

SHRI
SAILEELA

Official Organ of Shirdi Sansthan



श्री साईनाथ मठालय
श्री साईबाबा मठालय, शिर्डी.

September 1981

Rupee One

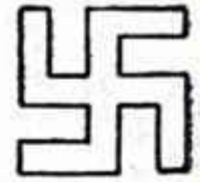
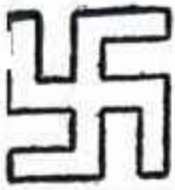
SHRI SAI LEELA

SEPTEMEER 1981

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**Official Organ of
Shirdi Sansthan**

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

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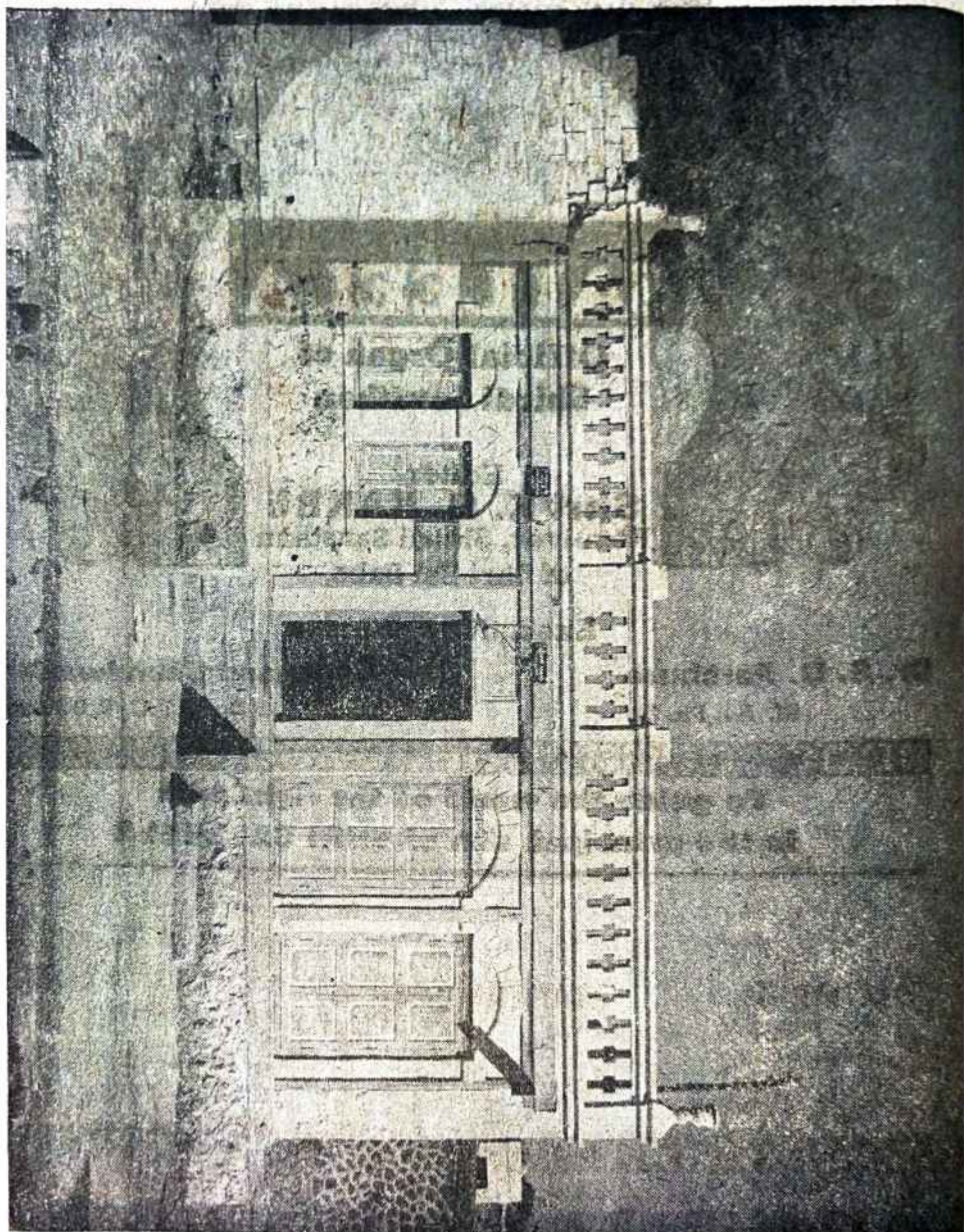


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CHAVADI

Every village has got a Chavadi. The villagers assemble in the Chavadi for doing some gossiping. The Police Patil of a village usually calls people to the Chavadi for enquiry. Any announcement that is to be conveyed to the whole village is usually proclaimed from the Chavadi. The building of the Chavadi in the village is owned by the Government. The present building in Shirdi, which is now owned and looked after by the Shirdi Sansthan and is known as Chavdi, might also be a Government building once upon a time, but just as the building which was once a Masjid was changed into Dwarkamai, due to the magic of Shri Sai Baba, similarly this building, which was once a village Chavadi, must have been converted into a dormitory by Shri Baba after he came to stay at Shirdi.

The location of the Chavadi is just at a distance of about one hundred feet from the Samadhi Mandir and it is at a distance of about fifty feet from Dwarkamai. This building was the dormitory of Shri Sai Baba every alternate day. Out of the many places in Shirdi, which have been sanctified due to the presence of Shri Sai Baba, Chavadi is one. This building was once upon a time in a dilapidated condition. The flooring was quite uneven and the walls were shattered, but it is now renovated and stands on a raised plinth four feet high. In the centre of the building, there are four steps, climbing which we can enter into the building. On either side of these steps, there are open otlas five feet wide and about twelve feet long. There are two doors to the building on the right hand side of the

steps and two windows on the left hand side of the steps. There is an open terrace above this ground floor structure. The door of the Chavadi faces the south and is just next to the four steps referred to before. The total area of the Chavadi is about 300 square feet. Just as we are entering the door of the Chavadi, our attention is attracted by a plaque fixed above the door on which the name of Laxmibai Damodar Babre is written. The history of how this name came to be written there, is very interesting and it is therefore necessary to narrate it.

Out of the sincere devotees of Shri Sai Baba, who served Him during His life-time Shri Babre was one. He came from a village known as Chinchani, in the Thane District and was therefore commonly known as Anna Chinchanikar at Shirdi. Late Damodar Ghanashyam Babre alias Anna Chinchanikar and his wife Laxmibai, stayed at Shirdi for many years and served Shri Baba very sincerely. This couple had no issue. Once when Anna and his wife were serving Baba, Shri Madhavrao Deshpande alias Shama and Late Shri Kakasaheb Dixit were also in the Masjid. That time Madhavrao said, "Oh God, what is this your sport? Devotees are coming to you from long distances for fulfillment of their desires and you are fulfilling them; but this Anna and Mrs. Laxmibai are serving you sincerely for so many years, still you have not blessed them with an issue."

On hearing this speech of Shama, Shri Baba smiled and said, "Shama you are still just a child. Has it happened so, that whenever anybody has asked for anything and I have not given it to him? This couple has never asked me to give them anything. Shama, you ask the couple. Do they want a child? I will give it to them, but Shama, if I give them a son, he will only continue the name of Anna only for a generation. I want to perpetuate his name."

Nobody could then know the meaning of the above remark of Shri Baba. Anna had crossed fifty at that time. His civil

suit regarding some fields was going on at that time in the court of law at Dahanu. Whenever Anna used to ask Shri Baba about the suit, He always used to say, "Allah, will do good to you." This case was going on for three long years and Shri Achyut Narayan Khare, the famous pleader of Dahanu, was pleading Anna's case. Once when the case was in progress, somebody played mischief and informed Anna that he had lost the case. On receipt of the letter, Anna went to Shri Kakasaheb Dixit and both then proceeded to Dwarkamai to inform Shri Baba about it. As they were entering Dwarkamai, Shri Baba saw them and shouted, "This old man has no faith in me. Throw away that letter" because Shri Baba had already come to know the contents of the letter, through his supernatural powers. After a few months, the pleader of Anna, Shri Khare, informed Anna by a letter that he had won the case and that a decree for Rs. 1800/- was passed in his favour together with the court cost. On receipt of the letter, Anna went to Shri Baba along with Shri Kakasaheb Dixit, when Shri Baba asked him, "Have you got faith in me now?" Anna, however, placed the letter on Shri Baba's feet and said, "Baba, this is all yours. I do not want it". Shri Baba however replied, "What a mad fellow are you? What is the use of that money to me? Am I maintaining a household or a family? You can take it". This conversation went on in this manner for some time and ultimately late Kakasaheb Dixit suggested that with those 1800 rupees of Shri Anna, the dilapidated Chavadi should be got repaired and it should be named after Anna and Laxmibai. Under such circumstances the name of "Late Laxmibai Damodar Babre" came to be written on the plaque at the entrance of the Chavadi.

Late Anna Chinchankar had great faith in Shri Sai Baba. He donated all his property to the Shirdi Sansthan by his will, a copy of which has been printed in the 12th issue of this magazine for Shaka 1845. One more thing may be stated here that out of the 65000 rupees required for the construction of the

"Sabhamandap" in front of the Samadhi Mandir, a major part was contributed by the "Anna Chinchankar Trust" and "Late Rasane Trust". In chapter 24 of Shri Sai Satcharit while illustrating the wit and humour of Shri Baba, an incident that took place in the Dwarkamai, in which Shri Baba, Shri Anna Chinchankar and Mousibai were involved, has been described in detail from which the devotion of Shri Anna is seen very clearly (Shri Sai Satcharit, Chapter 24 pages 130-131, 9th Edition 1980).

The Chavadi is divided into two parts by a wooden partition. On the right side, just near the partition, on a wooden stool, a big portrait of Shri Baba, in a sitting posture, has been placed on a very soft cloth. In front of this portrait, we can see the "Padukas" of Shri Sai Baba. In a wooden case, having glass panes, which is kept near the portrait, one oil lamp is kept burning for all the time. One more big portrait of Shri Baba is kept reposing on the right hand wall of the Chavadi. One artist, Shri Ambaram by name, who stays at Navsari in Gujrat State, presented this portrait to the Shirdi Sansthan on 11-1-1973. On the walls of the Chavadi a number of frames are hung and some 'handies' of green and white colour (glass lamps in which candles were lighted in bygone days) are hung to the ceiling of the Chavadi. Female devotees are prohibited from entering inside this portion of the Chavadi, beyond the wooden partition. This tradition is there since long. Because Shri Baba was unmarried and because he used to sleep here every alternate day, this tradition might have come up.

In the left hand side portion of the Chavadi, one wheel chair of white colour and one wooden bedstead have been kept. One devotee had presented the wheelchair to Shri Baba for his use in old age. However it was never required to be used for Him. On the wooden bedstead, the last holy bath was given to Shri Baba and hence it is preserved as a memento of that incident. One palanquin is also kept hanging in the Chavadi. This palanquin is of recent origin.

During the life-time of Shri Sai Baba, his aarti was being sung in the Chavadi. After the aarti, Shri Baba used to smoke the chillum and then udi was distributed to all by way of prasad and then the devotees used to go home. Even now every Thursday the Palkhi (palanquin) of Shri Baba is taken in procession from Dwarkamai to the Chavadi at 9 p. m. and after the aarti and lighting of the chillum is done there, the Palkhi is brought to the Samadhi Mandir, when it is ten O'clock and therefore the usual time of the Shejarati in the Samadhi Mandir. The Chavadi procession is taken out at present after placing Shri Baba's photo in the Palkhi; but once upon a time, during Shri Baba's life-time, He Himself was being taken in procession to the Chavadi. A graphic description of this procession has been given by Shri Hemadpant in the Sai Satcharit in Chapter 37, as he himself must have seen it with his own eyes. In order to see the pomp and show with which that procession used to be taken in those days, we reproduce here the relevant portion of the Chavadi Procession from the Sai Satcharita, which will be found interesting by our readers.

