken pieces of chimney used for "Akhanda Jyoti". It was evident that it all was in Krishan Lal's place. That is how Dr. Babaji substantiated that Krishan's life was saved during this crisis. There are no words for the meritorious services rendered by Dr. Babaji to our family.

By the grace of God Shirdi Sai Baba, who is really the embodiment of mercy, Krishan Lal's health improved gradually and his piles cured completely to everyone's astonishment. On 7th February 1971, the bleeding piles stopped passing blood completely i. e. 13th day after starting "Sacred Udi" as desired by Dr. Babaji. After two months, Krishan Lal was given a hot bath and thereafter he wrote "Om Sai Ram". He listened to the 11th Chapter of "Sai Sat Charita" read by me. He chanted "Sai Raham Nazar Karna" and the surrounding atmosphere was filled with euphony of "His" prayers.

We pray Lord Shirdi Sai Baba that He may bless Krishan Lal to endow with strength, vitality and unflagging zeal. ★

Smt. Shakuntla Sharma
wife of Shri Ganga Ram Sharma, Sai Cottage,
UDHAMPUR P. O., Jammu & Kashmir

SAINT GADGEMAHARAJ

(Continued from March 1978 issue)

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

When the trustees were thus appointed for the Maratha Dharmashala at Pandharpur, Shri Gadgemaharaj became free to move to some other place for some other work. He therefore started on his usual rounds of preaching by means of Keertans. This time he changed his venue and went to the Ratnagiri District. He was moving in that district from place to place and performing his keertans.

Our readers might remember that because of his mother's last wish, Shri Maharaj had to perform the marriage of his son Govinda at Bombay. After that marriage, however, Shri Maharaj left him there and started on his usual round, as he had left his family to the care of God from the time from which he left his house. Some well-wishers of Shri Maharaj brought Govinda to Pune and admitted him to Shree Shivaji Maratha Free Boarding. He then started attending the school regularly and was admitted to the fourth standard.

One day when he was on his way to the school, one mad dog bit him. The doctors attending to him tried their best, as they knew that he was the son of Shri Gadgemaharaj; but providence willed otherwise. Govinda left this world in the absence of his parents at his bedside!

Govinda was born after Shri Maharaj left his house. Because he did not have the protection of his father, his mother and grandmother brought him up with great care; but however the arrangements in the joint family were not found to be satisfactory and hence the wife and mother of Shri Maharaj met him at Rinamochan for making some other arrangement for

bringing him up. Shri Maharaj sent him to his aunt; but this arrangement was not found to be satisfactory. He was then brought to Bombay; but due to fear of Shri Maharaj nobody entertained him at his house and he had to continue begging for his food. After he was brought to Pune and admitted to the above boarding, he could get normal food every day and it was thought that according to the wish of Shri Maharaj, he would get good education, but that was not to happen and he met his end at the hands of a mad dog as described above.

At that time Shri Maharaj was at Kharepatan in the Ratnagiri District. As usual he did not put up in the village. His camp was in the wilderness. He had sent some of his followers to go to the village and beg for bread. When Shri Maharaj saw them coming, he asked them, "Why have you come back without bread?". Some of them started replying; but their throat got choked and tears stood in their eyes. Seeing that Shri Maharaj again asked, "What happened? Speak clearly", Then somebody said in the end, "There is a wire about Govinda". Shri Maharaj understood what must have taken place. This stunned him for a while, but he said, "Am I a doctor to rush to Govinda's help?".

"Anyway read the contents of the wire". After the wire was read out to Shri Maharaj, he sat silent for a while and said, "It is the wish of the God! Who can change the current of the things, that take place according to God's wish?" Shri Maharaj was after all a human being. He was bound to be moved a his son's death. He however was a perfect स्थितप्रज्ञ as defined in the Bhagwadgeeta and hence he very soon got up and went to the town for begging bread!

That night he performed the keertan as usual. During the keertan he said, "Rama was also no more. Krishna also had to take the leave of this world and the Pandavas had to follow him.

Everyone of us has to go. Who can express sorrow and for whom can he do it?"

This reference was to the death of his son. Next day Shri Maharaj went to the next village according to his previous programme. He did not even think of going to Pune. In the Purana we read the description of king Janak as the person, who could look at all things equally. He had renounced all his love for his body. When he was conducting the business of his kingdom one of his legs used to be in the fire and it used to burn. Shri Gadge Maharaj had achieved that stage of mind. Hence he could swallow any sort of sorrow and continue his normal functions without disturbance.

Good work needs no advertisement. It becomes known to the people automatically. In one of the Abhangas Shri Tukaram Maharaj has said that the sandalwood is not required to advertise itself. It is known by its smell. The work of Shri Maharaj in the public field was thus known far and wide and his fame went on inviting to him further jobs. The chairman of the Nasik Municipality saw the Maratha Dharmashala at Pandharpur at the time of his visit to that town and he was much impressed by the building constructed by Shri Maharaj. He therefore spoke to Shri Maharaj as follows, "Nasik also is as famous a place of pilgrimage as Pandharpur. The poor pilgrims, who come to Nasik, have also to suffer the same hardships as at Pandharpur. Why not then think of putting up a Dharmashala at Nasik also? It will be a great boon to the pilgrims".

On hearing this, Shri Maharaj at once said, "What about the place? Show me the place and I will start the construction".

