

DIWALI NUMBER

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Official Organ of Shirdi Sansthan



SHRI SAI LEELA

NOVEMBER 1980

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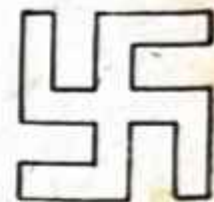
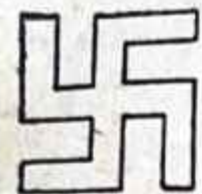


DIWALI GREETINGS



We wish all our readers, contributors, advertisers, well-wishers and all other Sai devotees a Happy Diwali and a Prosperous New Year.

—Editor



SHRI
SAI LEELA

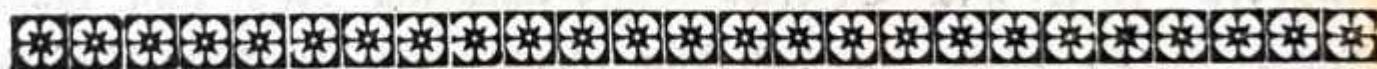
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**To guide the world on the right path
is the principal aim of SHRI SAI LEELA**

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A GREAT SAINT

Last month (October 1980) the Punyatithi festival of Shri Sai Baba was celebrated at Shirdi from 18-10-80 to 21-10-80. Punyatithi is the day on which a saint enters into Mahasamadhi. Usually the dates of birth of Gods like Rama, Krishna, Datta etc. are celebrated every year; but we celebrate the Punyatithi of Shri Sai Baba, perhaps obviously because his birth day is not known and because his day of Mahasamadhi is known for certain. Normally people are jubilant at the birth of a person and they are quite sorrowful at the passing away of a person. Time is supposed to be the healer of pain occurring due to the passing away of a person. Shri Sai Baba entered into Mahasamadhi in 1918. It is now sixtytwo years since that event took place. Most of us know Shri Sai Baba through His paintings, statues, portraits and photographs. Hence our feelings towards Him are of the type that we have for other gods, who were living long ago and whom we have not seen in flesh and blood; but if we refer to Sai Satcharita what do we find? The persons, who were staying at Shirdi at the time of the Mahasamadhi of Shri Sai Baba, were so sorry that they felt as if they lost their very near kith and kin. It will be worthwhile noting the following extract from Shri Sai Satcharita, which describes in detail the scene at Shirdi at the time of the Mahasamadhi of Shri Sai Baba.

“The news of Baba’s passing away spread like wild fire in the village of Shirdi and all people, men, women and children ran to the masjid and began to mourn that loss in various ways. Some cried out loudly, some wallowed in the streets and some fell

down senseless. Tears ran down from the eyes of all and every one was smitten with sorrow." Page 236, Sai Satcharita, 9th edition, 1980.)

The reaction of the persons, who had seen Shri Sai Baba in flesh and blood, who were blessed by Him, who had the good fortune to talk to Him was as stated in the above extract. The Punyatithi has now become an annual ritual and hence we celebrate it as a festival by remembering Shri Baba in various ways, by taking out his Palkhi and Rath and by reading Sai Satcharita continuously for twentyfour hours. The greatness of Shri Sai Baba lies in this celebration in the first instance; because His Punyatithi is being celebrated even after 62 years and the number of devotees attending the festival is increasing, by leaps and bounds, every year.

In this world there are many yogis and saints, who attain a very high degree of spiritual level; but many of them remain in secluded places and use their spiritual attainments only for their own uplift; but there are some saints, who remain among the masses and work for their good and their uplift. Shri Sai Baba was such a saint, who confined Himself to Shirdi and its environments and only thought of the wellbeing of His devotees. Shri Sai Baba did this not only when he was alive; but he has continued His mission of blessing His devotees for the last sixty two years, even after His Mahasamadhi. "Even though I will cast this mortal body, still my bones will be speaking to you through my tomb and I will be coming to the help of my devotees, whenever they call me." The devotees of Shri Sai Baba often experience the truth of the aforesaid assurance, said to have been given by Him to his devotees. Shri Baba is also appearing before so many ardent devotees in their dreams and in person, in various form, as can be seen from the number of experiences, that are being published in this magazine every month. There is a saying in Marathi "जगाच्या कल्याणा संतांच्या विभूति । देह कष्टविती उपकारे" which means that the saints

saints live in this world only for the well-being of the world and take all sorts of trouble to oblige others. Shri Sai Baba fits in properly in this description of a saint and hence his greatness as a saint is also seen in His obliging nature.

One more aspect of the greatness of Shri Sai Baba lies in his practical advice. Many people advise others to observe fast for attaining God. It is another thing to observe fast for fighting indigestion in order to aid the medicine; but it was the opinion of Shri Sai Baba, "God is not attained on an empty stomach; first the soul was to be appeased" (page 177 of Sai Satcharita, Chapter 32, Ninth Edition 1980) In this Chapter the story of Mrs. Gokhale has been described at length in which the disapproval of Shri Baba for fasting is clearly brought out. Shri Baba knew very well that on an empty stomach the person is all along thinking about food. He cannot therefore possibly concentrate on God under such conditions and hence Shri Baba gave a practical advice to everybody, which was within his reach. The greatness of Shri Baba thus lies in giving a very practical advice which was possible for everyone to follow.

Another greatness of Shri Sai Baba is this that he never advised any one to renounce his family life. The usual advice of many saints is to leave away worldly life, renounce family life, as in their opinion concentration on God is only possible after that, but the advice of Shri Sai Baba was contrary to this. He wanted his devotees to live the worldly life happily. In this respect, he can be compared with Saint Ramdas, who lived in the seventeenth century. Most of the saints, who lived in Maharashtra prior to Saint Ramdas, advised people that this worldly life, is futile and therefore they must renounce this worldly life if they have to go on a journey in search of God. This sort of an advice, which was hammered on the heads of the people for centuries, made them lose their interest in worldly life. That ultimately had an adverse effect on the nation. People became fatalists and the nation became a slave of others. In order, therefore, to bring people to their senses, Saint Ramdas

advised them to first of all pay full attention to their proper duty as members of their family. This was quite a practical viewpoint. It is alright to advise people to renounce the worldly life; but we have also to see how many people can do it. An advice should be given to the devotees which they can bring into practice and herein lies the real greatness of a Guru. If such an advice, which goes quite over the heads of his disciples, is given by a Guru, he might be considered quite great for sometime, because the advice is inaccessible to the disciples; but in the long run the disciples will remain wherever they are. They will not be able to progress in any way by the advice of the Guru and very soon forget the Guru; but when a Guru gives an advice which his devotees are able to follow, then that Guru is always followed by them. Shri Sai Baba therefore told all his devotees to think of Him and God while doing their normal duties in this world. He also promised that his devotees will not need anything in this life. They will get enough food and clothing and enough prosperity in this life. This assurance was a great solace to the devotees which made them devote their life to Shri Baba.

In this month Diwali is coming and all Sai devotees will be celebrating it happily. The position of sugar is not satisfactory this year and its acute shortage may not have the usual sweetness to this festival; but the satisfaction that they will get in their minds due to their concentration on Shri Sai Baba will help them to overcome their practical wants and difficulties. Ultimately the believers in God feel that they have to live according to the wish of God and they also believe that whatever the God does, is for their ultimate good. Hence when we remember Shri Sai Baba in this festival, we may say that it is his wish that unlike many past Diwali festivals, we should celebrate this festival with a short supply of sugar. If we think in this fashion and have full hope to see better days in future with the grace of Shri Sai Baba, we shall surely be able to celebrate the coming Diwali festival in a jubilant mood. We therefore wish all Sai devotees to acquire

this mood and wish all our readers, contributors, advertisers, well-wishers and all other Sai devotees a happy Diwali and a prosperous new year with the grace of Shri Sai Baba, the great saint and guarding spirit of Shirdi.



Sai, Our Eternal Truth

Shri Sai is our eternal truth,
 So without doubt march forth,
 Banish your worries, hear his holy stories.
 Keep off your burden, on his shoulder.
 Your heart will lighten, your life will brighten.
 Walk with new vision, dropping off your illusion.
 He is the anchor, in the deep sea of life.
 He is the guide and comforter, who will wipe your tears.
 His footsteps you follow, he is the hope of morrow.
 Your life journey, will then turn into sweet honey.
 With faith, march forth, because He is our eternal faith.

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Bhagwan Dattatreya's Sixteen Avatars

By Shri S. N. Huddar

(Continued from October 1980 issue)

TWELFTH AVATAR, ADIGURU

Shri Datta advised Alark, the son of Madalsa. While ruling as a king, Alark was engrossed in the worldly pleasures. Dnyani Subahu, his elder brother, thought that Alark was wasting away his life as dogs and cats do in enjoyment of passions. He intended to awaken him spiritually. He therefore came to his city and asked for his share in the kingdom. When it was refused, he sought the help of Kashi Raja and attacked and besieged his city. Consequently the provisions coming in the city were stopped. Due to this, the subjects could not get food grains and they began to suffer from hunger. Alark was dejected to see this. His mother, Madalasa, had told him to see her letter of advice, placed in the box in times of calamity. He left the city, entered a forest and next morning opened the box and saw his dear mother's letter. It was said in it that in times of adversity, one should forsake all and have the company of a saint and think of salvation. He should go to Shri Datta at Mahurgad for spiritual guidance. This Avatar appeared on Ashadh Shuddha 15 on Tuesday, in the first prahar, on first muhurt.

Alark went to Mahur, surrendered to Shri Datta and narrated his misery. Shri Datta placed his palm on his head and asked, "Where is your misery? Just think who you are" Only due to this one question, Alark began to think of himself. His ignorance was wiped off and his ego and greed also vanished. The feeling of enmity was extinct.

THIRTEENTH AVATAR, SHIVA GURU DATTATREYA.

Pingalnag, a pious Brahmin knowing Vedashastra lived at Mahur. He saw a lustrous youth under a black awala tree.

The youth had a naked young woman. He knew Vedas. Pingalnag asked him, "Who are you? You do not look to be pious; but you say Vedas. You have not the 'dand' of a Brahmachari-Agnihotra of a Grihastha. Your age is not due for proceeding to Vanprastha. You have not also the dand and Kamandalu of a Sannyasin. Then which is your ashram?" The youth said, "All the universe is Atmaroop. Mine is the fifth asbram, who sees Atma everywhere,"

Pingalnag recognised him as Shri Dattatreya, the son of Ansuya and so bowed to him humbly and prayed to bless him and give proper advice.

This Avatar appeared on Shravan Shudda 8, Monday.

FOURTEENTH AVATAR, DEVDEVESHWAR

Shri Datta roamed from the south of Narmada to Mahur in the forest. He bathed in rivers, lakes, at holy places and gave darshan to Rushi-Munis. This region was full of black awala trees and so it was called "Krishnamalaki Tirth" The Gods, Brahmadeo, Shatanand, son of Goutam had come and seen Shri Datta here.

This Avatar appeared on Bhadrapad Shuddha 14, Friday Shattarka Nakshatra in the first prahar of the day.

FIFTEENTH AVATAR DIGAMBAR

This Avatar took place on Ashwin Shuddha Poornima, Wednesday, Ashwini Nakshtra, at sunrise.

In this avatar Shri Datta blessed Yadu of Somvansh and Pralhad, son of Kayadhu.

When Yadu Raja was wandering in the forest in the Kaveri region, he saw a Digambar Avadhoot. He prostrated before him and said, "You are young, lustrous and healthy and then why do you stay in such a desolate forest and yet you are joyful and

carefree." Digambar Avadhoot said, "I have acquired 24 gurus from nature and learnt lessons of different types from them. Thus I have acquired vivek, vairagya, peace of mind and contentment.

AVADHOOTA'S 24 GURUS

I learnt forgiveness and the quality of favouring others from the Earth and mountains. Pran or Vayu is still. It is not attached to anything. Our Atma is like the sky, which pervades all yet it is aloof. Cleanliness and sweetness are learnt from water. I took brightness from fire. The Moon shows that Atma is devoid of increase and decrease. The Sun takes away the water from the earth by his rays and returns the same to the earth in the form of rain. Similarly one should give what one acquires and not hoard it.

Intense love is undesirable, is known by me from a Kapoti who loved her kitten and fell in the trap of a hunter. One should be contented with what is obtained easily, is learnt from a large serpent.