Chavadi Procession

Baba's dormitory has been already described. One day He slept in the Masjid and on the next, in the Chavadi (a small building containing a room or two near the Masjid). This alternate sleeping in both these buildings went on till Baba's mahasamadhi. From 10th December 1909, devotees began to offer regular worship to Baba in the Chavadi. This we will now describe with His grace. When the turn of retiring to the Chavadi came, people flocked to the Masjid and made bhajan in the mandap (courtyard) for a few hours. Behind them was a beautiful Ratha (small cart), to the right a Tulsi-vrindavan and in front Baba, and between these the devotees fond of bhajan. Men and women who had a liking for the bhajan came in time. Some took Tal, Chiplis and Kartal, Mridang, Khanjiri and Ghol (all musical instruments) in their hands and conducted

the bhajan. Sai Baba was the Magnet who drew all the devotees to Him there. Outside in the open, some trimmed their Divatyas (torches), some decorated the palanquin, some stood with cane sticks in their hands and uttered cries of victory to Baba. The corner was decorated with buntings. Round about the Masjid, rows of burning lamps shed their light. Baba's horse 'Shyamakarna' stood fully decorated outside. Then Tatyapa Patil came with a party of men to Baba and asked Him to be ready. Baba sat quiet in his place till Tatyapa came and helped Him to get up by putting his arm under Baba's arm-pit. Tatyapa called Baba by the name of Mama. Really their relationship was extremely intimate. Baba wore on his body the usual kafni, took His chilim (tobacco-pipe) and tobacco and throwing a cloth over His shoulder became ready to start. Then Tatyapa threw a golden embroidered beautiful Shela over His body. After this, Baba moving a little the bundle of fuel-sticks lying behind with His right toe and then extinguishing the burning lamp with His right hand started for the Chavadi. Then all sorts of musical instruments: Tashe, band and horns and Mridang gave out their different sounds; and fire-works exhibited their different and various coloured views. Men and women singing Baba's name started walking, making bhajan to the accompaniment of Mridang and Veena. Some danced with joy and some carried various flags and standards. The Bhaldars announced Baba's name when He came on the steps of the masjid. On the two sides of Baba, stood persons, who held Chavaris and others who fanned Baba. On the way were spread folds of cloth on which Baba walked on, being supported by devotees' hands. Tatyapa held the left hand and Mhalasapati the right and Bapusaheb Jog held the chhatra (umbrella) over His head. In this fashion Baba marched on to the Chavadi. The fully decorated red horse, named Shyamakarna led the way and behind him were all the carriers, waiters, musical players and the crowd of devotees. Harinama (the name of the Lord) chanted to the accompaniment of music, rent the skies as also the name of Sai.

In this manner the procession reached the corner when all the persons, that joined this party, seemed well pleased and delighted.

On coming to this corner, Baba stood facing the Chavadi and shone with a peculiar lustre. It seemed as if the face of Baba glittered like dawn, or like the glory of the rising sun. Baba stood there with a concentrated mind, facing the north, as if He was calling somebody. All the instruments played their music while Baba moved His right arm up and down for some time. Kakasaheb Dixit at that time came forward with a silver plate containing flowers besmeared with gulal (red powder) and threw them on Baba's body off and on. The musical instruments played their best at this junctue and Baba's fact beamed with steady and added radiance and beauty, and all the persons drank this lustre to their hearts' cotent. Words fail to describe the scene and splendour of this occasion. Some times Mhalasapati began to dance being possessed by some deity, but all were surprised to see that Baba's concentration was not in the least disturbed. With a lantern in his hand, Tatyapa Patil walked on Baba's left side and Bhagat Mhalasapati on the right, holding with his hand the hem of Baba's garment. What a beautiful procession and what an expression of devotion! To witness that, men and women, poor and rich flocked together there. Baba walked very slow. Bhaktas followed on both sides with love and devotion. With joy pervading the whole atmosphere of the place, the procession reached the Chavadi. That scene and those days are gone now. Nobody can see them now or in the future: still remembering and visualizing that scene and sight, we can bring solace and comfort to our minds.

The Chavadi was also fully decorated with a good white ceiling, mirrors and many sorts of lamps. On reaching it Tatyapa went ahead and spread an asan and placing a bolster made Baba sit there and made Him wear good angarkha (coat). Then the devotees worshipped Him in various ways. They put on His

head a mugut (Crown) with a tuft above, placed garlands of flowers and jewels round His neck and marking His forehead with musk-mixed vertical lines and a dot (as Vaishnava devotees do) they stared at Him for long to their hearts' content. They changed His headdress now and then and held it aloft on the head, fearing that Baba might throw it away. Baba knew the heart of them all and meekly submitted to all their methods without objection. With these decorations He looked wonderfully handsome.

Nanasaheb Nimonkar held the Chhatra (umbrella) with its beautiful pendants which moved in a circle with its supporting stick. Bapusaheb Jog washed the feet of Baba in a silver dish and offered 'arghya' and worship with due formalities, then besmeared His arms with sandal paste and offered tambul (betal-leaves). Baba sat on the asan (gadi) while Tatyaa and others kept standing and falling at His feet. When Baba sat on the gadi supporting Himself against the bolster, devotees on both the sides waved chamars and fans. Shama then prepared the Chillim and handed it over to Tatyaba, who drew a flame out of it by his breath and gave it to Baba. After Baba had His smoke, it was given to Bhagat Mhalasapati and then it was passed round to all. Blessed was the inanimate chillim. It had first to undergo many ordeals of penance, such as being treaded by pot-makers, dried in the open sun, burnt in fire and then it had the good fortune to get the contact of Baba's hand and His kiss. After this function was over, devotees put garlands of flowers on His neck and gave Him nose-gays and bunches of flowers for smelling. Baba, who was Dispassion or non-attachment incarnate, cared a fig for all these necklaces of jewels and garlands and flowers and other decorations; but out of real love to His devotees, He allowed them to have their own way and to please themselves. Finally Bapusaheb Jog waved the Arati over Baba, observing all formalities, the musical instruments playing their auspicious tunes. When this Arati was over, the devotees returned home

one by one saluting Baba and taking His leave. When Tatyaba, after offering chillim, attar (scent) and rose-water, rose to depart, Baba said to him lovingly, 'Guard me, go if you like, but return sometimes at night and enquire after Me.' Replied in the affirmative Tatyaba left the Chavadi and went home. Then Baba Himself prepared His bed. He arranged 50 or 60 white chaddars one upon another and thus making His bed, went to rest. (Pages 204 to 207 of Sai Satcharit, Chapter 37, Ninth Edition 1980).

Many devotees come and sing bhajans of Shri Baba in the chavadi in the morning and evening. The maintenance and upkeep of the Chavadi is also entrusted to Shri Vithalrao Bagwe. One Shri Shivner Baba is in the Chavadi for the last so many years and he also looks after the cleanliness of Chavadi. He is serving Shri Baba with sincere devotion. As Chavadi is one of the many places in Shirdi, which have been consecrated by the touch of Shri Baba's feet, it is considered very holy by all Sai devotees. Hence the pilgrimage to Shirdi is considered to be complete by all Sai devotees, only after paying a visit to the Chavadi and taking darshan of Shri Baba in the Chavadi.



Forget Sai Not

How Saibaba helped me in many ways in recent past is worth recording here. Some may call it a mystery while others a miracle. Whatever it may be, it is an undeniable fact that Baba has peculiar and wonderful ways of helping the devotees in many unknown ways. The firm and unshakable belief of devotees of Sai Nath may not necessarily prove fruitful in a short period; but it is likely to yield tangible and favourable results in the long run. Devotees need not be disappointed. Indian history has recorded the experience of bhakthas Ramdas, who being the strongest and faithful devotee of Lord Shri Rama, could not have

the darshan of the Lord during the whole life; but Shri Rama came to his rescue in a very critical situation most unexpectedly. From this it can be safely concluded that the world is nothing but illusion and godly deeds are very strange.

The readers are at complete liberty to question the author any doubt over the facts relating to his experience with Sai Baba. The main intention in narrating the experience is not to create any impression about my faith in Baba, but to make the devotees feel that they need not be worried. The ever growing faith in Baba may have slow effect (if not magic effect) in the long run.

It was on the 15th January 1981 (Thursday) that I visited The S. S. C. Board office at Hyderabad (Andhra Pradesh) to find out as to why the S. S. C. result of my eldest son, Shri Sai Ram Kumar, was held up. It appears that the clerk concerned with examination came to know that I was a devotee of Sai Baba. He therefore laughed at me. All my efforts to find out the reasons for withholding the result proved futile. I returned home with a heavy heart. On the same day, I visited Shri Baba's temple at Secunderabad and prayed that I would visit Shirdi with my son, in case my son was declared to have passed the examination. The next day i. e., 16-1-1981 I went to one of my intimate friends, who took no time to phone to the educational authority concerned. The case was examined and released on 16-1-1981 itself. My son was declared to have passed in the second division. My joy knew no bounds. The face of the clerk, who made fun of me, became pale. I met the clerk and informed him that it is Sai's blessing. He became helpless beyond words.

Accordingly I visited Shirdi on 12-2-1981 along with my son, Sai Ram Kumar. It was 11 O'Clock. I was in a big queue. When I was some three yards away from Baba's statue, suddenly the idea of garlanding Baba and touching his holy feet in person came to my mind and I came out of the queue. I

could fulfill my cherished desire with official aid. I shed tears of joy. At Shirdi, I was very much worried, for I had little amount at my disposal and felt whether the amount was sufficient for boarding, lodging and pocket expenditure. I was completely satisfied with the meals at the cost of Rs. 1-50 only, which is the cheapest one available. The Shirdi Devasthan is nicely maintaining the dining hall. At a time it can easily accommodate thousands of devotees and visitors.

On 13-2-1981, I took an interview, at about 11 O'clock with Shri K. H. Kakre, the Court Receiver of Shirdi Devasthanam. He is very benevolent and he took personal interest in me by explaining the maintenance of the temple, the publication of the monthly magazines, etc., I thanked him and took permission for going to the noon Arathi.

While touching the holy feet of Baba on 12-2-1981, I prayed to Baba to bless me with grand success in the post graduate Diploma in Rural Development Examination conducted by Kakatiya University of Andhra Pradesh, in the last week of January, 1981. I am very happy to inform that the University announced the results on 19-5-1981 and I topped the list of the successful candidates in the examination. One can well imagine what are my feelings towards the omnipotent Baba now.

I apply "UDI" thrice a day. This regular habit not only gave me relief on certain painful occasions but it also makes me Psychologically happy and creates confidence in me.

What is required is meditation and patience. "Wait and See" should be the guiding principle of all the devotees. ★

N. Machender Das

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Prefering Shreyas (The Good) to Preyas (The Pleasant)

Ref : Page 89 of Shri Sai Satcharita - 8th Edition

Prefering Shreyas (the Good) to Preyas (the pleasant) -

"There are two sorts of things viz, the good and the pleasant; the former deals with spiritual affairs, the latter with mundane matters. Both these approach man for acceptance. He has to think and choose one of them. The wise man prefers the good to the pleasant but the unwise, through greed and attachment, chooses the pleasant".

Good things are connected with spiritual affairs. Pleasant things are connected with mundane matters. Distinction between the two is clear. Both these things approach man for acceptance. Man has been given the freedom to choose one of them. Pleasant things have their own attractions. They offer him attractive reward with less efforts and within short periods. Naturally he is more inclined to accept pleasant things.

On the other hand good things are easily not accepted because more efforts are required over a longer period to achieve them. Patience and perseverance are required. Therefore for the sake of convenience good things are generally kept in abeyance. It is a common knowledge that an ordinary person keeps his aim of good things reserved for old age. He thinks that when he will be free from worldly affairs, he will devote himself to good things. However with this attitude, he can never achieve good things in his life. Whatever is to be done, is to be done now and here immediately without losing time.

Wise men prefer good things. Who are these wise men? They are those who are interested in long term gains. They

overcome the mirage of short term gains. They also fully realise the problems and implications of short term gains of pleasant things. These wise men consider the opportunity of human life as a unique opportunity and want to make the best out of it.

The unwise, through greed and attachment, chooses the pleasant things. Greed and attachment lead to the downfall of a man. With greed he acts and achieves some mundane thing. Then he develops attachment to his possession. Greed and attachment follow each other with rapidity. There is no limit of mundane matters for satisfaction. Illusions never come to an end. Greed and attachment in higher degrees give greater miseries. Therefore they are not good things of life. Real good things are those which when achieved give greater satisfaction.

Good things of life sprouting out of spiritual affairs are difficult to obtain. Whatever is obtained, gives lasting satisfaction. The following subjects may be considered as a media of good things of life;

Mountains, forests, sky, good breeze, flowing rivers, green fields, hard work, coarse food, coarse cloth, good physique, limited needs, kind and sympathetic behaviour, simplicity, love and service.