Shri Maharaj came to Nasik and went round the whole city along-with the Municipal authorities. The city proper was found to be absolutely crowded. A plot sufficiently spacious to erect a Dharmashala on it, was not available in the city. Shri Maharaj was not particular about getting a place only in the

city. He was ready to accept any place that would be offered to him. In the course of their roud, Shri Maharaj and the other people with him, came across a hillock on the bank of the Godavari river near the cemetery. When Shri Maharaj visited the site, it was absolutely found to be covered with a jungle of thorny cactus. History states that people lived at that place during the Satawahan period, about two thousand years ago. During the years that elapsed, the site was abandoned by the people and it became a habitat of snakes, with a jungle consisting of cactus bushes. Because of the proximity of the river, and according to the usual practice of locating the cemetery outside the city limits, the cemetery of the Nasik city was also located near this hillock. The Municipal officers least expected Shri Maharaj to approve of such a disadvantageous place; but Shri Maharaj had full faith in the skill and the strength of his own hands as well as of the hands of his co-workers. Hence to the surprise of everybody, he approved of that site

Shri Maharaj next enquired about the ownership of the land. It was Government land and was known as 'Hanumangadhi' as there was a small temple of Hanuman on the land. Sometime before the Municipality had constructed water closets on the site, in tin sheds, for the use of the public. When the people came to know that Shri Maharaj has approved of that site for a Dharmashala, some of them met him and pointing out to the disadvantages of the site, requested him to reconsider and revise his decision. They even suggested that he may choose some other site near the Rama temple in Panchavati, where there were many open plots available; but Shri Maharaj was firm. He did not want to change his opinion in any way and requested for handing over possession of the site.

When the site was thus approved by Shri Maharaj, the Government authorities were approached and after going through the required formalities, the plot, comprising of nearly sixteen thousand square yards, was formally handed over to Shri

Maharaj. When the base was prepared, Shri Maharaj had no time to lose. He at once started the work. He was like a fragrant lotus, which attracted a cluster of bees. Therefore no sooner he expressed his wish to put up a building, than workers, artisans, carpenters, masons and labourers collected at the place and awaited the orders of Shri Maharaj to proceed further. The first job was to clear the site and the whole army of the followers of Shri Maharaj started this work in right earnest. As the site was lying vacant for centuries, it was covered with bushes of thorny cactus and it was infested with snakes and cobras. When the cactus was being cleared, the cobras, serpents and snakes used to come out rushing; but there were expert sanke catchers in the followers of Maharaj and according to his instructions as far as possible none was killed. The snakes were being caught alive, shown to Shri Maharaj and according to his instructions they were let off alive in nearby fields.

By and by the hillock was cleared of the jungle. Then Shri Maharaj planned the whole layout and decided what building was to be constructed at a particular site. The workers started digging the foundation and Shri Maharaj supervised the whole work and did a part of the work by himself. He was working along with the labourers in digging, excavating and removing the earth. Most of the workers at the site had joined the work spontaneously and hence the question of shirking work did not arise in the case of anyone of them. It was therefore no wonder if the work of the Dharmashala went on progressing briskly.

Building material like wood, mortar, bricks, stones, etc. was constantly pouring in. All jobs were progressing simultaneously. On one side the foundation was being dug. The stonecutters were shaping the stones in another place. The carpenters were cutting wood in another corner and preparing the doors and windows. When the work was progressing in this manner, it was no wonder if the building started coming up at a brisk speed.

Some tin sheds were erected in one corner of the plot and food was being cooked in those sheds for all the persons working on the building. The crowd was quite cosmopolitan. It contained persons from all castes from top to bottom; but none enquired about the caste of his neighbour, nor anyone thought of differentiating between persons and persons on grounds of caste. All persons used to work hard for the whole day and hence they used to relish the food that was being prepared for them. Everybody forgot the caste in which he was born and all of them had a common caste and that was "the servants of God". This service to God was peculiar in nature. Like other gurus and Maharajas, there were no rituals to be performed here. Nobody had to wear a necklace of beads over here. Nobody had to apply ashes (Bhasma) or sandalwood paste on the forehead. Nobody had to count beads and chant the name of God. Work itself was everything here and it was the religion. Religious acts were digging, carrying material and doing manual work. The work would go on in this manner for the whole day and by night there would be a keertan by Maharaj or a programme of singing bhajans.

A good and selfless work never goes unrewarded. It is a common understanding that the age of miracles is over. No miracles take place in modern age; but this is not correct. In case of Shri Gadgemaharaj, such miracles have constantly taken place. In the case of this Dharmashala one incident took place which can easily be classed as a miracle. In 1932, when the work of the above Dharmashala was in full progress, one Mr. Perry, was working as the Collector of Nasik District. He happened to come across the papers of handing over the site of the above Dharmashala to Shri Gadgemaharaj for constructing the building. His curiosity was aroused and he once paid a visit to the site. He was wonderstruck to find so many workers carrying out the building work with perfect harmony and sincerity. When Mr. Perry was on the site, some one informed Shri Maharaj about that and called him. On seeing the tattered

clothes and the grownup heard Mr. Perry started wondering whether he was introduced to the proper person. Hence he enquired with Shri Maharaj, who said, "I am not doing this work. All these workers are doing it. I am simply helping them in whatever way possible" These words impressed Mr. Perry very much and he said, "Can I join my hands in this selfless work?" Shri Maharaj knew that this was the proper time to push up his request. He said, "This Dharmashala is being put up for the poor and needy pilgrims, who will be visiting this holy place. It has no profit motive. For this land the Government is charging Rs. 100/- as land revenue. So", Before Maharaj could say anything further, the collector said, "I know what you want. I will see what I can do in this case". And within a week a letter was received that the whole land was given for the Dharmashala free of land revenue! Is this not a miracle? Government machinery which normally moves very slowly moved very fast in this case and took a decision of forgoing land revenue for a public purpose! (to be continued)

The Path of Devotion

A humble and modest servant
 In search of his Master Permanent.
 Walks the sharp razor's edge.
 A path perilous, strewn with thorns
 Like a piercing brisk sawing saw
 That cuts the pieces both ways
 There is no pause nor delay, none,
 As a fair play with a poisonous snake
 So as a toy with unique devotion
 A devotee treads the path of devotion
 To be free from the cycle of birth and death
 By merging himself with Thee, His breath.

