

SHRI

SAILEELA

Official Organ of Shirdi Sansthan



श्री साईनाथ वाचनालय

July 1981]

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SHRI SAI LEELA

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SHRI
SAI LEELA

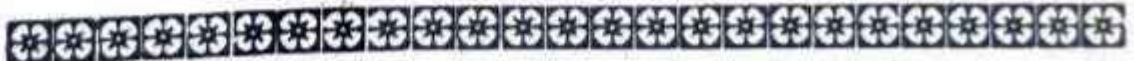
**Official Organ of
Shirdi Sansthan**

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is the principal aim of SHRI SAI LEELA**

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Dwarkamai

Though Shri Bapusaheb Booty started the construction of his wada with the approval and blessings of Shri Sai Baba and though after seeing the progress of the work of the Wada, Shri Sai Baba had said that He would come and stay in the Wada, still it never happened. On 15th October, 1918, after His Mahasamadhi the mortal remains of Shri Sai Baba were interred in the Booty Wada, which came to be known as the Samadhi Mandir since then. It will therefore be seen that Dwarkamai had very close association with Shri Baba and he spent all his days in Shirdi in this place. Thus though the Samadhi Mandir is now visited by every devotee because of Baba's Samadhi, which is located there, the importance of Dwarkamai is there because Shri Baba stayed there. Thus both these places are equally holy to the Sai devotees, because one is associated with Him during His life-time and the other after His Samadhi.

If we stand facing the Samadhi, we see a door on the left side, just by the side of the place where the male devotees stand for aarti. If we come out of that door, we are on the road. If we now turn left and walk fifteen to twenty steps, we come across a small building, with a courtyard covered with C. I. sheets. This building, is known as 'Dwarkamai', 'Mashidmai' or 'Dwarawati'. Most of the incidents and miracles described in Sai Satcharit have taken place here or in the courtyard. Many illustrious people also took the darshan of Shri Sai Baba only here and He also breathed his last here. The Dhuni, from which Shri Baba used to give the udi, is located

in this building and it is burning constantly since Shri Baba lighted it. Shri Baba used to sit in this building after resting his left hand on the railing near the entrance. Aarti of Shri Baba used to be sung here and He used to distribute the Kala of the Naivedya after the noon aarti from here. Thus because this building has witnessed Shri Baba's life from very close quarters, it has a special importance for the devotees of Shri Baba.

After the return of Shri Sai Baba alongwith the marriage party of Chand Patil, He was welcomed by Mhalasapati Bhagat at the Khandoba temple. The question then arose of accommodating Him and Shri Baba chose to stay in this dilapidated masjid, which He started calling 'Dwarkamai'. The place of abode of Lord Shri Krishna was the city of Dwarka and hence Shri Sai Baba might have started calling the masjid as Dwarkamai; but one more reason for calling the masjid as Dwarka is given in Chapter IV of the Sai Satcharit as follows:-

In his book "Permanent History of Bharatvarsha" Vol 2 part I page 90 Shri K. Narayan Aiyar has quoted from the Skanda Puran the following definition of Dwarka.

चतुर्णामपि वर्गणां यत्र द्वाराणि सर्वतः ।
अतो द्वारावतीत्युक्ता विद्वद्भिस्तत्त्ववेदिभिः ॥

which means, "The place where the doors are open to all people of the four (Brahmin, Kshatriya Vaishya and Shudra) classes for accomplishing the four Purusharthas viz. Dharma, Artha, Kama and Moksha is called Dwarka by the wise philosophers" (Foot note on page 18 of Sai Satcharita, 9th edition 1980). As Shri Baba's Masjid was open to all persons of different castes, creeds and religions, He rightly named it Dwarkamai in view of the above definition.

Shri Sai Baba used to make a mention about the masjid in several ways and as He spent most of his time here, we find mention of this place very often in the Sai Satcharita. The

following extracts will show how Shri Sai Baba had full confidence in the power of his abode:-

In Chapters XVI and XVII of the Sai Satcharit, the story of a person who had come to Shri Sai Baba for obtaining quick Brahma-jnana is described at length. After testing him Shri Baba gave him a sermon in which he said at the end,"
 "माझा भांडार भरपूर आहे । देईन जो जो जें चाहे । परि ग्राहकाची शक्ति पाहें ।
 देतो मी साहे तेंच कीं ॥ १७।७८ ॥ ऐकाल जरी हें लक्ष देऊन । पावाल तुम्ही
 कृतकल्याण । या पवित्र मशिदीत बैसून । असत्य भाषण न करीं मी" ॥ १७।७९ ॥
 The meaning of this quotation is, "My treasury is full and I can give anyone what he wants, but I have to see whether he is qualified to receive what I give. If you listen to me carefully, you will be certainly benefited. Sitting in this Masjid, I never speak any untruth" (Page 91 of Sai Satcharit, 9th Edition, 1980).

On another occasion, Shri Sai Baba described the protection offered by Dwarkamai to the children (devotees). There he uses both the words "Dwarkamai" and "Masjidmai" with reference to Dwarkamai. In Chapter XXII, the incident of giving a warning to Balasaheb Mirikar about the danger from snake is described. There Shri Sai Baba says, "Do you know our Dwarkamai?" As Balasaheb did not understand, he kept quiet, Baba continued "This is our Dwarkamai, where you are sitting. She wards off all dangers and anxieties of the children, who sit on her lap. This Masjidmai (its presiding Deity) is very merciful, She is the mother of the simple devotees, whom she will save in calamities. Once a person sits on her lap, all his troubles are over. He who rests in her shade gets bliss".

Shri Baba further says about the serpent, "He is so terrible but what can he do to the children of Dwarkamai? When the Dwarkamai (its presiding deity) protects, what can the serpent do?". (Chapter XXII, pages 117-118 Sai Satcharita, 9th edition, 1980).

In the footnote on page 39 of Sai Satcharita, the experience of Mrs. Kashibai Kanitkar is described thus, "When once I went to Shirdi' I was thinking seriously about this in my mind. As soon as I approached the steps of the Masjid, Baba came to the front and pointing to his chest and at me spoke rather vehemently- "This is a Brahmin, pure Brahmin. He has nothing to do with black things. No Musalman can dare to step in here. He dare not." Again pointing to his breast- "This brahmin can bring lacks of men on the white path and take them to their destination. This is a Brahmin's masjid and I won't allow any black Mahomedan to cast his shadow here." (Sai Satcharita, 9th Edition, 1980). Here Shri Baba has referred to 'Dwarkamai as 'Masjid'".

REPAIRS TO THE MASJID

Shri Sai Baba was a perfect yogi. So He never worried about what He ate, where He stayed and where he slept; but the devotees did not like that Shri Baba should stay in the Masjid, which was in such a dilapidated state. So they thought of repairing it; but the question was, who would obtain Baba's permission for it? Ultimately Shri Mhalasapati obtained the necessary permission and the work was started. Further how Shri Baba was upset and how he intervened and interrupted the work has been described in detail in Chapter VI of the Sai Satcharit (9th edition, 1980) at pages 36-37. when the repairs work of Dwarkamai was completed, Shri Baba was at Nimgaon. He was therefore brought in a procession, accompanied with music etc. and He was as if installed there, like a God quite coremoniously. The three brothers Kondaji Sutar, Gabaji Sutar and Tukaram Sutar took great pains in the repairs work of the Masjid. In 1951, the Sansthan Committee further repaired Dwarkamai and strengthened it. Dwarkamai has two parts. The courtyard and the building proper. The entrance to Dwarkamai is facing the south; but the building proper faces the east. As we enter the courtyard of Dwarkamai, we first notice the C. I.

sheet shed over the courtyard at a height of about fifteen feet. Near the wall on the right side of the entrance we see a big stone on which Shri Baba used to sit. Now marble padukas have been set on this stone. Just above this stone, we see a big portrait of Shri Baba, 6'X4' in measurement, in the posture in which he has placed his right foot on his left lap. Tube lights have been fixed here, throwing enough light on the portrait. Above this portrait, we find a big picture of Shri Mahalaxmi. Just near this stone, on an altar of three feet height, we notice the statue of a tiger with open mouth. The story of the tiger brought to Dwarkamai by three Durveshis is described at length in Chapter XXXI of the Sai Satcharita at page 172 (9th edition, 1980) After the tiger got salvation at the hands of Shri Sai Baba, its body was buried opposite to Mahadeo temple near Bhakta Niwas. This is now known as the Samadhi of the tiger. One devotee, Shri Trimbakrao Shripatrao Shiledar, donated a statue of a tiger to the Shirdi Sansthan on 12-1-1969 in memory of the incident of the salvation to the tiger and therefore that statue was placed in the courtyard of Dwarkamai.

In the wall behind Shri Baba's portrait, there are seven holes on the right side and ten on the left. It will be recalled that Shri Baba had great love for oil lamps. So earthen oil lamps are lighted in these holes in that wall and as the oil, that may pour on the wall should not disfigure it, black straps have been painted on that wall.

There is a small room at the north end of the courtyard which is used for keeping the fuel and cow-dung cakes, required for the Dhuni. The oil tins, required for storing the oil, burnt in the lamps, are also stored in this room. Just by the side of this room, we see a Tulsi vrindavan which is decorated with coloured tiles; but we do not find, the Tulsi plant in it. The devotees used to pluck the leaves of the Tulsi plant by way of prasad and hence the Tulsi plant was removed from the Vrindavan.

There is a dwarf wall on the north side of Dwarkamai. The devotees rest on this wall. At the end of this wall, near the building, there is a room facing east. The Palkhi of Shri Baba is kept in this room. On every Thursday and at the time of festivals, this Palkhi is decorated nicely with flowers and taken in procession. On Thursdays the procession is taken from Dwarkamai to Chavadi and from Chavadi to the Samadhi Mandir; during festivals it is also taken in procession through the Shirdi village. This wooden palkhi is there since the days of Shri Baba and it was presented to Him by a devotee named Shri Sadubhaiyya Dhundiraj Naik from Harda (M. P.). As per request of Smt. Radhakrishnamai, Shri Raghuv eer Bhaskar alias Kakasaheb Purandare, a devotee from Bandra, constructed this room for keeping the Palkhi.

On the other side of the building of Dwarkamai, there is a small stable where Shri Baba's chariot is kept. The wheels of this 'Rath' (chariot) are rather small and hence it appears to be dwarf. It is taken in procession during the festival through the Shirdi village. At that time, it is decorated with electric lights. Late Shri Avasthikaka from Indore and Shri Rege presented this 'rath' to Shri Baba and the first procession of Shri Baba was taken out in it at the time of the Gurupournima in 1918. First, Shri Baba was reluctant to agree for the procession. However, as devotees like Shri Gopalrao Booty, Mhalasapati and others entreated Shri Baba very much, He ultimately agreed to the taking out of His procession, which was arranged in the afternoon.

A small temple is there at a distance of about three to four steps from this room. We see a saffron flag here. It is said that Shri Sai Baba used to stand here just by the side of the wall. Small padukas have now been installed just above this small temple. Near this small temple, we see three stones kept on the ground. This is the hearth of Shri Baba, on which he used to prepare his Handi. A detailed description of Baba's

Handi is given in Chapter XXXVIII of the Sai Satcharit at pages 208 to 211 (9th edition, 1980) in which it is stated that Shri Baba used to cook two handis. One could contain food sufficient for 50 persons, while the bigger could contain food which would be enough for 100 people. Sometime He cooked 'Mitthe Chaval' and at other times 'pulav' with meat. He also prepared Ambil by boiling jowari flour in water and mixing it with butter mlik. To see whether the food was properly cooked or not, Baba rolled up the sleeve of his kafani and put His bare arm in the boiling couldron without the least fear and churned (moved) the whole mass from side to side and up and down. There was no mark of burn on His arm, nor fear on his face. This food was then served to the poor people who would gather there. Shri Baba continued this Handi upto about 1910 and it was stopped thereafter. The pots used by Shri Baba for this Handi have been now placed in the showcase in the Samadhi mandir. There is one wooden pole near this hearth. It is said that Shri Baba used to get up or sit down after taking support of this pole.