An ocean does not increase in rains and does not decrease during summer, but it is deep and unfathomable. A man should live a life similarly. Patang insect leaps on the flame and burns itself. So by being engrossed in passions, one should not ruin oneself. Black bee enters a flower and succumbs when the petals of the flower are closed. Honeybees hoard precious honey in honey-comb but it is taken away by other persons. So one should not hoard. An elephant chases a she elephant and falls in a ditch. So lust for a female is undesirable. A deer is attracted by good singing and falls a prey to the arrow of a hunter. So one should not be after a desire or a habit. Pingla, a prostitute, kept awake in the night longing to get a rich costumer and his money, but being disappointed at last, she repented and concentrated on God. Titwa bird held a piece of flesh in its beak and other birds attacked it to get the piece but when it threw the piece of flesh, it was happy. A child after drinking

the mother's milk rests on the ground and plays by itself. It has no anxiety of any kind. Similarly I also live carefree. A Kumari was beating paddy for the food of the guests; but the bangles, around her arms, made noise. So she put only one bangle around each wrist and did her work smoothly. There is no strife if one lives singly. A serpent lives in a hole in the ground away from the society due to fear. So one should live in the forest for meditation. A fish is tempted by the eatable attached to the fish-hook and is caught by the fisherman. A blacksmith concentrates his mind when sharpening the end of an arrow. So in meditation, one should have the concentration of mind. Larva of a kumari bird always thinks about kumari bird and becomes kumari in course of time. Similarly one should concentrate on Brahma. A spider prepares a net of fibre and remains in it and at last assimilates the fibres in itself and remains alone.

“Brahma begets the universe, which is ultimately immersed in the Brahma I learnt vairagya from my body itself O Raja, you also see the nature and get enlightened and think of Brahma and you will be free from all miseries and shall be happy.” Yadu was much pleased to listen all this. He prostrated before Shri Datta. The dynasty of Yadu prospered in later time Shrikrishna, a purnavatar of Shri Vishnu, was born in this dynasty.

Pralhad was also blessed by Shri Datta in this avatar. After the death of Hiranyakashyapu, Pralhad's thread ceremony was performed by Shukra and he was enthroned as Raja. He ruled his country for thousands of years very efficiently as a most popular king; but he could not have peace of mind being void of Brahmadnyan. So he roamed in the Kaveri regions in a dejected mood. He perceived a lustrous Awadhoot, lying on the ground. His body was covered by dust. Pralhad bowed to him and said, “How can you live in such a dense forest quite hail and hearty and contented.” Shri Datta told about some of the

24 Gurus and the lessons learnt from them. Pralhad was fully satisfied and got enlightenad.

SIXTEENTH AVATAR, SHRIKRISHNA SHYAM KAMALNAYAN

This Avatar took place on Kartik Shudda 12, Wednesday, Revati Nakshatra at sunrise. Shri Datta had different avatars as Yogiraj, Atrivarad etc. and advised his davotees with dnyan, bhakti, vairagya, eight fold Yoga sadhana etc. Bhagwan Shri Datta was lying on the bed of Dnyan and was engrossed in yoga. At that time, some devotees and disciples came to see him. Shri Datta appeared pleasant and in the form of Sat Chit (lasting and lustrous). Shri Datta said, "Having studied all the shastras, I tell you the real essence. Practising it you will soon get salvation. Vedic dharma is ever lasting. Veda is at its root, hence dharma has prominence and lasting status. I am 'Datta' not only for Atri, but I give myself to all those who have unprejudiced devotion for me. I give sayujyata (i. e. immersion in myself) to such devotees."



Shirdi Ke Sai Baba

If I remember right, in the year 1977, the film Shirdi Ke Sai Baba was produced and presented by the famous cine actor Manoj Kumar throughout India. At that time I was in Kumbakonam, a suburban town 320 K.M. from the city of Madras. This place is full of Tamilians and Hindi is not a known language. Therefore nobody knows here about the film Shirdi Ke Sai Baba. Sometime after it, my son Sainath told me that he saw in a wrapper paper bundled over the washed clothes in a laundry, the picture of Sai Baba and an advertisement regarding a film about Him. Immediately I became inquisitive and asked him to try for that wrapper. Fortunately the next day he brought the wrapper paper "Film Screen" of Northern India. It contained a full sheet information about the film "Shirdi Ke Sai Baba" produced by Sarla Charities and presented by the famous cine idol Manoj Kumar with the details of actors etc.

On reading the aforesaid information, I decided to see that film. I know that it will not be screened in our parts, but only in a metropolitan city like Madras. I was very much anxious to see the film. The thought was predominant in my mind. At that time I got an opportunity to go to Madras. I received a telegram from my friend asking me to bring my daughter to Madras for meeting the groom, which is a custom in these parts before the marriage alliance is settled. I went to Madras and immediately I enquired about the film. They told me that the film had been screened in many important theatres, and it is on the last leg of departure from Madras and may be being now screened only in a remote theatre.

At last I found that it was screened in Minerva Theatre in George Town. In the evening I went in time to the theatre and

was in the queue. We were waiting for a long time; but unfortunately there was no power supply in that area. The theatre had no generator. My heart sunk to a great extent and I felt depressed. My position was like the slip between the cup and the lip. It was getting late and there was no sign of the power supply. The crowd began to melt. I was greatly worried. I started praying to Baba that I have come from a long distance to see Him and why I have been disappointed. Then I decided to move with a heavy heart, as it was 7-30 p.m.; but look at Baba's play. As I moved a little distance from the queue from the theatre, suddenly I found that lights were on in the adjacent buildings. I again ran to the counter and tickets were issued to those that were present at that time. I went inside, I saw the film to my heart's content and was immensely happy. It was to be screened only for a day more. The next day I did not like the bridegroom. I was not at a loss to visit Madras incurring expenses, for I had seen the film Shirdi Ke Sai Baba, which is worth more than anything. Baba made me run to Madras on some excuse or other to see Him.

If I had not seen the film then, I would not have been able to see the film upto now as there is no chance for me to see the film here. Patience (NISHTA) paid me. Baba will definitely fulfill the desires of his devotees, if they are genuine.

R. Subrahmanian

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How I Became A Sai Devotee

The saying of Baba that he would draw His devotee even if he is thousands of miles way is true to the knowledge of many a devotee of Sadguru Sai Baba. I want to let the readers of Sai Leela know about my experience in this respect and also how I became a Sai devotee.

I have never been introduced to Sai Baba by anybody in this life. With humility, I feel that I must have been in contact with his Holy feet during many janmas (lives) of the past as in the case with many others. While I was studying in second year B A. in 1959, I bought a photo of Baba from some shop in Anantapur and used to worship it along with the photo of Lord Venkateswara of Tirupathi. I never knew that the photo was of Shri Sai Baba of Shirdi. But I thought it to be the photo of some Baba, whose Urus is celebrated in Kadiri, my native Taluk of Anantapur Dist, where I studied upto S.S.L.C. Thinking that Kadiri Baba's photo is available at Anantapur, which is a district Head quarters, 64 Kms. away from Kadiri, I felt much enthusiasm to worship the photo. I used to pray for very small things, purely materialistic, and every wish of mine used to be fulfilled. As there was no name superscribed under the photo, I never knew that it was the photo of Lord Sai Baba of Shirdi. Besides this, though I was nearer to Puttaparthi, the name of which was never known to me in any detail nor I was aware of the advent of Shri Sathya Sai Baba. My mind was satisfied with the thought that the photo was of Kadiri Baba and as all my wishes used to be fulfilled, I did not care to know further.

In 1960 April, I left the college at Anantapur and moved to Hyderabad for further studies. There I completely discarded the worship of any deity. I never visited any temple. There I

joined as a teacher in a Covent School upto 1962. In 1962 November I moved to Calcutta area after being selected as a Traffic Apprentice in South Eastern Railway. Though I stayed at several places in the north, I never thought of the small photo of Baba till 1966, when I was at Bandemurda. One day in the market of Rourkela, I observed the photo of Kadiri Baba, with a superinscription underneath the photo as Sai Baba. Immediately I purchased the photo and kept it in my room. One day, the Chief Yard Master of Bandemurda, Mr. Mishra, was very harsh to me unnecessarily. My mind was very unhappy. The availability of Baba's photo with me reminded me of the old days, when I used to pray to Baba and get all my desires fulfilled. I prayed to make the Chief Yard Master, friendly to me. Next day, without my desire to meet him, the CYM sent word for me and really hugged me with affection. Thereafter he treated me very affectionately. Henceforth I decided not to discontinue the worship of Baba's photo. Innumerable prayers of mine have been answered by Baba since then.

As the time passed, I was getting much attached to Baba (Kadiri Baba). Strangely enough I never came into contact with any Sai devotee, who could enlighten me about Baba's life history at Shirdi etc, and I also did not have any eagerness to know about it as I was confident that the photo was only of Kadiri Baba.

In 1968 my mother's health was in deteriorating condition. I was very much worried for being away from my parents. I used to pray to Baba to bless me with a transfer to South Central Railway, so that, I can be near my parents. Then the events happened in such a way, that I got my transfer to Hubli Division of South Central Railway in 1968 June. After reporting at Hubli, I was posted at Miraj, where I joined on the 20th June 1968 or so.

In July, I was allotted quarters near the railway station. The quarters were vacated by Shri Gadre, who retired and whose

name I cannot forget. He told me one day in the morning that he had removed all his belongings and I could see the house for any possible repairs. Then I followed along with him. When I entered the house along with Shri Gadre, I noticed the photo of Shri Baba. Evidently though all other belongings were removed, he had forgotten to remove Baba's photo which he hung on the right side corner of the door. I was simply amazed to note that my Kadiri Baba is already in the house ahead of me. As I stood looking earnestly at the photo, Mr. Gadre began to tell me about Shri Sai Baba of Shirdi and the nearest route is via Poona. After getting some details from him, in regard to the way to Shirdi, I decided to make my maiden trip to Shirdi along with my wife after marriage, which was fixed on 18-8-68.

In November 1968, I made my first trip to Shirdi. I went to Poona by train and from there by train and bus to Shirdi. When I entered into Samadhri Mandir there, I was much overwhelmed with emotion and my eyes were filled with tears. Though I was worshipping Baba, I did not know for nearly 9 years that Baba's Mahasamadhi is at Shirdi. When I introspect, I feel that, I must have been connected with this Kaliyugi Avatar, along with other brother devotees, even in previous lives. Later on the holy books like Shri Sai Satcharita and Shri B. V. Narasimha Swami's 4 volumes of the life history of Shri Sai Baba made me aware of many more leelas of Baba. ★

B. Ananta Reddy
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SAINT GADGEMAHARAJ

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

(Continued from October, 1980 issue)

In the year 1945, Shri Maharaj was at Pune, when three thousand rupees were to be sent urgently to Shri Jangliram Thakur at Bombay. The cash was given to Shri Vishwanath Wagh, who was available on the spot, for taking it to Bombay. While handing over the cash Shri Maharaj told Shri Wagh, "This is the public money, which is given to you. Please be careful during your journey. Otherwise you will sleep on the way and make complete chaos." Shri Wagh started by the night passenger and finding enough space available in the train, he stretched himself on a bench and was fast asleep. He awakened at Kalyan early morning and found that Shri Maharaj was sitting on the bench by his side! On seeing Shri Maharaj there, Shri Wagh felt ashamed. Seeing that Shri Wagh has awakened, Shri Maharaj asked him, "Well Sir, is your sleep over?" Shri Wagh replied, "No sir, I just had a little nap".

On hearing that, Shri Maharaj said, "this is a nap then how will be the sleep? I am sitting by your side for the whole night, but you are not at all aware of my presence. Is this the way in which you do your work? You are really a very clever person"

Inspite of the instructions given to him, Shri Maharaj knew that Shri Wagh would sleep in the train and hence he followed Shri Wagh and kept watch over him for the whole of the night. Shri Maharaj cared for the public money so much and took every care to see that not a pice of that money was wasted or lost.

* * * * *

Alokabai, the daughter of Shri Maharaj, had her first confinement at Murtijapur. Shri Shankarrao Vanjari was at

Murtijapur at that time. According to the custom, a lady whose delivery takes place is fed with some nourishing food. Hence Shankarrao prepared ladus of dates, gum, coconut etc, in ghee and gave them to Alokabai with instructions to keep the fact secret from Shri Maharaj. In spite of that, he would somehow come to know about it, his name should not at least be given as the person, who gave those ladus.

