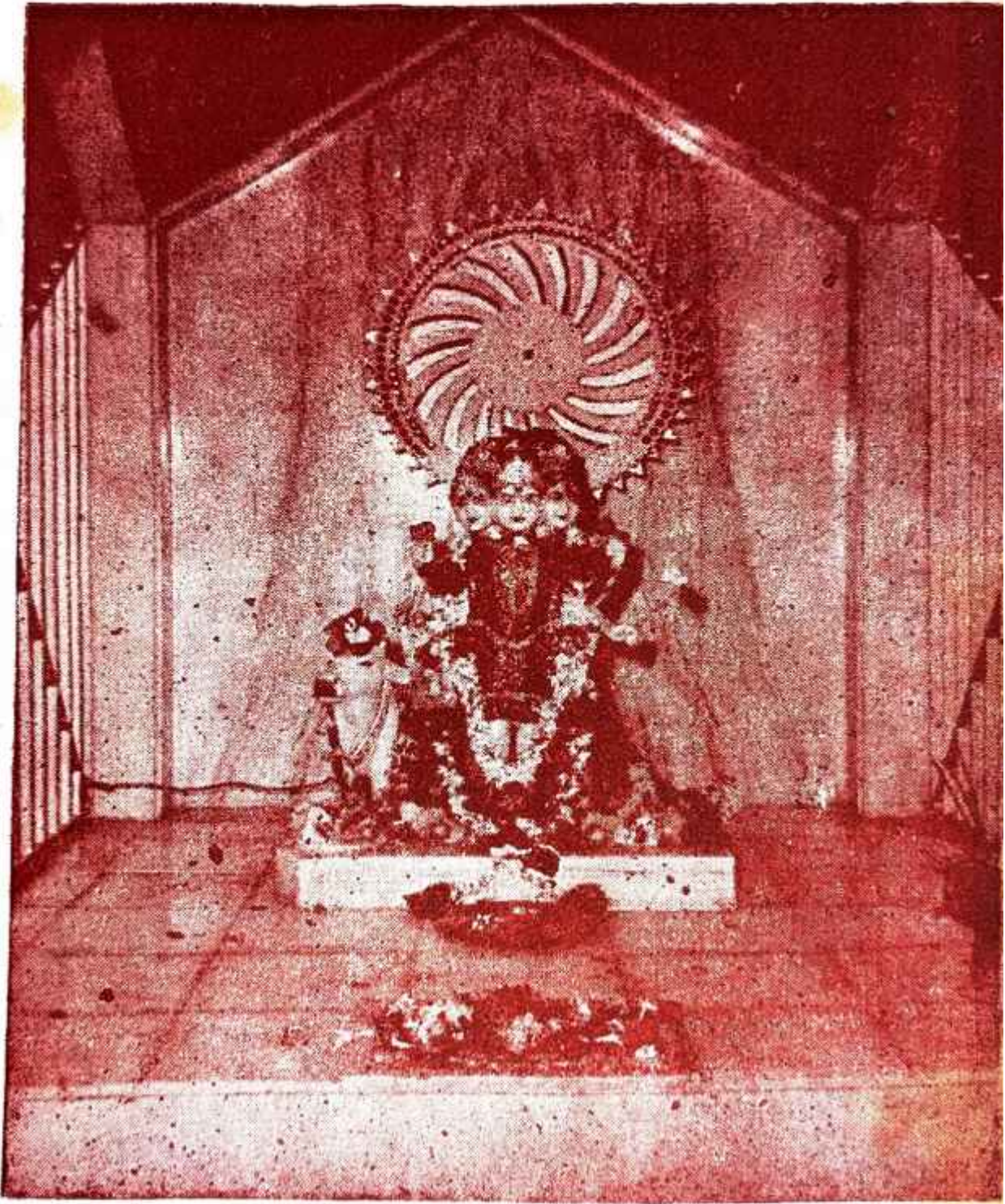


SHRI

SAILEELA

Official Organ of Shirdi Sansthan



December 1980

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SHRI SAI LEELA

DECEMBER 1980

CONTENTS

		Page
1. Editorial	Pilgrimage	2
2. Sai Baba the Saint of Shirdi	Shri M. M. Amingad	8
3. Shri Shirdi Sai Baba the Incarnation	Shri Bhaskara Rao	14
4. Prayers at Samadhi Mandir Answered	Dr. G. R. Vijaykumar	16
5. Saint Gadgemaharaj	Dr. S. D. Parchure	19
6. Reward of Faith	Shri Shetty Vivekanand	25
7. Shri Baba Completes the Set	Shri Achuthan Nair	26
8. Shri Baba's Leela	Shri K. R. Gopinath	27
9. Complimentary Pass from Sai	Shri J. D. Dalvi	29
10. Baba and I	Shri Devata Subba Rao	32
11. Shri Baba's Proper Directions	Shri Anil K. Rasal	37
12. Baba Fulfills the Desires of His Devotees	Shri V. G. Vaidya	39
13. Congratulations		41
14. News from Shirdi,		42

[For Contents of the Hindi Section, please refer to Page 49]



Cover page :- Idol of Shri Datta in Lendibag



SHRI
SAILEELA

**Official Organ of
Shirdi Sansthan**

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is the principal aim of SHRI SAI LEELA**

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PILGRIMAGE

Undertaking the pilgrimage to a holy place is a common commandment of all religions. Every man, who calls himself a devotee and a faithful follower of a religion, always longs to go on a pilgrimage to some place, declared holy by his religion. The aim of every religious person is to acquire merit by following the commandments of religion; because that is supposed to help him in fulfilling his desires in this life and in giving him the necessary help for crossing the ocean of worldly life successfully.

Like cities and towns certain places of pilgrimage also come into prominence at a certain time. It is quite interesting to note how this happens. Cities usually come into prominence because of political or commercial happenings. Though Delhi was the capital of India of the Hindu and Muslim Kings for centuries, the British made Calcutta as the capital of India for sometime. During these years Calcutta came into prominence and the importance of Delhi had lessened a little. However the tables turned and the British Government shifted their capital from Calcutta to Delhi and the pendulum of importance swung from Calcutta to Delhi and thus Delhi acquired its former glory. Economical and political grounds helped Bombay to come into prominence. The British first developed Bombay as a trade centre and later on it became the capital of the Bombay Province. Industries also developed here. Thus the reasons that contribute to the importance of present Bombay are threefold viz economical, political and industrial. If we examine the importance of many

other towns and cities, we are likely to find some such reasons behind it.

Religious grounds also help some towns and cities to come into prominence. The cities of Dwarka and Mathura have come into importance because of their close association with Lord Krishna. The cities of Ayodhya and Nasik have been declared holy because the life of Rama is closely connected with them. Apart from the personalities like Krishna and Rama, who are the heroes of our epics, we find that because of the stay of certain modern saints also, many places have come into importance. Saint Ramdas stayed at Sajjangad, saint Tukaram was at Dehu, saint Eknath stayed at Paithan and saint Dynaneshwar entered into samadhi at Alandi. Shri Narsinha Saraswati, the incarnation of Datta, stayed of Audumbar, Narsoba Wadi and Ganagapur. Hence all these places have become the places of pilgrimage because they are sanctified by the above saints with their close association with them. The temple of a certain famous god renders a place being declared as a place of pilgrimage. Banaras, Badrikedar, Tirupati, Kanyakumari, Nasik, Pandharpur, Trimbakeshwar, Amritsar, Rameshwar, Guruwayur, Nathdwara, Girnar, Palithana and Mt. Abu may be mentioned as some of the places, that have become places of pilgrimage because of certain temples that exist there.

The cities and towns have got all the stages of existence like birth, youth, manhood, oldage and death like human beings. Once upon a time the forts, with very strong walls, had stratagical importance and many kings had their capitals on hill-forts; but with the change in the missiles and because of the new strategy of modern warfare, fortifications mostly lost their importance and capitals like Chitodgad, Raigad, Bijapur, Ahmednagar and Agra lost their importance. Some of these towns are now coming up because of some other reason; but the original importance that these places had because of their impregnable forts is now lost altogether. Some towns have been destroyed because of natural

calamities like floods and earthquakes. The towns in Mohenjodaro and Harappa, which were recently excavated, are believed to have been destroyed by the heavy floods of the rivers on which they were situated. Quetta and Pompei were destroyed by earthquakes. The former was reconstructed, but the latter was damaged to such an extent that no attempt was made to reconstruct it. Similar story is current about Dwaraka, the capital city of Lord Krishna. It is said that the original capital of Lord Krishna was actually in the sea and it was an island at a distance of about one and a half mile from the present Dwarka, which is believed to have been established at the present site after the old Dwarka was destroyed by the sea. This belief might be true, because in modern days also we see encroachment of the sea on its shore at several places.

Though we have thus seen that the cities and towns come into prominence due to various reasons and they also similarly lose the same, still it is a common experience that the places of pilgrimage do not usually become extinct. They maintain their holyness at least for a few pilgrims. In olden days, the only way of making people do a certain thing was to include it in some religious practice and ask the people to carry it out as a religious commandment. The objects in commanding the people to go to places of pilgrimage were many. Apart from merit, you get mental solace at these places. In olden days there were almost no facilities for travel and hence people did not undertake travel unless it was absolutely necessary. The pilgrimage was therefore included in the religion so that people would undertake some journey to a distant place for going on a pilgrimage. Getting a first-hand information of the conditions of the people was also another object of pilgrimage. Shri Narsinha Saraswati, Saint Ramdas and Adya Shankaracharya had moved a lot in their youth for pilgrimage, when they observed the condition of the people, their wants and their thoughts. They could then advise the people in appropriate way.

In modern days, the belief of many people, in religious matters, has shaken to a great extent. What the common man believed in old days is not now being believed by many modern people. Hence now-a-days travel is being undertaken not for a pilgrimage but for sight-seeing. For satisfying this requirement of the modern people, a lot of travel companies have been started in the nooks and corners of this country and they are constantly advertising about their tours in the newspapers. The modern travel-agencies are therefore planning their tours partly to places of pilgrimage and partly to places famous for sight-seeing, so that they can attract both types of people for their tours.

Though the people might have been undertaking travel with two-fold objects, taking into consideration the total number of population, the persons going on pilgrimage has not been reduced. Because of the constant frustration in life, the number of pilgrims is on the increase and all places of pilgrimage are constantly crowded with devoted pilgrims, who go on a pilgrimage with a staunch belief. However all places of pilgrimage in our country do not welcome the pilgrims very cordially. In many places, the trustees of the temples and the management make money. In some temples even for taking darshan of the idol of the God, money is required to be paid. In some temples the God is supposed to have a nap in the afternoon and hence the temple is closed at that time; but if the devotees have no time to wait upto the evening, the pujari of the temple arranges for the darshan of the idol on payment of some amount. In a place like Pandharpur, the Badwas (Pujaries) have to be staisfied for taking darshan. Then only you can have proper darshan. Otherwise you are not entertained at all. In some temples in Mathura, the pujaries of the temple actually ask for money for the darshan of God from a near distance. Apart from these difficulties in getting darshan of the deity at a place of pilgrimage, there are no facilities for residential quarters at many places. Then if you go

to such places with your family and children, you are often stranded when you are required to stay overnight.