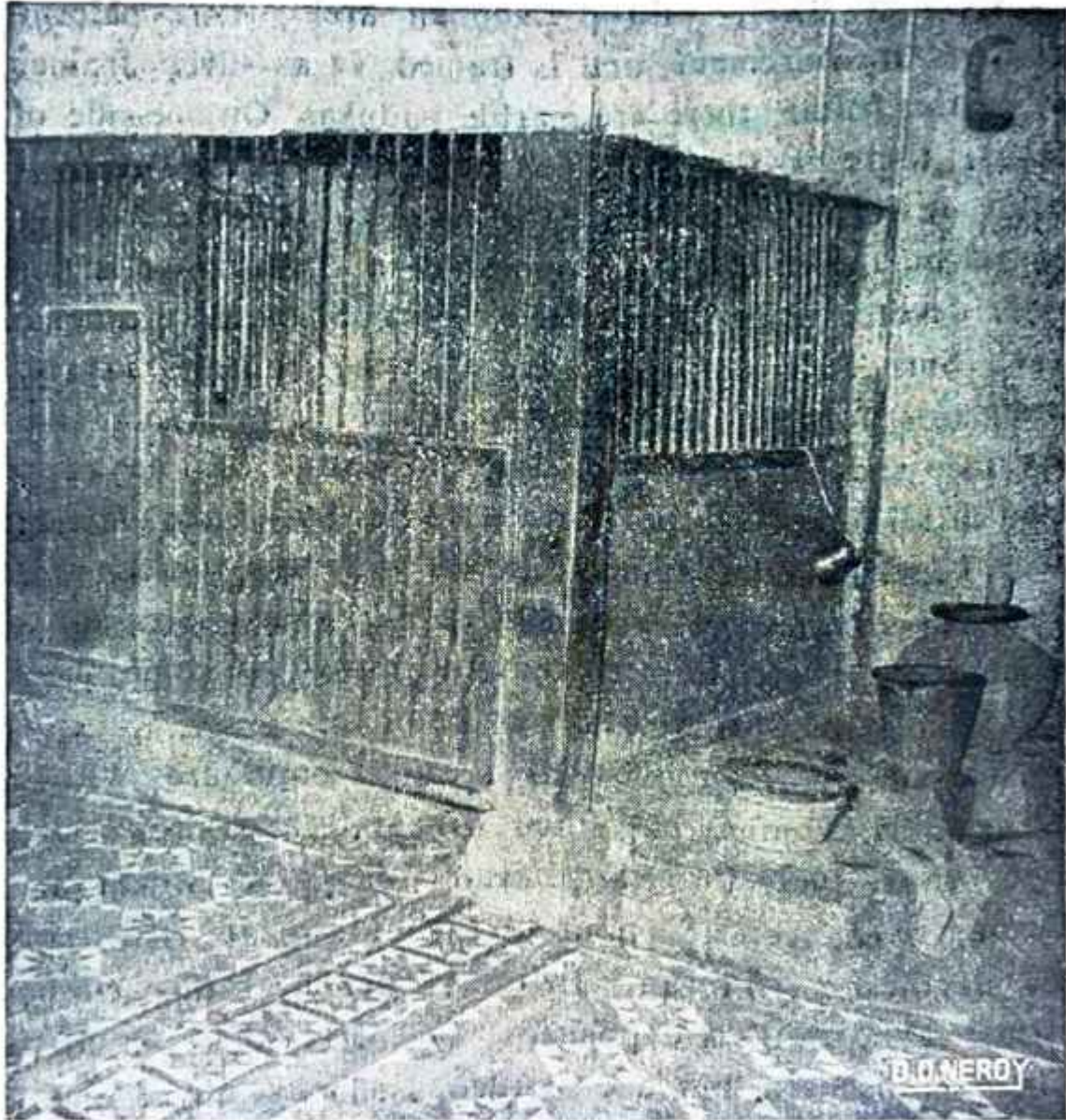
Just above this place, there is a big brass bell, which is rung at 4 a.m., 11.30 a.m., and 8.30 p.m. The south wall of Dwarkamai also has holes for keeping earthen lamps and black straps have been painted on this wall also in order to hide the disfiguring of the wall due to the oil that might run down from the lamps. All Sai devotees might remember the incident of turning water into oil, which took place in the early life of Shri Sai Baba. This incident has been described in Chapter V of the Sai Satcharit at pages 27 and 28. As Shri Baba was thus very fond of burning oil lamps, the present arrangements of burning the 29 earthen lamps is made in Dwarkamai in order to commemorate that memorable incident, which took place in the early life of Shri Baba in Dwarkamai.

We have now to describe the main building, which is known as Dwarkamai, which is only 15' x 17' in area. In

order to get into this building, we have to climb four steps of marble. On both sides of these steps there are otlas, paved with marble tiles. As we go up the steps, we see a stone seat. Shri Baba used to sit on this seat while taking his bath. By the side of this stone seat, we see a big portrait of Shri Sai Baba placed on a wooden stool, with a wooden arch. This painting is 4' x 3' in measurement and is framed in a silver frame. In front of this frame, there are marble padukas. On one side of the padukas, there is the Dakshina box while on the other is the wooden railing where Shri Baba used to sit after resting his left hand on the railing. The portrait in Dwarkamai is painted by one devotee from Vile Parle, Shri Shamrao Ramchandra Jaykar. Shri Baba actually gave a sitting to Shri Jaykar for painting this portrait. Hence this portrait has the exact likeness of the face and expressions of Shri Sai Baba. Shri Jaykar had painted in all three such portraits. As per Shri Baba's directions one is kept in Dwarkamai, one is with the descendents of veteran Sai devotee of Vile Parle, Shri Hari Sitaram alias Kakasaheb Dixit. It is said that the third one might be with the descendents of Shri Moreshwar Pradhan.

Near this portrait we will see one cupboard with glass panes in which, a gunny bag filled with sixteen paylees of wheat, is kept. Every year on Ramanavami day, the wheat in the gunny bag is changed and flour of the old wheat is distributed to the devotees as Prasad. In the corner near this cupboard, one stone hand-mill is deposited. Formerly there used to be two hand-mills here; but one of them is now removed and kept in the showcase in the Samadhi Mandir. Shri Sai Baba himself used to grind wheat in these hand-mills. In the very first chapter of Sai Satcharit, the story of the cholera epidemic, spreading in the Shirdi village and the order of Shri Sai Baba to throw the wheat flour on the border of the village in order to stop the spread of the disease, is described fully and the philosophical significance of the event is also given there. (Pages 2-3, Sai Satcharita, 9th edition, 1980).

Near this hand-mill, there are twelve brass oil lamps (Samai) of various sizes out of which five are always kept burning. Since the Mahasamadhi of Shri Sai Baba, they are burning continuously. Some other types of lamps have also been hung here to the ceiling.



The Dhuni of Shri Sai Baba is in front of His portrait in Dwarkamai. This Dhuni was first lighted by Shri Sai Baba himself and it is continuously burning since that time. The sacred ash from this Dhuni is known as udi (vibhuti) and it is valued very much by all the devotees, coming to Shirdi. The prasad from Shirdi must always include at least a small packet of udi. This Dhuni had a very great role in Shri Sai Baba's

life and hence its mention has been made at several places in the Sai Satcharita.

In Chapter XIV of the Sai Satcharita, while explaining the purpose behind the acceptance of the Dakshina by Shri Sai Baba (Dakshina-Mimansa) it is stated that "out of the amount collected as Dakshina, Baba spent very little for his own sake viz. buying chillim (smoking pipe) and fuel for His Dhuni (sacred fire) (page 83, Sai Satcharita; 9th Edition, 1980). Again in chapter XXIII, a reference is made to breaking the ordinance of the cholera epidemic, which ordered not to admit a fuel cart to the village. There Hemadpant writes, "He (Sai Baba) came to the spot and asked the cartman to take the fuel-cart to the Masjid. None dared to raise his voice against this action of Baba. He wanted fuel for His Dhuni so He purchased it (pages 124-125, 9th edition, 1980) Chapters XXXIII and XXXIV are devoted to "Greatness of udi." In these two chapters, the object of distributing udi and a list of various types of diseases cured by this udi have been described at length. Anybody will be wonderstruck to see the efficacy of the udi and its power to cure diseases.

Due to increase in the price of fire-wood, it is rather expensive to keep the Dhuni burning. Nearly 800 maunds of fire-wood is required every year for Dhuni. At Shirdi firewood is now available at the rate of Rs.10/- per maund. Hence the expenditure only on firewood is Rs. 8000/ per year. Cow-dung cakes are also required to be burnt alongwith the wood. Nearly 3000 bags of cow-dung-cakes are required every year. The expenditure on cow-dung-cakes comes to Rs.12000/- at the rate of Rs 4/- per bag. For carrying this fire-wood and Cow-dung-cakes, some freight is required to be paid. Straining the udi also incurs some more expenditure. For despatching the udi to the devotees by post, postal charges are required to be paid. Thus the annual expenditure of the Sansthan on udi comes to nearly 40,000/- Rupees; but the relief, that the devotees

get with the use of this udi in various ways, is worth much more than the expenditure incurred by the Sansthan in cash.

The Dhuni in Dwarkamai is seven feet in length and five feet two inches in breadth. It is now covered and it has a door of expanded metal, which is opened for feeding the Dhuni with firewood and cow-dung-cakes and in the morning and noon for its worship. Before the noon aarti in the Samadhi Mandir, Dhuni is worshipped and the articles of Shri Baba in the showcase in the Samadhi Mandir are also worshipped. It is a convention that all these three poojas should be performed by the same priest.

One earthen pot, full of water, is kept near Dhuni and some small pots are also kept there. Some devotees drink water out of this pot as Shri Sai Baba's water. One other earthen pot is kept near this pot with water. This is known as Kolamba. It was the practice of Shri Sai Baba to deposit in this pot whatever He used to get in His begging bowl. Then He would eat something out of it whenever He would feel like eating. In the meanwhile crows, dogs, cats and beggars used to remove, whatever they liked, from this kolamba; but Shri Baba never got annoyed with anybody for that. Sometimes all the food that Shri Baba used to get by begging, was mixed up by him in this kolamba and it was distributed by him as prasad. At present also when naivedya is offered in Dwarkamai a piece of bread and little rice is placed in this kolamba.

At present the courtyard of Dwarkamai is covered with C. I. Sheets, resting on twelve iron pillars. This work was carried out of a donation of Rs. 2200/- given by Shri Jehangir Framji Daruwalla, who was a captian in the Navy. In the Russo-Japanese war most of the ships, under his command, were sunk by the enemy. When Captain Daruwalla saw this, he took out the photo of Shri Sai Baba that he used to carry with him and requested Him to save the three ships. Shri Baba ran to

the help of his devotee and the three ships of Captain Daruwalla came safely to the shore. After returning to India Captain Daruwalla rushed to Shirdi for the darshan of Shri Sai Baba and later on donated the above amount for repairing the shed, covering the courtyard of Dwarkamai.

At the entrance of Dwarkamai, there is a wooden gate which is opened at 4-30 a. m. in the morning. At 9-30 p. m. it is closed at night. Only on Thursdays, it is closed at 10 p. m. Shri V. V. Bagwe, who looks after the arrangement of the Samadhi Mandir, also takes care of Dwarkamai. Two servants have been appointed to do all the work in Dwarkamai. There are two flags on the roof of Dwarkamai. One is green and over it is written 'Devotee Damuanna Sawlaram Kasar (Rasne), Ahmednagar, 1892. Second flag is of Shri Nanasaheb Nimonkar from Nimon in Ahmednagar District. This flag is of saffron colour. These flags are changed every year on the Ramanavami day. During all the festivals, Dwarkamai is always full with devotees. The palkhi, and rath of Shri Sai Baba are decorated in the courtyard of Dwarkamai before the procession.

The honour of worshipping Shri Baba first in the Dwarkamai goes to Baba's sincere devotee Shri Mhalasapati. Shri Seetaramji Denge, from Nimgaonjali, got the second opportunity. After a few days thereafter Shri Mahadeo alias Bapu, the son of Nanasaheb Chandorkar worshipped Baba in Dwarkamai and thereafter Shri Baba allowed all to worship Him. His open worship was started thereafter.