In spite of taking all these precautions, when Shri Maharaj came to Murtijapur he entered the hut of Alokabai and came across the tin containing the ladus. He immediately took out all the ladus and distributed them to the children in the students' hostel. After enquiries he also came to know that these ladus were given to Alokabai by Shri Vanjari. So he called him and said, "Who asked you to do this? In the keertan you will tell after beating the drum that I gave to the daughter of Shri Gadge Maharaj ladus worth twentyfive rupees. Then what will happen? All will blame me and call me a hypocrite. Don't do such a thing in future which will bring me into trouble."

* * * *

Shri Maharaj led a very simple life and observed certain principles. He also wanted his followers to observe them. Therefore when he found that somebody behaved a little out of the way, he reprimanded him and made him conscious of the adverse effects of his behaviour.

In 1951, Shri Maharaj had gone to the village, named Chandori, in Bidar District for a keertan programme. Shri Shreeram Kiravlekar, who called himself as the follower of Shri Maharaji went to that village on the previous day. The Patil of the village welcomed him and served him the dinner on a dining stool. He also gave him a comfortable mattress to sleep upon. Next day when Shri Maharaj went to the village, he sat down under a tree near the village. Immediately people started gathering around him. The son of the Patil, who came there, introduced himself and told in detail how arrangements were made for Shri

Kirjavlekar and how he was made comfortable at his house. In the meanwhile Shri Kirjavlekar himself came there. Shri Maharaj made him sit by his side and just asked, "Tell me if it would look nice for a man who only wears a loin cloth and who calls himself to be my follower, to have lunch comfortably on a dining stool?" Then people who had gathered around said in one voice, "No". Similarly they also replied in the negative when Shri Maharaj put a further question, "Sleeping on a soft and comfortable mattress?"

The crowd was then under the control of Shri Maharaj. Hence he started speaking further, "If tomorrow the Buwa sits for a lunch alongwith his followers on a dining stool and in the meanwhile if the son-in-law of the Patil turns up, then who will have to get up?"

"Of Course, Buwa will have to get up" replied the crowd. Shri Maharaj then said that this would amount to nothing else but the disrespect of the Buwa and asked a further question, "If during that period a theft takes place in the house of the Patil, then who will be caught?"

To this question the crowd again gave a spontaneous reply, "Buwa will be caught."

Shri Maharaj said further, "people will unnecessarily say that the followers of Shri Gadgebuwa are thieves."

Thinking that he had sufficiently reprimanded Shri Kirjavlekar, Shri Maharaj spoke to him in soft voice, "Remember we must behave in such a manner that we should be above reproach. We should not behave out of the way and violate the principles laid down by us. Saint Kabir has given very clear instructions in this respect as follows:-

ऐसी जगह बैठ कोई न बोले ऊठ ।

ऐसी बात बोल कोई न बोले झूठ ॥

The meaning of the above verse is, "You should sit at such a place from which no one will ask you to get up. You should speak only such words, which no one can call as false"

Shri Maharaj did not like that anyone, who called himself as his follower, should let him down and for impressing this fact upon his followers, he always had appropriate quotations ready with him as will be seen from the above incident.

* * * *

Shri Kalaskar was a follower of Shri Maharaj. He was associated with him for many years. Sometimes Shri Maharaj was very strict in his behaviour. He criticised people very severely. He advised them to behave properly. Kalaskar could not understand these words in proper perspective. He could not see the noble and soft mind behind this harsh talk and behaviour. So once in a letter, written by him to Smt. Mirabai Shirkar at the Pandharpur address, he wrote, "Shri Maharaj is wicked by nature. He is following the tactics of the British in behaving with his followers." As the address written on the letter was incorrect, it went to the dead-letter office and from there it was sent back to the sender at the Pune address. Shri Maharaj happened to be at Pune through coincidence. Because of the curiosity he got the letter read and on knowing its contents, he kept it with himself and instructed everyone, who was present there, not to speak about it to Shri Kalaskar. Shri Maharaj got made twelve copies of the letter and went to Pandharpur.

After fifteen days, Shri Maharaj returned to Pune and called all the people to sit around him. He then gave a copy of the above letter to everyone and said, "Please read out the contents of the letter." When the letter was read out, all people directed their angry looks towards Kalaskar and Shri Maharaj said, "I may sometimes be going wrong; but nobody had so far accused me of behaving like the British Government."

After hearing these words of Shri Maharaj, all kept quiet. Nobody knew what to speak. Shri Kalaskar, who was in the

gathering, slowly got up, removed his head-dress and said in a repentant tone, "I am very sorry for what I wrote in my fury. In order to atone for that I request that everyone of you should give me five slaps each with your foot-wear. That will perhaps be the proper punishment for my misbehaviour "

When Shri maharaj heard these words of repentance from Shri Kalaskar, his wrath melted away. He embraced Shri Kalaskar and told him with the love of a father, "We should not commit such mistakes. We should not drift alongwith the water of emotions. We should always care for the feelings of others and see that they are not hurt "

While describing the hearts of the great, one Sanskrit poet has said that they are वज्रादपि कठोराणि मृदूनि कसुमादपि i. e. they are harder than the thunderbolt and are softer than the flower. If we look at the life of Shri Maharaj, though at times while behaving with his family members and some inmates of the dharmashalas he appeared to be hard-hearted, on occasions like the one quoted above, he appeared to be very soft, nay, softer than flower as described in the above saying. Shri Maharaj had really a soft heart; but occasionally duty prompted him to be harsh. Anyway, possessing a hard and a soft heart at the same time, which is the qualification of greatness is seen in Shri Maharaj in incidents like above and this proves his greatness beyond doubt.

* * * * *

In Vaidya Wadi at Dadar there lived a gentleman named Pradhan. Shri Gadgemaharaj somehow developed affinity for that family and whenever he used to come to Dadar, he used to visit the house of Shri Pradhan, if he had a little spare time. Shri Maharaj had a fascination for good hand-writing and the eldest daughter of Shri Pradhan was having a good handwriting. Hence Shri Maharaj liked that girl and whenever he visited the house of Shri Pradhan, he would ask that girl to write in his note-book

some of his pending accounts. He always used to tell that girl, "always write a good hand. Every man must have a good hand writing. You have good education. A man, who has no education, is as good as a bullock."

Due to other important engagements outside Bombay, Shri Gadgemaharaj did not come to Dadar for a long time. He therefore visited the house of Shri Pradhan after nearly one year and a half. Shri Maharaj came to the house of Shri Pradhan early in the morning, when the beds were still lying on the floor. On seeing Shri Maharaj, Shri Pradhan got confused for a moment. He thought that on seeing this utter disorder in the house, Shri Maharaj would take the broom in his hand and start cleaning his house as per his usual habit; but Shri Maharaj just sat in a corner at the entrance of the room and called out to the daughter of Shri Pradhan. When Shri Maharaj was informed that the daughter was sick for the last year or so, he got up and went to the bed of the daughter. On seeing Shri Maharaj, the girl started sobbing. Shri Pradhan said, "My daughter is saying for the last so many days that she wants to die."

On hearing these words from Shri Pradhan, Shri Maharaj said to the daughter, "Well, my girl when do you want to die? Do you want to die tomorrow? Why do you not have the wish to live? You tell God to take away Gadgebuwa and spare you."

But when Shri Maharaj saw that only the skin and bones of the girl were left, he also left all hope of her survival and said with grief, "Well, you do not want to live. Then you leave this world chanting the name of God. That will be a good death."

On listening to these words of Shri Maharaj, all started wondering. No one knew what to speak. The daughter however said to Shri Maharaj, "Baba, I do not want to have a rebirth. I am expecting Moksha. I want to get out of this cycle of birth and death. I am longing to meet you for the last so many days."

These words of the daughter moved Shri Maharaj. He could not control himself. Tears started flowing out of his eyes. He however wiped the tears and asked her, "For what did you want to see me?"

At once the reply came, "I want to lie down, keeping my head in your lap. I would then have a peaceful death."

Fatherly love was again kindled in the heart of Shri Maharaj. He took the head of the daughter and placed it slowly on his lap. For full five minutes Shri Maharaj was sitting in that posture and was patting gently on her forehead. After a little while, Shri Maharaj gently removed his leg and placed the head of the daughter on the bed. Shri Maharaj was so overpowered with emotion that he immediately left the house without uttering a single word.

About fifteen days later, Shri Maharaj got a letter from Shri Pradhan that his daughter passed away on the previous day!

The fatherly love of Shri Maharaj is clearly indicated in this incident.

(to be continued)

PLEASE NOTE

An advertisement published in the name of "Promoters Sai Baba Devotees' Club (Proposed), Post Box No. 16478 Bombay 400 016" in the local newspapers, proposing the formation of a club and appealing to enrol as a member on payment of admission fee of Rs. 1000/-, has no concern whatsoever with the Shirdi Sansthan, nor is that proposal sponsored by the Shirdi Sansthan.

My Wonderful Experiences

Shri Sai Baba, while in body, used to warn his devotees that he who understands that Baba is only the six feet length body and is only at Shirdi, has not really understood Him. Even it was the warning given by Lord Krishna in His Divine book Geeta.

In the beginning it is also difficult for our ordinary being to believe a person, exhibiting some supernatural powers to be equalised with the Supreme, otherwise called as God, Allah, etc. It takes some time to understand what is behind these powers and then gradually, entering into the bliss, one can catch the glimpse of His grace and that grace alone will make him able to understand the leelas and the charm behind these leelas. This inclination to understand the glory of the almighty is otherwise known as 'bhakti'. This also comes through the grace alone, grace of great ones or God and how to get the grace of the great is also again depending only on the grace of the almighty. I am to say that to develop one's mind and intellect, to understand or follow one great person or His deeds and trying to see God in Him is also depending on the grace of the almighty. What is that we have to do then? "Tadeva sadhyatam-Tadeva Sadhyatam" Let us practise that alone, i. e., bhakti alone be practised.

For the last half-a-century Shri Sri Baba of Shirdi is well known to the world. Even after His Mahasamadhi, He appears before His devotees and grants their wishes (at His will and not at the wish of the devotees if it is not helpful to him). He guides them in their dreams, through His messengers or by appearing Himself-in-disguise. In one word He establishes that He is 'Vasudeva' to His devotees. The following is one of the incidents in which Shri Baba manifested Himself through many forms, to this humble writer.

In 1978 February, yatra to Shirdi was performed by myself and some of my family members especially with my wife. We stayed at Shirdi for 3 days by His grace. Immediately on our arrival at Shirdi, we had to deposit our luggage in some place before going for darshan of Baba. We were provided with a room in 'Bhakta Nivas' on its top floor. While ascending the steps, I was thinking that in Tirumalai (Balaji of Tirupathi, Andhra Pradesh) every room is provided with a small photo of Balaji Shri Venkateshwara—the Lord of seven hills, so that when we rather to the room and we need to look at the photo and feel His presence without break and such facility is not provided by the Shirdi Sai Samsthan, why? was my question. They have put one photo at the entrance of the step doors but not in rooms where I used to stay. With this thought I entered the room, provided for me and kept the luggage and then having felt that the accommodation given to me was at the top of the building, I made a request at the reception counter to change it to another room downstairs. The counter clerk suggested to me to attend Aarathi programme which was about to start and then come for a change. We did so and entered the alternate room allotted to. Lo! A big handwritten drawing of my Sai was appearing on one of the walls of this room, with His blessing palm up, blessing all of us. See how He expressed His 'Antaryamitva,' residing in my heart. Any devotee, who visits Shirdi, can have this vision in room No.293 of Bhakta Niwas. (In my recent visit, I saw the walls of these rooms painted and this darshan may not be enjoyed now)

I would like to narrate some more experiences of His Omnipresence during that particular visit. One evening myself and my Mrs. were walking towards 'Lendi' and we happened to pass by a person stretching his hand for alms. I took a coin from my pocket and was about to drop it into his palm. I humbly thought of Baba 'Baba! it is his left palm!' When this flashed through my brain, the said person, who had no legs turned round with all his efforts to stretch his right palm to drop

my coin into! There was no time between my thought and his action. I dropped the coin and smiled to myself. It might have appeared on my face too as my wife questioned me for the reason. I told her the thought and the incident and told her how kind was Baba to me to give an example of His sayings that He lives in and outside of a being.