The subjects of pleasant things may also be listed out as under :

Fashionable living beyond means, higher education without wisdom, air of supremacy, egoistic attitude, night clubs, drinks, gambling, illicit sex relations, exploitation of masses and rat race for pleasure of sense objects.

This has resulted in densely populated areas, mushrooms of humanity in cities, artificial light and air circulation, travelling a few hours daily, hectic activities the whole day, not knowing

the neighbour, gas/smoke polluted atmosphere, wornout faces, blood pressure and heart failure.

So called civilized man is thus entangled helplessly in the pursuit of pleasant things. At his subconscious level, he also acknowledges basic good things of life. In practice he can only decorate his dwelling and office with art-work depicting scenes from the media of good things of life such as mountains, landscape, farmer / fisherman at work. Real flowers are substituted by plastic flowers.

May Lord Sainath confer upon us the courage and conviction to vehemently oppose the attraction of pleasant things so that we may enjoy the bliss of good things. ★

S. R. Joshi

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Bombay 400 077

YOUR SOLE (FOOT)

Your sole is not an ordinary organ of the body. It preserves the entire body including your brain. But people do seldom consider the importance of their sole or foot. Due to negligence of foot diabetes, blood pressure, paralysis, heart trouble etc. attack the body.

Foot corns, ingrowing toe nails, cracks on the foot, dead skin etc. are to be given serious thought if you want to remain aloof from any disease.

To awaken the consciousness of the people towards their feet

Sant Pachalegaonkar Maharaj

*has opened a consultancy and treatment centre at his
Muktheshwar Ashram at Powai*

People can avail the services of
Pedicurist U. T. BALLAL by appointment.

FREE TREATMENT FOR DISABLED & POOR

Sai Baba, the Saint of Shirdi

(Continued from August 1981 issue)

CHAPTER IX

AURANGABADKAR LADY OR SHAMA'S PRIVILEGE OVER BABA—ADVICE TO RADHABAI—BAIJABAI'S HUNT FOR BABA TO FEED HIM—NANA'S DAUGHTER'S SAFE DELIVERY—Mrs KHAPARDE'S SON SAVED FROM PLAGUE

A lady, Aurangabadkar, from Solapur
Though she had made a number of vows
For an issue to Gods and Goddesses with bows
But still she did not have an issue, an heir.

Being helpless she, with her step-son
As a last attempt came to Thee for a son
To stay under Thy shadow for months two
Waiting for Thy favours on her too.

She wished to see Thee, when alone
And to offer prayers for a son lone
But she found the Masjid always full
With Thy devotees, having devotion full.

So requested she Shama to intercede
Seeing Thee alone, but Shama pleaded
Thy Masjid was open to all forever
But still he would try for her favour.

So he asked her to be in readiness
With a coconut and a bundle of joss sticks
At the open court-yard at Thy meal's hour
And to wait there till he beckons for favour.

One day Shama found an opportunity
 When Thou pinched his cheeks bitterly
 While rubbing Thy wet hands with a towel
 And feigning anger said to Thee, the God well,

That Thou did not do it well
 By pinching his cheeks swell
 And he did not like such a God,
 Who acts improperly with his lad.

Then Thou said to him Thou wert
 With him generations seventy two fair
 And never pinched him till that day
 But why should he resent then that way.

Then Shama told Thee they wished
 Thee for sweets anon and ever to be kissed
 And never wished for any respects or balloons
 But at Thy lotus feet firm faith and festoons.

Then Thou affirmed Thy manifestation
 By saying Thou hast come to the earth station
 To feed and nurse all Thy devotees
 As Thou hast love and affection for Thy devotees

When Thou went up and took Thy seat
 Shama beckoned the lady to try her feat
 Then the lady came up and bowed to Thee
 With a coconut and joss sticks for a favour from thee

Thou shook the coconut and found it dry
 And told Shama, kernel rolling with a cry
 So Shama said to Thee the woman's bid
 Like the kernel in her womb, roll and cry a kid.

To that Thou resented and said, "Will
 A coconut give a child and fulfill the will?"

She knew nothing but to take upadesh
 And determined to observe 'upawas'
 Till death if Thou did not accept her
 And give upadesh or Mantra to her.

She hung fast to her determination
 And fasted for days three for Thy declaration
 By this her ordeal Shama being alarmed
 Interceded with Thee to free her from harm.

"O! Deva," said Shama to Thee
 "Thou hast dragged the lady
 And hast made her suffer death free
 But the lady is obstinate to listen to Thee.

If Thou accepted her not
 She will prove Thee a naught
 People will put then blame on Thee
 For her death by hunger-fast on Thee"

So Saying Shama requested Ye
 To take mercy on her and bless she
 Then Thou, knowing her determination,
 Set Thy mind on Thy declaration.

Thou then sent for her
 And changed her mind firm
 So she left her determination
 And accepted Thy declaration.

Then Thou addressed her' "O! mother,
 What mantra could Thou give to her
 When Thou hast not received any mantra
 From Thy Guru, but only love pure.

Thou served him for years twelve
 And paid at last dakshina. coins two

Faith and perseverance, the two pice
And in return Thou received the love nice."

Thus Thou advised her not to ask for upadesh
But wholeheartedly to surrender to Thy adesh
Making Thee as her sole object of her life,
To attain Paramarth thereby in life.

Neither sadhanas nor shastras are accessories
To attain eternal bliss or moksha necessary
Our firm faith and confidence in one's Guru
Who is only the actor or doer of the Universe true.

"Blessed is he, who knows," said Thou
"The greatness of his great Guru now
And ever thinks of 'Him' and else none
As Hari, Hara and Brahma the trinity in one."

(to be continued)

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

PUNYATITHI FESTIVAL AT SHIRDI

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

K. H. KAKRE
Court Receiver
Shirdi Sansthan of Shri Sai Baba

How did Nandi (Sacred Bull) Came to be Installed before Lord Shiva

There lived in ancient days a poor couple by name Siva Ramiah and Parvathama in a village called Ramapuram. They had a son Anand Rao. Both father and son were expert as sculptors. Their statues were so exquisitely chipped and carved out that they were highly appreciated and praised for their attractive features. All the people flocked to them for cutting out statues for them.

Every year usually these three, i. e. father, mother and son used to visit the Holy Shrine of Shri Sailam for Lord Mallikarjuna Swamy's worship during the Mahashivaratri festival. Accordingly one year they went to Shri Sailam on a pilgrimage for the Shivaratri festival. After their worship of Lord Mallikarjuna Swamy and after seeing all the important places in and around the shrine, they returned to their residence to cook their mid-day meal. The father collected rations' etc. Being poor, they could not afford to buy firewood and so they asked their son to get some firewood from the nearby forest for cooking and the son went out to the nearby hill to fetch some firewood.

As this son Anand Rao was busy gathering some firewood, he chanced to see a lovely cave nearby. He felt curious and enthusiastic, He felt like seeing the cave and therefore he entered inside throwing away the collected firewood. His curiosity increased and he became emotional to find a glittering, shining, beautiful smooth marble stone. No sooner he saw the marble stone so lovely and smooth, as a sculptor, his mind got diverted and enticed him. He then decided to carve out a beautiful Nandi (Sacred Bull) being a worshipper of Lord Shiva, totally forgetting the purpose for which he came (collecting firewood). But to his great disappointment, he had no chisel and hammer to start the work and therefore felt sorry that he did not carry them with him.

Not knowing what to do, he was looking around the stone, when he suddenly caught sight of a chisel and a hammer lying nearby. He was so overjoyed that without a moment's pause he grabbed them eagerly and started carving out the statute of a lovely, beautiful and attractive Bull (Nandi) out of the marble stone he found, in the cave. He was giving a finishing touch, but it was not done in one day, but it had taken him several months. Curiously enough, he was neither aware that it had taken him so much time nor he was hungry or thirsty all the time. He could neither remember the work he came for as he was completely engrossed in carving out the bull (Nandi).

After completion of the work of carving out the Bull out of that marble, he remembered his father asking him to get the firewood. He hurriedly came out of the cave, picked up some firewood and went to his father and mother, where they waited for cooking. But he saw them with a dazed face and asked them why they were so scared. He told them that he was extremely hungry and he requested his mother to cook the food with the firewood, which he brought and feed him without delay, not knowing that he was away from them for so many months.

The parents, who were surprised to see him again after such a long time, felt so happy and overjoyed to see him come back, as they thought that he was lost in the jungle. On seeing him they told him, "Dear son, Anand, where were you all these days? You went to get some firewood for cooking food one year back and you are returning now. We waited for you here for sometime anxiously, expecting you back. As you did not return, thinking that you might have lost the way in the jungle, we went back to our village. Hoping that if we were here again this year for the Shivaratri festival, you might come here and we may see you, we came here anxiously. According to our anxiety, you luckily and rightly came here to our great joy and satisfaction. But where were you all these days (one year)?"

When their son, Anand Rao, heard this, he felt shocked and surprised and exclaimed, "Oh! was I there for one year?" and he fainted. The parents seeing their son fainted, got frightened and prayed to Lord Mallikarjuna Swami of Shri Sailam, their deity and attended on their fainted soon. Soon, he got up and told them that he was in a cave cutting and carving a Nandi (The sacred Bull) out of the marble stone with chisel and hammer, which he found there.

The father who heard this felt overjoyed and happy at the work done by his son and replied, "If you had been cutting and carving out Nandi (the sacred bull) for one long year without food, water and sleep, it is only the miracle and grace of the Lord that you survived and sustained. Blessed you are and the bull that you have carved should rightly be in the shrine of our Lord Shiva. Therefore, we must take the Nandi to HIM".

For making the Nandi to move and bringing him to the shrine, near our Lord Mallikarjuna Swami, I have a sacred mantra to chant. I will be sitting by the side of the bull in meditation and go on reciting the mantra (Holy Hymn). By the time, I complete the mantra, the marble stone bull will loudly cry out "Baba". Then, you, immediately start throwing Bengal Gram, keeping the basket in your hand, ahead, of Nandi and enter the Temple of Lord Mallikarjuna Swami, with the Nandi, following you, loudly crying out "Baba" behind you. But you should make sure and be bold not to be frightened and scared at the cries at any cost and at any rate and not to look back, since if you once look back, instantaneously and at once on the spot, Nandi will stay away where you turn back and see at the bull; so you should be very bold and go ahead without fear, without stopping and without looking back.

Anand Rao agreed, obeyed his father's instructions. Carrying a basket, full of bengal Gram, (Chana Dhall) he went near the Nandi, the sacred bull. His father began to meditate and

chant the mantra (the holy hymn); and on completion of the reciting of the mantra, surprisingly the marble stone bull (Nandi) cried aloud "Baba". Immediately, Anand Rao, the son, began to run ahead throwing the Bengal Gram to the bull who was following behind him, loudly crying "Baba". Though he picked up courage and was running ahead, as the cry of Nandi was so fierce and as Nandi appeared to be approaching to butt him at the back, Anand Rao lost courage. He became nervous and he could not control himself further so as to reach the Garbha Griha. When he reached the main entrance of the temple, he lacked courage and lost control of his mind. He therefore looked back at Nandi, and Lo! the Nandi stopped and stayed at that spot. Anand Rao at this stage could do nothing further and returned to his father to apprise him of the situation.

Nandi stayed exactly at a spot three yards from Shiva from the threshold of the temple opposite to Lord Mallikarjuna Swamy.

This is how Nandi came to stay before Lord Shiva.

On seeing this, our devotees of Shiva began to instal, Nandi in India in Shiva temples ever since and even to this day. Both Lord Mallikarjuna Swamy (Siva) or the Bull are our Shri Sai Baba as appeared to Anand Rao to fulfil the task entrusted by Lord in cutting out the statue of Nandi and bringing it opposite and close to Shiva.

This story also gives you the example and a lesson that how a bhakta engrossed in devotion to God gets immersed in Bhakti forgetting hunger, thirst and sleep. That is the way of devotion, dedication and concentration. ★

B. Ramanadha Rao
Shri Sai Kutir, Bangalore - 23

Sai Baba - The Omnipresent

In May 1979, my wife and I went on a pilgrimage. After visiting Kanya Kumari, Rameshwaram, Madurai and Tirupati we reached the sacred place of Shirdi on one Monday afternoon in June 1979 via Pune by bus. We were allotted a comfortable room to stay by the management of Shri Sai Baba Sansthan.