In Maharashtra, Nasik, Pundharpur, Trimbakeshwar, Narsoba Wadi, Dehu, Alandi and Paithan are some of the old places of pilgrimage, where devotees are going for centuries; but some more places like Shegaon, Gondavale, Shirdi etc have come into importance as places of pilgrimage during this century. Because of Shri Gajanan Maharaj, Shegaon came into importance. Similarly Shri Gondavalekar Maharaj and Shri Sai Baba have respectively brought into prominence Gondavale and Shirdi. There are a large number of devotees who visit all the aforesaid three places according to their belief. Shri Dasganu Maharaj helped to spread Sai cult in Maharashtra and Marathwada. Through his keertans he carried out this mission. Late Shri B V. Narsinha Swami and his disciple Late Shri Radhakrishna Swami have done a lot in spreading the Sai cult in the South. It is mainly because of these two saints that the Sai cult spread on mass scale in the Karnataka, Keral and Tamilnadu states. Shri Sai Baba is thus having his devotees not only in all the states of this country; but they are spread in almost all countries in the world. This can be known from the donations that are being received at Shirdi from all parts of the world. It is because of the increase in the number of devotees of Shri Sai Baba that Shirdi has become a place of pilgrimage for all these devotees and there is a constant flow of devotees coming to Shirdi. During the three main festivals viz. Ramanavami, Gurupournima and Dasara (Punyatithi), which are celebrated at Shirdi on a grand scale, the number of devotees visiting Shirdi is increasing day by day and it often exceeds two lacs. The Shirdi Sansthan is under the management of the Court Receiver for the last twenty years or so and during this period the donations, received from the devotees have been properly utilized for creating more facilities for the devotees visiting Shirdi. As Shri Sai Baba did not observe any cast, creed or religion, the devotees from every nook and

corner of the world are allowed to enter the Samadhi Mandir and have darshan to their hearts' content. There is no bar for entering the Samadhi Mandir. The priests and other servants of the Shirdi Sansthan do not accept any money from any devotee, who comes to Shirdi. Some of the pilgrims want to do Abhishek on Shri Sai Baba's Samadhi. This arrangement also has been made by the Sansthan by issuing coupons on first come first serve basis, irrespective of any reservations. However as the time for Abhishek is very limited, the issue of the coupons has also to be restricted so as to complete the Abhishek during the period before the noon aarti. Facilities for residential accommodation of the visitors are being created by adding building after building; but the pace at which the devotees are increasing is much faster than the pace at which the buildings are being added. The Sansthan is glad that the Sai cult is spreading far and wide and will continue to provide further residential accommodation to the devotees. A new Bhojagriha has been recently erected and the prasad, which is subsidised and provided to the devotees at a nominal cost, can now be had there at ease. Out of the donations that are received, the Sansthan is also spending after medical treatment, education and poorfeeding. A major portion of the funds of the Sansthan is thus spent for charitable purposes. The spread of Sai cult is also a very important activity of the Sansthan and this is being done by publishing books on the life and teachings of Shri Sai Baba in different languages and by means of monthly magazines in Marathi and Hindi-English. It will thus be seen that Shirdi is more or less an ideal place of pilgrimage and devotees coming to Shirdi have often expressed this view by their letters. Let us therefore bow down to Shri Sai Baba, the guarding spirit of Shirdi and continue our pilgrimage to Shirdi as often as possible.



Sai Baba, the Saint of Shirdi

By Shri M. M. Amingad

PROSTRATION

Chapter I

Fall of righteousness,
Rise of unrighteousness,
Seeks Thy Incarnation,
And thereby Thy Manifestation.

To protect the virtuous,
To destroy the viscious,
Thou art visible on earth,
To sprinkle on all Thy mirth.

O! Sai the God Incarntate,
Thou art seen externate,
To make Shirdi the land Holy,
By Thy mere living only.

With pipe and flask,
With brick and fire,
Sat Thou in the mosque,
Beaming with Superhuman coir.

Not minding the Sun's merciless rays,
Not caring the sultry, hot and dry days,
Not feeling their curt and cruel ways,
Sat Ye there on rock in meditation—a sage.

The wind, the earth, the light, the fire, the eather,
Thus in Ye the fire elements bounds kept,
Controlled Ye the azure and the mind to all intents,
All the earthly and spiritual contents.

Ye knew nothing of every thing,
Ye knew everything of nothing,
Ye were, thus, indifferent,
To everyone that was different.

The miracles wrought unconscious,
Grant Ye the wish so generous,
Yet, Ye be there all unmindful,
As Ye knew the cosmos wishful.

Thy wish the elements obeyed,
Thy intents were all fulfilled,
By forces universal productive, destructive,
And delusive as in Thee they did abide and live.

Ye knew the kindred points
Of all forces universal and elements,
Thine was the mental alchemy
And thus wrought miracles sundry and many.

Thou worked miracles with ease
As Thou wert spiritually busy,
Thine very intents were wrought
By divine spirits without any thought.

Thy intent in Thine infinite mind,
Has a divine spirit and force different kind,
In their infinite divine composure,
The elements five lose their nature.

Thou changeth water into light,
Thou mould the wind, the day into night,
Boundless are Thy forces spiritual,
As Thou art free from gross ephemeral.

Thine is the renunciation O' majestic quality,
That adds power and force to seers mighty,

Thy wish is the wish for common good,
And Ye need not bake or fry any food.

Thy word is a word of law,
And in Ye all laws pause and haw,
Their legality is not for them
Who in Thee have their stem.

A flask of love for Ye in heart.
Can give, O! devotee a push of start.
To the holy mood ever so illuminative,
In divine spirit ever so cumulative.

O! Baba Ye worked wonders
Not for those temporal mongers
But for those who had fidelity in Thee
Or had some spark of faith in Ye.

O! Sai, Ye knew past, present and future,
And gave justice to the tune of nature,
Thou knoweth no prejudice, no hatred, nor lure,
Ye favoured those in need of Thy Cure.

Ye reflected the feelings of Thy devotees,
Thou wert never bound but free,
There was no purpose filthy or gross,
Like water He did His favours toss.

To one who is flagrantly misled,
Thy supernatural events are miracles lured,
To those who know Thy saintly ways,
Thy miracles are as clear as Sun's rays.

Relieve the screen of delusive curtain
Wrought by illusion of egoism certain,
Then Thy events shall seem to be nothing
No change is brought by their living.

Free from the senses five and egoism
The divine power full to the brim
Shines and flashes unhidden and free,
Where even the blinds can see.

O! Forsaken fakir in robes long and loose,
Dawned out of tender feeling to release,
Thy favours to Thine devotees
To quicken in them the divine rarities.

Miraculous deeds born of selfish ends,
Are acrobatic feats from the books,
Of a religious feigned aspirant,
As he court the devilish intents.

Cruel in their nature and intent,
They may carelessly stretch and foment,
Enemies six perilously and such other lusters
As would leave the aspirants in tears.

One cannot jest with divinity
As one cannot play with raging fire,
Restraints are for beings who live
Spiritual things are above filthy pines.

Ye desireth no popularity,
But help those who bathe in Thy purity,
Thou knoweth our simple faith and devotion
And allay our complex feelings in commotion.

Thy acts are sportive and sporadic
They are never picturesque nor whimsical
Ye art a divine messenger to diffuse
Devotion in hearts of all devotees.

Seen in this light and spirit humble,
The supernatural act seems an art simple,

Like using a stick match to ignite
The fire intent when to lit light.

Darkness enveloped fast and thick around,
Thy light serves the purpose spiritual sound,
The loyal soul of chaste love,
Which earnestly longs for deity above.

Can only cheer up the seers heart,
To act the noble act or part,
What one can find in a saint's heart,
Desires, impulses and vanity meaningless parts.

The seers are ever full beaming and abounding,
They are one with the boundless unbinding,
Their spirit is merged in infinity.
None can estimate their power nor dignity.

Thou art the very creator in human form,
To no material power Thou conform,
Thou hast Thy own ways inscrutable,
Thy superhuman powers also are unpredictable.

Read we Thy superhuman act wrought,
Not with any mean emotion or thought,
But try to encompass its gist and implication,
In a spirit of modest and pure devotion.

Seen from that altitude stately and high,
Thy acts shall seem like a wink of an eye,
Or like the beats of the heart or wrist,
So natural and unwilling as anything nigh.

The Cause mean dipped in ignorance
Can know not its nature or essence
It would mould it in its own way
And go round and round, it would climb and display

Its own coarse edges of mean largeness,
 And may delight in its own dullness,
 The truth absolute is so splendid and strange,
 That it is beyond mortal power or range.

Till it is integrated and fused,
 In devotion and selflessly mused,
 Thy supernatural prodigy
 Would be learnt by throwing the stingy.

Of self, pride and mean impulses,
 To know their origin that excels,
 Our thoughts and learning limited,
 And which is one, entire, and whole instead.

Search for the light in the Soul devout
 And search within for the delight unbound,
 One must surrender to the saint of Shirdi
 To know the truth here and speedy.

(To be continued)



GUIDE ME

Whom have in the world, O my God, but Thee? There are many I would call dear and near, and for whom I would willingly toil and suffer. But in the real darkness and distress of life, at the moment of real trial and separation, who stands with me but Thou?

Keshub Chandra Sen



Shri Shirdi Sai Baba, The Incarnation

Bharat, the karmabhumi, had faced a crises in those day's as a result of differences between man and man because of their religious aggressive misconception. The messages of the religious heads could not reach the common man properly. Thus a suitable incarnation of the Almighty was required in order to release the tension on the earth.

Shri Shirdi Sai Baba was considered to be the incarnation of God Dattatraya, who had threefold powers to create, maintain and destroy the creation. Lord Dattatraya had graced Shri Sai Baba with the qualities of Lord Shiva, Rama, Shri Krishna and Shri Hanuman. To Save the human beings, Shri Baba presented His deeksha for the human service. He started His action near His "DHUNI" by practising satyavrata. His manifesto was Satyam, Shivam, Sundaram which represented his trikalagnana and trimurty rupa. As Rama, He was quite near to mankind and lived with them. He thought about religious harmony in the country. He preached that a person may belong to any religion; but he need not envy others.

All the religions are having even basic principles to follow, through which the human beings have to forego Kama, Krodha, Lobha and Moha. All the human beings in this creation have first of all to observe equality amongst themselves. Then they should practice to extend the same to other creatures of the creation for which Karuna is essential. Jevakarunyam was already propagated in this world as a key feature for salvation (Moksha) by Lord Buddha.

Shri Sai Baba put in practice his method of jeevakarunya to win over the human timidity, fear and crude cruel actions causing harm and hurting others. Even in the Mahabharata, Vyas Bhagavan preached dharma through Dharmaraj that all the

men have to avoid to follow the unpleasant and uncommon wild actions, which cannot be appreciable to happen for themselves, to do for others. This spirit was reinforced by Shri Shirdi Sai Baba for relieving the people from the religious misconcepts and fights. Man is not the reason for the creation. However he is great by virtue of his existence. So he should not deviate from the principles of natural justice. Now even in the disposal of law suits on this land, the judicial courts also obey this system, so as to abide by the order of the Lord. Shri Sai Baba acted as a saint and a guru. He had his life very near to action and his preachings are quite promising for peace, justice and safety of the mankind.

When the positive charge of electricity is passing, the negative will try to contact. Likewise Shri Sai Baba had also incidents to face, in course of implementing Dharma for the harmony, peace and natural justice. He presented his pursuance and belief in them and worked to help others. Even today his Samadhi is working as a transitional medium for his devotees. Shri Bhakta Hanuman had believed in Rama, though they both lived in one age and worked for them, worshipping the Ideals of Shri Rama for the cause of human safety. So Shri Sai Baba is also aiding his devotees with necessary timely help through his invisible yogic power, which we see or understand normally. Several of us will feel and have the relief with happiness in routine life. The human beings on this earth are having now-a-days an ambition for protecting peace inspite of their personal growth under competition. It is very clear that prosperity of the living will be attained only by peace and not by invalid wild action. High powers of the world, ruling the countries, have also had a Congress to consider this aspect. ★

J. Bhaskara Rao

Congress Office Road, Vijayawada - 520 002 (A.P.)

Prayers At Samadhi Mandir Answered

I read with interest Shri Udaywer's article in the September 80 issue of 'Shri Sai Leela' - "Prayer at Samadhi Mandir and the Boon". As I had a similar experience very recently, I am penning these lines with Bhagawan Sai Baba's grace.