Amingad M. M.

Gulunche - Via - Nira, S. C. Rly. Tal. Purandar, Dist. Pune

THE MEANING OF "SAI"

All of you know that at the first time when "Baba" appeared in Shirdi, Mhalsapati, the devotee of Lord ["Khandoba" called him Sai.

"Welcome Saibaba (आओ साईबाबा) Aao Saibaba" and from the very day "Baba" is known as "Saibaba".

Since my childhood i. e. from the age of six-seven, I am worshipping Saibaba as my Lord and God. Before some 25 years, I was lying in bed with typhoid. In those days of my sickness, I met my God "Sai" at the first time. My neighbour Ekudada and Kusumvahini made me realise the way of easy going life with the name of Sai. Actually that was not my age to remember even lessons and poems or songs without reading and studying; but only by hearing from them, I learned by heart the praises, prayers (स्तुती-स्तवनः) of Sai Baba such as "Shirdi Maze Pandharpur", "Ananta Tula Kasere Stavave", "Aisa Ei Ba...".

Last 25 years, I tried to understand the meaning of the word "Sai". Of course by getting different experiences (प्रचिती), the meaning of the word "Sai" is widened in my heart day by day.

Literally speaking the meaning of Sai is a good mother (स+आई) but secondly I feel that it means sixth Mother (सहा आई).

All mothers are mothers and naturally good due to their motherhood. Sai is the God, the Almighty, Earthly Saint who has motherly heart for all. He is not the mother of only particular child or children; but the mother of all human beings, all creatures. All of his devotees are his children, whom he blesses equally. He looks at them equally without considering their religions, castes and creeds. They may be poor, they may be rich but to everyone he says and assures "why fear when I am here".

When I take the meaning of Sai as sixth Mother, I always mean the five original elements (पंचमहाभूतः) namely Earth (पृथ्वी)

Water (जल) Air (वायु) Ether (आकाश) and fire (तेज) as first five mothers and Sai is above all these five elements. In the other words it means Divine Nature, Divine Personality, Higher consciousness, Sai means Sat-Chitdanand (सच्चिदानंद) i. e. Truth, Purity and Love, and Bliss.

It is said that to realise the goal of life, it is essential to merge with the thing from where you have come. Sai means the place from where we come and where we have to go. This is called the endlessness (अनन्त). Sai means Anant, the help of which is required by everyone to achieve the real goal of life which has no outer consciousness. "Sai" means the faithfulness, belief (विश्वास-श्रद्धा) and patience (सबुरी).

Sai is the Saint of Shirdi. Sai means the Ram, Sham, and Shiva. According to Saint Kabir the meaning of Sai is Allknown, Almighty God (उपरवाला). That is why he says :

Sai Se Sab Hot Hai, Bandese Kachhu Nahi
(साई से सब होत है बन्दे से कछु नाही)

Rai Se Parvat Kare, Parvat Rai Mahi
(राई से पर्वत करे, पर्वत राई माही)

Sometimes great saints from Northern India like Surdasji, Kabir and even Tulsidas found it difficult to understand the exact and accurate, but only one meaning of Sai. And then they used to say in their own words.

भारी कहूं तो बहु डरूं, अलका कहूं तो घुंठ ।
मै क्या जानू साई को, नैन न कभी न डिट ॥

It shows and proves that Sai means to Hindu's Ram Sham, to Muslim's Allah, Christian's Yeshu, Parsee's Zoroaster. Sai is Guru Govind and what not? ★

Vijay D. Hajare M. A.

C/6, Gumpha Darshan, 1st Carter Road,
BORIVLI (East), Bombay-400 066

श्री स्वामी समर्थ गांतायन

गीत - ४

भारत भ्रमण के पूर्व स्वामी समर्थ कुल दिनोंतक हिमालय में रहे । 'हिमालय' यह योगी जनों की तपोभूमि तथा साक्षात् शिवशक्ति के प्रादुर्भाव से पवित्र स्थान है । आज भी हिमालय अनेक लोगों को प्रेरणा देता है । यहाँ पर स्वामी समर्थ अवधूत वेष में भटकते थे । यहाँ पर रहनेवाले तपस्वी, तथा सैर करने के हेतु आर चीनी दांपत्य को, शिकारियों को स्वर्माजी के चमत्कारोंने चकित कर दिया । हिमालय की तपोभूमि में स्वामी समर्थ का आगमन एक चमत्कार ही था ।

हिमालय की तपोभूमि है शिवशाक्त का वरदान
आत्मानंद में रमते यहाँ पर कितने योगी महान ॥ टेक ॥

कितने आते यहाँ सैर को, कितने करत शिकार
कितने डूबे रहते यहाँ पर चिर सौंदर्य निहार
विराटता के दर्शन होते, बैठे नियति की गोद में
दिव्यानंद में अमृतानुभव, कण कण में भगवान ॥ १ ॥

निजानंद में प्रशस्त शिला पर बैठी दिगंबर मूर्ति
देख देखकर चीनी युगल की मति भ्रमित होती
कामुकता के पाशबंध में, रहा न उनको विवेक
समर्थ की वे करते निंदा, कहकर भूत, शैतान ॥ २ ॥

स्मित होकर श्री समर्थ ने किया सहज दृष्टिपात
कामांघता में उन दोनों पर पडने लगी यों लात
रति मदन की उस क्रिडा पर, ऐसा पडा प्रभाव
स्त्री पुरुष में, पुरुष स्त्री में, हुआ बदल रे महान ॥ ३ ॥

अनंत लीला श्री समर्थ की अगाध महीमा न्यारी
आत्मशक्ती के भागे झुकती, ये दुनिया मतवारी
'सर्व भूतों में प्रेम रखना' यही समर्थ उपदेश
जिसको सुनकर, शिकारियों का दूर हुआ अज्ञान ॥ ४ ॥