When I sat in 'Chawadi' after some time, some gentleman of that place or a devotee from North India was reading Bhagavadgita in Hindi. I can understand that language to some extent. I sat by his side and prayed to my Gurudeva, "Deva, you have guided many people from this Chawadi, in their path and the book now before you is Geeta, which you made a way of life to this humble individual and I shall be glad to take your advise now, on spot, having come to your abode, I pray for guidance at this moment." Sir! at the immediate end of this thought the gentleman, reading his 'parayan, or so turned back the pages and read one small para of 3 or 4 sentences aloud making it audible to me. They read to say, "cast all your burden on me and discharge your duties in a spirit of complete surrender, you will be happy in this world and in the other world too." Really I was happy at the saying which alone inspired me many a time in my life, earlier to this also and I thought He is the Guru sitting in my heart through ages. As it is common to anybody to hear such words again and again, I requested the gentleman to read it once more. You see Sir! I have seen only 'Sai Baba' in His fury as was described in books and words uttered by Him surprised me more. Kindly go through his words, "Did you not hear when it is read to you? What were you doing? People do not have patience when it is said and make me impatient" saying this he turned to his old pages. How wonderful it was, Baba spoke to me in these words. Nay! He chided me mildly in His usual way. Really I enjoyed His Durbar and the enjoyment of a devotee, sixty years ago. An old sadhu standing beside me asked him (i. e. the gentlemen reading Geeta)

about the incident and said that he would have heeded to my request in reading the para one more time as the language was a foreign one to me. For this the man did not reply, simply because, he was not the person who inspired me by His 'chamatkar.' Later, I came to understand that this kind Sadhu was Shri Sivasenan Swamy.

Friends, I will not disturb you much except telling this tiny incident. In these three days' stay, I had an intention to do parayan of Shri Vishnusahasranamam and 'Bhagavadgita' at least once sitting in the Samadhi Mandir, before the deity. This was possible for me at 7 p.m. on one Saturday, when the evening Aarathi was over. One person warned me that it would be too late to complete these two books. But the determination made me to start reading Shri Vishnusahasranamam, which took nearly 20 to 30 minutes and I was again warned by my friend that I will have no food for the night as the canteen will be closed by 9 p.m. This, and other thought like whether it would be a disturbance to the functions, going on in the temple, night poojas etc. and that I should not be a disturbance to them, I had a re-thinking I do not know why this thought came to me, perhaps to have one more exciting experience, Shri Baba had in store for me. I thought it would be better to leave the matter to His opinion. Immediately I prayed to Him, "Baba! many have tested your chamatkars and they are pacified by your grace. You had shown me many, whether I wished or not, of your own accord. Will you kindly grant me to test you, once, only once, and satisfy myself of having tested my gurudeva? This is the test I propose. I have two alternatives before me (i) to read Geeta, 18 chapters complete and (ii) to read only 3 chapters i.e., X, XI, and XII and close for today as I feel that I may be a disturbance to the routine of the temple. If you order me to read 18 chapters, I pray thee that you sanction the flower-garland either from your Samadhi or from your shoulders to any of the devotees before you, in five

minutes, and then if no answer came from your Samadhi, I shall read only 3 chapters and close for today. This is my humble test for which I may be excused''.

Why five minutes? The garlands on the Samadhi started moving when the prayer came to an end and were handed over to the blessed devotees, tears rolled down my eyes and I could not see the individuals so blessed, but friends, I was much moved when I have seen these devotees coming through the other side door near Samadhi by a pradakshina were none other than my wife and her friend, having garlands one each in their hands who joined me in my prayers. I was startled at this incident and begged pardon of Him for having tested and to kindly accept this as a child's play with her mother and read 18 chapters of Bhagwadgita. After completion, I had pradakshina to Samadhi and then entered the canteen. I was the last man who entered in and was served my food. See! how much care Mother Sai has taken, is taking and will be taking. ★

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Heaven of Peace and Joy

I wish to go deeper into Thy loving and tender heart. O my God, that the world's cares and temptations may not reach me, and I may ever remain absorbed in Thy sweetness. I have tried many places, but none is free from trials and troubles. In Thy bosom alone is there rest for me. Help me to abide there and find salvation in that tranquil heaven of peace and joy.

—Keshub Chandra Sen

A Singing Girl's Words Prove to be an Eye-opener

Mount Abu is a welcome summer resort. This is a story of the time when the native states existed in our country. Most of the Maharajas of Gujrat, Kathiawad and Rajasthan had their own bungalows on the mount. That year the Maharaja of Khetri, a state about 90 miles from Jaipur, had come to his bungalow at Mount Abu. One day while strolling about, he met Swami Sachchidananda in a cave. Swamiji was hefty and impressive and had an admirable personality. He was learned. Those, who came in his contact were therefore naturally attracted towards him.

The Maharaja and Swamiji had a little talk in their first meeting and he developed a sort of respect for Swamiji. He requested Swamiji to visit his bungalow and the Swamiji agreed. When Swamiji went to the bungalow, the Maharaja earnestly requested him to stay for 2/3 days. Maharajas of other states were also staying in their own bungalows in the neighbourhood and they used to exchange visits among themselves. The sojourn of Swamiji in the bungalow of the Maharaja of Khetri had become the subject of gossip among them. They said, "the Maharaja of Khetri seems to be mad after this Swamiji."

When the Swamiji started to return to his place the Maharaja very earnestly told him what was in his mind. He said he had everything that he could think of except an issue. There was no heir to his "Gadi". He said further, "You are very near God, if you wish, you could fulfil my desire. Please bless me that I may get a son." Swamiji smiled and said, "It is all God's doing. My wish will not serve any purpose. Meditate on the Lord in earnest. He alone can fulfil your desire."

The Maharaja had full faith in Swamiji. The rani gave birth to a male child in course of time. There was jubilation and merrymen all over the state, The Maharaja celebrated

this event continuously for three days. A number of Maharaja's, Rajas, Sardars and other dignitaries participated in this celebration. All came for the function except the Swami, whose good grace was the cause of this happy occasion. His presence, the Maharaja felt, was a must; but the Swamiji was a moody fakir. If he declined to come, what could be done? The Maharaja therefore entrusted the mission of inviting and bringing the Swamiji to one of his ministers, Jagmohan Pal and he was successful in his mission. The Swamiji came. A beautiful tent was put up for him very near the palace.

The celebrations were going on. Everyday there was a new programme. One evening the programme of vocal music of a noted singing girl was arranged. The spacious hall of the palace was packed to capacity with listeners. All eyes were on the singer, who was awaiting the Maharaja's order to start; but the Maharaja was waiting for the Swamiji's arrival. The minister, who went to invite him, came back all alone. He went to the Maharaja and reported, "Swamiji declines to come. He says what is the use of a musical concert to a Sannyasi like him? You may, by all means, enjoy it."

The singing girl was within the hearing of these words and she felt very unhappy. She almost sunk, but the very next moment she gathered herself, she at once remembered a song of Saint Surdas. It was fit for this occasion. It was full of pathos and at the same time it was soulstirring. She began to sing— —

प्रभु! मेरे अवगुण चित न धरो,
समदर्शी है नाम तिहारो
चाहे तो पार करो.
ईक लोहा पूजामें राखत
ईक घर बधिक पयो,
पारस गुण अवगुण नहिं चितवत
कंचन करत खरो,

The melodious notes of the singer's music fell on the ears

of the Swamiji. The singer was singing one line after another intently, and Swamiji began to feel uncomfortable.

“A singing girl comes from the low class. Why should I go to listen to her songs?” Such egoistic thoughts had pervaded Swamiji's mind, and so he had evaded attending the evening programme of vocal music; but now he became aware of his folly and started repenting. He said to himself, “It was my ego to differentiate between a singing girl and a Sannyasi. It is my fault. God dwells in all creatures. The true Sannyasi has to see God in every living being. I considered a singing girl to be low and have therefore insulted her. I have insulted the Lord Himself.” The very core of the Swamiji's heart was touched by the burden of the song, “Prabhu more awaguna chita na dharo.”

Swamiji was well conversant with the bhajans of Surdas and remembered a good many of them by heart; but today's bhajan “Prabhu more avaguna chit na dharo” had a magical effect on him. He got a new vision! Swamiji got up. Walked out of his tent and quietly came and sat with the audience. All were wonder-struck. The singing girl felt grateful. She sang for a long time and the audience listened to her with rapt attention. She was applauded loudly when her singing was over.

Swamiji was to leave for U.S. A. for his propaganda in a few days. So he had to go to Jaipur. The Maharaja travelled with him upto Jaipur to give him a send-off.

Swamiji was known as Sachchidanand upto this time. The Singing girl had made him think deeply by this eventful happening. Her concert acted as an eye-opener to him. He had acquired a new vision. One should ponder fully over even very insignificant matters. A real Sannyasi is he, who thinks deeply, who thinks well. From that day he took the name ‘Vivekanand’. ★

(Free rendering of an article published in Shri Sai Leela (Marathi) for the month of June 1960)

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Who Is The Real Devotee Of Sai Baba?

This article, which is made very simple and clearly understandable, is written in the name of "Lord Sri Sainath". It is hoped that the views expressed in this article will attract a good number of devotees.

The fundamental question that arises here is What Is God? and "Who Is The Real Devotee Of Sai Nath"?

The most acceptable and undisputable notion amongst all religions in the universe is "Service to man is service to God". Then why people fail to understand this golden principle, which only remains in the realm of theory? This is because of ignorance and nothing else. Man by nature is selfish and a bundle of desires. Selfishness should necessarily have social appeal and sanction. Then only selfishness will be justified.

Do we mean that people, who go to temples, mosques, churches or holy places, are the devotees of God? And if not why people visit such sacred places? When we take it for granted that God is one in all, all in one and everywhere, then is it essential for us to visit the holy places? I but for many reasons believe that people in ordinary business of life have no concentration, strong will-power and control over the body and mind in view of many a problem in course of life. As being a 'Sansari', it is not possible, if not difficult, to do full justice to sincere prayer and while entering the premises of sacred places, one is apt to invite noble thoughts from all sides. This may be out of fear or favour of God. In either case worship is inevitable. It is said that a sannyasi, who has no worldly attachment, can prove to be a real devotee of God; but the pity is that everybody cannot become a sannyasi. Therefore, the idea of becoming a sannyasi here does not gain much force.

Faith and belief are relative concepts and must not be questioned nor debated. It is generally seen that people express their hearty desire before God. No real devotee can take this for an excess. This is because God is Omniscient. He knows everything what we want.

Lord Shri Sai Baba never led a comfortable life. Where was the need for him to knock four to five doors daily? He, like Shri Rama, Shri Krishna, underwent troubles and hardship. Why? This is a grand lesson to prove that life is not a bed of roses and one cannot expect anything out of nothing. A man is born to move, work and get his daily bread. It is also seen that common people are blaming fate for not achieving the desirable results without making sincere and concrete efforts. Fate is man-made and luck is not a miracle but a reward of one's indomitable efforts with the blessings of God.

Today Sai cult is spreading all over the castes and creeds. What is the miracle in this? If one has the patience in abundance to go through the biography of Lord Shri Sai Baba, he would understand without any doubt that the principles preached by Sai Baba are very simple, easily adoptable and serve the purpose of humanity. Man who is the supreme creature of God can conquer the almighty as well. That is why Sai's famous dictum is "If you look to me I shall look to you". Why Sai wants us to look at Him? What is the philosophy behind it? It is where one has to think very seriously. To look to Sai is not an ordinary job. It requires a lot of concentration, patience, self-control and devotion and once these are achieved half of the human problems are automatically solved and life is made self-supporting and blissful.

Without understanding Sai Baba's teachings and expecting miracles from Him is just like reading without understanding or eating without digesting.

lazy farmer, who lets his land remain fallow. The author's ignorant doubting Thomases can be put on par with the lazy farmer.

Thus meditation helps one to keep the agitated mind 'quiet'. Mind also needs rest as the body needs it. And when the mind is quiet, the human cosmic battery, like the man-made Solar battery, can absorb the Saigrace and bring about positive results by influencing the minds of others. Sai Himself had admitted of His having influenced other's minds in certain extraordinary cases.

The sun generates heat. Heat causes vapourisation of water into clouds. The clouds burst forth, food grows from the rain and every embodied being is sustained by the food.

Likewise, Sai-grace, when tapped by a placid mind in a fit body, works wonders for the Sai-devotee.

It is we, who should keep ourselves fit and draw upon it or let IT go by. To the extent you keep your mind quiet, to that extent you will be benefited by Sai-grace!