After taking bath, we went to the Samadhi Mandir, Gurupadukasthan, Lendi Baug, Dwarkamai and the Chavadi where we paid our respects to our reverend Sachchidanand Sadguru Sai Maharaj. Wherever we went we met most courteous and helpful people. Later in the evening we attended the 'Arti' and subsequently the Kirtan' held in the Samadhi Mandir at night. We followed almost the same routine on the day following and on Wednesday, and attending morning, noon and evening 'Artis' in the Samadhi Mandir. During the 'Arti' period the hall used to be nearly half filled with people. However, when we went for the evening 'Arti' on Wednesday, we found the hall to be overflowing with devotees and we could hardly manage to get some place at one end of the hall. On making enquiries about the reason for this extraordinary rush, we were told that this is a routine feature on every Wednesday evening as a large number of devotees come from far and near for the Thursday function.

Every day after the 'Arti' and the waving of the lights, the Pujari could reach each and every devotee with the 'thali, containing the lighted lamp. On this day i. e., Wednesday evening, however, it seemed that he would not be able to do so because of very great rush. Since I was at the farthest end from the Pujari, I soon realised that I would not be able to put my humble offering in the 'thali' in our usual customary manner. So I decided that if I was unable to do so, I would give the offering in my hand to some fakir when I went out.

What I had visualised happened. The Pujari after moving a few steps in the gents' enclosure went to the ladies' enclosure with the 'thali' containing the lamp and then finally went back to the rostrum.

The 'Arti' now being over, the devotees started going out of the hall and the court-yard was overflowing with people. It was now night time. I saw a man with white beard come through the crowd, straight to me. He had a very cool and composed posture. He asked me in a very low voice for exactly the same amount which I had kept to be given to some fakir. No one could see what was in my closed palm. It certainly was a miracle. I immediately handed over the money to him. He took it, quietly turned about and disappeared in the crowd. A moment later, I thought of talking to him and so ran in the direction he had moved but he was already gone.

I may add here that our pilgrimage to various centres lasted for about 45 days. May through June, 1979, and it was most peaceful. We had no difficulty in getting rail and bus bookings as also in getting suitable places to stay at each centre of our visit. All this was due to the grace and kindness of Sai Baba, who has been our sole guide and protector. He is all merciful.

Bharat Kumar Baweja

Chief Hydrogeologist & Head of the Deptt. (Retd.)
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Sai-Presence And How It Works

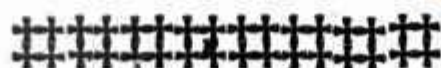
While thumbing over the pages of the back-issues of "Sai Leela" magazine, I came across two complimentary articles. One is "Feeling of Sai-Presence" experienced by Shri T. R. Anand (PP. 36, 37 & 38 of "Sai Leela" for July,79) and the other is "Sai-Presence Felt" authored by Shri R. Subramanian of Kumbakonam (Tamil Nadu) on PP. 18 & 19 of the same magazine for June 80. As a direct result of Shri T. R. Anand's Sai-experience and sharing it with other Sai-devotees through the illuminating pages of this magazine, Shri Subramanian had also similar Sai-presence experience felt and that too, wonder of wonders, through Anand himself.

But both of them and other readers of this magazine could not figure out how Sai-Presence works!

I feel it is this way. In certain chemical reactions some chemical is present as a catalytic agent. This chemical does not have any chemical action on the components, whose compound is expected to take place. But without the very presence of the catalytic agent, the chemical action does not materialize.

Likewise, Sai Baba, our supreme master, responds to a devotee's prayers / wishes and presents Himself as a catalyst without interfering in our being and makes us aware of our potential. This 'awareness' in the Sai-devotees works Sai miracles unconsciously as the very presence of a catalytic agent accomplishes the desired chemical action. ★

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Guru Poornima Day

Guru Poornima, which is considered a very sacred and important day from time immemorial, was celebrated at Shri Shirdi Sai Baba Mandir, Shenoy Nagar on Thursday 16th July 1981 under the auspices of Shri Sai Baba Bhaktha Samajam (Regd.) in the immediate presence of Samajam's Founder President H. H. Swami Kesavaiahji. Hon'ble Justice Mr. P. R. Gokula Krishnan, Chief Justice of Tamil Nadu participated in the celebration. There was a record gathering of about 5000 devotees. Many came from far-off places like Sulurpet, Nayudupet, Gudur, Nellore, Shirharikotta, Nizamabad, Nalagonda, Hyderabad etc. Celebrations commenced with the chanting of Vedic hymns, Ganesh Pooja; Lakshminarayana Prathishta in Kalasam; Shri Lakshmi Pooja; Shri Sai Baba Archana and Vishnu Sahasranama Parayana.

Earlier the Chief Justice was received by the Chairman, and members of the Executive Committee of the Samajam at the entrance of the Mandir to the chanting of Vedic hymns of Pandits with Poorna Kumbham.

Shri M. Uttam Reddy, Chairman of the Samajam, welcoming said, "Hon'ble the Chief Justice, Revered Swami Kesavaiahji, Friends and Fellow-Devotees,

I welcome you all to this year's celebrations of Guru Poornima. We are fortunate to have with us today Hon'ble the Chief Justice, Thiru P. R. Gokulakrishna, to preside over the celebrations. The Chief Justice is no stranger to us. He had been a friend of our Samajam and a supporter of its activities. He has great regard for our Founder-President, Swami Kesavaiahji. He so graciously accepted our invitation to be here today with us inspite of other pressures on his time."

“Of all countries in the world, it was the privilege of India to discover the supreme value of the living voice of a Guru in religion. It is the Indian tradition to respect and revere and even worship the spiritual master. Guru Poornima is celebrated all over India on the Poornima Day in the month of Ashadha which is also the birth day of the great sage Vyasa, who handed over Vedic knowledge to the posterity.”

Respect for Guru is not peculiar to Hinduism alone. Even in other religions the prophet is worshipped and adored. It is the Guru that shows the path of salvation.”

“Great prophets and supermen come on this earth once in many years. Shri Sai Baba of Shirdi was one such superman. During his life-time, he had Guru Poornima celebrated at Shirdi. Under the inspiration of our Founder President, Swami Kesaviahji we have been celebrating Guru Poornima annually at Sai Nilayam.”

“We have this year the Hon’ble Chief Justice to participate and preside over the function. I extend to him a hearty welcome and thank him for readily accepting our invitation.”

In the inspiring message given for this auspicious occasion, Swamiji observed “the role of a Guru in the spiritual attainment of a devotee is indescribable. The Scriptures say that only he, who has Guru, could get God-Vision. We also learn from them that several devotees had achieved God-realisation through the grace of their able teachers. The teacher is an unfailing guide either to his devotee or to his disciple. Shri Rama and Shri Krishna, the incarnations of God Vishnu, had mastered several Sastras at the feet of their teachers. On the Guru Poornima day, let us gratefully remember the noble and practical teachings of our Sadguru, the great mystic of Shirdi. On this sacred day, let us turn our hearts and minds in grateful remembrance to Shri Sai Baba and receive His blessings in abundance.”

Hon’ble Justice Mr. P. R. Gokula Krishnan, Chief Justice of Tamil Nadu, who presided, thereafter said:

"I am extremely grateful to our beloved Swamiji and the members of the Sai Baba Bhaktha Samajam for having given me this opportunity to participate in the Guru Poornima celebrations. It has become possible for me to participate in the function only due to Shri Sai Baba's grace and Swami Kesavaiahji's blessings as I was not very sure of my participation till this morning"

It is my belief that one can come up in life if he should receive the blessings of his Guru, who plays a pivotal role in moulding his career. Guru, therefore, holds an important position in the society. We find in God-men like Kanchi Acharya and Swami Kesavaiahji the rare qualities of a Sadguru, who is pure in thought and deed. Only such great people should be revered as teachers. In the hearts of such Sadgurus, the Almighty dwells. The pure heart of a devotee is the God's abode. It is only through absolute faith in Him and spotless devotion that one can receive the God's grace. This becomes possible if he has a Sadguru. And Shri Swami Kesavaiahji is a true devotee of Shri Sai Baba. He has been ceaselessly and devotedly working for the propagation of the noble teachings of Baba." During his speech he quoted extensively from ancient Tamil literature to point out the importance of a guru in the life of those, whose ultimate object was to get as close as possible to the Divine. He further observed.

"The great Nayanmars and the Alvars of our country had shown through their lives the greatness of devotion, Their beautiful lyrics charged with devotion reveal the fact that God realisation could be achieved only through the help of unfailing guide, namely, the Guru. The wellknown saint-poets like Tirumular, Tyagayya and others have highlighted the significance of a Sadguru. The great Ramanuja had addressed the saint-poet Nammalwar as his Guru. God is beyond the comprehension in the Vedas. We can realise Him if we place firm faith in our Guru. We should therefore view our Guru with great reverence. Each person in the present day society seemed to go in his

own way and once again the meaning of a guru had become more relevant."

"It is absolutely necessary that we should remember our Guru and Guru Poornima be celebrated in a befitting manner."

The Chief Justice paid tributes to the qualities of head and heart of His Holiness Swami Kesavaiahji, Founder President of the Shri Shirdi Sai Baba Mandir, Shenoy Nagar, and said that the "Swamiji's message of peace and his services to the society were unique. The Swamiji had become a guru to the thousands of followers of Shri Sai Baba."

"I am very happy that His beautiful Mandir has come into being due to the tireless efforts of our beloved Swami Kesavaiahji. I wish and pray that he would be blessed with long life so that we can have his spiritual guidance for many more years."

H. H. Swami Kesavaiahji urged the devotees to give their best co-operation in celebrating Guru Poornima, a day respectfully dedicated to the memory of their Sadguru Shri Sai Baba, the great mystic of Shirdi. He also said that every devotee should chant the holy name of his or her favourite deity Sai or any God. Shri Sai Baba would certainly help all those who surrender to Him in firm faith. He would come to the rescue of his devotees whenever they are in difficulties."

Swamiji also said, "everybody should be happy and Baba would bring happiness to his devotees whenever they look up to him." He declared that the Sai Baba Mandir in Shenoy Nagar would soon become an international centre for Sai devotees. Swamiji also observed that children should be devoted to their parents and teachers. He exhorted the huge gathering of the ladies to bring their children on sound lines, instilling in them qualities that would not only make their children good citizens but also great men of our country. Mothers should teach their children devotional stories of Prahalada etc."

Dr. C. R. K. Sarma proposed a vote of thanks. The celebrations came to an end with the distribution of prasadam (laddoo) and consecrated coins by Gurudev Shri Swamiji to one and all. ★

Raja Krishna Moorthy
c/o Shri Shirdi Sai Baba Mandir, Shenoy Nagar, Madras 600 030



HAIL SAI

In the land of my heart, where
No man's feet would ever pollute,
All filth of sins by broom
Of repentance cleanly swept,
My unshakable faith
And strong determination as foundation,
With deeds of charity as bricks of gold
I built the temple O'Sai Thine,

The temple decorated by imagination's
Most wonderful skill,
Is of purity's splendour, to sight
Heavenly and most wonderful,
In the centre is a lamp of beauty
Inexplicable of selflessness,
Burning in oil of my immeasurable love
To blinding brightness.

In the throne devised by my
Love's imagination and untiring zeal,
The structure is truth, the strongest will
And self denial,
With precious stones studded
Of purest virtues rarely found,
The seat is soft as softness
And tenderness both together combined,

Seated in the throne, gorgeously attired
And gloriously shining,
With the rising sun as crown
And the crescent as thine footstool,
In the serene beauty, awe-inspiring
Divinity and heavenly majesty,
A radiant smile flowered on Thine
Divine face worth Kuber's treasury,

With garlands of songs artfully sung
In magnificence of language,
Beautified by meanings wonderful
And rare, still not in usage,
Perfumed with sweet smelling fragrance
Of thine divinity's praises,
I adore Thine golden feet in humility
Realising my nothingness,

Five fat senses slain by self discipline
To Thee I offer as sacrifice,
And the incense of purity of word,
Thought and deed in fragrance rise,
The body, mind and the soul
With reverence shout in unison,
Hail Sai Lord of the universe,
Everything seen and unseen.

— ANNONYMOUS



MEHER BABA

The full name of His Divine Majesty Meher Baba is Meherwanji Sheheriyanji Irani. He was born in Pune on the Twentyfifth day of February 1894. His parents were spiritual minded Zoroastrians. Meherwan completed his preparatory school grades at St. Vincents High School, Pune with credit and at the age of 17 he entered the Deccan College, Pune. His career came to an end by the middle of 1913 as a consequence of his spiritual enlightenment. In 1913, as a lad of 18, Meherwan was riding a bicycle along the hot dusty road of pune on his way home from the Deccan College.