I am working as a Medical Officer of an estate of a leading plantation industry in South India. Since April 1980, as my ill-luck would have it, I met with a series of labour problems for no fault of mine and in all cases, Sai Baba saved my life.

It all started in April 1980. I had just returned from a conference. In the meanwhile a healthy worker died, when he was travelling in the estate ambulance on our reference to the group hospital for some blood examination. The sudden death could have been due to cardiac failure. This incident created unrest among workers, who gheroed me and other medical staff in the hospital. They demanded an immediate transfer or resignation of all of us. At first it was all peaceful, as the union leaders presented their grievances. I was continually chanting 'Sai Ram' as He was my sole help. The estate manager from the beginning was hostile to me and I could not bank upon him for any help and as expected, he did not even call for police even after knowing that we were in trouble.

As more crowd gathered, some anti-social elements joined and started pelting stones. Some persons entered inside armed with knives, sticks, daggers etc. Expecting to be beaten up, I called out for 'Sai' to help me.

A miracle happened. Some others, who were watching from outside, attacked the assailants and in the melee that followed, we escaped unhurt. Later some good sense prevailed upon the leaders and they withdrew their demands.

Next evening a local planter visited our residence with a muslim fakir. After formal introduction, I narrated the previous day's incident. The fakir on hearing this made a talisman after a prayer and asked me to wear it continually with an assurance that as long as it was there on my person, nobody would hurt me. He refused to take any money also.

I have a firm belief that Bhagawan Sai Baba Himself visited us in the form of this fakir. I am still wearing the talisman given by him.

In June 1980, one child died due to chicken pox. Someone had instigated that the rashes over the body might have been due to drug reaction (the child was getting calcium tablets as it had sustained a fracture of the collar bone) and the child died as a result of it. Even though the death occurred in the Medical College Hospital at Calicut, there was a tense situation that post-expiry date drugs have been given at the estate hospital and the rashes were a result of drug reaction and the child succumbed on account of this. In a mob fury the compounder was very badly assaulted and as I was away on a visit to the peripheral dispensary, I escaped unhurt. The estate manager did not bother to take any action and sent a derogatory report to the head office. I had no other alternative but to apply for leave and to return to my home town i. e. Bangalore.

I was sore at life itself. I did not know what to do. To think in terms of setting up practice at Bangalore was again a herculian task. I was at zero-level of my career. When my mind was agitating like this, my wife suggested to visit Shirdi and seek redressal from Sai Baba.

Very next day, we visited Shirdi. We had been planning all along but it can materialise only if Baba wills that way. We performed Satyanarayan pooja, abhishek and in the Samadhi Mandir I sincerely prayed to Baba to show me a way out. In the last six years after my graduation, this was my third job

and starting all over again was unthinkable. I prayed to Him to give me peace of mind in my profession. I almost wept at my condition.

Baba has said "Cast your burden on me and I shall surely carry it". Having cast all my burden on Him, we returned from Shirdi.

On our return to Bangalore, a telegram from the company's Head Office was waiting for me. There were also a few letters from the estate, informing me that the situation is still tense. I was wondering whether Baba has answered my prayers. With a dilemma, I met our general manager at Cochin. He had already heard the estate manager's version of the labour problem and wanted first hand information from me. He was quite sympathetic to me and having assured all help to me he advised me to return to the estate, with a promise that he would arrange for my transfer within a month.

I decided to return to the estate on the 18th July even though none of the letters from the estate were encouraging. With full confidence in Baba's grace, I resumed my duties.

A miracle really happened. The union leaders met me and assured me of a problem-free life and the manager also was cordial in his attitude. This was indeed a pleasant turning point and I am still in the same estate safe with Baba's grace. Last week when my wife suggested to me to remind the head office about my transfer, I told her that it will be taken care of by Sai Baba. He knows the well-being of His devotees. If He decides on a change of place or position, it shall be done. I have unbound confidence in Him.

There is no doubt that if anyone goes to Shirdi and prays at the Samadhi Mandhir, his prayers will be answered immediately and beneficially. ★

Dr. G. R. Vijay Kumar
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SAINT GADGEMAHARAJ

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

(Continued from November 1980 issue)

Shri Gadgemaharaj had spent his childhood at Dapure, at the house of his grandfather. There he used to take great care of the cattle of the grandfather. He had love and sympathy for these mute animals, which help man to a great extent in agriculture. He therefore always used to advise all the farmers to take good care of their cattle and to have love and sympathy for them. Whenever he used to come across any farmer, who was treating his cattle cruelly, he would take him right and left and he would advise him to be kind to his cattle. Because of this sympathy Shri Maharaj started some institutions for taking care of the old and infirm cattle, who were not able to carry out their normal duties. During his travel in later days also, he used to show this sympathy for these animals.

Shri Gadgemaharaj was born in Berar. He spent many years of his childhood there. The trees, shrubs, bushes, fields, crops and the people of that region were very well-known to him. For guarding the crops in the fields, he wandered in the fields by day and night. He was well acquainted with the cold winter the hot sun, that scorched the earth. In his advanced age, he got engrossed in the social work to such an extent that he could not find any time to go to Berar. During his musing, he often longed to have some leisure and to ramble once again in those fields, at his sweet will; but once he had to go from Amravati to Rinamochan and Shri Jagannath Thakur, who had to go to Rinamochan for making arrangements of the loudspeakers for the keertan of Shri Maharaj, happened to accompany him. So in this travel, Shri Maharaj once again took full liberty to walk on foot very long distances by night on uneven roads, full of ditches and through ice cold water of the rivers.

Shri Jagannath Thakur came to know that Shri Gadgemaharaj was in the farm of Shri Ramnathsheth Biyani at Amravati. He therefore went there for the darshan of Shri Maharaj. When Shri Maharaj knew that Shri Thakur also was to go to Rinamochan for making arrangements of the loud speaker, he told the latter that he should come to Rinamochan along with him. Shri Thakur had naturally to agree to that. Shri Biyanisheth offered to take Shri Maharaj in his car as far as Rinamochan, but Shri Maharaj declined the offer and said that he would go by railway and said to Shri Thakur, "come on." On coming to know this resolve of Shri Maharaj, Shri Biyanisheth said, "Maharaj, the night will be very cold. You will have to walk nearly ten miles from the Kurum station. The road is not good. So you better go in the car as far as Rinamochan," but on coming to know the firm decision of Shri Maharaj not to travel in the car Shri Biyanisheth had to surrender. He however took Shri Maharaj to Amravati station. After Shri Maharaj boarded the train, Shri Biyanisheth left one old woolen blanket there and left the station. Shri Maharaj just cast a glance at Shri Thakur and did not think of returning the blanket. The train started and arrived at Kurum station at 10.30 p.m. Shri Thakur and Shri Maharaj got down and came out of the station. There they saw some bullock-carts and some two-wheeled vehicles. Shri Maharaj told Shri Thakur to enquire and find out if some one would take them as far as Rinamochan. On getting a negative reply from all, Shri Maharaj said, "Let us go on foot."

Walking was no problem for Shri Maharaj. The road was very bad. The cold was very severe. It was pitch dark. It was difficult to avoid the pot-holes on the road. Shri Thakur was somehow walking on road. He wrapped himself up in the woolen blanket, given by Shri Biyanisheth; but he was wondering how Shri Baba was walking in that biting cold with his scanty clothes. After walking for nearly one and a half hour they reached one village, named Dadhi, at about midnight. Shri Maharaj was very

thirsty. He saw a small hut by the roadside. He started calling out to the inmates of the hut; but there was no response. Ultimately Shri Maharaj knocked at the door of the hut when somebody asked from inside the hut, "who are you? What do you want?" Shri Maharaj replied, "We are thirsty. We want water"

In spite of this request from Shri Maharaj, nobody gave further reply. So Shri Maharaj continued to call out. One person thereafter came out of the hut and said angrily, "He seems to be a thief."

Saying so he went inside the hut and brought a lantern. When he saw that none else than Shri Gadgemaharaj was calling, he threw aside the lantern and fell at the feet of Shri Maharaj. He started slapping himself in repentance and said, "What a great mistake have I committed? I did not recognise the God himself." Shri Maharaj however paid no attention to his talk and said "My good sir, I am very much thirsty. Please give me water early."

To this request the person replied, "Sir, I am mang-garudi by caste. How will you drink the water touched by me?"

Shri Maharaj reacted, "Are you not a human being? From whom have we to accept water to drink? If not from the human being, have we to drink water offered by a beast?"

Shri Gadgemaharaj thereafter called the villager near him and said in a very soft voice, "You are struggling for the whole day. Still you do not get enough food to fill your stomach. See how bad is the plight of the poor in this country? But what can the God do for it? Is it His fault? These poor people kill the goats and the hens and offer them to God. When they are thus killing these innocent and mute beings, how can they prosper?"

After drinking water, Shri Maharaj requested that villager to lead him to the house of the diwanji of Biyanisheth, staying

in that village. Because of the talk of the villager, many people in the vicinity also woke up and they all started following Shri Maharaj. After Shri Maharaj reached the house of the diwanji, he awoke and welcomed Shri Maharaj. He was so overwhelmed with joy that he did not know what he should do for Shri Maharaj. At that place Shri Maharaj took a little bread and Shri Thakur was offered milk. After some time Shri Gadgemaharaj requested the diwanji to get the bullock-cart to go to Rinamochan. Diwanji immediately brought one bullock-cart for Shri Maharaj. Shri Thakur was glad that he would not be required to walk thereafter and hence before Shri Maharaj could tell Shri Thakur to board the cart, he got into it. Shri Maharaj followed suit and the cart started.

Shree Gadgemaharaj had great sympathy for the mute animals. Hence he was instructing the driver not to hurry up. He also enquired with the driver, "How many times do you serve grass to these bullocks? Where do you keep these animals? Are they kept in the cowshed or in the open?"

When Shri Maharaj got satisfactory replies to his questions, he was quite pleased. He patted the driver on his back and said, "My good sir, the bullocks are helping us a lot in our agriculture. They help us most in producing the cotton and the corn in the fields; but who realizes this? There are very few farmers, who understand this importance of the bullock in our life. They only exact work from them for the whole day and prick them with spurs in order to make them run fast; but remember, this is a great sin. How will God spare these people? How will God do good to these people?" After travelling for about two miles in the cart, they came across a river. So Shri Maharaj told the driver, "Please now you can go back. No sooner you reach home, serve grass and water to the bullocks. Also cover them with a gunnybag because it is very cold. These bullocks are like the pair of Rama and Laxman. Take care of them properly. Don't come further."

The driver replied, "Maharaj, I will take you as far as Rinamochan. I have been instructed accordingly. Rinamochan is still five miles ahead. The night is dark and the cold also is severe. You do not even have a torch with you. It will be difficult for you to cross this uneven road full of pot-holes."

Shri Maharaj was however not a person, who would change his decision by such requests. He categorically refused to travel further in the bullock-cart and told the driver, "Please go back. Don't give further trouble to the bullocks. It is getting late."

Shri Maharaj alongwith Shri Thakur started walking again. The cold was very severe. It was difficult to walk in the open. The woolen blanket was somehow giving a little protection to Shri Thakur. Shri Maharaj was however bearing the cold with his scanty clothes.

They continued their journey further and reached another village on the road. It was now about 2 a. m. Stray dogs are very commom in all villages. So as they approached the village, the stray dogs started barking at the top of their voice. Shri Maharaj was not at all disturbed by such things. He had faced such situations very often in the past. After walking a little further in the village they came to a house. In front of that house a heap of dry stalks of some corn was seen by Shri Maharaj and an idea struck him. He said, "Is it very cold? Come on. We shall light a fire and warm ourselves a little."