Dwarkamai was the dormitory of the trio—Shri Baba, Tatya Kote Patil and Bhagat Mhalasapati, who used to sleep here in the beginning for many years. In chapter VIII of the Sai Satcharita, we find the description of the dormitory of this trio on pages 48-49 (9th Edition, 1980). Really fortunate are those people, who came so close into contact with Shri Baba during his life-time!

In Dwarkamai there is a marble tortoise fixed on the floor of the courtyard. During the life-time of Shri Sai Baba, Shamsunder, the beloved horse of Shri Sai Baba, used to come and stand at that place. Shri Baba took it from one horse-trader named Kasam. Once Kasam came to Shirdi, when Shri Sai Baba told him to give the young one of his mare to him, when it would be born. Kasam presented the young one to Shri Baba. Side by side Shri Kasam also got a son. Later on this horse was trained by Shri Khajgiwalle to bow down after kneeling with his front legs. He also knew the rhythm of the music and used to dance with due accompaniment. Shri Baba used to feed him every day with puran mixed with ghee. Shamsunder used to bow to Shri Baba every day after the aarti. At the time of the aarti the devotees used to stand on both sides of Shamsunder. After aarti when Shri Sai Baba used to apply udi to his forehead, he used to return with joy.

As stated before many of the incidents described in Sai Satcharita have taken place in Dwarkamai, but the two incidents, one of saving the blacksmith's child from the furnace (page 42 of Sai Satcharita, 9th Edition, 1980) and the other of quenching the fire in the Dhuni, when one noon the fire in the Dhuni began to burn brightly and its flames were seen to be reaching the rafters above, relate to Shri Baba's Dhuni and are worth remembering when we think about Dwarkamai.

Though in comparison with the Samadhi Mandir, the structure of Dwarkamai is less imposing, still because of its close association with Shri Sai Baba, when He was living, it has great respect in the minds of the Sai devotees and they will know the real place of Dwarkamai in the life of Shri Sai Baba when they read this article. May Shri Sai Baba bless them all!

Union with Shri Sai Baba of Shirdi

A male child, with six fingers in the right-hand, was born in the year 1904 at Madras to a humble school master. He was also pious and gentle. This child faced many hurdles and obstacles in life till 1940.

At his 36th year, he became a Sai Baba devotee, when a portrait of Shri Sai Baba of Shirdi was presented to him by one physician. This picture not only made him an ardent Sai devotee, but his family position, his prestige and honour in the society also grew gradually. Later on many of his acquaintances, who heard, read and saw Baba's miracles, also became great devotees of Shirdi Sai baba. After enriching Baba's experiences for many years, it seemed Baba had induced this pious man to build a Shri Sai Baba temple in his dwelling place for which he sincerely dedicated most of his life. Not only that, Shri Baba also made him the author of 'Shri Sai Geetha'; The Perfect Masters, and other divine books; he had also the opportunity to travel widely at home and abroad to spread Baba's messages.

Last March on a Thursday, apparently a Baba's day as well as an 'Ekadashi' day i. e., a holy day for observance of fast, which this holy man strictly followed and went to the Sai Temple in the evening for the usual Thursday Bhajan. After the Bhajan he reached home and fell unconscious. No other sufferings or long illness this holy man had to undergo excepting that he had a little breathing. trouble. Now what is the inner meaning of the subtle sound which we hear while breathing? It is this; "So-ham" that is the way we take the breath in and breath out. 'So' stands for the word 'That'-'That' means God "(Shri Sai Baba) 'Aham' means 'I' or 'me'. Thus when we breathe in we say 'So' and when we breathe out we say 'Aham. So it makes the word 'Soham'- "I am Sai Baba" 'I am Sai Baba." That is to say, this saintly soul, none else but late Shri P. S. V. Aiyer,

wellknown as an ardent Sai devotee, was really struggling for two and a half days to have union with Shri Sai Baba of Shirdi.

Thus he achieved his goal when he breathed his last on 16th of March 1980. The time he passed on to peace was also considered to be a veay auspicious moment being a full 'Amavasya' day. Here also Baba showed a miracle.

Through the process of dedication, jiva is transmited into Iswara, and then elevated into the highest state of delight. In that state, he will be absolutely silent and he is absorbed in the supreme bliss. ★

V. Sundaram
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Gurupournima Festival

The Gurupournima Festival will be held as usual at Shirdi from Thursday the 16th July 1981 to Saturday the 18th July 1981. The main day of the Festival will be Friday the 17th July 1981. All Sai devotees are cordially requested to attend the Festival.

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



Sai Baba, the Saint of Shirdi

By : Shri M. M. Amingad

(Continued from June 1981 issue)

CHAPTER VIII

THE HISTORY OF THREE WADAS (SATHE, DIXIT AND BOOTY). THE TRIO OF TATYA BHAGAT AND BABA-CHANDRABHANSHET OF RAHATA-FALKE SIDDIK-NANAVALI- BABA'S FAVOURS ON DAMUANNA.

Being tired of Thy wandering
Thou made Masjid a place of resting
And rested there to the last hour
To make Shirdi a land meritorious and pure

Though Thou wert silent and meditative
The fragrance of Thy spiritual dedicative
Diffused widely and strongly Thy perfume pure.
To all the ten quarters of universal sphere.

Hearing Thy greatness and fame spiritual
Thy devotees thronged to offer Thee rituals
To provide them a space spacious
Shri Sathe first dreamt of wada gracious.

So he bought a site with Neem Tree
And the space surrounding to free
The pilgrims flocking to pay homage
Their anxiety to find a restage.

Then he erected a wada spacious
Which served the pilgrims various
A place of resting on their visit
To Shirdi, a home of eternal bliss.

Then built round the Neem, a par
 And a niche facing the south par
 Where people sit facing the North side
 With an eager look at Thee to guide.

There has been a firm belief
 By Thy grace the people get relief
 Who burn incense on Thursday
 And Friday with a hope to find better days.

Kakasaheb Dixit a solicitor of fame
 Went to England to earn a name
 But there he met with an accident
 And got his leg injured by a slip on a pavement.

He could not get his injury cured
 Though he tried all means sure
 But on meeting Nanasaheb perchance
 He rushed to Shirdi to Thy tune to dance.

He was not bent on his leg lameness cure
 But he wished for his mind's lameness pure.
 When he was in 1909 at Thy feet holy
 To remove his mental agony prayed Thee holy.

By Thy darshan being composed and released
 He set his thought on stay at Shirdi where
 Being pleased built a Wada there,
 For him and the people
 Which serves as a place of rest for the couple.

A famous millionaire Shri Booty of Nagpur
 Built a mansion palatial at Shripur
 To install the idol of his deity Shri Krishna
 But by casting Thy mortal coil
 Rested Thou the Krishna.

This Shri Booty's palatial mansion
Now known as Samadhi mandir by Thy sanction
Has now become the place of comfort
To the minds worried by discomfort.

Thus the gracious Wadas three
Sprang up to make the minds worried free
When they rush to Thee for a relief.
With a firm faith and belief.

Blessed ever are the saints in whom
The lord Vasudeo dwells boom
And fortunate are the devotees,
Benefitted by such saints' amities

Tatya and Bhagat formed Thy amity
And lived with Thee to share Thy divinity
Thus they lived in Thy fold till the last
And enjoyed the heavenly bliss to the last.

The Trio thus slept in the Masjid lofty
With heads to east, west and north safety
And joining one another's feet at the centre
They lay there late at midnight to banter.

When Tatya began snoring
Thou woke him up by shaking
The sides and his head pressing
Thus Thou kept him the whole night waking.

If Mhalsapati was found sleeping
Thou brought him close by hugging
By kneading his back and legs stroking
Thus Thou let him the whole night waking.

Thus Tatya shared with Thee for years fourteen
Leaving to his father's care the family and fee

Thus this his sacrifice showed his love for Thee
And Thou favoured him by Thy grace
And made him free.

This Thy love for Thy favourites
Unforgettable on their credits
The sign of their love immeasurable
And Thy loving grace invaluable.

When Tatya's father passed away
Tatya was back at home to bear away
The burden of the family to the last
By Thy priceless grace unto the last.

Thou loved and favoured Kote Patil of Shirdi
And equally loved so Chandrabhanshet Marwadi
And his nephew Khushalchand of Rahata dwelling
Whom Thou loved the most even after his uncle dying

Thou watched his welfare day and night
By visiting by a cart or a tonga with Thy devotees
And the people of Rahata welcomed Thee
At the gate with band and music, pomp and glee.

Then Thou wert led into the Rahata hamlet
With great pomp, eclat and ceremony a comet
And Thou being seated on a high gorgeous seat
Khushalchand served Thee the delicious lunch to eat.

Thus being satisfied with the fill and chat
And by free and pleasing laugh being fat
Thou then returned in Thy usual grace
To Dwarakamai at Shirdi a heavenly place.

Thou never accepted every devotee
Who came to Thee with earthly covetee
With a hope to fulfil their temporal prest
And found themselves at last fallen crest.

Thus Thy acceptance of a devotee
 Depended on Thy will sweetee
 So with firm faith the devotees
 Sat at Thy feet to earn their covetees.

Once a Kalyan Muslim gentleman
 Siddik Falke, the so-called superman
 A pilgrim visiting Mecca and Medina came to Thee
 To find eternal peace and happiness in Thee.

Though he spent months nine
 Sitting in the open courtyard fine
 With a hope of getting Thy permission
 Still Thou said nay for admission.

M. M. Amingad
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(To be continued)



L I F E

The water of life is universal love.
 The salt of life is selfless service.
 The fragrance of life is generosity.
 The sweetness of life is loving devotion.
 The pivot of life is meditation.
 The goal of life is Self-realization.

Dr. Babaji

Shri Ramanavami Celebrations at Shri Shirdi Sai Baba Mandir, Shenoy Nagar, Madras

Shri Ramanavami was celebrated on Sunday the 12th April 1981 at Shri Shirdi Sai Baba Mandir, Shenoy Nagar. Hon'ble Justice Mr. S Swamikkannu B. Sc., M. L., Judge, High Court of Tamilnadu presided. Celebrations commenced with devotional songs on Shri Rama and Shri Sai Baba. Shri M. Uttam Reddy, Chairman of the Samajam, welcomed the chief guest and the huge gathering of more than two thousand devotees, that came from all parts of the city and mofussil places and said "Shri Sai Baba, during his life-time, encouraged the devotees to celebrate Shri Ramanavami so that they may inculcate the ideals enshrined in the Ramayana, although Shri Sai Baba had no preference to any particular religion. We have been celebrating Shri Ramanavami every year under the auspices of our Samajam in the tradition of Shirdi." He further said, "Justice Swamikkannu is wellknown for his deep religious faith and his erudition coupled with humility. He is one of the few, who practice what they preach. I extend to him a very hearty welcome on behalf of all of you and on my own behalf."

The inspiring message for the occasion by H. H. Swami Kesavaiahji, Founder-president of the Samajam was read out to the devotees. Swamiji observed, "Shri Sai Baba with his deep concern for his devotees, who flocked to Him for the alleviation of their physical and mental sufferings, suggested various means to solve their problems. To many He suggested uttering Rama Nama as a panacea for human ills. To accentuate and confirm their faith in Shri Rama, the ideal divine incarnate, He encouraged his devotees to celebrate Shri Ramanavami at Shirdi and also Himself participated in the celebrations. In such celebrations thousands of devotees of all castes and creeds took part and thereby He infused a spirit of harmony among

them. The need for building up such harmony among our people today, is more urgent than ever."