व्याकुल होकर खोज रही थी, अपने प्रिय निज वत्सको.
मातृ हृदय की कृष्ण कहानी ज्ञात हुई मानस को
पतिव्रता थी वह हिरंजी पूर्वजन्म के कर्म से
श्री समर्थ के दर्शन से उसे मिला उचित वरदान ॥ ५ ॥

देख रहे थे, अद्भूत लीला आसपास के योगी
योगाभ्यास में सदैव मगन रहते सच्चे त्यागी
भक्तिभाव से सेवा करके श्री समर्थ चरणों की
परमत्व का रहस्य जाना पाकर योगी महान ॥ ६ ॥

कवि : रात्राकृष्ण गुप्ता 'चेतन'
पाटकर वाडा, भगतसिंग पथ, डोंबिवली (पूर्व) जिल्हा थाने

कृष्णप्रेमदीवानी मीराबाई

(गतांकसे आगे)

मीरा की उपासना माधुर्य भाव की थी। उन्होंने कृष्ण को अपना पति मान लिया था और उनकी सब चेष्टायें प्रियतम कृष्ण को रिझाने और प्रसन्न रखने के लिये हुआ करती थी। उनमें नवधा भक्ति पूर्णरूपेण विद्यमान थी। नवधा भक्ति के नौ सोपान हैं यथा श्रवण, कीर्तन, स्मरण, पादसेवनम्, अर्चन, वन्दन, टास्य, सख्य व भात्मनिवेदन। मीरा के पद उनकी नवधा भक्ति को उजागर करते हैं। वे साधु-संतों के मत्संग में अपने प्रियतम के गुणों का श्रवण किया करती थी। उन्होंने कहा भी है "साधा दिग बैठ बैठ लोक लाज खूँ।" वे कृष्ण मूर्ति के आगे हमेशा कीर्तन व नृत्य किया करती थी। वे अपने प्रियतम का स्मरण प्रतिपल किया करती थी। "चित्तचढ़ी म्हारे माधुरी मृगत हिवडा अड़ी गढ़ी।" इस प्रकार वे हमेशा कृष्ण के स्मरण में ही लीन रहा करती थी। पदसेवा में भी वे हमेशा प्रस्तुत रहा करती थी। "मण थे पगस हरि के चरण।" कहते हुये वे अपने आपको श्री हरि के चरणों में समर्पित करती हैं। बचपन से ही वे कृष्ण की अर्चना करती आ रही थी। "म्हारो प्रणाम बाँके विहारीजी।" इस प्रकार के कई श्लोकों में मीरा कृष्ण की वन्दना किया करती थी। उन्होंने अपने

आपको कृष्ण की दासी या चेरी कहा है “म्हाणे चाकर राखोजी, गिरधारी लाला चाकर राखोजी ।” मीरा ने कृष्ण की अरने सखा के रूप में भी आराधना की है । उनके तीव्र प्रेम ने कृष्ण को साकार बनाकर अपने संग खेलने को बाध्य किया “रेण दिना वाके संग खेळूँ, जूँ जूँ वाहि रिझाऊँ” । मीरा ने अपनी सभी वृत्तियों को कृष्ण में अर्पण कर दी थी और संपूर्ण आत्मसमर्पण कर दिया था, “जो पहिरावे सोई पहिरूँ जो देइ सोइ खाऊँ” और जहाँ बैठे वे तितली बैठे, बेचे तो बिक जाऊँ” । कृष्ण रूप में वे इतनी तल्लीन हो जाती थी कि वे अपने आपकी सुधबुध ही गँवा बैठती थी । उन्होंने नवधा भक्ति द्वारा कृष्ण के साथ एक रूपता स्थापित की तथा मैं और तू का अन्तर ही समाप्त कर दिया । मीराबाई की गणना भारत के प्रधान भक्तों में होता है और इनका गुणगान नामाजी, धुवदास, व्यासजी, मल्लकदास आदि सब भक्तों में किया है ।

मीरा ने कृष्ण के विरह, संयोग, प्रेम भक्ति आदि को अपने पदों में ऊँडेल दिया है । इनके रचे चार ग्रंथ कहे जाते हैं — (१) नरसीजी का मायरा (२) गीत गोविंद टीका (३) राग गोविंद और (४) राग सोरठ के पद । इन्हें अपनी मातृभाषा मारवाडी का अच्छा ज्ञान था । मेवाड आनेपर उन्होंने मेवाडी भी सीख ली । वृन्दावन में निवास करते समय उन्होंने ब्रजभाषा को भी अपना लिया तथा द्वारीका पहुँचकर गुजराती के माध्यम से उन्होंने अपनी भावनायें प्रकट की । अतः इनकी रचनाओं में राजस्थानी, ब्रजभाषा, गुजराती और राजस्थानी मिश्रित भाषाका प्रयोग हुआ है । कृष्ण के वियोग में मीरा कहती है —

दरसण कारण मई बावरी, विरह विथा तन बेरी ।
तेरे कारण जोगन हूँगी, दूँगी नग विच फेरी ॥

कृष्ण से संयोग होने पर मीरा गा उठती है —

बनो मेरे नैनन में नंदलाल ।
मोहनी मूरत, सौवरि सूरति, नैनावने रसाल ॥
मोर मुकुट मकराकृत कुंडल अरुन तिलक दिये भाल ॥
अधर सुधारस मुरली राजति, उर वैजयन्ती माल ॥
छुद्रघंटिका कटि तट सोमित, नूपुर शब्द रसाल ॥
मीरा प्रभु संतन सुखदाई, भक्तबछल गोपाल ॥