Sai-grace is available to all and Sai Baba is impartial to all. I pity the author's ignorant chums! ★

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Where is Thy Lord ?

O seeker ! Why dost thou wander thus,
From forest to forest, in search of thy Lord?
Not in the forest, but in thy heart resideth He!

— SHEIKH FARID

Portrait of a 'Sai' Devotee

In 'Bhagavat' Shri Krishna says: "Learn from the tree, which is also a part of the earth, that you should be at the disposal of others... Learn from the mountain that all your actions should be for the good of others and that your existence is for the sake of others..."

My late father (Sri P. S. V. Aiyer) modeled his life, meticulously, to the above design given by the Lord. As one devoted to Sai Baba for over 30 years or so - being one of the founders of the Calcutta Shri Sai Samaj (now housed at Lake Terrace), he spent most of his life for the work of Sai movement, by enriching Sai literature by turning out scores of articles on Sai Baba, his life and philosophy, by organizing weekly 'Narayan Seva, (feeding the hungry), conducting Sai pujas and bhajans, spiritual discourses, building a small library, arranging sale of Sai goods in Calcutta, participating in All India Sai Devotees' Conventions, visiting Shirdi off and on, etc.

His concept of Sai Baba was - more or less - akin to what Baba identified himself as, "I Am Parvardigar. I live in Shirdi and everywhere.. I am in Ganagapur, Pandharpur, and all over the place. I exist in every inch of the globe. I am formless and everywhere. I am in everything and beyond..."

Although his range of activities covered literary and cultural institutions including the Theosophical Society, World Teletherapy Centre, the parent representative body of a local school, etc., there was always the streak of Sai devotion in whichever service he was occupied. As for various engagements, he placed Sai Samaj work on the highest pinnacle.

While engaged in visiting patients at the hospitals, he would take a packet of Baba's Udhi and place it under the pillow of

patients and pray for their speedy recovery. While conducting the 'water-shed' during summer commencing Ram Navami, he named it after 'Sai'.

All told, he was a man of action: an 'essential man' as Pearl Buck called such a person, "What you can do or dream you can, begin it! Boldness has genius, power and magic in it" wrote the German poet Goethe. Father put these words in action and got excellent results. He believed in doing things not just thinking or saying things. He insisted on prompt action. Any dilatory move on our part would greatly annoy him and all the man in him would sharply rise. Whereupon, he himself would get down on the field. In this, as far as I know, none was superior to him. In spite of his holding the post of a President in the institutions which he served, he wouldn't hesitate to do the job of the secretary or even the bearer, should such an occasion arise. This evoked unqualified praise from some, while he was exposed to the charge of 'impatience' and 'restlessness of spirit' from others. But, he didn't care. All is god's work. It must be done immediately. That was the man!

While tied to the activities, he mastered the 'art of acceptance' receptive to sun and shade, like 'a leaf bowed in rain' with an equable and peaceful mind. Both my parents had this unique quality. He wanted us to be cheerful at all times telling us that we should fit in god's plan, which ought to be for our own ultimate good. Everything comes from God. That was his view.

Those, who came in touch with him, appreciated him for his integrity and honesty particularly in the management of public funds. He adhered to truth at all costs and had the courage to express what he genuinely felt. We felt, in our own limited understanding that his being frank and open in airing his views was not tactful, a bit blunt. but many told us, he had a child-like heart.

However, his active life kept him fit: mentally, physically and spiritually until the age of seventyeight when once, while, finalising the 'Shri Ramanavami Programme, at the Sai Samaj (whose President he was) after the Thursday Bhajan, he returned home and was climbing the stairs on the first floor, he suddenly tumbled and fell resulting in an internal haemorrhage. After uttering.. 'Rama,' he fell unconscious and the following Sunday he collapsed. His body was brought from hospital to the Calcutta Sai Samaj which he loved so dearly and devotees sang 'Shridi Ke Sai Baba...' The tree that gave shade even when its boughs were cut off, at last gave up its earthly existence.

Devotees and friends still remember him for his many useful activities... Reflecting on the aspect of 'death', he had noted in his diary: "Live every moment and from moment to moment with an awareness that it holds eternity within itself. But do not think your life has started in this birth only and that it had no previous existence or death closes every thing.. Death is a teacher... teaches the dier and those that live the folly of inordinate attachment to family and possessions. Death destroys pride. The lord of death is called "Yama" by Hindus. "Yama" means controller. Those that watch the dying must learn that one goes alone, one should pass the dark and narrow gateway alone, even as one has come alone into the world..... The very body that earth has given you should be returned to the earth as you leave it. Death teaches what we should value..... so long as you live, in so far as you can, try aud live for others more than you live for yourself..."

He had lived such a life and his service crossed all barriers of caste, creed and status. "Can we not spare at least some moments for the welfare of others?" he would ask. Smallest deed is much better than big talks. Let's remember the tiny squirrel that did its bit in helping to build the "Sethu" (Bridge) for Shri Rama to fight against Ravana. It is the action that counts. Neither Florence Nightingale, nor Mother Teresa wasted their

feelings in dry words. They plunged in service. The Gita was taught by Shri Krishna to Arjuna in an atmosphere of action. Not in the secluded sylvan spot of the jungle. No amount of lectures on Gita is of any use. It is living the Gita that is far more important. Swami Shivananda of Rishikesh wanted the **Sadhakas** to acquire the knowledge of Atman by practical approach of the highest truth in one's daily life. "An ounce of practice is greater than tons of knowledge." said Shri Ramakrishna. Thomas Kempis writes, "Whosoever loves much, does much..."

My father's friends remember him as a "Godlike character," which, as James Allen observed is, "the natural result of continued effort in right thinking, the effect of long-cherished association with Godlike thoughts". By actively participating in Sat Sanghas organized by religious institutions and by reading soul-elevating books or magazines as Sai Leela, for instance.

Since my father had led a life of usefulness to many in varied fields, he had carved for himself in the niche of hearts of his fellowmen and finally won the gracious abode of Sai Baba whose memory was tethered to his mind forever... ★

Varadaraja Ganesh

Flat No. 12, 120B. Rash Behary Auenue, Calcutta 700029

Message For Shri Sai Baba Mahasamadhi Day

(19th October 1980)

By H. H Swami Kesavaiahji

On this sacred day, sixtytwo years back Shri Sai Baba cast off His mortal coils and assumed His infinite aspect. Although He is not with us now, true to His promise that he would respond to the prayers of his devotees from his tomb, He is more active today than ever, in giving experiences to those who seek refuge in Him. Sai Cult has spread far and wide and has become a powerful spiritual and moral force. It is appropriate on an occasion like this to recall what in essence constitute Sai's teachings and the secret of its appeal. A central theme is the oneness of all creation, the interdependence and interrelatedness of all living things, because there is only one substance which manifests itself as a lot of different objects as people, animals and plants. The realisation that all living beings are essentially same removes the barrier which separates one from the other and produces a sense of unity. There can be no doubt that such an attitude would contribute to atmosphere of tolerance and reasonableness in one's relation with others. One of the intractable problems we face today is the apparent conflict between the interests of the individual and those of society and country. What is required is adjustment of the relations between the individual and groups by harmonising the needs of both. In such endeavours the guiding principle should be 'Dharma' which is part of the fundamental moral law governing the functioning of the universe. Fashioning one's life in the light of the tenets of Sai Cult, with its emphasis on righteousness and application of ethics of life, provide a spiritual background to human existence. In this context the practical problems of everyday life take on a new meaning and significance. In effect it is a call to action keeping in mind the larger purpose of life in which spiritual endeavours are made compatible with the practical problems of day to day life.

Shri Sai Baba's message is not addressed to any particular group or school of thought but to all and for all time. Nothing in it becomes out of date because it has the quality of renewing itself to suit the changing times, so that it is ever fresh and always relevant to the problems that confront us in the difficult times we are passing through. Apart from such practical aspects, Shri Sai Baba expressed profound philosophical truths shorn of their abstraction and in simple terms to bring them within the understanding of the common man. He emphasized that pleasure and pain, one experiences, are the inevitable results of one's own actions in this or in previous births, although good act and good thoughts mitigate to some extent the effects of previous evil actions. The concept of 'Samsara', which pervades thinking at all levels in our society, finds expression in Sai's teachings as an endless round of life after life without beginning or end like the continual rotation of the 'Chakra' of Shri Mahavishnu. Sai Cult is replete with all the major themes of the religious and philosophic traditions of India. What we have to do on our part is not only to imbibe the valuable lessons implicit and explicit in Sai Baba's teachings but also find for them practical application in everyday life. In this way one can make one's life purposeful and meaningful and also attain an inner-peace, mental happiness and contentment.

May Shri Sai Baba bless one and all.



Raja Krishna Moorthy

C/o Shri Shirdi Sai Baba Mandir, Shenoy Nagar, Madras-600 030



Punyatithi Festival at Sai Niketan, Dadar

On 19-10-1980, the 62nd Punyatithi of Shri Sai Baba was celebrated at Sai Niketan, Dadar, with enthusiasm and devotion. The office was opened at 7-30 a. m. and the puja of Shri Sai Baba was performed. A steady stream of devotees was continuously visiting Sai Niketan from that time upto about 8 p. m. for taking darshan.

KEERTAN

Mrs. Kamalabai Joshi, from Kurla, performed Keertan from 10 a. m. to 11-45 a. m. In the beginning she quoted one Abhanga of Saint Tukaram in which he advised people to have implicit faith in God, which works wonders and which helps you to achieve God's grace. She explained the underlying principle of the above Abhang by giving various examples from the puranas and from our daily life. In the later part of her keertan, Mrs Joshi quoted several incidents from the life of Shri Sai Baba and illustrated the principle laid down by Saint Tukaram in his Abhang. She cited the incidents when Shri Dasganu got the holy bath of the water of the Ganga and Yamuna flowing from the feet of Shri Baba. Another incident cited was that of the maid servant of solicitor Dixit at Vile Parle in throwing further light on the philosophy of the Ishava-yopanishad. After giving a few more illustrations from the life of Shri Sai Baba Mrs Joshi concluded her keertan with a bhajan in praise of Shri Baba, which was sung in chorus by all the audience. The keertan thus created a very serene atmosphere surcharged with devotion to Shri Baba.

PUBLICATION CEREMONY

After the Keertan was over, "A Mission Divine!" a novel on the life of Shri Sai Baba, written by Shai Raghunath S. Junnarkar was published at the auspicious hands of Dr. S. D. Parchure, executive Editor of Shri Sai Leela.

In his introductory speech Shri Sadanand Chendwankar, executive Editor of the Marathi edition of Shri Sai Leela, welcomed all the devotees who attended the function and said, "Originally it was decided to hold this function at Shirdi; but due to some unforeseen difficulties it is now being held here. I am glad that we are getting this opportunity to publish this novel, written by Shri Junnarkar, at Sai Niketan on a very auspicious day like today. I request Dr. Parchure to preside over this function and to publish the book".

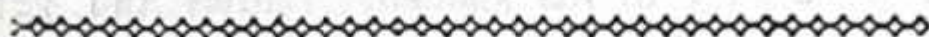
Dr. Parchure then requested Shri Junnarkar to speak a little about his book, when he said "I am a man in the film line, I am a director, script writer and a cinerio writer. Hence my first idea was to produce a film on the life of Shri Sai Baba. I tried twice to shoot the film after collecting all material and money; but I could not succeed. Hence I concluded that it is Baba's wish that I should not produce the film on his life. In obedience to Baba's wish, I therefore gave up the idea of shooting a film; but the material collected by me on Shri Baba's life did not allow me to sit silent. I therefore thought of writing a biographical novel on the life of Shri Baba; but here also I had some diffidence Writing scripts for cinema is one thing and writing a novel is another. I was doubting whether I had the lucid and graceful style required for writing a novel. However I kept berfore me the model of Annasaheb Dabholkar and decided to go ahead after bowing down to Shri Sai Baba. My Marathi novel "मशिदीत प्रगटला परमेश्वर" (The God incarnates in the Masjid) soon got ready and I published it. By the grace of Shri Sai Baba, I got a very good response and the book was sold like hot cakes. I therefore took courage and decided to bring the the English version of the novel and took the work in hand. While the book was under print at Varanasi I had gone there and one night I got heart trouble. I am a heart patient for the last fifteen years or so; but the pain in the chest on that night was very severe and I thought that I would not survive to

see my novel published in English. I however prayed to Shri Baba and applied his Udi and took it orally with a little water. Within two minutes I got relief and I was quite well the next morning. This is the effect of the Udi of the great Saint of Shirdi. I am glad that my life's mission is fulfilled by the publication of "A Mission Divine". I now request Dr. Parchure to publish this book on today's auspicious day. I also thank him for agreeing to undertake this work."