In his presidential address Justice Mr. Swamikkannu said that he is trembling with humility and devotion in the holy presence of His Holiness Swami Kesavaiahji. He said, "I beg to submit my pranams, with my wife, at the feet of Swamiji. With all the strength that His Holiness has put in me, by his touch with the blessings of Shri Sai Baba, I try to speak a few words." He explained the significance of Shri Ramanavami. Quoting extensively from Valmiki Ramayana and Kamba Ramayana and also giving a learned comparative study of Ramayana with Upanishads and Maha Bharatha, he said that Ramayana is a priceless gift to humanity as it contained the eternal truths and noble ideals, which everyone should follow. He eulogised the spiritual attainments of His Holiness Swami Kesavaiahji and his services to mankind for the last four decades. Justice Mr. Swamikkannu further observed, "On this solemn occasion, I am reminded of the basic values of human life which have not altered much.... Sound family life is the basis of a healthy social life. There is no substitute for a mother's love. Those who neglect their duties to children are unfaithful to their natural instincts.... The Ramayana helps us to treat human beings with understanding and generosity. Its lessons are of permanent value.... We believe that religion consists in the vision of the supreme and that it is transmitted by the impact of personality like our H. H. Swami Kesavaiahji and not by the imparting of information.... A strict discipline, which integrates our nature, is the demand of our age.... The Ramayana recalls to our mind the perpetual conflict in human nature, 'the devasura yuddha...' For Hanuman, Rama became his chosen spiritual ideal and so he dedicated himself heart and soul to the promotion of Rama's welfare. Rama's name or that of Sita brought inexhaustible energy into his limbs and was the secret of all the wonderful things he accomplished. "May my devotion to

Thee remain unshaken." he prayed to Rama. Rama graciously granted the prayer of his ardent devotee.... Sita is the ideal wife. Accepting the principles of married life, Sita remained faithful to her Lord inspite of numerous trials, which she had to undergo. "I have been taught," urged she, "by my parents to follow my husband in all conditions of life. I shall carry out that lesson today and abide by no other counsel." "This Sita my daughter," Janaka said addressing Rama "Do, Thou accept as thy partner in the observance of every dharma. May she be of exalted piety and devoted to thee, her husband, following thee like a shadow".... Abandoning the forest while carrying Rama's future heirs in the womb, she remained patient like the earth from whom she claimed her birth, for she was convinced that her virtuous husband thus treated her harshly only for upholding the dharma of the ideal King. The noble lady did not utter a word of censure about her Lord though he was repudiating her without any sin of her's.... The whole Ramayana is given to us for the purpose of helping us to behave better.... We pray Shri Sai Baba - the great mystic of Shirdi to give us light and guidance to follow in letter and spirit the advice of H. H. Swami Kesavaiahji in our lives.... May that great Almighty shower on you, all the devotees and H. H. Swami Kesavaiahji His choicest blessings, health, wealth and prosperity. God Bless You." H. H. Swami Kesavaiahji in the course of his inspiring speech on this auspicious occasion thundered that no one should interfere in another's devotion to his Ishta Devata or his personal religion. Swamiji was vehement and emphatic when he observed that there is no difference between the saint of mantralaya Shri Raghavendra Swamy and the Saint of Shirdi Shri Sai Baba and their work. Swamiji cautioned the devotees to be careful of false gurus and quoted Swami Vivekananda in this regard. Swamiji called upon the devotees to be of service to humanity and serve all with a spirit of sacrifice and compassion. Swamiji advised the devotees to be charitable as no one is going to carry with him, at the time

of his death, the property he has earned except the charity that he has done, as said by Dharmaraja. Swamiji further observed: "the destiny is inevitable and irresistible. No one can command the sun to change his course. Lord Shri Krishna himself could not change the destiny of his devoted relations, Pandavas, though He was protecting them at all times." Swamiji authoritatively declared "Sadgurus like Shri Sai Baba of Shirdi are capable of interfering in the Karma of His devotees provided the devotee surrenders to Him completely. Anyone may fail but Shri Sai Baba of Shirdi will not fail and He will keep His word of protecting His devotees even from the jaws of death." Swamiji exhorted the devotees, "speak the truth and it is more sinful to speak untruth to his guru."

Proposing a vote of thanks Dr. Challa Radhakrishna Sarma appealed to the devotees to donate liberally to the proposed construction of a Kalyana Mandapam in the compound of Shri Shirdi Sai Baba Mandir.

The celebrations concluded with the distribution of Shirdi Sai Baba's Udhi and prasadam by Shri Swamiji, who earlier performed a special pooja to Shri Rama and Shri Sai Baba at Shri Shirdi Sai Baba Mandir. ★

Raja Krishna Moorthy

Shri Shirdi Sai Baba Mandir, Shenoy Nagar, Madras 600 030

O Seeker ! Why do you wander thus,
From forest to forest, in search of thy Lord ?
Not in the forest, but in thy heart resideth He !

Remember this : if any smite thee,
Return not blow for blow !
But kiss his feet who smiteth thee !

— Sheikh Farid

The Editor,
Shri Sai Leela

Dear Sir,

it is my pleasure to acknowledge receipt of last two issues of Shri Sai Leela Magazine, which serves as a daily tonic for my mind and heart.

However, kindly note that my address may be corrected to read N-44 Kirti Nagar, New Delhi 110015 so as to ensure proper delivery of future despatches also, instead of No.44 Kirti Nagar, New Delhi 15, as mentioned on the envelope.

May I, with your permission, also take this opportunity to send you my heartiest felicitations on the success of the forthcoming contributors convention and narrate some of my experiences with Baba towards my first contribution to Shri Sai Leela.

In September, last year (1980), I was planning to travel on a tour for business through Bihar, Orissa and partly Andhra Pradesh. It would have been auspicious augury to have embarked on this tour by having Baba's darshan at Shirdi, as I very much wanted to. But, for sake of convenience, I altered the original programme and travelled straight from Delhi to Vijaywada, while the options for changing over to trains for Manmad at either Bhopal or Nagpur were unavailed.

Next day, while still on the train, when I awoke, I found my right hand paralysed. (Dropped Wrist), making it necessary for me to accept assistance of a fellow traveller to visit a hospital at Vijaywada. In the process, this fellow passenger found an opportunity and made off with my suitcase and briefcase, containing Rs. 2000/- cash and important documents.

I was in state of utter misery and bewildered at my state.

Having borrowed Rs. 500/- from a trade friend, I bought a ticket for Manmad. On Ganesh Chaturthi day, I boarded meter guage Express from Secunderabad to Manmad, arriving there the next morning, and finally at the Samadhi Mandir Shirdi, in the afternoon.

After my bath and change of clothes, with His grace and blessings, I had His darshan and also I participated in the evening Aarti. Thereafter, much more composed in mind, I returned to Manmad and caught the Punjab Mail for Delhi.

On the way, I could not help thinking that although we have firm belief that no one returns empty handed after having Baba's darshan at the Samadhi Mandir, how is it that my hand is still not functioning. But Shri Sai Baba had always asked his devotees to have Faith and Patience. I desired for a miracle and I was prepared to wait with full faith and enduring patience.

Baba did not let me down.

On return, to Delhi, I came in contact with Swamy Bal Shiva (Sy. Bal Shiva Yogeendra Maharaj of Tirupati) and by Baba's grace and blessings, within a few days my hand began functioning normally without any medication or treatment.

Afterwards, I obtained some Vitamin B 6 and B 8 capsules because my arm was slightly weak and shaky.

I have also been suffering from certain disorder of my digestive system for past few months resulting in noticeable drop in health, which is now cured with the help of Udi, which I brought from Shirdi.

BOW TO SHRI SAI AND PEACE BE TO ALL !

Yours in devotion to **Shri Sai Baba**

Narinder Hakim

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Prayer Power

I have read with interest Shri Varadaraja Ganesh's engaging article, "Need For Prayer" in 'Sai Leela' (Pp. 19, 20 and 21) for Feb. 1981.

Though his piece is well written, the author has not gone deep into the subject-matter of prayer. Like a double-edged knife, "prayer" has also its negative and positive aspects.

Franklin Loehr, the famous American Clergy-man-cum-Chemist, has pioneered research into the 'power of prayer' both ways.

He first experimented with the effects of prayer on the plants. He planted two identical sets of seeds simultaneously. He saw to it that sunlight, soil and water were kept constant; but only one of the seeds was prayed over with the sole purpose of activating that set's growth. This is called the positive aspect of prayer. He analysed the statistics after a series of such experiments. It indicated to him that the only prayed-over plants grew healthy and fast.

A gem as he is, he tried later to go in reverse gear. That is to say plants were prayed over with the only intention of negating their growth. He discovered that it also worked to his satisfaction.

Thus he has scientifically proved that thoughts can affect physical symptoms in a Positive / Negative way even on animate and inanimate objects.

Blessing is a positive prayer and cursing a negative prayer. Both are equally powerful. So prayer is potent.

T. A. Ram Nathen

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Water from the Holy Bath Cures a Chronic skin Ailment

I was a chronic eczema patient. My mother and brother are also having the same ailment. Perhaps it runs in the family. Though it is not supposed to be a very dangerous disease, still it is of sufficient nuisance value that I had been bothered about it for quite a long time. Some years back, I had this disease spread over the whole body, causing loss of hair when I was going about with a turban to cover my patchy hair. Innumerable physicians and doctors have treated me. The only time I had some relief was when I had Homeo treatment. Even then it never gave a lasting or complete cure, probably because of the nature of my work, which precludes the possibility of having any sort of exercise. I am running a small general store, which keeps me tied up to it from 8 O'clock in the morning till 8 P. M. in the shop, followed by another 3 hours of work after going home. The same routine has been with me for over a quarter century.

My brother, who is more an out-door man gets this trouble only when he lacks exercise. Prolonged walk every day or games like tennis used to relieve him of this disease, probably because the metabolic toxins of the body are excreted with sweat. For me now there is ample cure. I did not take any medicine. It has just disappeared from all over my body. The only medicine was the water from the holy bath and attar that was smeared to His leg at the Samadhi Mandir. I prayed Shri Sai Baba with all devotion to rid me of this ailment.

Ever since I surrendered myself at Shri Sai Baba's feet, I never feel that I should take any treatment for my ailments. However I am compelled by near & dear one to take medicine when I am having flu and associated ailments, which I am frequently subjected, due to absence of any out-door exercise. For their sake I concede. But as for me His Udi is all my

medicine. Where doctors and physicians fail, Shri Sai Baba is there to provide eternal cure for the suffering, provided you surrender to Him fully.

It is truly said that His mortal remains would speak from His Samadhi to those who pray to Him. For me this is the joy of life to be ever praying to Him. My only relaxation is the annual pilgrimage to Shirdi at the time of Mahasamadhi. The miraculous cure I had from eczema is certainly His Leela, for which I am eternally thankful to my Lord. ★

P. V. Rajasekharan Nair

Patron Member of Shirdi Udaya Stores, Perumbavoor 683542
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Who Is A Saint?

A man has to rise from the practical to the spiritual by steady progress. This cannot be done all at once. Steel is to be obtained from iron by exertion patiently carried on. Devotion is essential as the foundation with strong faith. It is the divinity that stirs within us. Know yourself, therefore, as the pride of Earth's creatures. There is a part of God Himself in us. Be faithful to the divine spark, which is within You.

Man is told often that the absolute and unrelated cannot at once be intelligible to him, for it requires the most abstract contemplation and elevation of thought, which is beyond the ordinary powers of his intellect to accomplish. Till that stage of intellectual and spiritual attainment is reached, he must contain himself with contemplation and worshipping, as God, the Supreme Essence as differentiated entity in its manifestations in its works throughout the Universe, taking any of such manifestations as a symbol, through which to reach it in a proper, moral and religious attitude.

Nothing can be more instructive or interesting than the company of these persons, who have devoted their lives and energies to the search of the highest truth and who want nothing except an ordinary meal once in a day and ordinary clothes, required for the human body. These men are, generally, the ascetics, the sages, the yatees and the munees. They are the worthy examples and living advice to mankind.

The practical, the ethical, the spiritual inspiration enjoined in Shri Bhagawadgita, is found to an eminent degree in the life and career of such saintly personages as Shri Dnyaneshwar, Eknath, Ramdas, Surdas, Tulsidas and Tukaram of the past times and Vivekanand, Ramkrishha, Ramteertha, Kalee Mai, Tarte-baba, Shri Sai Baba of Shirdi Shri Guru Nana Tarenakar and

Godawari Mataji of our times. These saints serve a most useful purpose by awakening the human thought and directing it to a nobler purpose. Such great and peaceful persons live regenerating the world like the coming of spring; and after having crossed the ocean of embodied existence, help those, who try to do the same thing without personal motives.

It is the innate character of these great saints to remove the sufferings of others, as it is the character of the moon to allay the pains of those, who are suffering from the intense heat of the sun.

Such men seem still to grow beyond the end, which hides them from our eyes. The great man or the Saint in his life-time stands before his contemporaries as an external image of excellence, which may indeed awaken a new spirit in those, who are able even partially to appreciate it; but when the outward presence is removed, the awakened spirit reproduces the reality of fact in an idealised vision, which is truer than anything seen with the eyes of sense.....and this new idealised vision in turn reacts in further developments of the same spiritual energy, which produced it.