इनके पदों में गीति काव्य के सभी गुण विद्यमान हैं । मीरा कहती है -

म्हारो प्रणाम बाँके बिहारीजी ।

मोग मुकुट माथ्याँ तिलक विगाज्याँ कुंडल अलका कारीजी ॥

अधर मधुर घर वंशी बजावों रीझ रीझाँवा ब्रजनारीजी ॥

या छत्र देख्यौ मोह्यौ मीरा, मोहन गिरवरधारीजी ॥

मीरा को संगीत की उच्च शिक्षा मिली थी । उन्होंने रागों का प्रयोग विषय के अनुकूल किया है । उच्चभाव, सुन्दर गीत रचना और उनके अनुकूल रागों की योजना संगीत के माध्यम से विलक्षण प्रभाव उत्पन्न करते हैं जिसके परिणाम स्वरूप भक्तगण ईश्वर प्रेममें तल्लीन हो जाते हैं । यही कारण है कि मीरा के पद जनसाधारण में अत्यंत प्रिय हैं । विशेषतः उनका मल्हार राग आज भी बहुत लोकप्रिय है ।

द्वारिका में रहते हुये मीरा दिनरात कृष्णकी ही उगासना में व्यस्त रहने लगी । वि. सं. १६३० में कृष्ण की मूर्ति के सामने कीर्तन करते हुये मीरा ने महाप्रयाण किया । जन श्रुति है कि मीरा नश्वर देह त्याग कर कृष्ण मूर्ति में समा गई और भक्तों को अब भी कृष्ण की मूर्ति में मीरा के चीर की झलक दिखाई देती है । मीरा ने राजरानी के रूप में जन्म लेकर बचपन से ही कृष्ण को अग्ने प्रेम में बाँधकर जीवन भर कृष्ण प्रेम को धारा प्रवाहित करती रहीं । क्या यह संभव नहीं कि दिव्य प्रेम मूर्ति राधाने ही मीरा के रूप में जन्म लेकर इस नश्वर जगत को कृष्ण प्रेम का पाठ पढाया ? मीरा ने जीवनभर इस विश्व को कृष्णमय ही देखा और अंत में कृष्ण में ही समा गई ।

यो मां पश्यति सत्र सर्वं च मयि पश्यति ।

तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥ गी. ६/३०

(समाप्त)

दीनानाथ टी. गुप्ता

रेल्वे क्वार्टर्स, नं. अर. बी. २/२५७/५ रेल्वे स्टेशनके सामने, जबलपुर (म. प्र.)



MAHASHIVARATRI

MAHASHIVARATRI, the great night of Shiva is an occasion for special worship of Mahadeva. Mahashivaratri is celebrated in the month of Magha, on the fourteenth day of the dark half of the month. Like BABA'S Ramnavami, Gurupurnima and other important functions, Shivaratri is also celebrated throughout the length and breadth of the country. Worship of Lord Shiva on this day is considered very auspicious.

According to Shivapurana, it is said that a person, who remains awake without sleeping on Shiva's night, will obtain for himself deliverance, even if he does not offer worship. Likewise especially during this night, one can see that devotees offer their offerings to Lord Shiva in temples, maths and other places. Rudrabhishekam is also performed in various places. Some devotees visit the burning ghats and others meditate on the Lord. The burning ghat is called rudra-bhoomi, and hence Mahadeva favours us with the gift of the holy ashes, which is considered sacred.

Chanting of Lord's name and keeping awake throughout the night is considered to be very beneficial and meritorious. Practically the significance of MAHASHIVARATRI is that it would be highly beneficial to one and all if the night is spent in Japa and Dhyana. ★

V. Sunder,
10A, Jatindas Road, Calcutta-700029



SHREE BABA'S LEELA

I dare not claim myself to be a devotee of Shri Sai Baba because, for me devotion is too difficult to define or attain. I know only this, that the moment I think or look to Baba's picture my mind and heart is full of divine thrill and peace. I never demand anything from Him. I feel improper to demand anything from Him when I offer my prayers to Him. I believe in "HELP YOURSELF IF YOU NEED HIS GRACE". Baba's blissful look itself is enough to overcome all the anxieties and grief.

Baba's Mahima and strange ways of manifestations are beyond my understanding. I shall narrate a few of many incidents, which had occurred last year. They appear to me very strange because first Baba makes us to undergo the sufferings and anxious moments and then helps us out of the most difficult situation within a wink.

In March '77 My scooter was stolen in the night. After a frantic and unsuccessful search at all possible places with the help of my friend Mr. Y. K. Shrivastva, I lodged a complaint at the local Police Station.

While returning to my home I was very much worried how my family members will face the loss. As anticipated they were worried; but I consoled them by saying that let us leave everything to our great Baba to decide.

Before going to bed I looked to Baba and said, "So Sai! you wanted it this way, o. k. have it and Good Night".

For three full days there was no trace of my scooter and slowly I was also getting used to the loss. On the fourth day a CID Official came to my place to inform me that my scooter is found in deserted place in perfectly good condition. All were overjoyed.

I looked to Baba and asked, "Why did you want me to go through this?"

In August '77 I was returning from a picnic on the same scooter. Suddenly a truck dashed against me and I was thrown away by that truck off the road along with the scooter. Passers by helped me out and I found the scooter to be O. K. Under a daze of confusion and mental shock, I reached home without bothering to check up if I had any injuries. After changing I lay on my bed in semiconscious state. I was alone in the house at that time. Within a few minutes my friend Mr. Inder Dev Tahiliani came with his wife. He uttered something and leaving his wife to look after me, he left the place in great hurry. His wife told me that I was injured very badly and was bleeding heavily and so he has gone to get a doctor.

Doctor gave me one injection and suggested to get my wounds stitched up, which I flatly refused. Instead I applied Baba's UDI profusely. Meanwhile my wife also came home and all were very much disturbed; but I consoled everybody by saying that our Baba is great and there is nothing to worry. UDI did not leave the wound until it was completely healed up.