Out of that heap of dry stalks, they brought a little quantity in an open space; but both of them did not have a matchbox. Where can they get a matchbox at that odd hour of the night? Shri Thakur got a little disappointed; but Shri Maharaj was not at all worried. He had spent his whole life for the welfare of the people. So he was not at all afraid to give a little trouble to anyone at any odd time. He just went to the house nearby and called out. One lady from the house got up and asked a

little angrily, "Who are you? What do you want? What is your work at this odd hour of the night?"

That the fire, which descends on a land free from grass, is put out automatically was a principle well-known to Shri Maharaj. So he replied coolly, "O Lady, we are travellers on the road. We are feeling cold. We want a matchbox for lighting fire."

The wrath of the lady had not calmed. So she further replied in an angry tone, "We have no matchbox to give to you. You go ahead."

Shri Gadgemaharaj was not a person to give up a thing so easily. So he persisted in his entreaties.

Finding that the odd intruder is not going away, the man from the house came out on the road and spoke angrily, "Are you not going away? Do you want me to drive you away by giving blows?" Shri Maharaj did not give a reply to this question. So the man came near Shri Maharaj and asked him, "Where are you going?"

Shri Maharaj replied, "We are bound for Rinamoohan."

On listening to these words, the man recognised the voice of Shri Maharaj and falling at his feet, he started begging his pardon. Seeing this the lady also came running and started falling at the feet of Shri Maharaj, who was not disturbed. He just patted the man on his back and said lovingly. "My good sir, if anyone comes at your door, give him a piece of bread to eat. If you do not have that, then give him a glass of water to drink. If you cannot afford that, then at least speak a few words gently to him. Be kind to your fellowmen. Do not bark at them like dogs."

(to be continued)

Reward of Faith

It all began somewhere in 1979. I don't remember the exact date I had been to Shirdi with my friends. It was more of a picnic than a religious tour.

But Sai Baba had other ideas. I brought the Sai Satcharita. Only after reading it did I realise all that I was missing in life.

I was desperately trying for admission to Anand Medical College. The authorities were taking a lot of donation and my marks were also not very good.

I thought to myself that if Sai Baba was really all that powerful, in fact "God Incarnate" then He should show His powers by getting me admitted into the Medical College.

Before going to Anand for admission my uncle (who is also a very staunch devotee of Baba) said that he was going to Shirdi and that if I was interested I should join him.

We were supposed to leave by the 6 o'clock bus in the morning from Thana.

The next morning till six he waited for me and not finding me at the bus stop he requested the driver and conductor to wait for some time and came to my hotel to find out if I had come there.

Not finding me there, they started and persuaded the conductor to wait for some time near my house. (My house is about 100 meters from where the bus passes).

He then came running to my house, woke me up and I started for Shirdi even without having a bath.

Now just imagine. A State Transport bus waited for about half an hour for me.

This proved one thing that Baba had said i.e. If He wanted His devotees to come to Him He makes all the necessary arrangements. After seeing this miracle happening with me I was sure of my admission.

And needless to say I got my admission by His grace and that too with the least donation.

Shetty Vivekanand
Thane

Shri Baba Completes the Set

Only recently I came across Sai Leela magazine and was delighted to read its contents. The experiences of Sai devotees expressed in Sai Leela and my own experiences inspired me to write this article.

During my last 12 years' life in Calcutta only about six months back I decided to seek a permanent residence here and I have come to a place where Shri Baba is worshipped and His principles are honoured. This is the first chapter of the story 'how I became a Sai devotee'.

I being an amature artist, had started work on paintings of Hindu gods. When I completed eight pictures and all were put together inside a frame, this resulted in a blank space to be left at the centre. Though I tried many a time for one reason or the other I could not paint one more picture to complete the set. A Sai devotee Mr. T. R. Anand, of this housing estate, one day gave me a small picture of Sai Baba. Immediately within two days I could paint Baba's two pictures. One was presented to the said Sai devotee and the other was put at the centre of the framed photo thus completing the set of my paintings. This incident gave me a reason to decide that I should be His devotee. No doubt, He is affectionate towards His devotees and a true devotee can find in his fight for survival that Sai's leela makes his life thrilling. ★

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Shri Baba's Leela

Baba, in his own invisible form, moves, speaks and acts as occasion demands. "Look to me - I look to you" so said Sai Baba. See how significant are these parables of Baba.

In August '79, we had to go over to Kerala to participate in two marriages of our nearest relations. Before proceeding on long tours, I promptly submit my projects to Baba for guidance and blessings and adhere to the hunches given thereby. On this particular occasion we chose to spend a few hours enroute at Sai Spiritual Centre, Bangalore. As destined by Sai, my long awaited desire to meet Pujya Radhakrishna Swamiji was fulfilled. The temple hall was full of devotees reciting Vishnusahasranama in the blessed presence of Swamiji. Spotting me and my wife in the midst of the familiar crowd, Swamiji nodded to us to join others in reciting Vishnusahasranama. An hour or so passed in the exalted atmosphere, the experience of which is rare and inexplicable.

We then moved closer to Swamiji seeking his blessings to take leave for our onward journey. On touching Swamiji's holy feet, I had a strange experience of being overwhelmed by emotions and was in tears. Blessing repeatedly and consoling me, Swamiji assured success in all my endeavours. Had it been known then that it was the first and last meeting with Swamiji, none would have been bewildered at my emotional outbreak. Even after leaving the temple premises, Swamiji sent a person behind me with paper to pack up my prasad.

A chain of incidents that followed confirmed Swamiji's precious words and Baba's protection. At Kerala on 28th August '79, Baba gave me a clue to the effect that I would be dragged into a controversy soon after the marriage ceremony. I was scheduled to leave for Trivendram on the same evening, along

with a friend of mine. There was apparent indication of a showdown after marriage confirming Baba's warning. I sought Baba's protection to avert an unpleasant conflict and wished that my friend, who was expected to join me, may be inspired to bring a car with him. In response Baba profusely added that my friend would come in time, with car, accompanied by two others.

Accordingly my wife arranged for refreshments for the expected guests. Around 4-00 p.m. the miscreants gathered and started their slogans and debate on various domestic issues to draw my attention thereby preparing a plot for a family dispute. They were promptly silenced by the sudden arrival of my friend with two others in a car as professed by Baba.

Baba thus forewarned the calamity and played the part of a guardian. ★

K. R. Gopinath,
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Prayer to God Who Knows All Things

Almighty God, my Lord and Master, You alone know all things. You read in my mind and my heart as in an open book. My thoughts and my desires are all known to You. I cannot hide from You; I cannot keep anything secret from You.

Complimentary Pass From Sai

Film 'Shirdi Ke Sai Baba' was released and I made up my mind to see it. I started searching for the opportunity to see it. I do not like to reserve ticket in advance since it puts tension on my mind, fearing that I may not be free on that particular day and at that particular time. Moreover, I thought that being a religious picture, it will not be difficult to get a ticket after two or three weeks.

One day I left office early and went directly to the cinema theatre. But I found that the show was 'house full'. I thought, when this was the position on "week day" then I should not try on Sunday or holiday. But I was pleased to note that there were so many people, who liked to see the religious pictures.

Next week I tried again; but this time, also I had to come back again consoling myself that, "I know the life of Baba. Moreover I have seen the old film in Marathi on Baba's life. I have full faith in Him. Therefore, I need not hurry to see this film. Let those, who do not know the life of Baba, see this picture first so that they may also develop faith in Baba. This may be the will of Baba also." These thoughts changed my mood. Then I did not try to see this film for the next 2 weeks.

Then on one Sunday, thinking that it would be easy to get a ticket, I went to the theatre much in advance of the time for the show. This time my daughter was with me. But alas! We were greeted by the same board of "house full". My daughter was very sorry. And now I also felt it. I lost my patience. My philosophy did not work this time.

I started praying Baba. "O Lord, why are You so angry with me? Why are You not fulfilling my such a petty desire?. Don't I deserve your little mercy?". Such gloomy thoughts occupied my mind. I felt ashamed at the thought that I did not

deserve Baba's grace. I condemned myself. My daughter did not wish to leave the place. I kept on loitering here and there, looking at the photos, not knowing what to do.

Suddenly I noticed that a 'man', playing with a bunch of keys in his hand, was watching me through a booking window opposite to me. I stared at him for a moment. He gestured at me to come near. I moved towards the window. He appeared to be a good person.

What do you want"? He asked me.

I said "Tickets"

"How many", He enquired.

"Two" I said.

"Come. Come inside" He said gracefully.

When I was passing through the door with exciting eagerness, the doorkeeper stopped me. I pointed at the window and told him that I have been called inside by that 'man'. The doorkeeper looked at the window and seeing the 'man', gave me way respectfully, I gave a ten rupee note to the 'man', and he gave me two tickets of balcony and returned the balance money.

I thanked him sincerely.

I asked the doorkeeper there, who that 'man' was. He whispered politely, "Manager!"

I started counting the money, I received back and I got puzzled. I recounted, rechecked and recalculated. It took a long time for me to understand the grace of Sai. I was thrilled on my finding that I was charged the - Government Tax only as if it was a complimentary pass!. I thanked Shri Baba and bowed to Him in my mind. ★

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Baba And I

Let me at the outset assure the readers that this article is not motivated by egoism. I crave the indulgence of the readers of this esteemed journal to allow me to pen a few more lines about some of the many experiences I have had of the grace of the omnipotent and omnipresent Baba. This is like quoting a few citations of case law, which is the part of an advocate's job.

In 1947, I was busy writing my first book of verses in Telugu on Caba. It was a book of more than 200 verses, titled Anjali, published in 1948. I used to sit every night and compose poems. At that time Sai Baba bhajans and celebrations were going on at Coimbatore in the present Tamilnadu (Then called the Madras Presidency). The dailies mentioned about an interesting incident according to which, a cobra of its own accord sat on the mandap by the side of the idol of Baba, with its spread out hood, undeterred by the presence of countless devotees and the sound of bhajans. According to paper reports, the bhaktas used to offer flowers, milk and Arati to the same. Photos of the same were also published in the papers. It seems the cobra did not even hiss at any body that came near it. It was named Nagsai. This news item made a deep impression on my mind. One night I busied myself composing a verse on Nagsai. My wife was sitting on an easy chair in the verandah reading some book. I have already mentioned in my previous articles that it was she, who brought the Pooja of Sai Baba into our house in or about 1940. She suddenly found a cobra, with its hood spread out, in the verandah. My wife immediately raised an alarm and I came out of my room, but the cobra vanished into thin air. I was unfortunate in not having the darshan of the same. The next morning my guru Sangameshwara Kavi came and interpreted this incident as a Pratyaksha Pramana and complimented my wife for having the darshan of Nagsai.

In or about 1946 I commissioned the well-known artist Sri. K. Narasimham, of Srikakulam, to paint for me the life-size bust of Sai Baba, which he did. Since then that painting graces my home. The speciality of that painting is that the eyes would stare at the viewer, irrespective of the angle from which he views it. Even if a number of people view it from different angles, each one would be satisfied that the eyes are staring at him. It is a remarkable feature to be captured in a painting. In 1954 or 1955 Mr. M. Kalidas, a leading advocate of Bapatla, happened to see this painting and he was captivated by this feature of the painting. He insisted on my writing to the same artist to paint another portrait like that for him, which I did accordingly. In due course, the painting, intended for Mr. Kalidas, arrived. It was a portrait having great charm and grace, capturing Baba in a benign mood. It could not capture the feature about the eyes, mentioned by me. The immediate reaction of Mr. Kalidas was disappointment. I felt immensely sorry for this disappointment of Mr. Kalidas. The very next moment Mr. Kalidas viewed the painting again and announced with ecstasy "what a charming picture. I will not part with this". I felt relieved when I saw happiness wellwrit on Mr. Kalidas's countenance.