As he approached a large shady tree a very old woman of 110 years, the perfect master Hazarat Baba Jan rose from the midst of a group which sat beneath the tree and came forward to meet Meherwan. Meherwan dismounted from his cycle and the two looked into each other's eyes. Then the aged woman Hazarat Baba Jan kissed him on the forehead between the eyes and returned to the waiting group. No word was spoken. The wonderful effect of that kiss was, Meherwan was thrilled from the crown of his head to the soles of his feet with spirituality.

It was a divine thrill the like of whice only a few fortunate men have experienced. Meherwan was undoubtedly dazed for a while by it, but gradually he grew accustomed to it. In January 1914, after eight months, he passed through all ordeals and began enjoying the divine bliss. He became unaware of everything except his own divine self. During this period he did things without any motive, without becoming in the slightest degree cognisant of his own actions. He acted like a mad man, a harmless man, enjoying the ineffable bliss. At the end of the above period, he recovered a little consciousness which was sufficient enough to make him cognisant of his action.

In 1915 Meherwan visited Shri Sai Baba, our beloved Master, at the Masjid in Shirdi. Baba called him as Parvardigar and blessed him. Then After visiting many saints, he at last came to Upasant Maharaj, the close apostle of our Beloved Master Shri Sai Baba.

Kashinath Upasni Shastri came to our master Shri Sai Baba with a fear of death due to some mistake in practising pranayama. Sai Baba gave him asylum for many years. He silently worked on him and elevated him to be a self-realised personality and a god-man called Upasani. Upasani Baba flung a small stone at the forehead of Meherwan, which hit him on the forehead at the exact place between the eyes where Hazarat Baba Jan kissed him. Upasani Baba retained him with him and during the period from 1915 to 1921, Upasani Baba slowly brought him down to normal consciousness. His sublime experience of what was described as God-consciousness was not interrupted or diminished. At the end of 1921, Meherwan thus became a perfect master at the age of 28 and he was thenceforth called Meher Baba, which means father of compassion.

At that time Shri Upasani Baba openly declared that Shri Meherwan was the leading Sadguru of the age, that he would move the world and that all humanity would be benefited by his work. Shri Upasani Maharaj also directed his close associates to thereafter follow and obey Meherwan. To quote Meher Baba,

Sai Baba made me what I am, Baba Jan made me feel what I am and Upasani Maharaj made me know what I am.

In 1924 Meher Baba made his head quarters near Arangaon, a village six miles off Ahmednagar Railway station, since called Meher-abad. He founded, many institutions, hospitals, schools and ashrams from there. Since July 1925, Baba observed complete silence, not uttering a word. He communicated by

means of an English alphabet board. In 1954, even the alphabet board was abandoned and he communicated through gestures till the end of his life.

In 1931 he made trips to England and various other countries like America, Australia, Jerusalem, Egypt, China, Japan, etc. He had followers throughout the world and he became internationally famous. As per the word of Her Holiness Hazarat Baba Jan, Upasani Baba and Sai Baba, he became the Avatar of the age. Meher Baba expressed many times that he had come not to teach but to awaken. In other words, he came to give a general spiritual push to the humanity and to lead those, who came to him, towards the light of the truth. After silence of 44 years at the age of 75 years Meher Baba left this world in a cave at Meherabad on January, 1969 at 12.15 p.m. where he lived in seclusion for the last four years of his life. He was interred in a tomb, which he had ordered to be built for him, years ago, on the Meherabad Hill, Arangaon. Meherbaba often said,

“HAZARAT BABA JAN GAVE ME DIVINE BLISS
SAI BABA GAVE ME DIVINE POWER AND
UPASANI MAHARAJ GAVE ME DIVINE KNOWLEDGE”.

R. Subramanian,
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Shri Sai Profound

Give Thy Command

And I am at Thy Feet !

Call me a fool

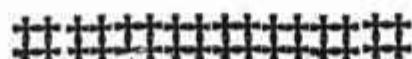
And I respond without a bleat !

Bang me right and left
 Yet, I bow my head
 Mock me hard or soft
 I mind not, my 'ego' is dead !
 Encircle and encompass me
 I am yet free and unbound,
 In fact, You are there with me
 In my states of the unbound and the bound.
 Lo ! When I am unbound to the earth
 I am bound to You and when
 I am bound to the sublime
 I am unbound to the gross !
 I like your likes and dislikes both !
 For the former there is no controversy !
 For the latter, as dislike arises from the like,
 I like also Your 'dislike'
 As it emanates from Your like !
 I have thus tied myself to You, oh, Sainath !
 Whether in the sense of the
 Positive or the negative,
 Negative being but the positive
 In its inverted aspect !
 Jugglery and circumspection
 Turn only round and round
 To confuse and to confound
 But they are set at naught
 By Shri Sai profound !



A. N. Ramaswamy

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Readers Are Like Flowers Sai Leela Is Like Fragrance . . .

Our honourable editors have invited the readers of 'SaiLeela' magazine to contribute their experiences especially on the way towards spiritual and religious enlightenment

What a marvellous and thought provoking subject that is selected by you sirs—particularly on the eve when 'Sai Leela' is completing nearly six decades!

However, I feel that we cannot properly and justifiably assess the valuable contribution, which 'Sai Leela' has imparted to its innumerable readers and devotees of Shri SAI. The readers and Shri Sai Leela are so closely interlocked that they are like flowers and fragrance. A beautiful flower without fragrance has no value as the fragrance is an important ingredient of the flower. 'Sai-Leela' serves the readers with the fragrance of love, knowledge and devotion. We can compare the readers with flowers and Shri 'Sai Leela' with the fragrance, as both are complimentary to each other. Such fragrance was spread in 'Sai Leela' by Shri Annasaheb Dabholkar long back which is now put into concentrated form. The immeasurable contribution by him on Shri Sai Baba in 'Sai Leela' magazine in those days has now turned into a fullfledged book which is 'Sai Satcharita'. This immortal book has become a must for every Sai devotee—the book now translated into many languages and read regularly by most of the devotees.

As far as I am concerned, when I came across 'Sai Leela' magazine for the first time in Shirdi Sansthan Office, I should confess that it was like a 'love at first sight' for me! I really fell in love at the very first glance of it. May be I might have fallen in love with my wife when we met first time in Surat. But that was a romantic love full of infatuation, attraction and

worldly temptations. But to be in love with 'Sai Leela' where it gives you abundance faith, dedication, devotion and religious teachings is nothing but a forward march towards spiritual advancement.

There are many like me who are anxiously awaiting the arrival of 'Sai Leela' in the first week of every month. And what a feeling and thrilling one undergoes when this 'Sai Leela' is delivered to the devotee by the postman? it is surely the sweet smell of Shri Sai that we realise when 'Sai Leela' is in our hand. We feel as if 'Sai Prasad' has come from Shirdi. Nay, I would say rather—Lord Shri Sai Nath has stepped into our house in the form of words, figures, praises and portraits of 'Sai Leela' magazine. There are many who preserve 'Sai Leela' like golden ornaments in their homes. Why the devotees are so crazy after this publication?

The principal reason for such personal and religious attachment to 'Sai Leela' is basically for the language it speaks. Readers feel like the language of heart that is depicted in 'Sai Leela'! It speaks the language of their own—reflecting their own views, faith, devotion and love for Shri BABA.

When my first writing was published in 'Sai Leela', I was so much thrilled and overjoyed that straightaway I lay prostrate before Shri Sai bhagwan. I should say in all humility that first article in 'Sai Leela' encouraged me to spare more and more time to write in Gujrati, English and Hindi for other magazines and publications also. It was just as a stepping stone into the field of composition. What a pleasure one obtains when he becomes the father of one's first child! I carried the same pleasant moments when my first mental product of experience with the title 'Miraculous Escape from Accident' was born and published in the issue of 'Sai Leela' for October, 1977. As you very well know, you have to nourish an idea constantly to turn it into a fullfledged product. You are therefore bound to be happy

inwardly to see such mental product being published in your favourite magazine like 'Sai Leela'!

Needless to say, writing is after all a good hobby to widen your mental horizon. When you cultivate the habit of good writing, you certainly feel the harvest of good thoughts blossoming in your mind. Sometimes, I sit in front of Sai Baba's portrait and He guides, encourages and inspires me to write on various subjects, particularly over the religious matters. This is the grace of Baba but originally it was gifted by the magazine no better than 'Sai Leela'. It is therefore my deep personal indebtedness to the issues of 'Sai Leela' which have not only enlightened my life but improved my behaviour also.

Apart from this personal involvement with 'Sai Leela', I could realise the religious and medicinal significance of Udi only when I went through the different experiences expressed in 'Sai Leela' by the devotees. What a magic magnificent effect of Udi! Secondly, I came into magnetic touch of 'Sai Satcharit' originally written by Shri Hemadpant and translated into Gujrati by Shri Sharananandji only after reading in 'Sai Leela' about it.

If we look in retrospect, the experiences are many which have guided us on the inward journey of realising Sai awareness in this universe and in our daily routines. The prominent feature of 'Sai Leela' is that it is a string of communication with the Sai devotees all over the world. We have come into personal contact with so many Sai devotees. Our personal and postal approach with these devotees has been made possible due to the publication of 'Sai Leela' magazine.

And do you think all such experiences, communication, relationship with other Sai devotees, guidance, miracles and worshipful words for greatness of Shri Sai Baba showered on us through the publication of Sai Leela would lead us to the downward journey of life? How can it be so?

Certainly as I underwent, surely others also did the journey of spiritual uplift with our good conduct and behaviour. We

are all in constant communication with our benevolent Master of Shirdi through such powerful medium of 'Sai Leela'. Our implicit faith and total surrender is thereby growing more and more towards HIM. We will be able to form good habits of approach towards Shri SAI in our heart through this strong medium of 'Sai Leela' and then the crops of deep devotion, infinite love, faith and profound attachment towards our beloved Sai Nath will loom large in our heart.

Let us therefore pray for a long and prosperous life of 'Sai Leela' till the existence of the sun and moon..... ★

Bipin Kapilray Swadia

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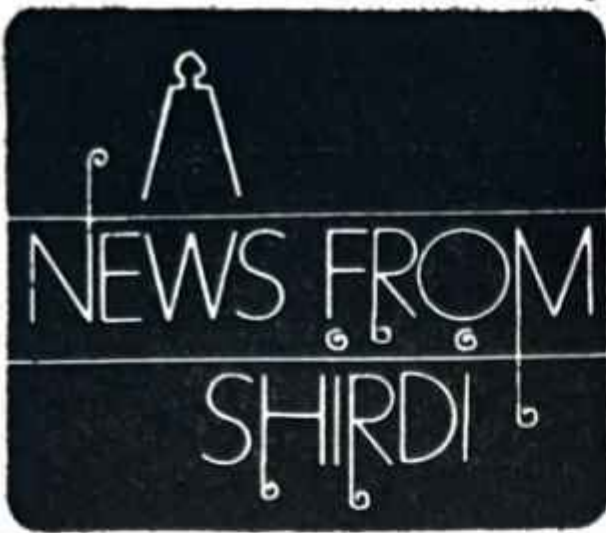
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JULY 1981

In this month the Gurupournima festival was celebrated at Shirdi from 16-7-81 to 18-7-81. From previous experience the Court Receiver now knows how to make the arrangements for the festival. Hence Shri Kakresaheb held three meetings before the festival and assigned the work to the heads of departments. There was therefore no chaos or mismanagement anywhere during the whole festival.

The devotees going to Pandharpur for the wari on the Ekadashi day coming in the first half of the month of Ashadha, make it a point to visit Shirdi either on their way to Pandharpur or at the time of the return journey from Pandharpur. Therefore the rush of devotees, visiting Shirdi, was quite appreciable and the staff of the Shirdi Sansthan had a very busy time in this month.

Thursday 16-7-81 :- This was the first day of the festival. The Samadhi Mandir was opened at 5 a. m. and the Kakad Aarti was sung at 5-15 a. m. It being a Thursday the rush of the devotees was there for darshan from early morning. At 6 a. m. the photograph of Shri Sai Baba and Pothi (Sai Satchrita in Marathi) were taken in procession from the Samadhi Mandir to Dwarkamai via Gurusthan. The reading of Sai Satcharit was started there immediately. The Court Receiver Shri Kakresaheb read the first canto of the pothi with full devotion. Thereafter the devotees continued the reading. All devotees, who took part in the Parayan (Reading Sai Satcharit) were given a cocoanut each by way of prasad.