Next day after this accident, I asked my wife to get me my transistor radio. She tried her best, but could not trace it anywhere. Then it suddenly dawned on me that I had taken it with me to picnic and either someone had stolen it or was thrown out when I met the accident.

Since the radio was a bit costly item, surprisingly all my family members started blaming me for my negligence, forgetting all about my sufferings and injury. I was wondering how selfish and materialistic this world is!

Anyway, after about a week my brother-in-law Mr. Deepak Mamtani suggested to me to publish the matter in 'lost Colum' of

(Continued on Page 40)

News from Shirdi

FEBRUARY 1978

The devotees visited Shirdi in large numbers in this Month. The following programmes took place during the month.

Keer tan: Sansthan singer Shri G. V. Joshishastri performed keertans as usual on Ekadashi days and other important religious days in the month.

Pravachan: Shri Jagannathbuva Waghchoure, and Shri Laxmanbuva Waghchoure both from Shirdi delivered lectures on religious subjects.

Vocal and instrumental music etc.

1. Smt. Vimal B. Shirke, Bombay. 2. Shri Sambhaji T. Dhumal, Bombay. 3. Shri Manikbuva Shewale, Osmanabad. 4. Shri Dnyanoba Mahuli, Mahata. 5. Mrs. Sulochana D. Kulkarni, Kopargon. 6. Shri Dinanath Naik, Kopargaon. 7. Shri Deepak Geeta Kalapathak Naigaon, Bombay. 8. Shri Raghunathrao Nagare, Shirdi. 9. Shri Jaywant Kulkarni and Party, Bombay. 10. Mrs. Pushpa Pagdhare, Bombay. 11. Shri Balasaheb Sathe, Bombay. 12. Shri Mirajkar Bombay. 13. Shri Ajay Wadhavkar, Bombay. 14. Shri Deepak Teerkar, Bombay. 15. Shri Wasant Dhumal, Bombay. 16. Shri Mohanrao, Bombay. 17. Shri Panchal, Bombay. 18. Shri M. S. Boby, Bombay. 19. Shri Manwa, Jabalpur. 20. Shri Rashid, Malegaon. 21. Mrs. Vimal M. Gupte Bombay. 22. Miss Chitra V. Sant, Pune. 23. Shri G. V. Bhagwat, Pune.

In this month Paramhansa Swami Muktanand Maharaj, Ganeshpuri, visited Shirdi for two days from 18-2-78 to 19-2-78 along with his disciples, about one thousand in number, amongst whom nearly six hundred were Americans (Males and females).

Shri Swamiji came to Shirdi at 9-30 p. m, on 18-2-78. He was welcomed there by Shri N. K. Parekh, Judge, City Civil Court, Bombay and Shri K. S. Pathak, Court Receiver, Shirdi

Sansthan. Shri Swamiji took darshan of Shri Baba along with his disciples, numbering about a thousand.

On 19-2-78, all the disciples of Shri Muktanand Maharaj, attended the Aarties from morning till night at the usual timings and all of them were much impressed with the atmosphere of devotion that existed in the Samadhi Mandir. The devotees from the Ganeshpuri Ashram recited Gurugeeta in the morning from 6-30 a. m. to 7-30 a. m. All were wonderstruck to hear the words of Geeta pronounced very clearly by the American disciples.

The ladies from Sakuri Ashram recited Vedas in front of the Datta Mandir in Lendibaug from 9 to 9-30a. m. At this time the Kalasha was installed on the Datta Mandir at the auspicious hands of Swami Muktanand Maharaj after inauguration of the 'Deepgriha' in the Landibaug. Muktananda Swamiji laid the foundation stone of the proposed Bhojgrih and Dharmashala in Sai Udyan between 9-45 a. m and 10-25 a. m. From 10-30 a. m. to 11-15 a. m. Swamiji inaugurated the special room in the Sainath Hospital, Staff Quarters etc. Shri Swamiji also published Shirdi Guide and calendar etc. Thereafter Shri Swamiji was felicitated. Shri Godkhindi, the Administrative Superintendent of the Office at Shirdi, gave the information about Shirdi Sansthan and progress it has made so far. He also explained the plans for the future expansion of the Sansthan. Shri Parekhsaheb and Shri Pathak-saheb thanked Shri Swamiji for his visit to Shirdi. Some of the employees of the Shirdi Sansthan were given prizes for the good work done by them by Shri Muktanand Maharaj. After Swamiji gave his benedictory speech, this function came to an end.

V. I. P's visits:

The following V. I. Ps. visited Shirdi during the month.

1. Shri B. M. Adarkar, Chairman, Maharashtra State Transport Corporation.

2. Shri Jitkar, District Collector, Ahmednagar.
3. Paramhansa Muktanandaji Maharaj, Ganeshpuri
4. Shri Omprakash Ganotra, I. A. S., Chief Executive Officer Ahmednagar
5. Shri Rajadyaksha, I. A. S., Election Commissioner, Delhi.

Weather:

The weather was cool and healthy. It was free from any sort of epidemic.



(Continued from page 37)

the local news paper. Seeing no harm in it and without any hope I did the same Oh My Great Sai! The very next day a police constable came to me asking me to come to the Police Station and identify my radio, which someone had found by the side of the road, where the accident occurred.

Well, I really wonder how all this is possible without our Baba's merciful and kind blessings but then I also wonder why He wants us to suffer first before He comes to help. Is it that He wants us to experience the grief or are they all the rewards for our Karma?

Baba alone can explain this!

★

K. L. Chandiramini

12, Sajjad Colony, Bal Vihar Street,
Behind Pagoda Hotel, BHOPAL 462001

Fourth Annual Gathering at Shirdi

The fourth annual gathering of the contributors to Sai Leela magazine was held at Shirdi on the 12th and 13rd of March 1978. Shri Ganesh Jaydev Chitambar, alias Appasaheb Chitambar presided over the gathering and Shri Radhakrishnaswamiji attended as the chief guest.