The person, who has reached this degree of enlightenment, feels and answers everything and, just because he desires nothing for himself, is able to give everything to all.....He asks nothing save to be a channel with wider and wider bed along which the great life may flow, and his only wish is that he may become a larger vessel with less of obstacle in himself to hinder the outward pouring of the life working for no thing save to be of service.

Such a great man or saint has been well described by Lord Krishna in Bhagawadgita. "That which is the night of all beings, for the disciplined man is the time of waking; when other beings are waking, then is the night for the sage who seeth." (2/69)

Most prominent is the place of our country among the nations of the world. The following extract from Prof. Max Muller will make it clear.

“Whatever sphere of the human mind you may select for your special study, whether it be language, or religion, or mythology or philosophy, whether it be laws or customs, or primitive art and primitive science, everywhere you have to go to India, whether you like it or not, because some of the most valuable and most instructive materials in the history of man are treasured up in India and in India only”. (No greater tribute there could be than given here to our country by Max Muller - “India”! what can it teach us?)

Here is another extract by Olonel Tod : “Where can we look for sages like those, whose systems of philosophy were the prototypes of those of Greece to whose works Plato, Thales and Pythagoras were disciples? Where shall we find astronomers, whose knowlege of the planetary system yet excites wonders in Europe as well as the architects and sculptors, whose works claim our admiration, and the musicians, who could make the mind oscillate from joy to sorrow, from tears to smiles, with the change of modes and varied intonation?”

Man is made in the image of God, but man is not the measure of God, according to the philosophy, propounded in Bhagawadgita, the ultimate goal is a complete unification with the Almighty, when the veil of Maya (nescience) is fully removed.

Mere critical acumen, intellectual dodges and wordy warfare, unaccompanied by श्रद्धा and भक्ति (faith and devotion) are, more or less, as useless in the direction of the study of the Bhagawadgita as blows given to water. The limited intellect of the finite being cannot penetrate into the province of the knowledge of the infinite, Omnipotent, Omnipresent, and Omniscient, until and unless the grace of the Almighty has removed the veil of

limitedness from the human intellect. How are we to get the grace of the Almighty? It is through the sincere and unswerving bhakti and the company of worthy saints that the Anubhava of the soul would arise. And what is this type of Anubhava (experience) of that state, in which there is an inseparable identification with the Para-Brahma,? Intrinsically, it means and how it is capable of realization. Even the Shrutis say "नेति नेति." "Not this, not this". Shri Krishna tells Arjun that the devotee himself, perfected by union (with the Brahma) knows that in the due course of time. Such are the saints who understand तत्स्वर्यं योगसंसिद्धः कालेनात्मनि विन्दति ।४।३८।

There is a great difference between knowledge, in which object and subject are distinct from each other, and Anubhava where subject and object coincide in the same. He who by Anubhava comes to the great intelligence:-

Obtains a state called "Samadhan". This state is reached by all the saints in our country. These are real saints. Saints or Gods Ah! (Incarnate God) eventually and ultimately leading the finite to the infinite and fulfilling the highest goal of human energy and human destiny which has been taught by the saints. They have accomplished satisfaction resulting therefrom. Even today, occasionally, such Mahatmas, can be seen and talked to, if there be a will-real will and desire.

That there is something beyond the worldly comforts and that every person must devote at least some time every day to the service and contemplation of the higher self remains yet to be fully realized. This is everlasting bliss. Let us try to enter into this highest bliss, which all the sages and saints of India have preached and advised from time to time. Such are the true Saints.



Vaman H. Pandit

17, Khatipura Road, Indore City (M. P.)

Shri Kakresaheb Completes Sixty Years

On the 10th of May 1981, The Court Receiver, Shri Kakresaheb completed sixty years of his age and entered sixtyfirst year. Hence his sons Dr. Prakash and Kiran, his daughter Sou. Ratna Chajed and son-in-law Shri Rameshchandraji Chajed had arranged at Shirdi a small function in the Mangal Karyalay on that day, which was celebrated with great enthusiasm by all, who attended the function. Shri Hastimal Kundanmalji Firodia, the famous businessman from Pune and the husband of the sister of the wife of Shri Kakresaheb, presided over the function, while the Ex-Charity Commissioner, Shri, Vasantao Nirgude attended the function as the Chief guest. The betrothal ceremony of Dr, Prakash, the eldest son of Shri Kakresaheb, was also arranged on the same day after the first function.

At 10 a.m. all the persons were welcomed with the auspicious tunes of shahanai. At the outset, Shri Zumberlalji Bafana, from Shrirampur recited the Navakar Mantra. Then Shri G. V. Joshishastri blessed Shri Kakresaheb with Vedic mantras. Then while explaining the object of the function, Dr. Prakash Kakre said, "Our father gave us the best possible education and brought us up in a very good manner. Hence we all, his children, feel much indebted to him and therefore we have arranged today's function to felicitate him."

Shri D. C. Pathaksaheb, the Office Superintendent of the Shirdi Office, then read out some of the letters received from prominent personalities wishing the function to be a complete success. The letters read out were from Shri Makhjanisaheb, the Chief Judge of the City Civil Court, Bombay. Shri R. V. Modak, District Judge Pune and his wife Mrs. Premprabha Modak, Shri N. S. Manudhune, Inspecting District Judge from Thane, Shri K. M. Jalisatgi, Judge of the City Civil Court, Bombay, Shri P. S. Ladhe advocate Amalner, Shri Kaluappa Kapse,

advocate Parbhani, Shri M. V. Santani, Superintending Engineer, Jayakwadi Project, Aurangabad, Shri H. S. Jain, Ahemedabad, Shri Baliram Gosavi, Daithana, Shri V. R. Rajvaidya, Editor Sansthanjagat, Shri M. S. Vaidya, Registrar High Court, Shri G. S. Shivlikar, Judge, Small Causes Court, Pune, Dr. Arunkumar Shivalkar, famous ophthalmic surgeon from Bombay, Dr. M. K. Kirtikar, Dr. V. S. Gadgil, Nasik, Dongresaheb and Chajed family from Pune etc etc.



Snri Ratanlalji Kotecha alias Swami Shri Nishkambharati, the brother-in-law of Shri Kakresaheb stressed in short the life sketch of Shri Kakresaheb. Then Shri Anantrao Bhalerao, Editor of Marathwada, delivered his speech After saying that he came to Shirdi specially for a very auspicious family function, he wished Shri Kakresaheb a very long and happy life. Mrs. Surajben Kotecha, the wife of the maternal uncle of Dr. Prakash, spoke on the occasion and sang a poem, that she had composed for the function. Shri Uttamchand Chajed, Shri Bapurao Purohit

Leader and Social Worker in the Shirdi, Kopargaon area, Shri P. D. Gujrathi, the famous pleader of Kopargaon, Dr. Kinbale, Shri Nanasaheb Rasne, Dr. Purushottam Darak, Member of the Governing Council of the Marathwada University from Aurangabad spoke on the occasion and eulogised the different qualities of Shri Kakresaheb.

On behalf of the staff of the Shirdi Sansthan, Shri D. C. Patil, the Chief Engineer of the Shirdi Sansthan and Dr. P. S. Deshpande, wished Shri Kakresaheb a long and happy life. Executive Editor of Shri Sai Leela, Shri Sadanand Chendvankar, Architect Shri R. P. Talegirisaheb, Shri L. K. Kumbhar, and Shri Shikharchandra Kasliwal, the librarian, thereafter felicitated Shri Kakresaheb and wished him a long and happy life.

Shri Vasantao Nirgude, the Chief Guest then said, "Shri Kakreji is really an ascetic. I had the opportunity to watch his work very closely at Nanded and Nagpur. It is his speciality that without endangering justice, he satisfies all the parties. He did his duty as a judge after maintaining the balance of his intellect and justice. In his court, all the cases always went on quite smoothly. I am very happy that the children of such a father have arranged a function to felicitate their father on completing sixty years of his age. While taking part in this function, I wish Shri Kakresaheb a long and happy life."

In his presidential address, Shri Firodiyasaheb said, "I came to know Shri Kakresaheb for the first time in 1944. Since then our acquaintance has grown rapidly and now we have family relation. As a judge, Shri Kakresaheb did his work dutifully and impartially. He is very keen about carrying out his duties. He never likes to shirk work. Even now he is doing his duty quite conscientiously. I wish that he should live for hundred years and serve the people and his family.

The betrothal ceremony of Dr. Prakash commenced thereafter. Shri G. V. Joshishastri, the Sansthan Singer and Shri Shrikrishna



Sukhadeo Sharma carried out the necessary religious ceremonies. Miss Sudha Nagnath Fatale, the prospective bride of Dr. Prakash is studying in the final M. B. B. S. Class in the Medical College at Ambejogai. Her father Shri Nagnathrao Fatale, is an Officer in the Marathwada daily and he is a member of the Governing Council of the Marathwada University. He is President of the Maharashtra Hamal Union and is also known as the leader of Aurangabad City.

Many relatives from either side were present at the betrothal ceremony. Shri Suwalalji and Shri Chhaganlalji, both the elder brothers of Shri Kakresaheb, specially came to Shirdi to attend the function. Shri N. T. Shroffsaheb, the judge of the City Civil Court, Bombay and many prominent personalities from Shirdi-Kopergaon area also attendend the function, Shri Kakresaheb personally felicitated both his elder brothers by offering garlands to them.

After this Shri Kakresaheb gave a reply to the speeches delivered in his praise. He said, "I named my children as Ratna, Prakash and Kiran with some object in view. In my family life, I had to act both as the father and mother of my children. Hence my children open their mind to me as they would do to their mother. There are ups and downs in everybody's life. I also had to experience them during the last sixty years of my life. I feel that my children have realized how I had to toil and moil for solving the family problems, after doing my service and duties as a public servant and hence they have thought of celebrating my sixtieth birthday on such a grand scale, because of the gratitude they feel for me. I agreed to celebrate this occasion only because of the love and respect that my children have for me. Because of this ceremony my so many old friends and most of the relations have come together. I feel very happy for that. Shri Kakresaheb then narrated a few of his reminiscences during his service as a judge and thanked all the persons for having attended the function after spending their valuable time.

This function, which started at 10 a.m. ended at about 3 p.m. after sumptuous lunch, which was praised by all the persons, who attended it. Shri D.C. Pathaksaheb, O S. Shirdi Santhan planned and executed the function quite efficiently. Shri Bakliwal and Shri Babasaheb Shinde also took great pains to see that the function was a complete success.



Purification of The Mind

Ref : Page 90 of Shri Sai Satcharita - 8th Edition

"Purification of the mind." Unless a man discharges satisfactorily and disinterestedly the duties of his station in life, his mind will not be purified and unless his mind is purified, he cannot get self realization. It is only in the purified mind that Vivek (discrimination between the unreal and the real) and Vairagya (non-attachment to the unreal) crop up and lead on to self realization. Unless egoism is dropped, avarice got rid of and the mind made desireless (pure), self realization is not possible. The idea that 'I am the body' is a great delusion and attachment to this idea is the cause of bondage. Leave off this idea and attachment therefor, if you want to get the goal of self realization".

Unless a man discharges the duties of his station in life satisfactorily and disinterestedly, his mind will not be purified. Let us discuss this important instruction. It has been observed that most of the people do not discharge their duties satisfactorily. They gossip on their work places, they find fault with others and criticise the whole system. Each one tries to work in his own way. Team spirit is lacking and the individual attitude is either that of indifference or a negative one to oppose instructions. As a result even those, who are possessed with good physique and intelligence are busy in unproductive work.

Employees normally find excuse for not doing the work. Doing the work would mean taking up the responsibility, which requires courage to face the consequences of wrong results. They are fighting for rights; but they do not worry for their responsibility and duty. There are ample opportunities for better work, which would develop knowledge and experience. However employees generally look forward to remuneration and benefits.

Those who compare their remuneration and benefits with the actual work, normally do not make a career. The man, who does not work for more than what he is paid, is not fit for that payment. What is the yardstick of work and compensation? Instead of doing less work or work equal to compensation, why not turn out more work. One can always volunteer to do the work of his boss. This will improve his capacity and also create goodwill with the boss. In course of time he will be ready to work in place of his boss in the same organisation or elsewhere.