In the Samadhi Mandir, the usual programmes of holy bath, Abhishek and the noon Aarti were carried out as usual. In the afternoon from 4-30 p. m. to 6.30 p. m. Shri Krishna Yashwant Kavishwarbuwa, from Bombay, performed keertan in the Samadhi Mandir. Because of his sound knowledge of the philosophical and religious literature and sweet voice, his keertan kept the audience spell-bound for the whole time.

After the evening Aarti was over, Shri Bhargavram Achrekar Radiostar, Pune, gave a programme of his vocal music from 7-30 p. m. to 9 p. m. and from 9-30 p. m. to 11 p. m. He was accompanied on the Tabla by Shri Digambar Uddhav Bhatode, from Rahata, on the harmonium by Shri Damuanna Mahadeo Dalvi from Shrirampur and on the Tanpura by Shri Nana Korate. In addition to the devotees, who came to Shirdi for the Gurupournima festival, many people from Kopargaon, Shrirampur and other nereby places had come to listen to this programme. Shri Achrekar has good knowledge of classical music and he has long practice, hence his programme was a treat to the audience, who gathered in the Samadhai Mandir on that day. At about 9-15 p. m. the Palkhi of Shri Sai Baba, fully decorated, was taken in procession through the Shirdi village accompanied by music and bhajan parties and band. The Palkhi returned to the Samadhi Mandir at about 11-30 p. m. after which the Shejarati was sung and the programme for the first day of the festival came to a close.

Friday 17-7-81:-This was the main day of the festival. The Samadhi Mandir was opened as usual at 5 a. m. and the Kakad Aarti was sung at 5-15 a. m. After the Kakad Aarti was over, the photo and Pothi taken to Dwarkamai on 16-7-81 were brought back to the Samadhi Mandir via Gurusthan in procession at 6 a. m. as the Parayan (Continuous reading of the Sai Satcharit) concluded at that hour. The holy bath, Abhishek and the Noon-Aarti proceeded as usual in the Samadhi Mandir. In the afternoon Shri Kavishwarbuwa performed keertan in the Samadhi Mandir from 4-30 p. m. to 6-30 p. m.

Because of his deep study of the philosophical and religious literature, his keertan was liked by all the people, who attended it. Devotees were coming for darshan throughout the day and they waited in long queues. However separate queues of the devotees coming for mere darshan and those coming for Abhishek were arranged and hence no devotees were inconvenienced.

After the dhuparati was sung at 7. p. m., arrangements for decorating the chariot of Shri Baba, which had started earlier, were completed by about 9 p. m. and the procession of the chariot started for the Shirdi village at about 9-15 p. m. The chariot was decorated with flowers and it was illuminated with electric light. The procession was accompanied by drums of various types, musical instruments like Shahnai, bhajan troupes, Band troupes from Rahata and Pune and thousands of devotees. The procession returned to the Samadhi Mandir at about 1 a. m. after covering the whole of the Shirdi village. The procession halted near Gurusthan and the employees of the Shirdi Sansthan, villagers of Shirdi sung Bharuds and Garuds there. Shri Raghunath Baburao Sandbhor from Pune gave a programme of his mimicries there. In the meanwhile, the programmes of various artists were started in the Samadhi Mandir from 9 p. m. and the devotees, who had joined the procession, joined the audience in the Samadhi Mandir after returning from the procession. The various artists from Bombay, Pune, Baroda, Sangli and other places gave their programmes of Vocal music, instrumental music, bhajan etc. in the Samadhi Mandir for the whole night. The Samadhi Mandir was kept open for darshan for the whole night.

Saturday 18-7-81:- This was the third and the last day of the festival. At 6 a.m. the holy bath was given to Shri Baba. From 7.30 a.m. to 8.30 a.m. Rudrabhishek was done in Gurusthan. Abhishek on the Samadhi was done as usual in the Samadhi Mandir from 8 a.m. From 10.45 a.m. to 12 noon, the Sansthan singer Shri G. V. Joshishastri performed the kala keertan. After the Dahihandi programme in the mandap in front of the Samadhi

Mandir was over, the noon-aarti was sung and prasad was distributed to all the devotees present for the aarti. After this keertan, the festival is taken as over by some devotees and they start leaving Shirdi after the kala keertan is over. From 7.30 p.m. to 10 p.m., the famous classical singer Dr. Vasantrao Deshpande, from Pune, gave his programme of vocal music in the Samadhi Mandir. He was accompanied on the Tabla by Shri Shiwaji Dhumal, on the harmonium by Shri Rajabhau Deshpande and on the Tanpura by Shri Nana Korate, Shri Bhatode and Shri Natwar Vispute. As Dr. Deshpande is a famous classical singer, many persons, interested in vocal music, had come from Ahmednagar, Sangamner, Shrirampur, Kopargaon and other places round about Shirdi to listen to this unique programme, which gave full satisfaction to all audience and this three day old festival came to an end after the shejarati was sung as usual.

During the days of the festival, accomodation was provided for the devotees in the Primary school and the high school. Mandaps and arches were erected in the premises of the Sansthan during the festival days. Electric lighting was done on the Samadhi Mandir.

The articles offered to Shri Sai Baba by the devotees from time to time were sold to the devotees by auction every morning on all the three days of the festival and the devotees purchased them, competing with each other in offering their auction price.

During the festival, the sweet dish was served to all the devotees in the usual rates and poor feeding was done on a mass scale by offering food to the disabled and poor people.

Due to the shortage of rain, the wells in the premises of the Sansthan did not have enough water. Arrangements were therefore made to bring water by tankers from Laxmiwadi, Kopargaon, Babhaleshwar and other places near Shirdi. Because of these arrangements, the devotees were not inconvenienced much.

Because of the complete co-operation given by the Home Guards and the Police, law and order was maintained satisfactorily during the festival. Over one and a half lac devotees visited Shirdi during the festival.

Vocal Music, Instrumental music, & Bhajan etc.

The following artists gave their various programmes during this month:-

Keertan:-1) Sansthan singer Shri G. V. Joshishastri performed keertans on Ekadashi days and other important religious days. He also performed the Kala keertan on 18-7-81.

2) Shri Krishna Yashwant Kavishwarbuva performed keertans in the Gurupournima festival on 16-7-81 and 17-7-81.

3) Smt. Shantabai B. Nikam, from Bombay and

4) Shri Appasaheb Thorat from Akkalgaon, Taluka Shrirampur also performed keertans during the month.

Vocal music, instrumental music, Bhajan etc.

1) Miss Manjiri Bhalchandra Karve, Pune 2. Shri Anurag Shrivastav, Bombay. 3. Smt. Madhuchandra, Hyderabad 4. Shri Nandan, Bombay 5. Shri Vasant Rao Dhondi Jadhav, Dadar, Bombay 6. Shri Ashok Ambadas Kale, Barshi 7. Poojya Gurudeo Bhajani Mandal Jabalpur 8. Shri Shriram Vishnu Satardekar, Bombay 9. Shri Bhargavram Achrekar, Pune 10. Shri Chandrakant Kamat, Pune 11. Shri Digambar Thatode, Rahata 12. Shri Damuanna Dalvi, Shreerampur 13. Shri Jayawantrao Kulkarni, Bombay 14. Shri Mallesh Koras, Bombay 15. Shri Manohar Kadam, Bombay 16. Shri Appa Samant, Bombay 17. Miss Shreekala Hattangadi, Bombay 18. Shri Arvind Morve, Bombay 19. Shri Salvi Koras, Bombay 20. Shri Dada Joshi, Bombay 21. Shri Madhavrao Gyanuji, Daithankar, Pune 22. Shri Tukaram Madhav Daithankar, Pune 23. Shri Ashok Madhavrao, Pune 24. Shri Gajanan Dattoba Daithakar, Pune 25. Mastar Abdulkar Niramau, Pune

(To be continued)

श्रीसाईलीला

हिंदी विभाग

अनुक्रमणिका

सितंबर १९८१

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भक्ती भीख

शोली लेकर खडा मैं बर पे,
आज तेरे साई नाथ,
बहुत दूर से आया सुदामा
विनती करे दिन रात
दुखी हृदय से मैं क्या बोलूं,
तुझको सबकुछ ज्ञात
नवनाथो के नाथ से,
एक करूंगा आस,
भिक्षा मैं मांगू साई से
प्रभू मीलन की प्यास
हर पल तुझको याद करूं
हर दृष्टी तेग दर्शन पाऊँ
गुणगान करूं मैं हरदम,
त्यजकर मिथ्या अभिमान, कपट
उपकार बडा होगा बन्देपर,
मुझको भूल न जाना
तेरे हर रंग में, मुझे रंग के
रहमत की नजर करना ।

प्रकाश

काँटर नं. २२७९, Sector VII सी. जी. एस्. कार्टर्स, अन्टाप हिल

बम्बई क्रमांक ४०० ०३७



भक्ती भीख

झोली लेकर लडा मैं बर पे,
आज तेरे साईं नाथ,
बहुत दूर से आया सुदामा
बिनती करे दिन रात
तुझी हृदय से मैं क्या बोले,
तुझको सबकुछ ज्ञात
नवनाथो के नाथ से,
एक करुंगा आस,
भिक्षा मैं मांगू साईं से
प्रभू मीलन की प्यास
हर पल तुझको याद करूँ
हर वृष्टी तेग दर्शन पाऊँ
गुणगान करूँ मैं हरदम,
त्यजकर मिथ्या अभिमान, कपट
उपकार बडा होगा कन्देपर,
मुझको भूल न जाना
तेरे हर रंग में, मुझे रंग के
रहमत की नजर करना ।

प्रकाश

कार्टर नं. २२७९, Sector VII सी. जी. एस्. कार्टर्स, अन्टॉप हिल

सम्बन्धी क्रमांक ४०००२७



॥ 'गीत गजानन' ॥

(अगस्त १९८१ के अंक से आगे)

गीत क्र. २४

अध्याय १९

“महानिर्वाण”

आषाढ मास की बेला में महाराज हरी पाटील के साथ विठ्ठल दर्शन के लिये पंढरपुर गये। चन्द्रभागा में स्नान कर मंदिर में वे दर्शनार्थ पहुंचे। दर्शन करके महाराज ने विठ्ठल से प्रार्थना की “हे विठ्ठल, तेरे आदेश से मैंने इस भूमि पर संचार कर भावुकों की मनोकामनाएं पूरी की। अब अवतार कार्य पूरा हो जाने से निजधाम जाने का मुझे आदेश देवे। भाद्रपद में बैकुण्ठ को अक्षय रहने के लिये, आपके चरणों के पास मैं आना चाहता हूँ”। इतना कहकर महाराज ने हाथ जोड़े और उनकी आंखों से आंसू बहने लगे। हरी ने पूछा—महाराज आपके आंखों में आंसू क्यों? इस पर स्वामीजी कहने लगे—यह बड़ा कठिन विषय है। वह तुझे नहीं समझेगा। इतना ही तुम ध्यान में रखो कि मेरा सहवास अब थोड़ी समय के लिये है। विठ्ठल की विदाई लेकर महाराज शेगांव वापस आ गये।

श्रावण मास समाप्त हुआ। महाराज को क्षीणता आने लगी। भाद्रपद गुरु हुआ। गणेश चतुर्थी को महाराज ने लोगोंसे कहा—कि कल दिन श्री गजानन को विसर्जन करने के लिये सभी लोग मठ में आएँ। सब भक्तों के आने पर स्वामीजी बोले गणेशपुराण में लिखा है कि पार्थिव गणेशजी को लाकर उसका पूजन आदि करना चाहिये। नैवेद्य आदि समर्पित करने के पश्चात् दूसरे दिन उसका विसर्जन करना चाहिये। आज वह दिन आ गया है। थोड़ा सा भी दुख नहीं मानना; मेरा यहाँ पर नित्य निवास है। मैं आपको नहीं भूलूँगा।

चतुर्थी का दिन आनंद में समाप्त हुआ। पंचमी को बाला भाऊ को हाथ से पकड़कर महाराजने अपने आसन पर बिठाया और कहा “मैं गया हूँ

ऐसा नहीं समझना । भक्ति में फरक नहीं पडने देना । मुझे मत भूलना । मैं यहीं रहूंगा ।” ऐसा कहकर उन्होंने श्वास निरोध किया और प्राण मस्तक ब्रह्मरंध्र में स्थिर किया । शके १८३२ (सन् १९१०) भाद्रपद शु. ५ गुरुवार के दिन एक प्रहर में “जय गजानन” उच्चार कर, महाराज सच्चिदानंद में विलीन हो गये ।