As this gathering has more or less become an annual function, most of the persons, contributing their articles to Shri Sai Leela, are anxious to know the exact dates of the gathering. They are therefore on a lookout for some announcement in this behalf, right from the issue for the month of December. At the time of the first gathering at Shirdi, it was complained by many of the delegates that they were not able to bear the cold at Shirdi during the cold season. Hence it was decided at that time to henceforward hold the gathering preferably in February. In view of this decision, this year the first announcement regarding the fourth gathering, was inserted in the issue for the month of January '78. It was that time decided to hold the gathering on 26th and 27th of February 1978; but as the elections for the Maharashtra State Assembly were decided to be held on the 25th of February 78, the aforesaid dates had to be changed and an announcement to hold the gathering on the 5th and 6th of March '78 was given in the issue for the month of February '78. These dates however could not be adhered to, due to some further difficulties and hence the dates that were announced for the gathering were 12th and 13th of March '78. Due to these changes in the dates a few delegates were no doubt inconvenienced a little; but on the whole the persons, who usually attend the gathering, made it convenient to attend the gathering on 11-3-78. Though most of the delegates were in Shirdi by the evening of 11-3-78, still a few even came on the morning of 12-3-78. A few contributors attended along with their families and hence the total attendance of persons

visiting Shirdi in connection with the gathering was round about one hundred. The contributors who attended the gathering, came from the following places. :-

1. Shri G. J. Chitambar, Ahmednagar
2. Shri A. J. Chitambar, Ahmednagar
3. Dr. K. B. Gavankar, Kurla, Bombay
4. Shri R. D. Nayak, Bombay
5. Shri Chandrakant Samant, Bombay
6. Shri Bipin Swadia, Bombay
7. Shri Madhav Gore, Bombay
8. Shri Vijay D. Hajare, Borivli, Bombay
9. Shri G. V. Akerkar, Bombay
10. Shri Madhukar Wakhare, Bombay
11. Shri Rajaram Humne, Bombay
12. Shri Ramakant Pandit, Bombay
13. Shri Prakash H. Doshi, Bombay
14. Shri B. A. Shenwi, Bombay
15. Shri Chandrakant K. Purav, Bombay
16. Shri Nandkumar Pisat, Bombay
17. Shri N. G. Parulekar, Bombay
18. Shri S. N. Chande, Bombay
19. Shri D. D. Chavan, Bombay (Kurla)
20. Shri Ramakant R. Karekar, Bombay
21. Shri H. R. Gandhi, Bombay
22. Shri P. M. Atre, Bombay
23. Shri S. B. Naidu, Bombay
24. Shri Manohar Kochrekar, Bombay
25. Shri G. V. Chavan, Bombay
26. Shri Anil K. Rasal, Bombay
27. Shri Appa Samant, Virar
28. Shri Shashikant P. Polekar, Bombay
29. Miss Nayana V. Sakpal, Bombay
30. Shri A. C. Trikha, Bombay
31. Shri Radhakrishna Swami, Madras
32. Shri Gajanan K. Nirkhe, Indore
33. Prof. M. V. Ramchandran, Bangalore
34. Prof. Gunderao Patwari, Bidar
35. Dr. (Mrs) Sumati Khanvilkar, Lonavala, Poona
36. Mrs. Meena P. Khadilkar, Sangli
37. Shri R. S. Pujari, Poona
38. Shri S. M. Garje, Poona
39. Shri R. B. Sandbhor, Poona
40. Shri S. B. Athavle, Poona
41. Shri S. N. Lombar, Poona
42. Shri Prakash Mandvikar, Poona
43. Shri N. D. Deshpande, Poona
44. Shri J. N. Kulkarni, Poona
45. Shri Dattatraya M. More, Poona
46. Shri G. D. Kulkarni, Osmanabad
47. Shri T. D. Chavak, Dombivli
48. Shri Radhakrishna Gupta (Chetan), Dombivli
49. Mrs. Sunita T. Chavak, Dombivli
50. Shri G. S. Khandre, Umari
51. Shri D. B. Ahuja, Thana
52. Shri D. K. Asarani, Thana
53. Shri K. R. Dhalgaonkar, Nagpur
54. Shri Hasmukh O. Patil, Dhulia
55. Shri Ramesh D. Chawan, Dhulia
56. Shri Nagesh Mogalaikar, Dhulia

57. Shri Jagdish Devpurkar, Dhulia 58. Shri K. H. Bhuraney, Ulhasnagar 59. Mrs. Asha Ingle, Goregaon, Bombay 60. Mrs. Sushilabai Hajare, Malegaon 61. Miss Shashikala Salgaonkar, Sholapur 62. Mrs. Alaka Riswadkar.

Shri V. B. Nandwani, Dr. Anil Jaiswal, Shri M. M. Amingad, Shri Korgaonkar, who usually attend the gathering were conspicuous because of their absence at Shirdi this year.

OPENING SESSION :-

The opening session of the gathering started at 9-30 a. m. on 12-3-78 in the hall on the first floor above the Samadhi Mandir. Mrs. Alaka Riswadkar, and Mrs. Meena Khadilkar each sang a welcome song and Dr. Parchure, welcomed all the delegates, who attended the gathering. In his speech he explained the reasons for postponing the gathering on two occasions and requested the delegates to excuse the organizers, if they have been inconvenienced in any way due to postponement of the dates. Next Shri Sadanand Chendwankar, Executive Editor of Shri Sai Leela, stated before the audience, the objects of holding this gathering from year to year and requested the delegates to bear in mind those objects while making their suggestions. He thereafter stated in short the life sketch of the president of the gathering, Shri Ganesh J. Chitambar. As a child, Shri Chitambar had the privilege of playing on the lap of Shri Baba and being fondled by him. After the noon Arti, he always received a big lump of Burfi as the Prasad, which he took home and gave to his mother, who distributed it to the family members and always reserved a part for anyone that was directed to her house by Shri Sai Baba later in the day. He then told the audience the hardships that Shri Chitambar had to suffer during his career as a student for getting his education. Later on Shri Chitambar founded a school for girls at Ahmednagar and was its head for over 30 years. After working for a pretty long time in the educational field, he retired and has settled at Ahmednagar and is enjoying his retired life.