In 1957, I trampled unknowingly on a human-shaped cobra. That was the time when I was expecting my promotion as District and Sessions Judge. I later realised that I was conceited and a bit arrogant and unbending on account of my unblemished record. I even nominated the date, when I would get my promotion. Unfortunately I was not conscious of the fact that I have inadvertantly incurred the displeasure of this "gentleman." Even today I am ignorant as to how I have offended him, even though my retirement had taken place 13 years ago. The 'gentleman' did his worst without my least suspecting it. One fine morning when I should have received orders of my promotion, I saw in the papers the promotion of my junior. It was skillfully arranged and I was bypassed. It was a piece of skillful manipulation,

Then I felt angry with even Baba. While I was reeling under the impact of this cruel blow, a friend of mine, who was working as Deputy Inspector General of Police, called at my house to console me and advised me to make a representation through some big man and questioned if I had one, on whom I could rely. Being arrogant and conceited till then on account of my good record, I did not till then think of enlisting the help of Baba. My mind immediately flew to the feet of Baba and with tears of repentance in my eyes, I answered to my friend, "Oh yes, I have a very big and great man on whom I could rely for help. I am only feeling shy to approach such a big man for such a small favour." My friend became anxious and asked me for the particulars of that big man. I told him that I had Saibaba in my mind, who has been guiding me since 1940, as my guardian. I also told him that Baba had never failed me. My friend was surprised at my immense faith in Baba. For the first time in the context of my promotion, I appealed to Baba and within a few days I got my promotion orders. I took this whole affair as a mild chastisement and punishment by Baba for my arrogance and overconfidence. I have also learnt the lesson that one should not only have a good record, but also should be free from arrogance and conceit.

In 1960, while I was working as District and Sessions Judge, Adilabad, I was occupying the bungalow provided by the Government, constructed on an elevated ground in the midst of an extensive area. Every day I was in the habit of playing contract bridge at the club and returning home by 9 p. m. My wife used to sit on the lawn reading some book or paper under the electric light till my arrival. Our Cocker Spaniel used to lie at her feet with its head on her feet. One evening suddenly a huge panther sprang before her and in her fright my wife thought of Baba and none else. In a jiffy, the panther swooped on the dog and carried it away by the scruff, without even brushing the feet of my wife. Many peons were present nearby, but all this

had happened in one moment. Word reached the club and immediately I rushed home with the Collector and the District Superintendent of Police by my side. We could not do anything and our dear dog had to pay with its life. We were thankful to Baba that no harm had happened to my wife, though we felt very sorry for our dog.

We feel grateful to Baba for the grace and bliss showered on our family and feel greatly indebted to Him.

Lastly I come to the most interesting and wonderful part of my experiences. In 1955, my wife was afflicted by an ailment, which the local lady assistant surgeon suspected to be a case of malignancy, and advised me to take her to Madras for surgery. I managed to keep all this away from the knowledge of my wife, but was utterly unable to keep the flood of tears from off my eyes. My wife consoled me saying that she would be quite alright by the grace of Baba. She was unaware of the doctor's suspicion. The same day I contacted doctor Lakshmanaswamy Mudaliar on phone but was disappointed to know that, as the doctor was scheduled to leave for Genoa the next day, he would not be able to undertake the case. So I decided to take her to Vishakhapatnam and made all arrangements, including reservation Railway tickets and a room in the special ward and an ambulance to be brought to the station through the then District Judge of that place. There was then hardly twenty hours left for our departure for Vishakhapatnam.

At 6 A.M. while myself and my wife were sitting in the drawing room, sipping coffee, a beggar, wearing a soiled and torn dhoti (Lungi), with no shirt on and matted hair, hoodwinked the peons sitting in the verandah and pushed his way into the drawing room. We were surprised to see him. He talked in a commanding voice, that he had come to see me. Meanwhile the peons came to push him out, but I cautioned them not to lay

their hands on him. I enquired of him if he wanted any money or help. His reply startled me. He said that he was capable of getting lakhs of rupees and that he did not want any money. I was still under the impression that he was a beggar, who had lost his mental balance. He immediately rushed to the street outside and picked a handful of dust from there. He came back and asked me to open my palm, which I did. He poured that sand into my palm in the presence of so many people that were there. We could clearly see that it was sand when it left his fist, but was falling into my palm as white sugar. I was startled by this demonstration. Evidently he did this to convince me that he was not a beggar. Then he informed me that he was never in the habit of going to anybody's house or any place and that he had come specially to invite me and my wife to come to Amaravati, where he was going to perform Koti Bilwarchana to Lord Shiva on Shivaratri day. I told him that I have programmed to leave for Vishakhapatnam with my wife for her treatment, within twenty hours. His exact words were "I know, there is nothing wrong with her and you need not take her there". I was surprised by this authoritative statement but was not convinced. Having made such elaborate arrangements for the trip, I was not willing to give up that idea. Easily sensing that I was not convinced, he asked my wife to bring a glass of water, which she did promptly. He raised the tumbler to his brow and then bringing both his eye balls to the centre of his nasal bridge he looked fiercely at my wife. He became normal again and said that she was quite alright and there was no need to go to Vishakhapatnam. Then he poured the water, in the tumbler, into her palm as teertham and also into the palms of all of us. He asked me if there was any body else. On my replying him in the negative, he threw the remaining water into air and miraculously it got evaporated. Not a drop fell on the floor of the drawing room. The water he gave us tasted like saturated syrup. I went inside and brought some money and offered it to him requesting him that it may be used

for the Archana. He refused to accept it saying that he would get lakhs of rupees for that purpose. He knew that I was not convinced inspite of what all he had done. Then he left my house in a jiffy.

The next day we reached Vishakhapatnam and all tests having been done in due course, it was pronounced that it was not a case of cancer and then my wife was duly discharged from the hospital.

I am only sorry that I was not convinced by the assurance given by that "beggar", who, I am now convinced, was no other than Baba or some body else, as per his directions.

To those who trust him, Baba is what the eyelid is to the eye. ★

Devata Subba Rao

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Shri Baba's Proper Directions

It is a usual custom for us to have the first delivery of a lady at her mother's place. Naturally my wife, during her first pregnancy period in 1976, was therefore, looking forward to have her delivery at her mother's place at Pune. There was however, no word from my father-in-law in that respect. So we both were worried on that score as we were unable to take correct decision on this important matter.

On one Thursday my neighbour's wife came to ask for a small quantity of curds for the purpose of curdling the milk and casually enquired whether or not we had taken decision in this respect. After the lady's departure from our place, my wife

suggested that we should decide the matter by drawing lots at the lotus feet of Shri Baba. I was surprised to get this suggestion from her as she never displayed any faith in this method of taking important decision; but at her instance, we decided to draw chits before Shri Baba's photo that was kept in our kitchen in our shrine of daily pooja. I wrote out two chits to indicate "Delivery should be at Pune" and another to show "Delivery should be at Bombay". I instructed my youngest sister to draw one of the two chits and inform me of the decision in the balcony of our quarters, where I wanted to have a fresh breeze.

After a while my sister came in the balcony to inform me that the decision was to have the delivery in Pune. I accepted it as Shri Baba's will.

In the evening, I offered my usual evening prayers to Shri Baba and closed my eyes for a while when suddenly a voice emanated from Shri Baba's photo "My decision is Bombay and not Pune. Ask your sister whether or not chits were drawn twice." I was amazed by this and therefore called my youngest sister and questioned her. She said that what Shri Baba told was true. She was forced by my wife to drop the chits second time as this first reply "delivery should be at Bombay" did not agree with her desire, as she wanted to have it at Pune.

I stuck to this decision firmly as only day before, my first daughter was born, my great-grand-mother-in-law had passed away at Pune and Shri Baba through his timely guidance saved my wife by keeping her away from the tragic event when her delivery was just due. See how Shri Baba sees the future events and gives us suitable directions. ★

Anil Keshavrao Rasal
21/382, B.P.T. Staff Quarters, Reynolds Road, Wadala (East)
Bombay - 400037

Baba Fulfills the Desires of His Devotees

Shirdi Sai Baba is my 'Ishta Devata' since my boyhood. I am proud to say that He is guiding me and protecting me in every walk of my life. I am very lucky to have the opportunity of becoming the Sai Das (Servant of Baba). Though I am born in a poor brahmin family, I am very rich in the grace of Sai Baba. By his blessings I am leading a decent life with dutiful wife and intelligent children.

Now I want to narrate how Sai Baba had fulfilled my desire by which Sai devotees feel happy. It was in the year 1972 when I was reading Shri Sai Satcharita which was to be completed in 7 days. In course of time, I came across the event of Shri Sai Baba's visit to Shri B.V. Dev's house, in the form of a sannyasi. By reading this, I desired and asked myself, why Sai Baba should not visit my house? If really He accepts me as His devotee, He should visit my house and take food within this saptaha". It was the sixth day of my reading. My children had gone to school, my wife was busy in the kitchen and I was reading Sai Satcharita in the front room by closing the main door. It was about 10 a.m. All of a sudden, a voice came from outside as "Bhikshandehi". On hearing this, I called my wife and asked her to see, who had come outside. By opening the door, she became astonished and told me that a sadhu with Lord Sai Baba's photo tied to a Trishul was waiting outside. On hearing this, I became very glad and went outside to meet the sadhu. I requested him to take meals with us. He agreed but as the food was not yet ready, I requested the sadhu to come after an hour to take meals, thinking that he should not miss the 'Bhiksha' of the other houses. So he went. Though one and a half hour had passed, the sadhu did not return. By enquiring in the neighbour's house, it was noticed that he had not been to any house in the vicinity for 'Bhiksha'. After hearing this with

surprise, I went in search of him; but he was found standing behind my house under a tree. I bowed to the sadhu and earnestly requested him to excuse me for the trouble given to him by making him wait.

Without speaking anything, he came with me and took meals at my house. He did not utter anything till the meals were over. Afterwards he himself lifted the leaves on which the food was served to him and cleaned the place with water. While taking leave from us, he said that he had been to Shirdi and that he was now returning to Kerala, his native state. After saying this, he took 'Udi' from the pocket of his kafani and distributed it to all our family members and told us that he was satisfied with the food, which was served by us. Then he went by walking in reverse i.e. facing towards my house and walking backwards upto the gate without showing his back. We all thought that he was none else but Shri Sai Baba, our great Lord and protector. On the same evening my aunt, whose house is far from my house, came to me and said that one sadhu, with Shri Sai Baba's photo tied to a Trishul, had come to her house. He had asked for some water in her house. He drank the water and quenched his thirst. By this, I recognised that he was Sai Baba and he had fulfilled my desire of his visit to my house.

May Baba bless all.



Shri V.G. Vaidya

Senior Accountant, Samyukta Karnataka Kannada Daily
Koppikar Road H U B L I - 580 020



SAI BABA OF SHIRDI

Written by : **Smt. Perin S. Bharucha**

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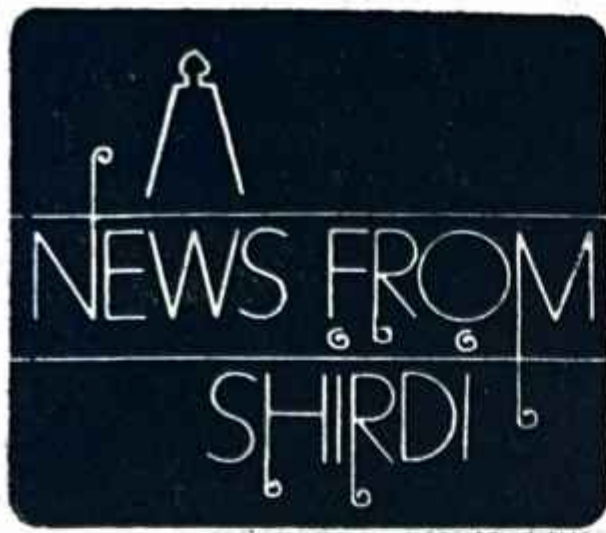
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**Available at Shirdi Office and
Bombay Office of the Shirdi Sansthan**

CONGRATULATIONS

We congratulate Miss Rajbali Dattatraya Bagwe, who was studying in the K. G. Somayya College, Kopargaon, for having obtained first class in the B. Com Examination held in May 1980. She obtained 394 marks out of 600 and topped the list of the students, who passed from her college. Because of the proficiency shown by her in the inter collegiate competitions in table-tennis, held at Rajgurunagar Pune, she was selected for the State competitions and she represented the Somayya College in 1979-80 at those competitions, which were held at Malegaon.