Working hard for long hours, the resulting fatigue, physical weakness and other difficulties are well rewarded with the satisfaction of good job done.

Without improvement in productivity and large quantum of production in farms and factories, there cannot be any prosperity in general and that of an individual in particular.

Upbringing of children, the system of education and the training of youth are to be modified to introduce right attitudes for making successful citizens. Essential ingredients for making successful citizens are to be given importance. Examination results have to depend upon the development of attitudes and actual conduct of students.

After the second world war when 8 hours shift was decided for workers, Japan was the only country to oppose the resolution. It was the contention of the Japanese that eight hours work would not be sufficient to build up their ruined nation. Japan is thus an excellent example of hard work, sincerity, devotion and team work. Results achieved by them speak volumes about discharging the duties satisfactorily.

Performance of duties satisfactorily in the station of life is the subject on which general understanding can be arrived at. However when we talk of performing the duties disinterestedly,

the subject is shifted to a different plane. In the normal course, it will be difficult to expect satisfactory results backed by disinterested attitude.

Station in life depends on family background, education, experience, ambition and so on. Duties in that station are sacred. An ordinary peon in his station of life may perform better than a gazetted officer. Station in life is like a role awarded to an actor, who has to identify himself fully with the role. If he does not do that, he will be a failure and the role of the higher order will not be rewarded to him. Progress thus depends upon the satisfactory performance of the actor. In the meantime, it may be noted that the actor while playing the role successfully does not in reality become a king or a beggar. This awareness may help him to perform his duties disinterestedly.

If the element of interest is present, wrong means may be adopted. When the expected results are not achieved, the disappointment sets in. If the mistakes are committed, feeling of guilt takes place. If there is success in that, ego for achievement is present. Therefore an attitude of disinterestedness is very much helpful in the satisfactory discharge of duties. Such an attitude improves the means, methods, approach and attitude. Ultimately the concept of vivek and vairagya come into the play for a total disinterested attitude while retaining the importance of satisfactory performance.

We find several noble souls, who are working very satisfactorily and disinterestedly in the field of science, arts, social work and religion. They do not care for the compensation. It is a pity that a common man, who is compensated for his efforts, does not develop the right attitude of discharging his duties satisfactorily and disinterestedly.

Nature has awarded the element of disinterested attitude. Parents do not sacrifice for their children for their own benefit. However it may be argued that they do so with certain

expectations in their old age. Animals and birds attend to their young ones with great care. There is no element of selfishness. That love and sacrifice is an illustration of disinterested approach of a high order.

Vivek in a purified mind distinguishes the unreal and the real. Unreal are those which lack permanency such as material substances, human body, pleasures of life, etc. These unreal things when taken to the extreme, change their characteristics for example pleasure becomes pain. A purified mind, having understood the distinction of unreal and real, adopts a firm attitude of indifferent approach to unreal things.

Real things are those, which do not change the characteristics. Devotion, prayer, worship, stories of lord, love and service are a few examples of real things.

Vairagya is non-attachment. This is a consequence of Vivek. Vivek is theory and Vairagya is practice.

Unless egoism is dropped, avarice got rid of and the mind made desireless (pure), self realisation is not possible. Egoism develops with people, who have small and insignificant achievements to their credit or they have acquired accidental success without hard work. Egoism is based on the concept of false superiority and lack of the knowledge that in the splendid set up of this universe any human achievement howsoever great it may appear, is a tiny affair.

Egoism is a great hindrance in the path of a devotee. Egoism stems out of achievements and recognition. When attempts are made, there are always the chances of achievement and recognition. Recognition is such an attractive reward that people are prepared to sacrifice anything to get recognition, publicity, name, fame, etc. This is the starting point of complications. Time and energy are wasted in parties' ceremonies and other paraphernalia. Further progress is hampered. Then

the opponents appear on the scene. They create more problems and consume the balance time and energy.

Therefore a saint in his life-time does not indulge in wide publicity or recognition. He fulfills his mission quietly in a remote corner. Subsequently after the saint has left physical body, the concept gains momentum for the benefit of millions of human beings. This has exactly happened in the case of Lord Sainath Maharaj.

Idea that I am the body, is a great delusion and attachment to this idea is the cause of bondage. With reference to detailed discussion in an earlier article, body has been compared with a chariot and self with the master/owner of the chariot. Delusion sets in that the owner thinks that he is a chariot. This indeed is the greatest fallacy. Body as a chariot that traverses various paths of sense objects. When the master gets attached to these sense objects, he forgets, his mission of journey. Bad history of the chariot is created by reins of impure mind and uncontrolled horses (senses).

It is the most unfortunate incident that the owner of the chariot gets attached to these events of the chariot and misses the importance of his journey to the supreme abode, through self realization. ★

S. R. Joshi

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Shri Narayan Baba Leaving for Shri Sai Baba Upadesh Prachar

EUROPE - AMERICA YATRA



Shri Sai Sevak, Narayan Baba the founder of Shri Bhagawati Sai Sansthan of Kurla, Bombay 400024, with its centres at Bombay Central, Khar, Chembur, Thane, Panel, Goa and New Delhi, proposes to leave for the above yatra on Saturday the 1st August 1981 by 0125 hours, Singapore Airlines flight No. SQ22, for a period of forty five days for spreading the priceless 'Life and Teachings of

Shri Shirdi Sai Baba' along with his sixteen disciples of the Sansthan. During the yatra, Shri Narayan Baba, who is the author of the most popular 'Shri Sai Mahima' (The celestial song on Baba's life, available in booklet and in C. 90 cassettes at the Kurla Sansthan) would give discourses on the Life and Teachings of Shri Shirdi Sai Baba, conduct Shri Sai Baba Maha Puja, Bhajan, Satsang and distribute literature and recorded cassettes containing Shri Sai Mahima, Shri Sai Baba Maha-Puja; Bhajan and Satsang.

During the stay in EUROPE, Shri Sai Sevak Narayn Baba's headquarters will be : 17 Avenue Road, London-N-15. Telephone-

01-802-9481 and in AMERICA; 1780 Woodside, Trenton, M. I.
48183. U. S. A. Telephone: 313-676-0811. ★

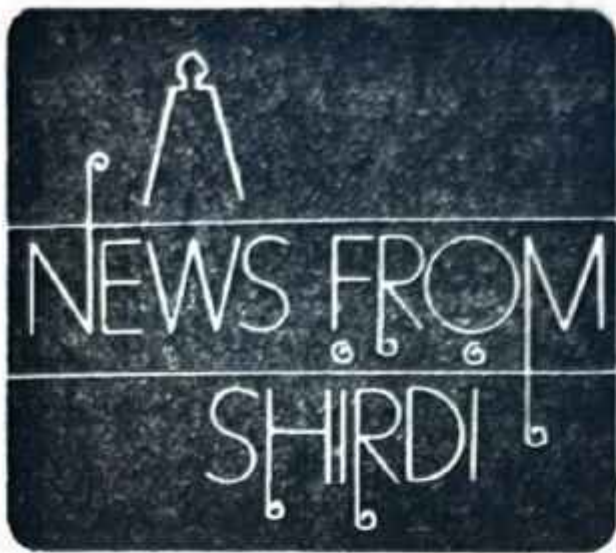
Swamy Karunananda
Shri Bhagawati Sai Sansthan, R. B. II, 92/4,
Rly. Colony Kurla. Bombay 400 024



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—Editor



May 1981

As the schools and colleges are closed due to vacation, the devotees visited Shirdi in large numbers in this month along with their wards. The staff of the Shirdi Sansthan therefore had a very busy time. As the devotees outnumbered the accommodation available, many people had to sleep in the open place by night. Due to high temperature, sleeping in the open was somewhat welcome. Due to heavy rush, the queues of the devotees for buying the Abhishek coupons would be seen from 3 a. m. and they would start from the Samadhi Mandir and extend upto Lendibaug. Similarly the queues of the devotees waiting for darshan used to be very long, but due to the devotion, the devotees waited patiently in the hot sun. The security office had to remain very alert during the whole month. The following programmes took place in the Samadhi Mandir during this month:-

Keetan:- Sansthan singer, Shri G. V. Joshishastri performed keertans on Ekadashi days and other important religious days of the month, Smt. Jankibai Ingle also performed keertan in the Samadhi Mandir.

Pravachan:- Dr. Vyankatesh Ramakrishna from Gulbarga, Shri Niwrittirao Patil-Gondkar and Shri Laxmanbuwa Wakchoure both from Shirdi, delivered pravachans on religious topics in this month.

Vocal Music. Instrumental music. Bhajan. dance etc:- The following artists gave their various programmes during this month:- 1. Shri Anurag Shrivastav, Bombay 2. Shri Soni, Bombay 3. Shri Ramavtar B. Rathi, Amaravati 4. Shri Hanuman-prasadik Bhajani, Mandal Thane 5. Shri S, Shyamsundar, Hyderabad

6. Sou. Geetaben Bhat, Ahmedabad. 7. Shri Vasant B. Deshpande, Pune 8. Shri Prabhakar J. Chari, Devnar 9. Shri Ganpatrao B. Ghodke, Badoda 10. Miss Vijaya R. Madras 11. Shri Choukhilal Khedule, Raipur 12. Sou. Irawati B. Kholam, Thane. 13. Shri Balasaheb Kholam, Thane 14. Shri Gramvikas Nawnath Tarun Mandal, Bhare 15. Shri Sainath Tarun Mandal, Sambhave 16. Sou. Jyoti A. Manuja, Bombay 17. Shri Aisheeram Mohandas 18. Miss Meena Aisheeram 19. Shri Chandrakumar Aisheeram 20. Shri Mahesh A. Manuja, Bombay 21. Smt. Vidya B. Makhija 22. Miss Nanda Makhija, Bombay 23. Shri Laxman G. Dewaskar, Bombay 24. Shri Dattatraya C. Lele, Pune 25. Shri Jayawant Kulkarni Bombay 26. Shri Vipul A. Kurlekar, Bombay 27. Shri Yashwant Deo, Bombay 28. Miss Sangeeta Kulkarni 29. Kumar Kishor Kulkarni 30. Miss Lata Mayeen 31. Shri Dileep Sawant 32. Shri Bal Sathe 33. Shri Prataprai 34. Shri Anant Panchal, Bombay.

On 10th May 1981, the Court Receiver, Shri Kakresaheb completed sixty years of his age. Hence his birthday was celebrated at Shirdi by his daughter Sou. Ratna Chajed and sons, Dr. Prakash and Kiran in the Mangal Karyalaya at Shirdi. The betrothal ceremony of his son, Dr. Prakash with Miss Sudha Nagnath Phatale, from Aurangabad was also arranged on the same day, after conclusion of the felicitation ceremony of Shri Kakresaheb. A large gathering attended both the functions.

Honourable Shri O. P. Mehra, The Governor of Maharashtra State, visited Shirdi on 23-5-1981 at about 12.30 p. m. in the noon. After performing pooja and singing the aarti, he left Shirdi at about 2.15 p. m.

Weather:- The weather at Shirdi was quite healthy and free from any sort of disease, in spite of the heavy rush of visitors during this month. The day temperature used to be rather unbearable; but the nights used to be cool after midnight. Due to delayed monsoon, some water shortage was felt during this month and it was rather difficult to cope up with the demand of the incoming devotees for water.