Dr. Parchure said in his speech, Ladies and gentlemen, I thank Shri Junnarkar for entrusting this pleasant job to me. I feel that by entrusting this job to me, Shri Sai Baba has acknowledged my services, which I have rendered during the last seven years or so. The publication of this book was originally proposed to be done at Shirdi; but Shri Baba's will was otherwise and hence it is being done here. In this connection I have to inform Shri Junnarkar that he should not at all be disappointed by this. Once when Narad asked Shri Vishnu about his presence, he replied, "मद्भक्ता यत्र गायन्ति तत्र तिष्ठामि नारद" (Oh Narada, I am present at all the places where my devotees are singing about me). Similarly Shri Sai Baba had also said, "Do not think that I am only this three and a half cubits of body. I am present all over the universe and I am watching the welfare of my devotees." Hence if we presume that Shri Sai Baba is only at Shirdi, we would be wrong. Shri Sai Baba is present here also and He is blessing us today as He blesses every good work. It is a welcome thing that this novel is being now published in English. As our English edition of Shri Sai Leela is very popular in the southern states of Tamilnadu, Karnatak and Keral, similarly this book also will have a market not only in south, but it will be sold all over India and abroad. I am sorry that I am not able to speak about the contents of this book, because I just saw this book; but from the way in which the Marathi novel is received by the public, I am sure that this novel must be very interesting and it will be sold like hot cakes. I declare the novel published today

and lay it at the lotus feet of Shri Sai Baba. I thank Shri Junnarkar to have entrusted this job to me. I also thank you all for attending this function".

After this function the arti was sung by the two hundred devotees present in the office. The office was kept open upto 8 p. m. and the devotees continued to come up to that time.



Rates of Advertisement in Shri Sai Leela

The rates of advertisement in Shri Sai Leela have have been revised as follows from 1-10-80. All advertisers will please note them and remit their advertisement charges accordingly.

Cover page No. 4	Rs. 300/-
Cover page Nos. 2 or 3	Rs. 200/-
Inside full page	Rs. 100/-
Inside half page	Rs. 60/-
Inside quarter page	Rs. 35/-

K. H. KAKRE

Court Receiver,

Shri Sai Baba Sansthan, Shirdi



AUGUST 1980

(Continued from October
1980 issue)

"Because of the sincere co-operation of the following persons, it was possible to complete this uphill task. It is therefore my duty to thank them on this occasion.

1. The Collector, Ahmednagar district, Dy. Collector Sangarner and Grampanchayat Shirdi, who sanctioned the plans.
2. The Chief guest of today's function Honourable Shri Parekhsaheb, who sanctioned the work when he was working as the Judge of the City Civil Court.
3. M/s R.P. Talgiri and S K. Athalye from M/s.S H. Godbole Architects, Shri Thakurdesai and Shri Pandit, who came to Shirdi from time to time for supervising the construction work and giving it a philip. Special thanks are due to Shri Talgiri, who came here very often during the last two months and continued to keep contact on phone in order to get the work completed so soon.
4. Shri Waljeebhai Gajjar completed a major part of the work on behalf of the Navjeevan Construction Co. Sometime before he fell ill; but his son Shri Kiranbhai looked after the work in the absence of Shri Waljeebhai and completed the rest of the work.
5. The quota of steel and cement was sanctioned by the State Government from time to time; but it was always found to be short. However, Dr. M. Chenna Reddy, the Chief Minister of the Andhra Pradesh, rushed to our help and donated five hundred tonnes of cement. Hence only the work could be

completed so early. It is therefore necessary to mention his name with due gratitude.

6. Shri Gupta, one Sai devotee from Bombay, came to Shirdi and donated stainless steel plates worth about Rs. 75,000/-, which solved our problem of providing the plates to the huge number of devotees, who would now be accommodated in the Bhojagriha'.

7. Shri J. B. Mohinani, of Textile Universal, from Panama, gave a liberal donation of 120 ceiling fans and three hundred tube-lights, worth about sixty five thousand rupees and thus solved our problem of lighting the dining hall adequately.

8. Shri Natwarlal Bhogilal Patel has promised to donate about 1.25 lacs of rupees for providing the the cold storage and water coolers.

9. Last but not the least, I must mention the trouble taken by Shri D. C. Patil, the Sansthan Engineer, for supervising the work day and night and getting it completed from the several agencies

"In the end I thank you all for having taken the trouble of coming over here for this ceremony and graced the occasion. I wish you all to bless us and give us further inspiration to serve Shri Sai Baba and his devotees. I also pray at the feet of Shri Sai Baba that all the devotees, who will come here and have prasad in the dining hall and also those who will stay here, may get peace of mind and conclude my inaugural speech"

Shri N. K. Parekh, the Chief Guest, then felicitated all the persons, who had taken active part in completing the work of the building. After the Chief Guest delivered his speech, the President, Shri K. S Pathak and the Chief Guest, Honourable Shri N. K. Parekh were felicitated on behalf of the Shirdi Sansthan. In the end Shri D. C. Patil, the Sansthan Engineer, proposed a vote of thanks and the function concluded.

(to be continued)

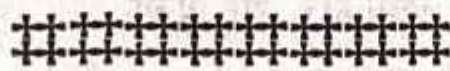
श्रीसाईलीला

हिंदी विभाग

नवम्बर १९८०

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दीपावलि शुभकामनाएं

हम अपने सभी पाठकों, लेखकों, विज्ञापन-दाताओं, शुभचिन्तकों तथा सभा साईंभक्तों को "दीपावली" के शुभ अवसर पर हार्दिक शुभकामनाएं अदा करते हैं व नूतन वर्ष के लिये उन्नति की इच्छा व्यक्त करते हैं।



शिर्डी के साई

ब्राह्मण कुल मे जन्म लिया प्रभु,
मुस्लिम घर पालन पाया ।
जन्म लेते ही प्यारे प्रभु ने,
जात-पात का भेद मिटाया

॥ १ ॥

दिनभर गश्त लगानेवाले,
दबंग वृत्ति थी पाई ।
गोट्टे खेलत शिवलिंग निगला,
अद्भुत लीला दिखाई

॥ २ ॥

बाल्यकाल बता प्रभु ने,
युवावस्था थी पाई ।
दुखी हुए चांद पाटिल को,
खोई घोडी दिलवाई

॥ ३ ॥

देख अजूब पाटिल भी,
अजरज मे था डूबा ।
घरा से पानी अग्नि निकाली,
चमत्कार था दूजा

॥ ४ ॥

चमत्कारी को संग में लेकर,
पाटिल निज घर आया ।
कुटम्बजनों ने अपने घर में,
सच्चे फकीर को पाया

॥ ५ ॥

पहुंचे थे, बारात मे शिर्डी,
साई नाम घराए ।
तेल न पाने पर प्रभुजी ने,
पानी से दिए जलाए

॥ ६ ॥

पछताए बनिंए अपने झूठ पर,
प्रभु से क्षमा थी पाई ।

सारी शिडी पल भर ही में,
प्रभू शरण में थी आई

॥ ७ ॥

अतिसार, प्लेग किसी का
टी. बी. थी दूर हटाई ।
बांझ भी सुन प्रभू की लीला,
गोद थी, भरने आई

॥ ८ ॥

गुरु की शिक्षा, साधु की भिक्षा,
प्रभू ने ज्ञान सिखाया ।
तज निन्दा, सत् पथ अपनाओ,
प्रभू ने पाठ पढाया

॥ ९ ॥

सादा रहकर, सादा खाकर,
योग की विद्या सिखाई ।
दुनिया में ही रहकर,
बन भुक्त, थी (विद्या) मौल सिखाई ॥ १० ॥

जीव जंतु की बात भी समझे,
कण-कण में बसनेवाले ।
निज भक्तों की रक्षा करते,
सकल विश्व रखवाले

॥ ११ ॥

चारों दिशा में खुशबु पहुंची,
प्रभु की अद्भुत करनी की ।
दुनिया भागी, शरण में आई,
भवसिन्धु तारन हरनी की

॥ १२ ॥

'पीर' मुस्लीम का, राम हिन्दु का,
झोरास्टर पारसी का कहाया ।
ईसा मसीह ईसाईयों का बन,
साईबाबा नाम धराया

॥ १३ ॥

मन की इच्छा जाननेवाले,
मांगो जो सब देते ।

- मजत मानी हुई रकम को,
याद करा प्रभु देते ॥ १४ ॥
- दसरा दिवस को प्रभू नै अपना,
पार्थिव तन था त्यागा ।
दर्शन दिया है जब जी चाहा,
जिसका भाग है जागा ॥ १५ ॥
- गए नहीं कहीं प्रभु हमारे,
दुख निवारण हारे ।
जब जब भक्तन पीर पडी है,
पल में प्रभु पधारे ॥ १६ ॥
- शरण तुम्हारी आई हूं प्रभु,
सुनल्ले विनती हमारी ।
भवसिन्धु से पार लगाना,
टूटी किस्ती हमारी ॥ १७ ॥
- विधि-विधान को मैं न जानूं,
बस इक नाम ही आता ।
अपनी शरण में स्नेह को रखना,
हे सृष्टि के विधाता ॥ १८ ॥
- अन्तसमय जब मेरा हो प्रभु,
होठों पर हो नाम तुम्हारा ।
जीवनमृत्यु से मुक्ति पाऊं,
भव हो पार उतारा ॥ १९ ॥

स्नेह एस्. सी. जैन 'शंकर'

७सी/८३३, फरीदाबाद, हरियाणा १२१००



॥ ' गीत गजानन ' ॥

गीत क्र. ३

अध्याय १

प्रकट कथा

अवतारी सत्पुरुष अनेक स्वरूपों में प्रकट होते हैं । वे अनेक प्रकारों से लोगों को सन्मार्ग पर लाने का कार्य करते हैं । उनमें ज्ञान, भक्ति और योग का समन्वय रहता है । अपने किसी एक अंग का उपयोग करके वे अधिकार वाणी में उपदेश देते हैं और कल्याण का मार्ग बतलाते हैं । संत लोग ही इस भूलोक के वास्तव में चलते फिरते ईश्वर हैं । ईश्वरीय उपासना के मार्ग में वे सच्चे पथ प्रदर्शक हैं क्योंकि इन संतों के पास असीमित ज्ञानभंडार भरा होता है । इस कलियुग में सुलभ रीति से हम ईश्वर के नजदीक कैसे पहुँच सकते हैं ? इन महान संतों के जीवन से हम अवश्य जान सकते हैं । शिर्डी के साईबाबा तथा शेगांव के संत श्री गजानन महाराज आदि संतों के जीवन से हमें ईश्वरभक्ति की प्रेरणा मिलती है । ईश्वरभक्ति का अखंड निर्झर उनके हृदय से बहता रहता है । जिससे उनके संपर्क में आनेवाले जनसाधारण भी पवित्र हो जाते हैं । दया और क्षमा ये दोनों ईश्वरीय प्रमुख गुण सर्वश्रुत हैं । ह. भ. प. दासगणु महाराज रचित "श्री गजानन विजय" ग्रंथ के आधार पर यह "गीत गजानन" काव्य सुमनों की माला 'श्री गजानन महाराज' के चरणों पर सादर समर्पित है ।

महाराष्ट्र राज्य के विदर्भ विभाग के शेगांव ग्राम में माघ वद्य सप्तमी शके १८०० दिनांक २३-२-१८७८ को श्री गजानन महाराज युवावस्था में अचानक प्रकट हुए । उनके प्रकट होने से शेगांव की भूमि पवित्र हो गई । उस समय शेगांव समृद्धशाली प्रदेश होने से, जगह जगह पर अन्नदान हुआ करता था । साथ ही अन्न का दुरुपयोग भी होता था । देवीदास बड़े धार्मिक प्रवृत्ति के व्यक्ति थे । ऋतुशांति के समारोह में ब्राह्मण भोजन हो रहा था । जूठी पत्तलें सड़क के किनारे फेकी जा रही थी । दोपहर के समय पत्थर के पास एक तेजःपुंज युवक उन जूठी पत्तलों के चावलकण चुन चुनकर खा रहा था । मानों लोगों से कह