She had passed the S.S.C. Examination from the Sainath High School with good number of marks and was known to be a bright student. She says that she got this success because of the blessings of Shri Sai Baba. Her father Shri Dattatraya V. Bagwe is working in the Office of the Shirdi Sansthan at Bombay..



SEPTEMBER 1980

The rush of devotees was normal during this month. The Ganapati festival was celebrated during the second half of this month. Hence most of the devotees could not go away from their houses. They therefore could not come to Shirdi in large numbers. However the crowd used to be quite noticeable on Thursdays, Sundays and holidays. The following artists gave their programmes in the Samadhi Mandir during this month:-

Keertan:- Sansthan singer Shri G.V.Joshishastri performed keertans on Ekadashi days and other important religious days. 2) Shri Kamlakar Maharaj Chopdekar, Amalner. 3) Smt. Parwati Sakharam Sangade, Buldhana also performed keertans during this month,

Pravachan:- Shri Om Prakash maharaj, Haridwar, delivered pravachan on some religious topic.

Vocal Music, Instrumental Music, Bhajan etc.:-

The following artists gave their various programmes during this month.- 1) Sou. Aruna P. Salvi, Bombay. 2) Shri Prakash Salvi, Bombay. 3) Smt. Jaya Natrajan, A. P. 4) Smt. Parvati Mahadevan, Andhra Pradesh. 5) Shri Ramesh D. Vaidya, Bombay 6) Shri Tiptop Ganesh Mela, Vaijapur 7) Alankar Orchestra, Shri Vijaykumar Athavle and Party, Manmad 8) Shri Shiwajirao Kurundkar, Parbhani, 9) Sou. Madhubala Chawla, Bombay. 10) Shri Laxmanbuwa Wakchoure, Shirdi. 11) Shri Gautam P. Churi, Thane, 12) Shri R.N.Gulani, Pune, 13) M/S. Raja Theatres.

Pune, Shri Suresh M. Kokil & Party 14) Shri Baburao G. Chavan, Bombay. 15) Shri Vijay N. Indurkar, Bombay. 16) Sou. Vaishali Athavle, Manmad. 17) Shri Vijaykumar Dhopavkar. 18) Sou. Chanda M. Karlekar. 19) Shri Manoj S. Karlekar. 20) Shri Gopal Girdhar Gurav. 21) Shri Dravindrasing B Grovar. 22) Shri Satish P. Chandanshiv. 23) Shri Madhukar Bhavar. 24) Shri Sudhakar Dixekar. 25) Shri Shankaran M. Dravid. 26) Shri Suresh Girdhar. 27) Shri Somnath Gurav. 28) Shri Uttam Bhavar. 29) Shri M.S. Pagare. 30) Shri Chandrashekar V. Salunke, Manmad. 31) Sou. Shailaja Vaidya, Pune. 32) Shri Mohan Vaidya. 33) Shri Subhash Shirsat. 34) Shri Karimkhan. 35) Shri Vikas Petkar. 36) Shri Prataprao Malegaonkar, Pune.

Weather: The Weather at Shirdi was quite healthy and free from any sort of disease. Occasional showers used to cool down the temperature and keep it equitable. Because of good rain, there is ample water in all the wells in the Sansthan Premises.

OCTOBER 1980

The Punyatithi festival was the main feature of this month and it attracted the devotees to Shirdi as usual. The festival was celebrated for four days with the usual pomp. The following programmes took place during the festival:

Saturday 18-10-80

The Samadhi Mandir was opened as usual at 5 a.m. The Kakad aarati was sung at 5-15 a.m. At 6 a.m. the photo of Shri Sai Baba and the Pothi (Sai Satcharita, Marathi version) were taken in procession from the Samadhi Mandir to Dwarkamai via Gurusthan. Immediately on reaching Dwarkamai, reading of the Pothi was started and it continued upto next day without break. In the Samadhi Mandir the programme of holy bath was started at 6 a.m. and from 8 a.m. the collective Abhishek was started, which continued upto the noon-aarati, which was sung at 12 noon. Teerth and prasad were distributed to the devotees present. In

the afternoon from 4 p.m. to 6 p.m. Keertan was performed by Shri Bhaskarbuwa Ghaisas, from Pune. After the evening aarati (dhuparati) was sung, Vishwanathrao Bagul, Radio Star from Bombay, gave programme of his vocal recital in the Samadhi Mandir from 7-30 p.m. to 9 p.m. and from 9-30 p.m. to 11 p.m. From 9-15 p.m. the palakhi (palanquin) of Shri Baba, fully decorated, was taken in procession through the Shirdi village. The palakhi was accompanied by band and bhajan parties. After the palkhi returned to the Samadhi Mandir, the Shejarati was sung at 11-30 p.m. and thus concluded the programme for the first day of the festival.

Sunday 19-10-80

This was the main day of the festival. The Samadhi Mandir was opened as usual at 5 a.m. and the kakad aarati started at 5-15 a.m. After the kakad aarati was over, the photo and Pothi were brought back in procession from the Dwarkamai to Samadhi Mandir via Gurusthan at 6 a.m. as the Parayan (continuous reading) of the Pothi was over at that time. After the holy bath of the statue was over, the collective abhishek of the devotees was started in the Samadhi Mandir at 8 a.m. and it continued upto 12 noon. As a remembrance of the practice of begging of Shri Sai Baba, the programme of "Bhiksha zoli" took place from 9 a.m. to 12 noon. The procession, led by the Court Receiver, Shri Kakresaheb, started from the Samadhi Mandir and visited Dwarkamai, on the way to the Shirdi village. In the village, the lady-folks worshipped the banner at each house and gave alms of wheat, rice, bajra, jawar, coconut and money according to their wish. While the "zoli" procession was moving in the village, Shri Bhaskarbuwa Ghaisas performed keertan in the Samadhi Mandir from 10-30 a.m. to 12 noon. The noon aarati was sung thereafter and the teerth and prasad were distributed to the devotees, who attended the aarati. Because of the Punyatithi of Shri Sai Baba, coming today, aradhana was performed in the Samadhi Mandir from 1 p.m. to 3 p.m. At this time, Shri

Kakresaheb presented dhoties to the brahmins, blouse-pieces to the ladies and clothes to other servants of the Sansthan.

The traditional programme of Dasara is "Seemollanghan" (crossing the boundary). This programme started at 5 p.m. in the evening. The procession started from the Samadhi Mandir and proceeded to Khandoba temple accompanied by music and band. There Court Receiver, Shri Kakresaheb worshipped Shami and Apta and the Apta leaves were exchanged by all, treating them as gold. The procession then visited all the other temples in the village and came back to the Samadhi Mandir. The dhuparati was sung thereafter.

From 7-30 p.m. to 8-30 p.m., the Shreekrishna Band Pathak from Bhoiwada, Parel, gave their programme. At 9-15 p.m. the Chariot of Shri Sai Baba, which was specially decorated, was taken in procession through the Shirdi village. The procession was accompanied by Shahanai, band troupe, bhajan mandalies and tal and mridanga. After the procession returned to Gurusthana programme of bharud and garud was performed by several artists. The Chief among them were Shri Raghunath Sandbhor, from Pune and Tukarambuwa Pardeshi, Dileep Sanklecha, Ravindra Joshi and Eknath Kote, from Shirdi. The aforesaid artists took various different parts in the programme. On the whole this programme was appreciated much by the public. This procession of the Chariot reached the Samadhi Mandir at about 12-30 p.m. In the meanwhile the programmes of the various artists were started in the Samadhi Mandir at about 9 p.m. These programmes continued upto 6 a.m. in the morning on the next day. The Samadhi Mandir was kept open for the whole night for darshan.

Monday 20-10-80

On this third day of the festival, the holy bath was given to the statue of Shri Sai Baba at 6 a.m. and the collective abhishek was done in the Samadhi Mandir from 8 a.m. to 12 noon. The aarati was sung thereafter and the teerth and prasad were

distributed to the devotees present for the aarati. Simultaneously with these programmes in the Samadhi Mandir, Rudrabhishek was done at Gurusthan from 7-30 a.m. to 8-30 a.m. In the afternoon, Shri Laxmanbuwa Wakchoure, from Shirdi, delivered pravachan in the Samadhi Mandir from 4 p.m. to 6 p.m. After the pravachan, the dhuparati was sung. From 7-30 p.m. to 9 p.m. and from 9-30 p.m. to 11 p.m. Radio Star Miss Charushila Belsare gave her programme of vocal music.

Tuesday 21-10-80

This was the last day of the festival. The Samadhi Mandir was opened as usual at 5 a.m. and the Kakad aarati was sung at 5-15 a.m. At 6 a.m. the holy bath of the statue was started. After the holy bath was over, collective abhishek was started at 8 a.m. Sansthan singer, Kavyateerth, Shri G. V. Joshishastri, performed the Kala Keertan from 10-30 a.m. to 12 noon. After the Dahi-handi programme was over, the noon aarati was sung and teerth and prasad were distributed to the devotees present for the aarati. At 6 a.m. the dhuparati was sung and the Kanyakumaries from Sant Upasani Maharaj Ashram, Sakuri, sung bhajans from 7-30 p.m. to 9 p.m. Thereafter some artists gave their programmes upto 10 p.m. The Shejarati was sung thereafter and this four day festival of the sixtysecond Punyatithi of Shri Sai Baba came to an end.

In the morning from 8 a.m. to 10 a.m. on all the four days of the festival, shawls, cloth pieces and other articles presented to Shri Sai Baba by the devotees, were sold by auction to the devotees, who attended the Punyatithi festival. The devotees took keen interest in the auction and vied with each other in raising the price of the articles. Sweet dish was served as prasad to the devotees on every day of the festival in the usual rates. Poor feeding was also done on all the days of the festival. The Police and Home Guards gave their full co-operation in maintaining law and order and hence the festival concluded

peacefully. Because of his previous experience, the Court Receiver had called meeting of the Heads of all departments in the Shirdi office, well in advance and the work of the festival was duly assigned to them. As these works were carried out efficiently by all the staff concerned, no chaos was noticed anywhere during the days of the festival.

Kojagiri Pournima:— This year this festival came on 23-10-80. From morning to evening, the programmes went on as usual in the Samadhi Mandir. After the dhuparati was over, the troupe, led by the veteran Sai Devotee, Dr. K.B. Gavankar, from Kurla, performed various programmes in the Samadhi Mandir from 7-30 p.m. to 9 p.m. On every Thursday the Palkhi (palanquin) of Shri Sai Baba is taken in procession from the Samadhi Mandir to Chavdi. Hence that usual procession, accompanied by musical instruments, bhajan parties etc. was taken on the normal route from 9-15 p.m. to 10 p.m. Mrs. Padmaja Sahasrabudde, from Bombay, performed Keertan in the Samadhi Mandir from 10 p.m. to 12 midnight. In the Samadhi Mandir simultaneously with the Keertan, Shri Kakresahab, the Court Receiver, worshipped the Samadhi of Shri Sai Baba and the moon, as on the Kojagiri Pournima day, there is a tradition to worship the moon. After the worship, milk and pohe (parched rice) were distributed as prasad to all the devotees present in the Samadhi Mandir. The artists, who accompanied Dr. Gavankar, performed various entertaining programmes from 12 midnight to 5 a.m. on the next morning. In this way, Kojagiri was celebrated at Shirdi.