समाधि के बाद भी महाराज भक्तों को स्वप्नमें या प्रत्यक्ष देह में दर्शन देते हैं ।

“जय जय अबलिया श्री गजानन”

भाद्रपद की गणेश चतुर्थी, सूचना आगमन की
वैसे गजानन करे सूचना, गजानन विसर्जन की ॥ टेक ॥

आओ सारे मठ में आओ
गणेशोत्सव आज मनाओ
कर लो पूजा नरदेह की, अंतिम वेला मिलन की ॥ १ ॥

यह शरीर है वस्त्र समान
इसको बदलना निश्चित जान
अर्जुन के सम पाओ दीक्षा, तुम नश्वर जीवन की ॥ २ ॥

मन में अब तुम शोक न करना
“नित्य यहाँ मैं” यही समझना
हरि भक्ति में सदैव रमना, ये बातें चिन्तन की ॥ ३ ॥

योगी ने फिर ध्यान लगाया
ब्रह्मरंध्र में प्राण समाया
“जय गजानन” कहकर लगती, समाधियों चेतन की ॥ ४ ॥

लीन हुआ यों साक्षात्कारी
चलता फिरता वह श्रीहरि
दीनों का वह पालनकर्ता, जय हो गजानन की ॥ ५ ॥

दूर दूर से यात्री आते
दुखित हृदयसे दर्शन पाते
सतत बहें यों नयनों से फिर, धाराएँ अंसुवन की ॥ ६ ॥

नरदेहधारी हे नारायण !
जय जय अवलिया श्री गजानन !
भाद्रपद की शुद्ध पंचमी, "जय स्वामी गजानन की" ॥ ७ ॥

गीत क्र. २५

जय जय गजानन । गण गण गजानन

आइये ! हम सब मिलकर श्री गजानन महाराज का जयजयकार करे और उनके चरणों में लीन होकर अपना जीवन सफल करें । शेगांव आज भी भक्तों का प्रेरणास्थान है । भक्तजन स्वामीजीके दर्शन में अपने तनकी सुधबुध खो देते हैं । आरती के समय का वातावरण बड़ा ही आल्हाद-दायक, प्रेरणा-दायक होता है । भक्त झूम झूमकर भावावेश में महाराजकी आरती गाते हैं । महाराज भी अपने भक्तों का संकट निवारण तत्काल करते हैं ।

वन्दन करके प्रभु चरणों में, सफल करो रे जीवन
गण गण गजानन, बोलो, जय जय गजानन ॥ टेक ॥

अवधूत ये दिगंबरवृत्ति
सहज जागे मनमें विरक्ति
देह की सुधबुध जाती, लख तेजोमय आनन ॥ १ ॥

तुम हो नूतन, हे निराकार !
साकार रूप हे सर्वाधार !
महंकाल हे श्री ओंकार, हो तुम सत्य चिरंतन ॥ २ ॥

वर्णनातीत सत्य सुन्दर !
प्रिय मनमोहन हे मुरलीधर !
प्राणसखा प्रिय हे जगदीश्वर, हो सबके रघुनंदन ॥ ३ ॥

भावावेश में भक्त पुकारे
आनंदित हो आरती उतारे
गुरुचरणों में शीश नवाकर, हम सब करते चिन्तन ॥ ४ ॥

गीत क्रमांक २६

यदि भक्तों के मन में गुरुदर्शन की सच्ची लगन हो तो सद्गुरु अपने भक्तों को किसी न किसी रूप में आकर दर्शन देते हैं । साई बाबा और गजानन महाराज की कृपा ही समझिये कि सद्गुरु ने भक्त की इच्छा पूरी की । अपने भाग्य की सराहना ही करनी चाहिए कि मुझे सद्गुरु, सत्पुरुषों के दर्शन का लाभ बारम्बार मिलता है । साई गजानन के चरणों में यही एक नम्र प्रार्थना है कि उनके चरणों में मेरी भक्ति अखंडित बनी रहे

निष्काम कर्ममय हो जीवन

मिल गये मुझको साई-गजानन
हाथ जोडकर मैं करुं वन्दन

॥ टेक ॥

मृत्तिका से बनीं मूर्तियाँ
बोल रही हैं अद्भुत बतियाँ
गूँजे सारा लौकिक कानन

॥ १ ॥

सिध्दपुरुष ये, युग अवतारी
मानव के भव संकटहारी
शिरडी-शेगांव तीर्थ पावन

॥ २ ॥

भक्तिभाव से मैं करुं पूजन
पाऊँ निसदिन इनका दर्शन
निष्काम कर्ममय हो जीवन

॥ ३ ॥

समाप्त

राधाकृष्ण गुप्ता 'चेतन'

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



साई लीला - चारबाँमी एक पहेली

मैं साई बाबा शिरडी के बारे में सन १९७६ के अन्त तक पूर्णतः अनभिज्ञ था। परन्तु सौभाग्यसे ब्रिटेन और कंट में साई कीर्ती, लीलाओं और चमत्कारों का वर्णन पढ़कर मेरे हृदय में साई बाबा के प्रति भक्ति और श्रद्धा उत्पन्न हुई। मैं साई बाबा का एक चित्र खरीदकर लाया। मैंने प्रतिदिन साई पूजन आराधना सुबह शाम करना आरम्भ किया। कुछ दिन साई भजन करने के पश्चात् साई प्रेरणा से मेरे मस्तक में विचार आया, कि साई बाबा बहुत दयालु और कृपालु है। उनके दरवार में गरीब अमीर सब बराबर है। वे सबका दुःख दूर दूर करते हैं। सब की मनोकामनायें पूर्ण करते हैं। मैंने साई श्री चरणकमलों में नत मस्तक हो पूर्ण भक्ति और श्रद्धा के साथ दरणवन्दना कर प्रार्थना की, हे प्रभु साई बाबा मेरी बहू की दो पुत्रियाँ। पुत्र नहीं। तेरी दया, कृपा और आशीर्वाद से बहू को पुत्ररत्न की प्राप्ति अवश्य होगी। कुछ समय पश्चात् बहूने गर्भ धारण किया। मैं पूजन के पश्चात् नित्य बहू को पुत्र आशीर्वाद की प्रार्थना करता रहा। मैं नौम्बर १९७७ में अपने स्वास्थ्य परीक्षण के लिये नागपुर गया था। २५ नौम्बर की रात्री प्रातःकाल चार बजे मुझे अत्यन्त अद्भुत और विचित्र स्वप्न दिखा। मेरी स्वर्गीय माता जी मेरी खाट के पास जमीन पर सर्पंडस से मृत पड़ी है। नागराज फन फैलाये मेरे सिर के पास डोल रहे हैं। नागराज ने कहा। “इस घर में मेरी चार बाँमी है”। इतना कह कर नागराज अदृश्य हो गये। मेरी निद्रा भंग हो गई। स्वप्न अत्यन्त अद्भुत और विचित्र था। इसलिये मेरा मस्तक “चार बाँमी” पहेली हल करने में उलझ गया। परन्तु हर पहल से सोच विचार करने पर भी मैं “चार-बाँमी” पहेली हल करने में असमर्थ रहा। चार दिन बाद मैं नागपुर से वारा-सिवनी जिला बालाघाट म. प्र. वापस आया।

दिनांक ७ दिसम्बर १९७७ की रात्रि बहू को प्रसव पीडा आरम्भ हुई। मेरा पुत्र जो वारासिवनी में उपनिरीक्षक पुलिस था, अपनी मोटर साइकलसे नर्स से घर लाया। यहां यह बतला देना मैं अपना कर्तव्य समझता हूँ कि मेरी बहू गी नित्य साई पूजन करती है। मैंने बहू को आदेश दे दिया था कि प्रसव पीडा आरम्भ होते ही अगरबत्ती जलाकर साई बाबा से प्रार्थना करना। प्रभु साई

बाबा मुझे प्रसव पीडा से शीघ्र मुक्तकर पुत्र रत्न दो । प्रार्थना पश्चात् उदी मस्तक पर लगाना और उदी पानी में धोल कर ग्रहण करना । मैंने भी तुरन्त हाथ पैर धोकर अगरवत्ती जलाई और प्रार्थना की । श्री सद्गुरु साईनाथ महाराज बहू को जल्द प्रसव पीडा से मुक्तकर मेरी मनोकामना पूर्ण करो । मेरी प्रार्थना के बीस मिनिट बाद ही बहूने एक सुन्दर बालक को जन्म दिया । नर्सने अन्दर से आवाज दी । लडका हुआ है । तब फिर मैंने तुरन्त अगरवत्ती जलाकर साई चरणकमलों की बंदना की और कहा प्रभु साई बाबा तूने मेरी मनोकामना पूर्ण की मैं तेरा अत्यन्त कृतज्ञ हूँ । मैं शीघ्र शिरडी पहुंचकर समाधि मंदिर में अपनी मनौती पूर्ण कर बालक के लिये तेरा आशीर्वाद प्राप्त करेगा । दिनांक ७ दिसम्बर १९७७ को पुत्र जन्म से “चार बांमी” पहेली का गूढ रहस्य प्रगट हुआ । मेरे बड़े पुत्र के तीन पुत्र है पुत्री नहीं है । मेरे छोटे पुत्र की सिर्फ दो पुत्रीयां है । पुत्र नहीं है । साई बाबा ने नागरुप धारण कर स्वप्न में चौथे पुत्र जन्म की भविष्य वाणी की थी । “इस घर में मेरी चार बांमी है” कहकर ।

जब बालक छः माह का हुआ, तब मैंने साई बाबा की पुण्य-तिथि विजयादमी १९७८ को शिरडी जाने का निश्चय किया । पहिले मैं कभी भी शिरडी नहीं गया था । एक रात्रि मैं अपनी शिरडी प्रथम यात्रा और समाधि मंदिर के विषय में सोचते सोचते सो गया । उस रात्रि मुझे एक दूसरा स्वप्न दिखा । मैं अपने एक मित्र के साथ नदी का पुल पार कर दूसरी तरफ पहुंचता हूँ । कुछ दूरी पर एक बड़ा मेला है । एक सज्जन से दर्याप्त करने पर पता चलता है कि वहाँ एक संत की समाधि है । सब लौग वहीं जा रहे है । मैंने अपने मित्र से कहा चलो हम लौग भी चलकर समाधि के दर्शन कर आशीर्वाद प्राप्त करें । हम दोनों समाधि स्थल पहुंचते है । एक भव्य भवन में प्रवेश करते ही हम देखते है कि भवन में एक संत की सुन्दर समाधि है । बहुत से व्यक्ति पूजन सामग्री लिये क्यू में बैठे है । एक-एक व्यक्ति समाधि के पास जाकर समाधि को चादर पुष्प-माला चढाता है । नैवेद्य अर्पण करता है । समाधि को नत मस्तक हो प्रणाम करता है और दूरसे दरवाजा से बाहर जाता है । पीछे दो स्थान रिक्त होते है । हम दोनों वहीं बैठते है । हमारे वहाँ बैठते ही मेरी निद्रा भंग हो जाती है ।

मैं वारासिवनी से नागपुर गया । नागपुर से अपने दामाद श्री बी. एन. श्रीवास्तव के साथ ट्रेनसे कोपरगांव गया । कोपरगांवसे बस से सप्तमी

को शिरडी पहुँचा । तब मुझे शत हुआ कि स्वप्न में मैंने जो पुल पार किया था । वह पवित्र नदी गोदावरी का पुल है । और जिस समाधि के स्वप्न में दर्शन हुए थे वह श्री साई बाबा शिरडी की समाधि है ।

तब मेरे मुहसे अचानक निकला । समझ न आये माया तेरी, समझ न आये लीला तेरी, और समाधि मंदिर वाले साई बाबा । तेरी माया और लीला के गूढ अर्थ समझने में तेरा साधारण भक्त असमर्थ है ।