While introducing Shri Radhakrishna Swamiji, the Chief Guest, Dr. Parchure first pointed out that he was the President of the All India Sai Samaj, at Madras and that he has his disciples not only in this country, but also in foreign countries. Tracing the life-sketch of Shri Swamiji, Dr. Parchure said that he was born on 15th April 1902 at Trichanapally. Dr. Parchure further told how his mother had once taken him to a temple, when he was a child and how because of the festival of Radhakalyan in the temple, his mother named him as Radhakrishna, which name continues even today.

Dr. Parchure next narrated the education that Swamiji took at Madras and the jobs that he took at Bombay, first in the Daily Mail and thereafter in N. Radhakrishnan Co. In the latter company, one friend of Swamiji gave him a photo of Shri Sai Baba and requested him to pray to him. Shri Swamiji's family members were all religious minded and it had salutary effect on Swamiji, who was disinterested in worldly affairs from his childhood. Due to this devotion to god, Kamakshidevi, dressed in green Sari, gave him darshan. In 1922, he stayed at Karla Caves for fortyeight days and at that time he got darshan of god Dattatraya on the 46th day. From 1926 to 1942, he was staying at Fernhill, Uti, where he got darshan of Shri Sai Baba. In 1942, he came to Bangalore at the advice of Shri Narsimha Swamiji, whom he calls as his Guru. Here he worked in Shri Sai Spiritual Centre, founded by Shri Narsimha Swamiji. He next moved to Madras and is the president of the All India Sai Samaj at Maylapur since 1962.

He was married in 1947 to Parvati Ammal from Tanjavar District. She is also a very devout lady, who believes in God and saints. For the spread of devotion to Shri Sai and of Sai cult, Shri Radhakrishna Swamiji has travelled all over India. Shri Swamiji has written several books, out of which Patanjali Yogasutra is a very valuable book, which is appreciated by learned people, all over India. Shri Swamiji knows the English,

Hindi, Tamil, Telugu, and Kanarese languages, and speaks on various occasions in these languages fluently, Dr. Parchure in the end said, "We are lucky in getting such an illustrious person as our Chief-Guest for this year's gathering."

After this introduction of the Chairman and the Chief Guest, the delegates were requested to introduce themselves to the audience in brief. In the past this programme sometimes used to prolong very much and become tedious as each one was taking more time. This year however all co-operated in delivering very short speeches and by about 12-00 noon this first session concluded so as to allow the delegates to attend the noon Aarti and to have their lunch thereafter.

S. D. Parchure

(to be continued in May issue)



Publications of Shri Sai Baba Sansthan Shirdi

The prices of the publications are as follows:-

1. Shri Sai Satcharita (Marathi)	Rs. 15.00
2. Shri Sai Satcharita (English)	Rs. 6.25
3. Shri Sai Satcharita (Gujrati)	Rs. 6.50
4. Shri Sai Satcharita (Hindi)	Rs. 7.50
5. Shri Sai Satcharita (Kanarese)	Rs. 4.25
6. Shri Sai Baba Jeevitacharitam (Telugu)	Rs. 10.00
7. do do (Sindhi)	Rs. 10.00
8. Gujarati Pothi (Sharananand)	Rs. 5.50
9. Shri Sainath Stawanmanjiri & Sumananjali	Rs. 0.30
10. do do (Gujarati)	Rs. 0.30
11. Four Adhyayas by Dasganu (Marathi)	Rs. 0.80
12. Sagoonopasana (Marathi or Gujrati)	Rs. 0.35
13. Shri Sai Baba of Shirdi by Pradhan	Rs. 2.00
14. Sai Leelamrit (Marathi)	Rs. 5.00
15. do (Hindi)	Rs. 4.50
16. Sai Baba in Pictures	Rs. 2.00
17. Shri Sai Baba Awatarkarya (A. Y. Dhond)	Rs. 2.50
18. Shirdi Darshan (Album of 66 photos)	Rs. 3.00
19. Mulanche Sai Baba (Marathi)	Rs. 0.75
20. Children's Sai Baba (Gujarati)	Rs. 1.00
21. do do (English)	Rs. 1.25
22. do do (Telugu)	Rs. 1.50
23. Sai Keertanmala (Marathi)	Rs. 1.25
24. Sai The Superman by Sai Sharananand	Rs. 3.25
25. Shri Sai Rudradhyaya (Marathi)	Rs. 0.05
26. 'Shri Sai Leela' Monthly (Marathi or English)	
Annual Subscription	Rs. 6.00
Per copy-	Rs. 0.60

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

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



Sai Baba Charitable Dispensary

(HOMOEOPATHIC)

FOR THE BENEFIT OF ALL COMMUNITIES

Daily : 10.30 a. m. to 12.30 p. m.

4.30 p. m. to 6.30 p. m.

Except Sunday and Bank Holidays.

Lady doctor also available

Sai Baba Charitable Dispensary

(SHAMDASANI FOUNDATION)

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

Lamington Road, Bombay 400 008

Printed by L. B. Malvankar, at Maratha Printing Press,
Naigaum X Road, Dadar, Bombay 400-014.

Published by Shri K. S. Pathak, Sai Niketan 804-B,
Dr. Ambedkar Rd., Dadar, Bombay - 400 014