Vocal music, Instrumental music, Bhajan etc.

The following artists performed their various programmes in the Samadhi mandir during this month:—

Keertan:— Shri Bhaskarbuwa Ghaisas, Pune. Mrs. Padmaja Sahasrabudde, Bombay and the Sansthan Singer, Kavyateertha Shri G.V. Joshishastri performed keertans during this month.

Pravachan:- Shri Laxmanbuwa Wakchoure, Shirdi and Shri Ragnath Krishna Karkhanis, Pune, delivered pravachans on religious topics.

The programmes of vocal music, instrumental music, bhajan etc. were given by the following artists:-

- 1 Bhor Industries Bhajani Mandal, Bhor.
- 2 Shri Vilas Shankar Bhosale, Solapur.
- 3 Shri Madhukar Tukaram Dumal, Bombay.
- 4 Mrs. Vatsalabai Nadkarni, Dadar, Bombay.
- 5 Shri Madhusudan D. Gautam, Bombay.
- 6 Shri Baliram Sukharam Shebharkar.
- 7 Mrs. S.M. Jawle Vileparle.
- 8 Triloki Bhola Mandal, Gwalior.
- 9 Y. Ramchandrarao, Hyderabad.
- 10 Om Natya Gandhashri Machhindra Navnath, Kambli.
- 11 Rameshchandra Laxman Randive, Bombay.
- 12 Shri Gangaram M. Gavankar Bombay.
- 13 Shri Anchamma, Hyderabad.
- 14 Shri Shriram V. Satardekar Bombay.
- 15 Shri Vishwanath Bagul, Bombay.
- 16 Shri Shivgonda Balgonda M. Shankanawade Patil, Kolbapur.
- 17 Shri Bholanath Samel, Bombay.
- 18 Shri Raosaheb Deshmukh, Amraoti
- 19 Shri Vishnu Govind Thorat, Pune.
- 20 Shri Raghuvir Shantaram Mirane, Shirdi.
- 21 Ramanand Swami, Bellori
- 22 Dnyaneshwar Vaidya, Shirdi.
- 23 Shri Raghunath Baburao Sandbhor, Pune.
- 24 Mrs. Kamal Raghunath Sandbhor, Pune.
- 25 Mrs Vimal Baburao Purohit Shirdi.
- 26 Shri Jagannath Mahadeo Ganacharya, Bombay.
- 27 Mrs Savita S. Gijre, Shirdi.
- 28 Mrs Primala Manohar Joshi, Nasik.
- 29 Mrs. Nandini Subhash Patil, Goregaon.
- 30 Shri Namdeo Nagu Bhoir, Nayghar
- 31 Shri Harakchand Chandrabhan Runwala, Olegaon.
- 32 Mrs. Nila Vishnu Prabhu Bombay.
- 33 Shri Sakharam Raghoji Salkar, Kopergaon.
- 34 Shri Dattatray Kashiram Takke, Bombay.
- 35 Shri Vishnu Bhagwant Shenvibhobe, Goa.
- 36 Shri Shukleshwar Maharaj, Morvis.
- 37 Shri Shyamsunder bheda, Sangamner.
- 38 Miss Suhasini Kolhatkar, Shirdi.
- 39 Shri Narayan Aasaraji Kshirasagar, Chikalthana.
- 40 Shri Arunrao Khanvilkar, Indor.
- 41 Shri C.B. Prasad, Hyderabad.
- 42 Miss Mirabai, Shirdi
- 43 Shri Anant Harishet Dali, Bombay.

(To be continued)

श्रीसाईलीला

हिंदी विभाग

दिसम्बर १९८०

अनुक्रमणिका

		पृष्ठ
१. भजन	श्री लक्ष्मण चापूराव रापतवार	५०
२. गीत गजानन	श्री राधाकृष्ण गुप्ता (चेतन)	५१
३. राम वही है श्याम हमारा	श्री विजय द. हजारे	५५
४. आये तकदीर आजमाने	श्री एस्. के. खान	५५
५. कहां तेरा इन्साफ है ?	श्री आर्. आर्. गुप्ता	५६
६. दानवीर कर्ण	श्री शिवदत्त रामपाल जोशी	५७
७. साईबाबा का प्रसाद	श्री उत्सवलाल तिवारी 'सुमन'	५९
८. साई का नाम	श्री दौलत शर्मा	६०
९. हजरत साईबाबा शिर्डीवाले	सय्यद जैनुल आबेदीन माहमूदशाह कादरी	६१
१०. प्रार्थना	श्री अरुण इ. खडकीकर	६२
११. साईबाबा पर विश्वास तथा श्रद्धा	श्री साई का एक दासानुदास	६३
१२. साईबाबा तेरा सहारा	डॉ. बा. कृ. दा. मित्तल	६४

भजन

शिर्डी के साईबाबा, बिगडी मेरी बात बना दो
बेचैन है यह मनवा, इसको जरा थमा दो

॥ ४ ॥

किस्मत का है खेल निराला, अनोखा है देखो तमाशा
बनते काम बिघड जाते है, सब तदबीरें उलट जाते है
तरकीब कुछ भी काम न आवे, समय बुरा ही बनता जावे
रात को सोचे नींद न आये, दिन मे तो बस बीया घबराये
शिर्डी के साईबाबा, बिगडी मेरी बात बना दो
बेचैन है यह मनवा, इसको जरा थमा दो

॥ १ ॥

फूक फूक कर कदम जो रखूं, कांटा कोई चुभ ही जावे
सोंच सोंच के करने जाऊ, मुंह की खा के वापस आऊ
चारों तरफ है उदासी छाई, चारों ओर है घोर अंधयारी
खाई रोटी आंग लगे ना, पीकर पानी प्यास बुझे ना
शिर्डी के साईबाबा, बिघडी मेरी बात बना दो
बेचैन है यह मनवा, इसको जरा थमा दो

॥ २ ॥

किसी काम में ध्यान न लागे, कही भी जाऊ मन ना लागे
सोना पकड़ूं तो डर लागे, कहीं यह मिटी बन न जावे
नेकी करूं तो पश्चताऊ, बदी ही पल्ले मे मैं बांधू
साईदास हो के परेशान, हाथ जोड के मन से बोले
शिर्डी के साईबाबा, बिघडी मेरी बात बना दो
बेचैन है यह मनवा, इसको जरा थमा दो

॥ ३ ॥

लक्ष्मण बापूराव रापतवार, रिटायर्ड ड्राफ्ट्समन
किल्ला वाटर वर्क्स, नांदेड



॥ ' गीत गजानन ' ॥

गीत क्र. ५

अध्याय २

शेगांव बना पंढरपुर

बंकटलाल बालयोगी की खोज बराबर करता रहा । वह शिवप्रदोष का दिन था । महादेवजी के मंदिर में गोविन्द बुवा टाकलीकर का कीर्तन था । कीर्तन सुनने के लिए लोगों की भीड़ लग रही थी । बंकट भी कीर्तन सुनने को जा रहा था । रास्ते में उसे पितांबर मित्र मिल गया । वह एक भावुक और सज्जन पुरुष था । दोनों मिलकर मंदिर की ओर बढ़ने लगे । राह में बंकट ने सारी कहानी उसे भी सुनाई । जब वे मंदिर में पहुँच तो काफी लोग बैठे थे । अकस्मात उन्होंने मंदिर के पीछे एक शिलापर उस योगी युवक को बैठा पाया । समीप जाकर बंकट तो उसके चरणों पर गिर पडा । आज बंकट ऐसे खुश था जैसे चकोर चन्द्रमा को देखकर होता है या मोर बादलों को देखकर खुश हो उठता है । बंकट के आग्रह पर स्वामीजी ने मालिक के घर की बेसन और ज्वारी की रोटी का सेवन किया । पितांबर को नाळे से पानी लाने के बहाने भेजकर जो चमत्कार दिखाया उससे स्वामीजी के योग सामर्थ्य का अन्दाज लगाया जा सकता है । दोनों ने स्वामीजी की भक्तिभाव से सेवा की । उनके मन में भक्ति थी, इसी लिए फिरसे उनको स्वामीजी के दर्शन हुए ।

गोविन्दबुवा कीर्तन में पूर्व रंग समझा रहे थे । पूर्वार्ध समाप्त होते ही उत्तरार्ध स्वामीजी बोल गये । उत्तरार्ध बोलनेवाला पुरुष निश्चित रूप से कोई अधिकारी पुरुष होगा, यह जानकर गोविन्दबुवा स्वयं स्वामीजी को मंदिर में लिवाने के लिये गये । स्वामीजी एकदम बिगडकर बोले, "हरिदास ने अपने कथन में एकवाक्यता रखनी चाहिये, केवल पेट के लिए हरिकथा गाते फिरना शोभा नहीं देता । कीर्तन में तुम कह रहे थे कि ईश्वर सर्वव्यापी है और अब मुझे मंदिर में आने का आग्रह कर रहे हो । क्या मंदिर में भगवान है और बाहर नहीं है ? बालयोगी के इस भाषण से गोविन्दबुवा बड़े प्रभावित हुए और

अपने कीर्तन में कहने लगे - "शेगांव अब पंढरपूर हो गया है । इस अमोल निधि को संभाल रखना चाहिये । साक्षात् पांडुरंग का यहाँ पर आगमन हुआ है । उसके शब्दों को तुम वेद जैसा मानो ।"

गोविन्दबुवा करते कीर्तन
तन्मय हो, सुनते रसिक जन
महादेव के उस मंदिर में
ताल, मृदंग, वीणा के स्वर में
हरिकथा का सुमधुर कीर्तन
पूर्वरंग की कथा रसीली
श्रोताओं की अंखियाँ गीली
तत्त्वों का यो भावनिरूपण
उत्तरार्ध का भाव निराला
अधिकारी वह मुरलीवाला
ऊँचे स्वर में कहें गजानन
कानों आते अधिकाधिक स्वर
चकित हुए यों बुवा तनिक भर
शिवशंकर के पाये दर्शन
बिना आप के मंदिर सूना
अंतर का हर कोना कोना
चलिये प्रभुवर, सुनिये कीर्तन
वाणी में यों रहे संगति
बाहर भीतर एक संमति
हरिदास का सत्य आचरण
धन्य धन्य तुम ग्रामवासियों !
कान खोलकर सुनो बंधुओं
पाया तुमने अनपेक्षित धन
शेगांव बना पंढरपूर
भाव गंग में उमड़े पूर
भक्तिभाव से पूजा अर्चन

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गीत क्र. ६

अध्याय २

छाया आनंद - आनंद आज

कीर्तन समाप्त होनेपर सब लोग अपने अपने घर लौट गये । विशेष हर्ष होने से बंकटलाल ने अपने पिताजी से उस महात्मा को अपने घर लिवाने के लिये प्रार्थना की । भवानीराम ने बंकट को ही यह काम करने के लिये कहा । पिताजी की अनुज्ञा मिलने से बंकटलाल को और भी आनंद हुआ । वह उस महात्मा की खोज में रहा । चौथे दिन माणिक चौक में बंकटलाल ने उस महात्मा को देखा । सायंकाल का समय था । चरवाहे गाएं लेकर वापस आ रहे थे । गाएं और बछड़े उस महात्मा के पास इकट्ठा हो गये । वृक्षों पर पक्षीगण कूजन करने लगे । ऐसे समय में बंकटलाल महात्मा को अपने घर ले आये । महात्मा को देखकर भवानीराम ने सन्मानपूर्वक उनका सत्कार किया और कहा कि प्रदोष समय आप साक्षात् शंकर भगवान मेरे घर आये हैं; बिल्व पत्र से उनका पूजन किया और भोजन करने के लिये प्रार्थना की ।