रहा हो कि अन्न पूर्ण परब्रह्म है । इसके बिना मानव देह धारण करना संभव नहीं है । अन्न को यों बर्बाद न करो । शायद वह युवक भगवान से भी यह कह रहा हो कि “हे भगवान ये लोग अज्ञानी हैं, इन्हें क्षमा करो ।”

बंकटलाल आगरवाल और दामोदर कुलकर्णी नामक दो व्यक्ति सामने से जा रहे थे । यह सारा दृश्य देखकर वे चुपचाप खडे हो गये । उनके आश्चर्य की सीमा नहीं रही । वे सोचने लगे कि यह युवक असामान्य है । न मालूम किस प्रेरणा से (अज्ञात) बंकटलाल ने पकवानों की थाली परोसकर उस युवक के सामने रख दी । सभी चीजों को समान भाव से देखनेवाले उस युवक बाल्योगी ने सब चीजों को एकत्र कर तथा मिलाकर भोजन किया । यह सब देखकर बंकट और दामोदर को उसकी महानता पर दृढ विश्वास हो गया । दामोदर योगीराज के लिए शुद्ध जल लाने दौड़े । इसी बीच में उस युवक ने जानवरों के लिए रखे हुए पानी को पीना शुरू कर दिया । बंकट ने उस युवक को ऐसा करने से रोका तथा शुद्ध जल पीने के लिये प्रार्थना की । योगी ने मुस्कराकर धीरे से यों कहना शुरू किया “सारे चराचर विश्व में ‘वह’ व्याप्त है, वहाँ शुद्ध अशुद्ध का कोई भेद नहीं है । पानी भी ईश्वर, पीनेवाला भी वही है ।” स्वामीजी की यह विदेही वृत्ति देखकर दोनो अत्यंत प्रसन्न हुए और प्रणाम करने ही लगे थे कि वह त्रिकालज्ञ योगी वायुवेग से वहाँ से भाग निकले । उनके वायुवेग को भला कौन रोक सकता था ?

प्रकट गीत

निवेदक-

अणु रेणु में ब्रह्म समाया, लय उत्पत्ति समान
माघ मास की वद्य सप्तमी प्रकटा योगी महान ॥ धृ ॥

जूठी पतलों के चावलकण
खा रहा था युवक चुन चुन
तेजस्वी वह कांतिमय वदन, तपस्वी कोई महान ॥ १ ॥

परम मित्र बंकट दामोदर
भाग्यवान दोनो चतुर नर
पाये दर्शन सिद्ध पुरुष के, प्रभु की लीला जान ॥ २ ॥

मिष्टान्नों का भोज कराया
 दामोदर जल लेकर आया
 हाथ जोड़कर कहा विनय से, करियो शुद्ध जलपान ॥ ३ ॥

युवक-

शुद्धाशुद्ध में भेद नहीं है
 सबके अन्दर बसा वही है
 नरदेह में ईश्वर लीला, जग में भरा अज्ञान ॥ ४ ॥

माया के वश जान न पाया
 किसने सारा खेल रचाया
 मोह में रहता सदा भटकता, मानव रे नादान ॥ ५ ॥

योगी युवक की वाणी सुनकर
 गद्गद् होकर दोनों चतुर नर
 प्रणाम करके मन ही मन में, पाया सुख रे महान ॥ ६ ॥

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गीत क्र. ४

अध्याय २

हे मेरे चितचोर

बालयोगी के चले जाने से बंकटलाल की स्थिति बहुत ही विचित्र हो गई । शोगांव में प्रकट होने के पहले वह युवक कहाँ था ? उसके माता-पिता कौन थे, वह कहाँ से आया था ? इत्यादि बातें आज तक उपलब्ध नहीं हैं । उस बालयोगी से बंकटलाल को ऐसी लगन लगी कि उसका मन कहींपर लगता नहीं था । जिस ओर उसकी दृष्टि जाती उसे स्वामीजी ही नजर आते थे । वह अत्यंत व्यथित था । खाना पीना भी कम हो गया । दिन प्रतिदिन बंकट की हालत बहुत ही खराब हो गई । इस हालत को देखकर बंकट के पिता भवानीराम अधिक चिंतित हो उठे । उनको एकलौता पुत्र था । शर्म के मारे बंकटलाल पिताजी से कुछ भी कह नहीं सके । बंकट ने स्वामीजी की खोज पूरे शोगांव में की, परन्तु उस योगी का पता कहींपर नहीं लगा । अपनी मनोदशा को बंकटलाल

ने पडोस के रामजी पंत देशमुख के सामने व्यक्त की। देशमुख को भी उस युवक के महापुरुष होनेपर कोई संशय नहीं रहा। उस योगी युवक के दर्शन के लिए बंकटलाल अधीर होकर कहने लगे -

दर्श दिखाकर। भाव जगाकर हर लियो मेंरो मन रे
हे मेरे चितचोर। कहाँ है तेरा ठौर? ॥ ४ ॥

बन बन डूँडा। दर दर खोजा और कहाँ डूँडूँ रे
हे मेरे चितचोर। कहाँ है तेरा ठौर? ॥ १ ॥

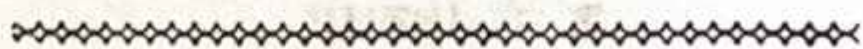
किससे कहूँ मैं। कैसे सहूँ मैं भाव व्यथा मन की रे
हे मेरे चितचोर। कहाँ है तेरा ठौर? ॥ २ ॥

दिन ज्यों बीते। युग से लगते कैसा यह जीवन रे?
हे मेरे चितचोर। कहाँ है तेरा ठौर? ॥ ३ ॥

अंतर्यामी तुम हो स्वामी। फिर से दर्श दिखाओ रे
हे मेरे चितचोर। कहाँ है तेरा ठौर? ॥ ४ ॥

राधाकृष्ण गुप्ता 'चेतन'

पाटकर वाडा, भगतसिंग पथ, डोंबिवली (पूर्व), जिल्हा थाने ४२१२०८



पुण्य से भगवान् का अनुग्रह

यह ध्रुव सत्य है कि कोई भी प्राणी अपनी हानी और तिरस्कृति नहीं चाहता। सभी उत्कर्ष की ओर अनवरत प्रयत्न करते देखे गये हैं। इसपर भी कभी-कभी अपकर्ष का सामना करना पड़ता है। इसका सीधा तात्पर्य यह है कि पुण्यवान् व्यक्ति के पुण्यों का प्रभाव उसे उत्कर्ष की ओर ले जाता है। भगवत्-प्रसाद से पहले पुण्यार्जन में प्रवृत्ति होती है। पश्चात् भक्त-वत्सल भगवान् स्वयं दयार्द्र भाव से भक्तपर अनुग्रह करते हैं।

माध्वी उर्मिला

सुप्रसिद्ध संस्कृत कवि गमायणकार वाल्मीकीजी के रामायण में प्रभु रामचंद्र और सीताजी के विषय को लेकर वर्णन चित्रित किया है। जनक कन्या 'सीता' के चरित्र को उठाया गया है। अपनी लडकी के समान वाल्मीकीजी ने सीताजी पर प्यार किया है। ऐसी यह सर्वगुणसंपन्न मैथिली को प्रभु रामचंद्र ने अपनाया।

श्री रामचंद्र के जिंदगी में सीताजी का स्थान अनन्य है। सीताजी ने अपनी सारी जिंदगी अपने स्वामी के साथ बनवास में बितायी तब उन्होंने अपने भव्य प्रासाद को छोड़कर एक मामूली कुटीया में अपना जीवन व्यतीत किया। वह पतिव्रता थी इस बात में दो मत नहीं है। उन्होंने जितने कष्ट उठाये हैं, वैसे कष्ट शायद ही किसीने उठाये हों? "पंचकं ना स्मरेन्नित्यं" में सीताजी के बारे में विशेष रूप से लिखा गया है।

दशरथ राजाको तीन रानी और चार पुत्र थे। कौसल्या से राम, सुमित्रा से लक्ष्मण और शत्रुघ्न, और कैकेयी से भरत। राम और लक्ष्मण का आपस में बंधुप्रेम अतुलनीय है इसका उल्लेख कहीं जगह पर मिलता है। उन दोनों ने अपनी सारी जिंदगी साथ साथ बिताई। लक्ष्मणजी की प्रभु रामचंद्र पर अनन्य श्रद्धा, भक्ति और प्रीति थी। कैकेयी के कठोर राजनीति के परदे तले मासुम सीता और उर्मिला की जीवन कलिकाएँ खिलने के पहले ही सुरक्षा गयी।

सीताजी को भूमाता ने अपनाने के बाद उर्मिला का जन्म हुआ। उर्मिला और सीता दोनों सखीयाँ बहनों का तरह बड़ी नाज से पली थी। किन्तु सीता अपने बाबुल और ससुराल में सचकी लाडली थी लेकिन वह किस्मत उर्मिला की नहीं थी। वैसे देखा जाए तो दोनों ही सुन्दर थी, एक ही घर की दानो बहुएँ थी। दशरथ पुत्र गम के साथ सीता और लक्ष्मण के साथ उर्मिला की जीवन डोरी बँधी हुई थी। जनक राजा की भतीजियाँ मांडवी और श्रुतकान्ति का विवाह भरत और शत्रुघ्न के साथ हुआ था।

सुप्रसिद्ध हिन्दी कवी मैथलीशरण गुप्ताजी ने अपने 'साकेत' नामक खंड काव्य में उर्मिला का जो विरहवर्णन चित्रित किया है वह अद्वितीय है। उर्मिला

ने जब अपने नयी जिंदगी में पहला कदम रखा तब पति के बाहों में लज्जा से अपना सिर झुका लेनेवाली उस सुन्दरी को यह सपने में भी नहीं आया होगा कि इस जीवन साथी से वह कुछ पल में ही बिछुड़नेवाली है। मीलन के कुछ पलों को अपने मुट्ठी में समेटकर उसने अपने भरे-पूरे यौवन के चौदह साल अपने पति के मूर्ती के चरणों में हँसते हँसते न्योछावर किए। इसलिए केवल पत्नी की यादों को अपना दुल्हा समझकर उसके महारे ही अपनी जीवन नैया आगे बढ़ानेवाली उर्मिला सीता से भी श्रेष्ठ है यह मानना होगा। उर्मिला के जीवन में आये पतझड़ में फिर से वसंत लाने के लिए वह पुनर्मीलन की चौदह साल राह देखती रही।

हम मानते हैं कि लक्ष्मण का वंधुप्रेम श्रेष्ठ है, उनका त्याग निस्सिम है, फिर भी जिसके हाथों की मेहेंदी का रंग भी नहीं उतरा ऐसे अपनी नयी नवेली दुल्हन को बिल्कुल अकेला छोड़कर अपने कर्तव्य से मुँह मोड़कर वह बनवास चले गये यह उनकी सबसे बड़ी भूल थी।

लक्ष्मण ने प्रभु रामचंद्र के लिए जो त्याग किया वह विश्वविख्यात है ही किन्तु उर्मिला वदारा सीता के लिए किया गया त्याग उससे भी महान है।

सीता भी बनवास में थी, फिर भी वह अपने पति के साथ थी, पति के प्यार में वह डुब गयी थी, पर बेचारी उर्मिला सबकुछ लुट चुकी थी। उसकी झोली में पति की यादों सिवाय कुछ भी नहीं था।

यौवन में ही उर्मिला के सारे सपने टुटकर बिखर गये थे। उसके यौवन में वसंत आने के बदले पतझड़ छा गया था, अपने पति का बहुत ही कम साथ उसे मिला। सीताजी ने अपने जीवन में जो विरह का गम झेला उसकी तुलना भला उर्मिला के दुःख से कैसे हो सकती है? लव-कुश के जन्म के साथ सीता अपने पति से दूर थी, तब शायद उसे उर्मिला के विरह की कल्पना आयी होगी।

अपने सखी के प्यार में उर्मिलाने अपने जिंदगी के बहुमूल्य वर्ष बिताये। उनकी सुन्दर काया कृश हो गयी। रो रोकर उनका बुरा हाल हो गया, उनकी हृदय कलीका मुरझा गयी। फिर भी भाग्य के आगे किसीका क्या चलता है? न जाने कितनी कठिनाईयों का सामना करते करते इन्सान अपने दुःख से मुकाबला