अष्टमीको अभिषेक कर साई बाबा की पवित्र समाधि पर चादर पुष्प माला चढाया । नैवेद्य अर्पण किया । समाधि के श्री चरण-कमलों पर पूर्ण भक्ति और श्रद्धा के साथ नत मस्तक हो चरण बंदनकर बालक के लिये साई बाबा का आशीर्वाद प्राप्त किया । मनौती की राशि साई चरणकमलों को स्पर्श कर तिजोरी में बालक के जन्म की मनौती पूर्ण की । साई बाबा की पुण्य तिथि विजया दशमी १९७८ के उत्सव में सम्मिलित हुआ । मैं शिरडी में छत दिन रहा । शिरडी में मुझे जो सुख शान्ति मिली उसका वर्णन करना कठिन है । प्रस्थान पूर्व साई बाबा की आज्ञा, आशीर्वाद और उद्दी प्राप्तकर गृह वापस आया । जो साईभक्त पूर्ण भक्ति और श्रद्धा के साथ अनन्य भावसे साई शरण में जाता है साई बाबा उसकी सब मनोकामनायें पूर्ण करते है । उसकी हरतरह सहायता करते है । मेरा दृढ विश्वास है ।

★

शारदा प्रसाद श्रीवास्तव
सेवानिवृत व्ही. ए. एस पुलिस स्टेशन-कान्हीवाडा, पो. आ. कान्हीवाडा
जिला-सिवनी (म. प्र.) पिन. ४८० ९९०



“फकीरी”

फकं नही जन मानस में
यह पंचतत्व की काया
कहाँ अमीरी, कहीं गरीबी
किसने, किसका साथ निभाया ॥ १ ॥

सहृदयता की बात तभी हो,
देखे मन जब एक फकीरी,
फटे फराने अम्बर में
छुपी हुई हों एक लाचारी ॥ २ ॥

भूखे पेट बिलखते बच्चों,
अन्न नहीं हो दाना
कंकाल देह में कम्पन हो,
लोहेके चने चवाना, ॥ ३ ॥

मन रोता हो, बिलख बिलखकर,
कोई नहीं जब सुनने को
आंसू भी जब सूख गये हों
अरमानो की लाश बिछीहो ॥ ४ ॥

नीलाम्बर की चादर ओडे,
माँ वसुन्धरा को गोद बनाके
प्रकृति के विशाल आंगन में
कर्मों का साथ निभाता हो ॥ ५ ॥

तब कहता मन, कहदूँ उसको,
जप साई का नाम,
सिबा साई के नहीं हैं कोई
व्यर्थ धरा-धन-धाम ॥ ६ ॥

विश्वास नहीं है तेरा तुझपर,
नहीं है, तेरा जीवन पर
अगर भरोसा करना हो तो,
कर अपने साई पर ॥ ७ ॥

तू उसका है, वो तेरा है,

जल-मछली सा साथ

प्रेम निभाये कलुवनसा,

दिन हो चाहे रात

॥ ८ ॥

कहाँ, कभी, किस इगमें

बाबा को तुम पाओगे

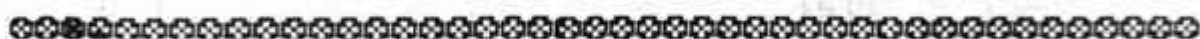
तृप्त करो कोई भूखी आत्मा,

तो ही जीवन सफल बनाओगे

॥ ९ ॥

प्रकाश लालवानी

c/o भगवती साई संस्थान, ९२।४ रेल्वे कॉलोनी कुर्ला, (ईस्ट) बम्बई २४



“कव्वाली”

मैंने पुकारा, परवर दिगारा,

अल्लाह हु अकबर,

अल्लाह हु अकबर

॥ ४ ॥

साई मेरे, सिरडी साई,

मात पिता, तू है भाई, ।

नानक ईशु नाम तुम्हारा,

अल्लाह हु अकबर,

अल्लाह हु अकबर

॥ १ ॥

मैंने पुकारा S S S

बनके आए तेरे दर पे फकीर,

बिगडी बनाए, साई तकदीर ।

तू आफताब, महाताब तारा,

अल्लाह हु अकबर,

अल्लाह हु अकबर

॥ २ ॥

मैंने पुकार S S S
 सुनल्ये हमारी गरीब नवाज,
 ले नाम तेरा, मेरे दिल के साज ।
 उल्फत तेरी जिन्दगी का सहारा,
 अल्लाह हु अकबर,
 अल्लाह हु अकबर

॥ ३ ॥

मैंने पुकारा S S S
 तू रहनुमा सारे जग का 'साई,'
 मुझको बनाना तू अपना सौदाई ।
 तू आशिकों की आंखों का तारा,
 अल्लाह हु अकबर,
 अल्लाह हु अकबर

॥ ४ ॥

मैंने पुकारा S S S
 जपती रहूं नाम, लिखती रहूं मैं,
 नाम 'तेरे' की, दिवानी बनूं मैं ।
 कंठ में कविता के फूलों की माला,
 अल्लाह हु अकबर,
 अल्लाह हु अकबर

॥ ५ ॥

मैंने पुकारा, परवर दिगारा,
 अल्लाह हु अकबर,
 अल्लाह हु अकबर

॥ ६ ॥

स्नेह एस. सी. जैन (शंकरा,
 ७ सी/८३३ फरीदाबाद (हरियाणा)



साई दरबार

जो कुछ माँगो सब
मिलता है,
बिन मागे भी

सब मिलता है ।

देर है अंधेर नही मालिक तेरे दरबार में,
झोलियाँ भरते है खादिम मालिक तेरे दरबार में ॥ १ ॥

खुद गदजी के
चक्कर में पडकर
हमने इन्साँ से

नाता तो लिया

देख ली तेरी खुदाई मालिक तेरे दरबार में,
नूरे खुदा का शँहशाही मालिक तेरे दरबार में, ॥ २ ॥

कई बे तुत के
अल्लाह को माने
कई बेशुमार बुतो,
को ही खुदा माने

देख की अल्लाह की सूरत मालिक तेरे दरबार में
मिल गयी उसकी झलक मालिक तेरे दरबार में ॥ ३ ॥

डॉ. बी. के. डी. मित्तल
९, सिविल लाईन्स, मेरठ (यू. पी.)



साँई-स्तुति

साँई सबमें अवस्थित है !

एक अवगुण्ठन पडा है व्यक्ति के मानस पटल पर !
छा रहा है एक जलचर जिस तरह इस व्योमतल पर !
द्वैत का हर भाव भ्रम है ब्रह्म सबमें प्रतिष्ठित है !

साँई सबमें अवस्थित है ॥ १ ॥

कौन पथ से ध्वनि उपजती व्यक्ति के इस मुखालय में !
अश्रु का अस्तित्व कैसा उमडता जो दगालय में !
मात्र यह संकेत है वह साँई हममें उपस्थित है !

साँई सबमें अवस्थित है ॥ २ ॥

सृष्टि की इस व्यवस्था में किन करों के नियम चलते !
कौन है जो अग्नि देता भानु-शशि किस भाँति जलते !
है वही जो सर्वव्यापी उसी से सब व्यवस्थित है !

साँई सबमें अवस्थित है ॥ ३ ॥

यंत्र इस श्वांसावली का कौन परिचालित किये है !
जीव के आगत-विगत को कौन अनुशासित किये है !
साँई है वह साँई केवल सकल में जो अधिष्ठित है ।

साँई सबमें अवस्थित है ॥ ४ ॥

रणवीर दिनेश

c/o डॉ. जुगल किशोर, एम. डी. लेहग मुगलपुरा तम्बाकू बाजार
मुरादाबाद (उ. प्र.)



कदम कदम पर हूँ तुम्हारे साथ

मेरे साईबाबा किसतरह मेरी सहायता करते हैं, साथ ही इस बात का प्रमाण देते जाते हैं कि उनकी इच्छा के बिना मैं एक पग भी नहीं चल सकती, इस विषय में ताजा अनुभव अकथनीय है ! फिर भी मैं शब्दों में बान्धने का प्रयास कर रही हूँ ।

करीब एक-डेढ़ वर्ष पहले निजी नौकरियों और तत्संबंधी कठिनाइयों से ऊब कर मैंने सरकारी नौकरी के लिए प्रयत्न करने की ठानी । स्थानीय नियोजनालय जाने पर पता चला मेरे विषयों के उपयुक्त नौकरी की मांग जनसंपर्क विभाग से आयी है । तो मैंने क्लर्क से मेरा पंजीयन करने की प्रार्थना की । जैसा आजकल नियोजनालयों को आदेश दिया गया है, उन नियमों का पालन करते हुए बिना आवासीय प्रमाण-पत्र के, मेरे सारे विहार में शिक्षा प्राप्त करने विषयक प्रमाणपत्र देखते हुए, भी उसने पंजीयन करने से इन्कार किया ।

इस सारी प्रक्रिया के दौरान मैं कई बार निराशा की चपेट में बुरी तरह आयी । जब मुझे महसूस हुआ कि निष्काम कर्म का मंत्र या तो मैं भूल चुकी हूँ या जीवन बस एक बिन्दु पर ठहर गया है—निराशा के, गतिहीनता के ।

इसी समय मेरे भैया श्री शशिकान्त कुलकर्णी के एक मित्र के माध्यम से बाबा ने मेरी पुकार सुनी और स्वयं डिप्टी मजिस्ट्रेट की अनुशंसा पर मुझे आवासीय प्रमाणपत्र मिला । मुझे लगने लगा कि अब बदली छूट गयी । मेरे भैया के एक मित्र एंप्लायमेंट अफसर से मेरा नाम भिजवाने का प्रयत्न कर रहे थे । कुछ लोगों का नाम जा चुका था और इन्टरव्यू की तारीख निश्चित हो चुकी थी । किन्तु, न जाने किस कारणवश उन अफसर महोदय ने मेरा नाम संपूर्ण कागजातों के रहते हुए निकालने से इन्कार कर दिया । इन्टरव्यू के लिए कुछ ही घंटे शेष थे । मेरें मुँह से 'साई-साई' को छोड़कर कुछ भी नहीं निकल रहा था । शायद अभी भी अफसर नाम भेज दे । मेरी तैयारी पूरी थी । फिर भी मैं अपनी सफलता के लिए साईनाम का आधार लिये हुए थी । पर दुर्भाग्य ! समय बीतता गया, । मेरे भैया कोई भी सूचना लेकर नहीं लौटे । मेरे मुँह

मेरे मुह से साई नाम का जाप शुरू था और भैया लौटे। आश्चर्य ! यह सूचना लेकर कि इन्टरव्यू में बुलाये गये उम्मीदवारों में से कोई भी नहीं आया और इन्टरव्यू कैन्सल हो गया। मेरी आँखों से अश्रुधारा बह निकली। कितने कृपाएँ हैं मेरे बाबा। सब मैं अबोध जान भी न पायी, कैसे रोका बाबा ने उन्हें। यदि एक भी आता तो वह इकलौती पोस्ट आसानी से भर सकती थी।

उसके बाद एक वर्ष बीता। उसी पोस्ट के लिये मेरा नाम आया। पर बाबा अभी भी यह बताने पर बुले थे कि बेटी, मेरी बाँह थामे बिना तुम एक डग भी नहीं चल पाओगी। यदि बाबा को यह कहना न होता तो वे मुझ जैसी नयी अनुवादिका को एक २२ वर्ष के अनुभवी अनुवादक की तुलना में अधिक अंक दिलवा कर अपना प्रमाण न देते। उन्हीं की कृपासे उस अनुवाद के पक्ष में प्रमुख अधिकारियों के होते हुए भी ऐन मौके पर उसी के हाथों मेरी नियुक्ति नहीं करवाते और नही डाकटरी जॉब में पास करवाते। बाबाने सचमुच मुझे प्रमाण दे दिया कि मैं अभी वही बालिका हूँ जो चलने का प्रसास कर रही हूँ। जब भी गिर पडने को होती हूँ बाबा की ओर आकुलता से ताक पुकारती हूँ ! वे हाथ थाम लेते हैं। साई चरणों में अनन्त प्रणाम।

कु. रेखा कुलकर्णी

कॉर्टर नं. २२०E/III C बोकारो स्टील सिटी, जि. धनबाद बिहार राज्य

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हरावभक्तस्य कुतो महद्गुणा मनोरथेनासति धावतो बहिः ॥

(श्रीमद्भागवत ० ५ : १८।१२)

‘जिस पुरुषकी भगवान्में निष्काम भक्ति है, उसके हृदयमें समस्त देवता धर्म-ज्ञानादि सम्पूर्ण सद्गुणोंके सहित सदा निवास करते हैं। किन्तु जो भगवान्का भक्त नहीं है, उसमें महापुरुषोंके वे गुण आ ही कहाँसे सकते हैं। वह तो तरह-तरहके संकल्प करके निरन्तर तुच्छ बाहरी विषयोंकी ओर ही दौड़ता रहता है’।

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