श्रीसाईलीला

हिंदी विभाग

अनुक्रमणिका

जुलाई १९८१

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गरीबोंका साई

ओ गरीबोंके वाली साई, बाबा सरकार ।
तेरे चरणोमे शिर, झुके बार बार ॥ १ ॥

कितने दुःखीयारी आते, साई बाबा तेरे द्वार ।
और हामेशा भरा, हुवा तेरा दरबार ।
दुःख दर्दोंका तु, करे बेडापार ॥ १ ॥ तेरे चरणोमे ॥

तू है फकीर साई, परवर है दिगार ।
अल्ला मालीक से, तेरा है एकरार ।
तन मन लूटा के हम, करे तेरा इतज्यार ॥ २ ॥ तेरे ॥

तू है कुबेर साई, भक्तों की है बहार ।
दामन फैला कर मांगे, हम तुझे बार बार ।
खाली गोदवाली माई, करती है पुकार ॥ ३ ॥ तेरे ॥

तू है करुणानीधी, दये का सागर ।
ज्यो कोई मांगे उनकी, है तुझे ए खबर ।
द्वारकामाई मे धुनी लगाया, करे जन उद्धार ॥ ४ ॥ तेरे ॥

दत्तु कहे साईने, दिया अमृतो की धार ।
पीले दिलसे, मांग तु बार बार ।
साई है वाली आपना, बडाही दिलदार ॥ ५ ॥ तेरे ॥

दत्तात्रय महादेव मोरे
४७०, से शिवाजी नगर, पुणे ५

॥ ' गीत गजानन ' ॥

(सूत १९८१ के अंक से आगे)

गीत क्र. २०

अध्याय १६

मुडगांव में स्वामीजी का भक्त पुन्डलिक रहता था। उसी गांव में भागाबाई नामक एक ठाकुराइन भी रहती थी। भागाबाई की निष्ठा अस्थिर होने के कारण वह दाम्भिक थी। स्वामीजी के बारे में वह निन्दिक बातें करती थी। अंजनगांव के संत केमाजी के शिष्य बनने के लिये उसने पुन्डलिक को उकसाया। परन्तु उसी दिन रात में पुन्डलिक भोकरे के स्वप्न पडा। उसने देखा कि एक दिगंबर पुरुष कहने लगा कि लोग आपस बातें करते है तो क्या वे गुरु हो जाते है। दंभाचार के पीछे तुम मत पडो। 'गिन गिन' भजन गुनगुनाया तब पुन्डलिक ने अपने स्वामी गजानन को पहचान लिया। स्वामीजी के पूछने पर पुन्डलिकने अपने मन की इच्छा व्यक्त कहा कि गुरुदेव ! मुझे केवल आपकी पादुका चाहिये। उसका पूजन में करना चाहता हूँ। तथास्तु कल दोपहर को दो बजे तुम पादुका का पूजन करना ऐसा कहकर स्वामीजी अंतर्धान हो गये। उसका मन बडा ही उत्सुक हो गया। स्वामी गजानन मेरे सद्गुरु हैं; अब मैं कहीं नहीं जाऊंगा।

दूसरे दिन मुडगांव के श्यामसिंग-राजपूत द्वारा स्वामीजी ने अपनी पादुका पुन्डलिक को देने के लिये भिजवाई। बडे भक्ति भाव से दोपहर में पुन्डलिक ने पादुकाओंका पूजन किया। इस पर से यह सिद्ध होता है कि संत अपने भक्तों की मनोकामना किस प्रकार पूरी करते हैं!

गाडी के चूकने पर स्वामीजी ने पकवानों को हाथ नहीं लगाया और भाऊ कव्हर की प्रेम भरी प्याज रोटी का भोजन बडे प्रेमसे ग्रहण किया। महाराजके सामर्थ्य को देखकर सभी विस्मित थे।

जहाँ भाव है, वहाँ देव है

संत होते त्रिकालदर्शी
जाने सबके अंतर्मन की

। टेक ॥

जिसके मन में शुद्ध भावना
पूर्ण होवे मनोकामना
सेवा किन्हीं गुरुवरननकी

॥ १ ॥

भक्त पुन्डलिक बड़ा ही भावुक
'वारी' को वह सदैव उत्सुक
आशा उसको गुरु दरसन की

॥ २ ॥

जिससे मन को मिलती शांति
सहज हो वे जीवन क्रांति
दीक्षा ऐसी आत्मज्ञान की

॥ ३ ॥

भवसागर जो पार उतारे
झूबे को जो सदा उतारे
निसदिन सेवा उस दीनन की

॥ ४ ॥

दया, क्षमा वैराग्य मूर्ति
फैले जग भर ऐसी कीर्ति
मेरे सद्गुरु गजानन की

॥ ५ ॥

पकवानों का मोह नहीं है
प्याज सेटी की चाह वही है
इच्छा पूरी हो भक्तन की

॥ ६ ॥

जहाँ भाव है, वहाँ देव है
साधना सरल एकमेव है
शुद्ध भावना समर्पण की

॥ ७ ॥

गीत क्र. २१

अध्याय १७

एक बार घूमते घूमते स्वामीजी अकोट पहुँचे । वहाँ अपने बंधु नरसिंग साधु रहते थे । आश्रम के पास एक गहरा कुआँ था । स्वामीजी अपने दोनों पाँव अन्दर डालकर, कुएँ में झाँकर देख रहे थे । अतः नरसिंग ने पूछा—भैया, आप अन्दर क्या देख रहे हो ? स्वामीजी ने हसकर कहा कि गोदा यमुना और गंगा का संगम यहाँपर है । इसका स्नान तुम रोज करते हो । मेरा भी मन आज नहाने को चाहता है; लेकिन इन्होंने ऊपर आकर मुझे नहलाना चाहिए; नहीं तो मैं यहाँसे नहीं उठूँगा । सभी लोग कहने लगे कि स्वामीजी कैसे पागल जैसी बातें करते हैं ? शोगांव के लोग भी न जाने कैसे इसके पीछे पागल हैं । भला यह कैसे हो सकता है कि कुएँ का पानी स्वयं आकर किसी को नहलाये ? बहुत से लोग इकट्ठे हो गये । अचानक कुएँ में से कुछ आवाज आना चालू हुआ । कुएँ का पानी उबलने लगा । एक क्षण के बाद लोगों ने चमत्कार देखा कि सहस्र धाराएँ कुएँसे फूट कर निकल रहीं हैं ; वे स्वामीजी पर बरस रहीं हैं ।

स्वामीजी चिल्ला उठे गोदा, गंगा और यमुना ऊपर आकर नहला रहीं हैं । लोगोंको संकेत कर स्वामीजीने लोगों को इस पुण्य सरितामें नहाने के लिये आमंत्रित किया । जो सही रूप भक्त थे, विश्वास रखते थे, उन्होंने स्नान किया और पुण्य कमाया । इस बात से यह सिद्ध होता है कि संतो के मन की इच्छा स्वयं भगवान् पूरी करते हैं । स्वामीजी, उठ खड़े होते ही फुहारें बन्द हो गईं और पहले जैसा पानी हो गया ।

मन रे ! तू संतशरण जाई

गंगा, यमुना, गोदा माई
नहलाने को ऊपर आई

॥ टेक ॥

सहज घूमते अकोट पहुँचे
प्रिय बंधु नरसिंग से मिलते
बंधु प्रेम की जगत दुहाई

॥ १ ॥

एक योगी एक संसारी
अलौकिक प्रेम की बलिहारी
दोनों में यों विश्व समाई

॥ २ ॥

गजानन महाराज :

तीर्थ जल से करता स्नान
बंधु रे ! तू बडा भाग्यवान
कुआ नहीं यह तीर्थ भाई

॥ ३ ॥

गंगा, यमुना, गोदा संगम
तीनों का यह पावन उद्गम
स्नान को यों मन ललचाई

॥ ४ ॥

तीर्थ देख बोले गजानन
बिना नहाये, माने ना मन
नहीं उठूँगा मै, अब भाई

॥ ५ ॥

स्वामीजी की जिद्द देखकर
घाराएं यों आई ऊपर
अद्भुत ऐसी संत लीलाई

॥ ६ ॥

भक्तों ने भी लाभ उठाया
पावन हो गई उनकी काया
शतजन्मों की ये पुण्याई

॥ ७ ॥

संतों के मन जो भी भाते
लीला कर, प्रभु सहज दिखावे
मन रे ! तू संतशरण जाई

॥ ८ ॥

राधाकृष्ण गुप्ता 'चेतन'
पाटकर बाडा, भगतसिंग पथ, डोंबिवली (पूर्व), जिल्हा थाने ४२१२०१

श्री साईबाबा के उदी का प्रभाव

मेरा लडका वीरेन्द्रकुमार पाथरिया एक वर्ष पूर्व गले के ऊपर एक बड़े फोडे से पीडित था। मैंने उसका उपचार हर संभव कराया। बड़े से बड़े विशेषज्ञ डॉक्टरों को भी दिखाया। उनकी सलाह के अनुसार उसका दो बार आपरेशन भी कराया किन्तु सफलता नहीं मिली। डॉक्टर की चिकित्सा से मैं निराश हो चुका था। कुछ समय में नहीं आ रहा था कि क्या करूं। निराशा की अवस्था में मुझे साईबाबा की विभूति (उदी) का ध्यान आया, जो शिरडी संस्थान द्वारा मुझे डाक द्वारा प्राप्त हुई थी। मैंने उसी दिन से वह विभूति उस फोडे पर लगाना शुरू किया। निराश को आशा की किरण मिली। आश्चर्यजनक परिवर्तन। लगभग १५ दिन बाद वह फोडा ठीक हो गया। यह साईबाबा का मैं तो चमत्कार ही समझूंगा। जिस महात्मा की विभूति में इतनी शक्ति है, उस महात्मा की लीला का अन्दाजा लगाया जा सकता है।

उस दैवी पुरुष की कृपा से मैं अपने को भाग्यशाली समझ रहा हूँ। मैं श्रद्धा से नतमस्तक करता हूँ।

★

जे. डी. पाथरिया

आई. बी. पटेल म्युनि. स्कूल [प्रेमिसिस], स्टेशन रोड, गोरेगांव (वेस्ट),

बम्बई-४०० ०६२

साई महिमा

भक्तोंका जो सखा

दीनोंका जो दाता

गरीबोंका भ्राता, साई शिरडीका ॥ धृ ॥

शिरडीमें जाऊँ, रूप उसका देखूँ

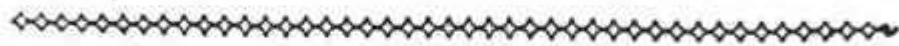
दर्शन लूँ साईनाथका

गाऊँ उसकी गाथा, कहूँ मेरी व्यथा ॥ १ ॥ गरीबोंका

देखकर मुख, हरे प्यास-भूख
 दे मनसुख, साई शिरडीका
 वही सुखदाता, दीनोंका विधाता ॥ २ ॥ गरीबोंका ...

पुण्य शिरडीमें, साई-समाधि
 मेरा जो श्रीहरी, सखा साईनाथ
 दयालु मनका, कृपालु जनोंका ॥ ३ ॥ गरीबोंका ...

श्री हसमुख ओंकार पाटील ("साईशरण")
 गुजरगली, सु. पो. नवापूर, जि. धुलिया, पिन-४२५४१८



“जान से प्रिय साई”

हमारे तनमें साई मनमें साई,
 रोम रोम में समाये हुये साई ।
 हम तेरे प्यारके दिवाने,
 हमारे मिटा दे तू अफसाने ।
 हे साई प्यारे निरंकारी,
 तेरे प्यार बिना हम भिखारी ।
 तू हमारे दिल की धडकन है ,
 हमारी जान तेरे पर कुरवान है ।
 हम जान की बाजी लगायेंगे,
 अपना तुझे बनायेंगे ।
 हम तेरा दामन न छोड़ेंगे,
 हमारे प्यार की तेरे पर बरसात करेंगे ।
 साई साई करते जीयेंगे ।
 साई साई करके मरेंगे ।

सौ. जयश्री सतीश वेद्रे
 ४८ साकेत, मेरठ यू. पी.