करता है। पती के विरह में भी उर्मिला के मन में पुनर्मिलन की आशा का एक दीप टिम-टिमाता रहा था।

लक्ष्मण जब बनवास में चले गये थे तब उर्मिला को यही लगता था कि कभी न कभी मेरे स्वामी लौटकर मेरे पास आयेंगे और मैं उनकी बाहों में खो जाऊंगी। मेरा यह सुख देखकर स्वर्ग के देवी देवता भी मुझसे ईर्ष्या करने लगेंगे। वर्तमान काल के गर्भ से जन्म लेनेवाले उज्ज्वल भविष्य की उसे प्रतीक्षा थी, उसे उनके प्रति विश्वास था। उसकी यही मान्यता थी कि अपने स्वामी केवल बंधुप्रेम के लिए यह सारा राज विलास छोड़कर चले गये, इनमें उनका कोई दोष नहीं।

अपने मनमंदीर के देवता की पूजा करने के लिए अपने आप में साहस बटोरने के लिए वह भगवान के सामने अपना आंचल फैलाकर हिम्मत की भीख मांग रही थी। उसकी काया कृश हो गयी थी, संसार में कदम रखते ही जब उसे एक जोगन जैसा जीवन बिताना पडा, वह उसने कैसे बिताया होगा उसकी हम कल्पना भी नहीं कर सकते। चौदह साल के बाद राम, लक्ष्मण और सीताजी ने जब अयोध्या नगरी में प्रवेश किया तब पूरे महल में चहल पहल मची थी। पर उर्मिला की क्या स्थिति थी? शहनाईयाँ बज रही थी, झ्र की खुशबू से सारा महल महक रहा था, फूलों की बरसात हो रही थी और इसी सुन्दर माहोल में उर्मिलाने एक नयी नवेली दुल्हन की तरह झुंगार किया था फिर भी उसकी तीनों सास और उसके स्वामी के अलावा कोई भी उसे पहचान नहीं सकता था, इतनी वह दुर्बल हो चुकी थी। उर्मिला जब अपने हृदय की मंगल थाली में प्रीति की ज्योत जलाकर उनकी आरती उतारने के लिए उत्सुक होती है, लक्ष्मण मुँह मोड़कर चले जाते हैं तब अजिबसा लगता है और मन में शंका कुलबुलाने लगती है कि क्या लक्ष्मण सचमुच इतने निर्दय थे? उर्मिला विचारी मन मसोसकर रह जाती है। इस बात पर हमें सर्वसाधारण स्त्री के स्वभाव का दर्शन होता है। बाद में जब उन दोनों का मिलन होता है तब उर्मिला सिमटकर उसकी बाहों में खो जाती है, विरह का सारा दुःख भूलकर शृंगार के लिए उसका तन पुलकित हो उठता है। आज मैं अपने स्वामी की अर्धांगिनी हूँ, इस खुशी में वह पागल सी हो जाती है।

दीपक पर मर मिटनेवाले पतंग की तरह उर्मिला की जिंदगी थी। एक मराठी कविता में कवि कहता है “जगी सांगती प्रीत पतंगाची खरी” उर्मिला का प्यार पतंगे की तरह था। कुछ यादों के सहारे अपने चौदह साल की पतिविना अधूरी जिंदगी जिस तरह उर्मिला ने बिताई उसे देखकर यह महसूस होता है कि उर्मिला सीता से भी पतिव्रता और साध्वी थी।

सीता और उर्मिला दोनों के भाग्य में पति से विरह लिखा था, फिर भी उर्मिला का विरह और उसकी त्याग भावना कठिन थी। शादी के बाद तुरन्त ही उर्मिला को इन मुसीबतों का सामना करना पड़ा था। सीताने भी अपने उत्तर आयुष्य में पति विरह सहा था। फिर भी अपने बच्चों के साथ वह उस विरह को सह सकी थी।

उर्मिला का त्याग देखकर हमारा शीश उसे वंदन करने के लिए आदर से आपने आप झुक जाता है। संस्कृत कवि भवभूतीने भी उर्मिला को लेकर कुछ रचनाएं की हैं - एक बात से मन शंकित होता है कि पंचकन्याओं के सूची में उर्मिला का नाम क्यों नहीं सामील किया गया? अगर उर्मिला को रामायण में चित्रित किया गया तो मेरे खयाल से रामायण की महत्ता अधिक बढ़ जाती। उर्मिला की व्यथा बहुत ही कम चित्रित की है। उर्मिला की व्यथा और उसकी त्यागभावना की कल्पना हमारे वाचकों को आए इसलिए हमने हमारी तरफ से यह अल्प प्रयत्न किया है। विरह दशा समाप्त होने के बाद उर्मिला के जिंदगी का एक पर्व समाप्त हो जाता है। फिर भी उसकी यादें आज भी हमारे दिलों-दिमाग में ताजी हैं। भविष्य में किसी भी युवती को इस तरह अपने दुःख को सहन करना न पड़े यह हम भगवान के चरणों में प्रार्थना करते हैं।

(मई १९७१ के साईलीला मासिक में प्रसिद्ध हुवा कु. प्रार्थना चिपळूणकर के “साध्वी उर्मिला” लेख का श्रीमती अरुणा नायक (कु. पद्मजा अर्जिक्य) ने किया हुवा स्वैर अनुवाद)

‘कमल पुष्प’ माहीम कॉजवे, बांद्रा पूर्व, बम्बई ४०००५०



साई वचनामृत

जब तक नहीं होता, पूर्व जन्म का नाता ।
तब तक तुम्हारे सम्पर्क में, नहीं कोई आता ॥
अतएव किसी प्राणी को, जब पास आता पाओ ।
तो स्वागत कर उसे प्रेम से अपनाओ ॥
असभ्यता प्रकट कर, मत उसे ठुकराओ ।
'सीयराममय सब जग जानी' व्यवहार में लाओ ॥
प्यासे को दो जल, भूखे को भोजन ।
वस्त्रहीन को वस्त्र दो, निर्धन को धन ॥
याचक को दान दो, यदि मन न हो, तो दो मत ।
पर कुत्ता जैसे उसको, दुत्कारो तो मत ॥
आगन्तुक के विश्राम हेतु, यदि तुम दे दोगे अपनी दालान ।
हो प्रसन्न अनुग्रह तुमपर करेंगे, कृपासिन्धु भगवान ॥
निन्दक को करने दो निन्दा, तुम न कहो कठोर वचन ।
तुम न क्रोध करो, तुम न खोवो अपना सन्तुलन ॥
शेष जगत में कुछ भी हो, तुम रहो शान्त, अडिग ।
जगत-नियन्ता, सर्व शक्तिमान है अल्लाह मालिक ॥

जनार्दन प्रसाद श्रीवास्तव

४५ सिव्हील लाईन्स रीवा (मध्य प्रदेश)

साई सरकार

शुनले शुनले पुकार, ओ साई सरकार ।
चाहे तू सुख दे, चाहे दुख, हस हस के सहलुंगा मैं,
बस इतनी सि बिनती मेरा, अंत में ले ले अपनी शरण में ।
इस आस पे खडा 'ठाकुर' तेरे व्दार,
शुनले शुनले पुकार ओ साई सरकार ।

हरिबन्धु ठाकुर

उजलपुर, सुन्दर गड, उडिशा ७७००११

साईं प्रार्थना

ये शिर्डी ये मस्जिद, मेरे साईं बिन सूनी
साईं राम बिन सूनी
किसको सुनाऊं हाल दिले बेकरार का
जलता हुबा दिया है, मैं साईं निवास का
साईं को ढुंढता हूँ मगर भुलता नहीं
किस धुम से उठा था डोला जनाब का

ये शिर्डी..... ॥ १ ॥

अपना पता मिले न खबर साईं की मिले
उनको खुदा मिले हैं खुदा की जिन्हे तलाश की
मुझको तो बस एक झलक मेरे साईं की मिले

ये शिर्डी..... ॥ २ ॥

शिर्डी मे आके ही तो मुझे रास्ता मिला
गम को भुलाने का कोई मुझे वास्ता मिला
दिल तरसे मेरे साईं प्यार को
क्या समझू उस संसार को
एक जीती बाजी हार के मैं ढुंढूँ विछडे साईं को

ये शिर्डी..... ॥ ३ ॥

दूर निगाहों से आँसू बहाता है कोई
कैसे न जाये साईं पास बुलाता है कोई
या टूटी किस्मत जोड दो
या सारे बंधन तोड दो
ऐ पर्वत रास्ता दे मुझे, ऐ कांटो दामन छोड दो
ये शिर्डी ये मस्जिद मेरे साईं बिन सूनी
साईं राम बिन सूनी

॥ ४ ॥

आर. आर. गुप्ता

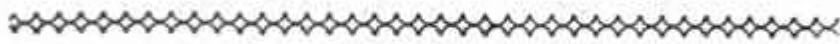
भगवानदास स्वीट मार्ट, सेठिया बिल्डींग, परेल, बम्बई १२

श्रद्धा और सबुरी

आसमानमे एक उडनेवाळा "श्रद्धा" नामका पंछी है ।
संसार के भेद जो सारे उन्हीसे खुल जाते है ॥ १ ॥
मंदिर के कोने कोने मे प्रतिशब्द जैसे घुमते है ।
"श्रद्धा" तैसी हर दिल मे जलधारा बनके बहती है ॥ २ ॥
तुफानो मे सागर लहरें 'सबुरी' से शांती पाती है ।
छोटे हो या कोई बडे 'सबुरी' सबको लुभाती है ॥ ३ ॥
सबका मालीक एक यहाँ है "श्रद्धा सबुरी" साईवचन है ।
जिसने वो 'गुरुमंत्र' समझा दुख-दर्द उसको कुछ भी नही है ॥ ४ ॥

विजय द. हजारे

सी।६, गुंफा दर्शन, फर्स्ट कार्टर रोड, बोरीवली पूर्व, मुंबई ४०० ०६६



भजन

हे शिरडीवाले साई बाबा हम शरण तुम्हारी आए है, शरण तुम्हारी आए है
हमको चरणों से लगा लो बाबा, शरण तुम्हारी आए है ॥ हे शिरडीवाले
शिरडी में जो कोई आए उसकी आफत दूर भगाये ।
सब कष्टों को मिटा के बाबा साईनाम रटाये है ॥ ऐ शिरडीवाले
चढे समाधि की सीढी पर, पैर तले दुख की पीढी कर
साईनाथ की महिमा सुनकर, मन ही मन हरषाए है ॥ ऐ शिरडीवाले ॥ १ ॥
साईनाथ ने उपदेशों द्वारा दुखित जीवों को है उभारा ।
भटके हुए जीवों को साई सत्य मार्ग पर लाए है ॥
जो कोई शिरडी में आए वो मनोकामना पूण पाए ।
साईनाथ के चरणों में हम सबने शीश झुकाए है ॥ ऐ शिरडीवाले ॥ २ ॥

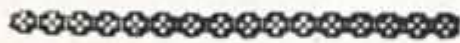
श्रीमती चन्द्रकला आर्य

मकान नं. २१२ सेक्टर १५ ए, चण्डीगढ़

फकिर साई

हे शिरडी के साई
तुम फकिर साई थे,
तुम्हारे फकिरी में बादशाहत थी,
कारण
तुम्हारे दरबार में बादशाह झुकते थे ।
तुम्हारे बादशाहत के सामने
अकबर, अशोक, शहाजहाँन और सम्राटों को
शर्म आती है ।
घन्य है तेरी फकिरी और बादशाहत ।

प्रा. गुंठेराव पटवारी "साहित्यरत्न"
एन्. एफ्. जे. कॉलेज, बिदर (कर्नाटक राज्य) ५८५४०१



साई स्तुति

सब तुझपे रख छोडा है मुँह जमाने ने मोडा है
बुझे दीपक आशाओं के रहा जीवन अब थोडा है
सब तुझपे..... ॥ १ ॥

मैं क्या मेरी विसात क्या तिनके की भला बात क्या
झूबेंगे नही यकीन है हमें गर मझदार में छोडा है
सब तुझपे..... ॥ २ ॥

चौखट पे तेरे जो आये वो खाली हाथ न जाये
पायी सबने मुरादेँ यहाँ पाया किसीने छोडा है
सब तुझपे..... ॥ ३ ॥

रमेश 'आत्मा' मूरजानी
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Publications of Shri Sai Baba Sansthan Shirdi

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