गोविन्दा के नाम

गाओ गाओ रे
गोविन्दा के नाम ।
गाओ गाओ रे
गोविन्दा के नाम ॥

नन्दजी के लाल,
देवकी के लाल ।
यशोदा के लाल
वासुदेव लाल ॥
गाओ गाओ रे १

बालकों के साथी
हम सब के साथी ।
हमारें ही साथ
गाना सुन के बैठते ॥
गाओ गाओ रे २

चोरी चोरी करते
चारों बाजू फिरते ।
मखन चोरी करते
नन्द जी के लाल ॥
गाओ गाओ रे ३

मार पीट खाते
मुह वह खोल्लते
दुनिया सब को फिरते ।
नन्द जी के लाल ॥
गाओ गाओ रे ४

झ्रली एक बजाते
गाना अच्छा गाते ।
वृन्दावन में नाचते
यशोदा के लाल ॥
गाओ गाओ रे ५

शरच्चन्द्र रात में
वृन्दावन मेला में ।
नारियों के बीच में
वासुदेव नाचते ॥
गाओ गाओ रे ६

नील मेघ वर्ण,
काल मेघ वर्ण ।
रूप उसका पूर्ण,
नन्द जी के लाल ॥
गाओ गाओ रे ७

चेन्नेककल पणिककर

१११२६ गुरु नगर, जयप्रकाश रोड, अंधेरी (पश्चिम) बम्बई-५८

श्री साँई बाबा सुप्रभातम्

उठो उठो शिरडी के राजा
उठो उठो साँई राम,
उठो उठो हे रमावरा
करो जगत कल्याण ॥ १ ॥

उठो उठो जगत्पिते
निद्रा को दो त्याग,
साधु जन द्वारे खडे
श्री दर्शन की करें बाट ॥ २ ॥

मंगलमय मूर्ति लखन को
कर रहे जयजयकार
साँई शेष शय्या त्यजो
इतना करो उपकार ॥ ३ ॥

जब आप निद्रा में बसों,
जगत निद्रा वश होय
प्रभु की कृपा दृष्टि से,
जन जन मंगल होय ॥ ४ ॥

गोदावरी के तीर पर,
पावन शिरडी धाम
तब समाधि मन्दिर में
हो काकड आरती गान ॥ ५ ॥

भोले भाले भक्तगण
रहे आरती तार
घंटा, शंखध्वनिमहित,
कर रहे मंगलाचार ॥ ३ ॥

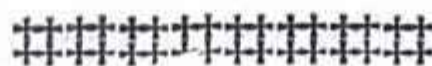
हाथ जोड विनती करें,
चरण कमल धरे माथ;
धूप दीप लोवान से,
नजर उतारें नाथ ॥ ७ ॥

साँई दास की प्रभाती
साँई करो स्वीकार
हम सब सेवक हैं प्रभु
साँई आप सरकार ॥ ८ ॥

नित्य प्रतिप्रभात में,
जो प्रेम सहित करें गान,
साँई की कृपा होवे
पूर्ण हो सब काम ॥ ९ ॥

ज्ञान विज्ञान नित नित बढे,
सवरें सारे काम
अन्त समय सुख शान्ति से
मिलेगा साँई धाम ॥ १० ॥

डॉ. बी. केडी. मित्तल
९ सिविल लाइन्स, मेरठ (उ.प्र.)



दुःखभंजन साई

मैं सब साई भक्तोंसे यह कहना चाहता हूँ, कि बाबा शिरडी मे ही है? और शिरडीमें भी ।

मैं आज तक शिरडी नहीं गया, पर बाबाको मानता हूँ । आज कुछ साल पहले हमारे उरई शहरमे श्री स्वामी संजयानंद तथा सौ. मीरा संजयानंद सन्यासी दम्पती आये थे । उन दम्पतीने हमे बाबाके बारेमे जानकारी कर दी और हम तबसे बाबाको मानते है ।

अचानक दस महिने पूर्व हमारे यहाँ अेक घटना घटी । हमारे बडे भाई जो बाराबंकी उ. प्र. मे रहते हैं उनका लडका, आयु सोलह साल, हमारे घरसे अचानक भाग गया । लडका भाग जानेपर हम परेशान हुवे । और उसकी खोज करने पर निकले । बनारस, इलाहबाद, लखनौ, कानपूर, और आसपास के शहर दुंढे । साधू, संतोंको मिले । तथा रेडिओ स्टेशन टि. व्ही. स्टेशन पर भी खबर की । पर हमारा भतीजा नहीं मिला । इस बातको दस महिने हुवे थे । और अचानक स्वामी तथा सौ. मीरा संन्यासी दम्पती हमारे घर उरई शहरमें बद्रीनाथ से आये ।

मैंने स्वामीजी से कहा, हमारा भतीजा गुम हुवा है, अब तक मिला नहीं है । आप कुछ किजिये । तो स्वामीजीने कहां की, आप तो बाबाको मानते है, फिर चिंता क्यों करते हो । और स्वामीजीने मुझे सुझाव दिया कि हम बाबाकी मानता करेंगे । इस बात पर मैं राजी हुवा ।

दिनांक १९-१-८० को हमारे घर स्वामीजीने बाबाका अभिषेक किया, तथा बाबासे मानता करी की, बाबा हमारा भतीजा अेक महिने के अंदर घर वापस लौट आया तो, हम भतीजे को लेकर शिरडी आयेंगे ।

और चमत्कार यह हुवा कि दिनांक २९-१-८० को, अभिषेक के दसवे दिन हमारा भतीजा घर लौट आया ।

उसको हमने पूछा कि, तू लौट कैसे आया ? तो उसने बताया, पता नहीं मैं कैसे घर आया । कौन शक्ति मुझे खींच लायी । मुझे कुछ मालूम नहीं । मैं इंदौर में था तो अक ट्रक इधर आ रहा था, मैं उसमें बैठ गया, और घर आया । उसके आगे मुझे कुछ पता नहीं ।

साई की लीला अगाध और अपरंपार है ;

★

प्रोफेसर व्ही. के. श्रीवास्तव
इं. मि. कॉलेज उरई, जिल्हा जालौन (उ. प्रदेश)



मातृगृह के रास्ते पर

मातृगृह का सुख बहुत ही प्रिय होता है, इसी कारण उस घरका कुत्ता भी कहीं नजर आयेगा तो वह भी अनेक सुखों की याद दिलाता है ।

संतो के घर हमें केवल इसी एक हेतु को लेकर जाना चाहिए, प्रत्येक जीव अखंड सुख के लिए संतो के द्वारों को खटखटना आवश्यक है ।

प्रत्येक आश्विन पौर्णिमा कोजागिरी को केवल इसी एक उपरोक्त अखंड आनंद की प्राप्ति के लिए अनेक साथियों के साथ वहाँ अर्थात् मातृगृह शिरडी पहुंचता हूँ ! संतो का कार्यक्षेत्र, उस भूमी को पावन कर देता है । इस बीसवीं सदी में, श्री माता साई ने प्रभु ज्ञानेश्वर महागज की तरह भारत, खासकर महाराष्ट्र को पावन किया है, श्री साई का अवतार सारे विश्व के लिए एक नया मार्ग, नयी उपासना और एकत्व के भाव को लेकर हुई है

श्री दास गणु महाराजने शिरडी को पंढरपूर कह कर साई भक्तों के मन में एक नयी रोशनी पैदा कर दी है, वास्तव में शिरडी इस भूमी का वैकुण्ठ पंढरपूर है । महाराजा साई, विश्व के सारे हृदयों पर अपना प्रेमसाम्रज्य चला रहे हैं ।

संसार में अनेक दार्शनिकों ने जन्म लिया । परन्तु साईप्रेम न दे सके, प्रत्येक वर्ष मेरे साथियों के साथ जाना, शिरडी में रहना, पूजा पाठ से साई के दर्शन करना, इस का वर्णन, अवर्णनीय है । शिरडी सदा मुझे याद आती है, श्री साई एक ही भगवान है जो सारे जीवों पर प्रेम से अपना अधिकार जमाया है, अनेक साधकों के भगवान उनकी साधना से मोक्ष देते होंगे । मेरा साई अपने साधकों को प्रेम देता है । वास्तव में साईभक्त श्रेष्ठ है कारण साईभक्त का संसार साईमय है ।

साई माँ है, साईप्रेम वह प्रेम है जिसका मजा वही उठा सकता है जो माँ का प्यारा है, माँ यह शब्द, भगवान इस शब्द से भी मीठा है । श्री साई का प्रेम महान है, साईप्रेम घटने वाला नहीं, अधिक बढ़ने वाला है, श्री साई अखंड श्रीमंत है, उसका प्रेममय द्रव्य कभी कम नहीं हो सकता । सारा संसार भी यदि एक होकर श्री साई के द्रव्य को लूटना चाहे तो वह कभी कम नहीं होगा, अधिक होगा, गंगा की पानी की तरह, ज्ञान, कर्म का तादात्म्य है, प्रेम, ज्ञान और कर्म से श्रेष्ठ है । प्रेम तन्मय स्वरूप है, ज्ञान में अद्वैत भावना है प्रेम में एकत्व है ।

कर्म, ज्ञान और भक्ति इन तीनों का संगम एक में है, प्रेम मूर्ख और ज्ञानी के लिए समान है । मेरा प्रत्येक वर्ष शिरडी को जाना, माँ के घर को जाना है, प्रत्येक भक्त से मेरा सबिनय प्रार्थना है का मातृगृह के रास्ते पर चलो, उसका रास्ता प्रेममय जीवन की राह है । ★

[सूचना :- उपरोक्त लेख, अक्टोबर १९८०, श्री साई लीला मराठी में "माहेरच्या वाटेवर" लेखक डॉ. के. भ. गव्हाणकर, प्रकाशित हुआ था । प्राध्यापक श्री गुंडेराव पटवारी ने उसका हिन्दी में रूपान्तर किया है ।]



श्री साई लीला से

प्यारी श्री साई लीला तू एक मास पर आती है ।
अपने और हमारे प्रभु का दिव्य चित्र ले आती है ॥
जैसे किसी प्रेमिका के विछोह में हो पागल प्रेमी ।
उसी भाँति तेरे दर्शन को पागल मैं रहता देवी ॥
स्वीकृत कौन हुई पूजा बाबा के पावन चरणों में ।
और नहीं स्वीकार हुई किसकी सेवा प्रभु-चरणोंमें ॥
तू आकर वह सब रहस्य चुपके कानों में कह जाती ।
कुछ को देती हर्ष और कुछ को विषाद भी दे जाती ॥
हर लेती तू नींद प्रतीक्षा की घड़ियाँ गिनता रहता ।
तू फिर कब दर्शन देगी इस चिन्ता में घुलता रहता ॥
एक मास फिर और प्रतीक्षा करने का धीराज देती ।
मधुर याद बाबा की तू इस अन्तर्मन में भर जाती ॥
देवाधिदेव साईश्वर को कुछ लोग सन्त घोषित करते ।
सच्चिदानन्द, आनन्द, आरती, मेनन ईश्वर बतलाते ॥
श्रीमान् संपादक महोदय मान्य पुजारी बाबा के ।
पहुँचाते जो भक्तों की पूजा चरणों तक बाबा के ॥
ओ प्यारी साई लीला ! जब अगली बार पुनः आना ।
मेरी श्रद्धा के फूल चढ़े प्रभु-चरणों में बतला जाना ॥
॥ ओम् श्री साई यशःकाय शिरडीवासिने नमः ॥

प्रो. ए. पी. त्रिपाठी
मुर्गी बाजार, चैतूल, म. प्र.



“गीत”

राम, साई राम हे हृदयविहारी राम,
हे दीनबन्धु हे करुणासिन्धु,
भवपार उतारी राम ॥

राम साई राम

अल्लाह साई तेरा नाम,
वाहे गुरु नानक तेरा नाम ।
आकाशे बिन्दु भरती दे सिन्धु,
सुख कारी साई तेरा नाम ॥

राम साई राम

है दीनानाथ तेरा नाम,
बिगडे बनाए सब काम ।
कोई है फकीर किसी की जागीर,
तकदीर सभी की, तेरा नाम ॥

राम साई राम

अन्तर्धामी तेरा नाम,
तू सर्वव्यापक राम ।
हर शह में तू हर शह तेरी,
बस तू ही तू है साई राम ॥

राम साई राम

सिरडी साई तेरा नाम,
जीवन भर लूं तेरा नाम ।
हर सांस तेरी, हर सांस में तू,
हे साई राम, साई राम ॥

राम साई राम

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सचमुच बाबा का विस्तर बड़ा निराला होता था ॥ १ ॥

यह तख्ता केवल चार हाथ लम्बा, एक हथेली चौड़ा होता था ।
और इसको चिन्दियों से मस्जिद की बल्ली से बांधा जाता था ।
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ये चिन्दियाँ भी बिल्कुल पतली, फटी पुरानी होती थी ।
वैसे तो ये तख्ते का ही भार नहीं सह सकती थी ।
यह तो बाबा खुद ही जाने, कैसे उस पर सोता था ॥ २ ॥ सचमुच बाबा का

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