दूसरे दिन उन्हें सौ घड़ों से मंगल स्नान कराया और मायेपर तिलक लगाकर पितांबर पहनाया गया । फिर गळे में फूलों का हार डालकर, तुलसी, बिल्व पत्रादि से उनका पूजन किया गया । भोग के लिए पक्वान्तों की थालियाँ उनके सामने रख दी गई हैं । दर्शन के लिये शोगांव में लोगों का पूर उमडने लगा । भजन मंडलों के स्वर गुंजने लगे । सारे गांव में आनंद की लहर दौडने लगी । महात्माजी भी आनंद में 'गण गण' का भजन गुनगुनाने लगे । भजन का भावार्थ - 'सर्वत्र ब्रह्म व्याप्त है' । इसी भजन के कारण आपको 'गजानन महाराज' के नाम से सब लोग जानने लगे । बंकटलाल का सदन पंढरपूर, हरिन्दार जैसा पावन क्षेत्र बन गया —

'गण गण गणांत' बोले महाराज
छाया आनंद - आनंद आज

॥ घृ ॥

प्रदोष काले हुआ आगमन
बंकट के घर आये गजानन

जैसे प्रकटे शंकर भगवान

शीश पर बिल्व पत्र का ताज ॥ १ ॥

सौ घड़ों से मंगलस्नान

माथे तिलक केशरी शान

तन पर सोहे वस्त्र महान

गले में फूलों का यह साज ॥ २ ॥

नाथ, अनार्यों के सोमनाथ

तुम ही जग के जगन्नाथ

करिये भोजन - भोलेनाथ

भक्त के तुम हो पार्वतीकांत ॥ ३ ॥

दर्शन के हित उमडे पूर

गोदा तीरे पंढरपूर

भजन मंडल के दूर-सुदूर

गुंजता सुमधुर यह आवाज ॥ ४ ॥

नामघोस से गुंजे गांव

सहज ही मुडते मेरे पांव

पाने को सद्गुरु की छांव

छोडकर सारे अपने काज ॥ ५ ॥

चिलिम से प्रभु का प्रेम भारी

दुनिया देखे लीला सारी

'गण गण' की यह भाषा प्यारी

सुनाते गजानन महाराज ॥ ६ ॥

राधाकृष्ण गुप्ता 'चेतन'

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



राम वही है श्याम हमारा

विविध रंग ये दुनिया के नियमित ढंग से दिखानेवाला
राम वही है श्याम हमारा श्री साईबाबा शिरडीवाला ॥ १ ॥

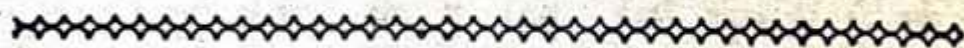
हररोज सुन्दर रूप दिखाता नया नया इस सृष्टी का
जो भरा है जंगत मे सारा अगम्य महिमा मेरे साई का ॥ २ ॥

“मीरा के प्रभू गिरीधर नागर” “साईराम” कहे तुलसी कबीर
राम-रहीम दोनो एक है शिवशंकर हरी साईराम ॥ ३ ॥

‘फकीर शिर्डी का’ किस को लगता ‘हिनदीन’ का जो है त्राता
सब धर्मियों को है जो भाता गणेश विठ्ठल मानों साई अनंता ॥ ४ ॥

विजय द. हजारे

सी/६, गुंफादर्शन, फर्स्ट कार्टर रोड, बोरीवली पूर्व, मुंबई ४०० ०६६



आये तकदीर आजमाने

ये किर्ती तेरी सुनकर बनकर तेरे दिवाने
सुनकर वचन सुहाने आये तकदीर आजमाने ॥ ५ ॥

मुफ्तों के तेल से कही होता है शौक पुरा
बडी ऐट से यु देखा, बाबा से बनीया बोला
तो चले साई पानी लाने, दिये पानी के जलाने ॥ १ ॥

ऐसा हकीम रुस्तम देखा है न सुना है
मिसाल उनकी धुंडो ‘मिलती भला कहा है’ ?
कुचला कर सब मिलावे दिये आँखों पर लगाने ॥ २ ॥

बपबे पचास किसको, किसे पन्चीस, पाँच देते
ऐसे दयालू साई खुद ‘भिक्षा’ लाकर खाते
ताबे में रहते जिनके कुद्रत के सब खजाने ॥ ३ ॥

अब तो नवाजों मुझको प्यासा खडा समंदर
भटका हूँ ऐसे बाबा दिखता नही है मंजर
जादा न आजमाओ आओ रहाँ दिखाने

॥ ४ ॥

एस्. के. खान

तारकंद इलेक्ट्रिकल सव्हीस, शिर्डी, जिल्हा अहमदनगर

#####

कहां तेरा इन्साफ है ?

जाग, आखे खोल, चुप क्यों है बोल ?
मेरे साईं ये क्या हो रहा है ?
कहां तेरा इन्साफ है, कहां तेरा दस्तुर है ?

॥ धृ ॥

मैं तो हूँ मजबूर साईं, क्या तू भी मजबूर है ?
सच कहते हैं तू ने हर अबला की लाज बचाई
आज दुआ क्या तुझको नाम की राम दुहाई
ऐसा जुल्म हुआ तो होगी तेरी रुसवाई
आखों में आंसू भरे है दिल भी गम से चूर है
कहां तेरा इन्साफ है, कहां तेरा दस्तुर है ?

॥ १ ॥

कैसा अत्याचार है शादी व्यापार है
दौलत से सब जोर है धरम बडा कमजोर है
बीकते है संसार इन्सा बाजार मे
दुनिया की ये रीत है बस पैसे की जीत है
ऐसा अगर नही है वो सच साईं कही है तो
मेरे सामने आये वो, वो ये विश्वास दिलाये वो
कहां तेरा इन्साफ है, कहा तेरा दस्तुर है

॥ २ ॥

आर्. आर्. गुप्त

दानवीर कर्ण

मानव इतिहास में दान के विषय में कर्ण का कोई भी मुकाबला नहीं कर सकता है। उन्होंने कभी भी किसी को खाली हाथ नहीं लौटाया। जिसने उनसे दान मांगा उसे किसी भी कीमत पर कितना भी कष्ट सहकर उन्होंने उसे दान जरूर दिया। इस विषय पर यहाँ दो घटनाओं का उल्लेख किया जाता है।

एक बार श्रीकृष्ण और अर्जुन दान के विषय पर चर्चा कर रहे थे। श्रीकृष्णने कर्ण के दान की प्रशंसा की और उसे श्रेष्ठ बताया। अर्जुन इस तथ्य को स्वीकार नहीं करते थे। श्रीकृष्ण ने कहा - समय आने पर इस बात का स्पष्टीकरण हो जायगा।

प्रभू की लीला आरम्भ हुई। कुछ साधुओं ने अर्जुन के निवास स्थान के पास ही धूनी लगाई। वर्षा आने पर जंगल की सब लकड़ी गीली हो गई थी अतः साधुओं ने अर्जुन से सूखी लकड़ी मांगी। उनके आदेश से साधुओं को लकड़ी दे दी गई। वर्षा कई दिनों तक चलती रही। साधू रोज आकर धूनी के लिए सूखी लकड़ी ले जाते। अन्त में सूखी लकड़ियां समाप्त हो गईं और अर्जुन को मना करना पडा। इसके आगे दान देना सम्भव नहीं था।

साधुओं की मंडली कर्ण के निवासस्थान के पास आ गई। कर्ण से लकड़ी मांगना शुरू किया। सूखी लकड़ी प्राप्त होती रही और धूनी चालू रही। वर्षा निरन्तर चली तो कुछ दिनों बाद कर्ण की लकड़ियां भी समाप्त हो गईं। जब मना करने का समय आया तो कर्ण मना न कर सके। कर्ण ने आदेश दे दिया कि महल के दरवाजे और खिडकीयों की चन्दन की लकड़ी काट-काट कर साधुओं को दे दी जाय। अर्जुन को मानना पडा कि दान के मामले में कर्ण उनसे कहीं आगे है।

दूसरी कथा इस प्रकार है - कर्ण जब मृत्यु शय्या पर पड़े थे, भगवान शंकर व मां पार्वती उनके दान की महिमा पर चर्चा कर रहे थे। भगवान ने कहा कि तीनों लोको में ऐसा दानी और कोई नहीं है। पार्वती के संशय को मिटाने के लिए वे कर्ण के पास पहुंचे। भगवान वृद्ध ब्राह्मण के भेष में आए थे - उन्होंने कर्ण से दान मांगा। कर्ण विचार में पड गए कि इस वक्त क्या

करना चाहिए। सोचकर बोले मेरा एक दांत सोने का है उसे तोड़कर ले जाओ। ब्रह्मण ने कहा यदि मैं परिश्रम करके तोड़ूंगा तो तुम्हारा दान ही क्या रहा। कर्ण ने बड़ी कठिनाई से अपने ही हाथों दांत तोड़कर दिया तो ब्रह्मण ने कहा - इस तरह रक्त से भरा दांत जो अपवित्र है कैसे ले सकता हूँ, इसे जल से धोकर शुद्ध कर दोगे तो स्वीकार करूंगा। परिश्रम न करने के बहाने ब्रह्मण पानी लाने को भी तैयार नहीं था। कर्ण को बहुत कष्ट था पर भी कैसे भी उन्होंने पास पड़े धनुषबाण द्वारा पृथ्वी से जल की धारा प्राप्त करके दांत को शुद्ध करके ब्रह्मण को दान किया। भगवान ने प्रसन्न होकर वरदान दिया कि जबतक सृष्टि चलेगी, दान के विषय में जब भी चर्चा होगी, तुम्हारा नाम दानवीर कर्ण के नाम से जाना जायगा। तुम दान के विषय में श्रेष्ठता के शिखर पर पहुंच चुके हो।

कुछ समय पूर्व मैं मेरे मित्र श्री श्रीकान्तभाई के दफ्तर में बैठा था। वे साईं भक्त हैं। इनकी श्रीमती की साईं भक्ति और भी प्रगाढ़ है। हां तो कुछ समय बाद एक वृद्ध जिसको मोतियाबिन्द (Cataract) के कारण दिखता नहीं था, उनके आफिस में आया और उनसे सहायता मांगी। श्रीकान्तभाई उसे जानते नहीं थे उन्होंने जानने की कोशिश भी नहीं की और यह भी नहीं पूछा कि तुमको किसने मेरे पास भेजा है। उन्होंने उसे २० रुपये दान में दिए और आदरपूर्वक विदा किया। वृद्ध के लौटने के बाद हम दोनों में दानवीर कर्ण की चर्चा चली और उपरोक्त कथाओं का आदान प्रदान हुआ।

देखा गया है कि हर अच्छे आदमी में, हर भक्त में कई गुण होते हैं पर एक विशेष गुण होता है। अपने जीवन की सफलताओं या उपलब्धियों का हम ठीक से विश्लेषण करें तो एक प्रमुख गुण नजर आयगा। यह ऐसा विशेष गुण है जो शीघ्र विकसित होता है और अन्य गुणों को भी बढ़ाता है। इसी के आधार पर सत्य बोलना, सेवा करना, अन्नदान करना, सहायता करना, विद्यादान, दया, क्षमा, शांति, परिश्रम, सद्व्यवहार, श्रद्धा, सबूरी आदि गुण हमें "पूर्ण पुरुष" की दिशा में ले जाते हैं।

★

शिवदत्त रामपाल जोशी

७ अर्चना, महात्मा गांधी रोड, राजावाडी, घाटकोपर (पूर्व), बम्बई ४०० ०७७

साईबाबा का प्रसाद

शिर्डी के साई बाबा का दर्शन, सब सुख सरसावन ।

शिर्डी के साई बाबा का प्रसाद, पावन मन भावन ॥ ४ ॥

विश्वशिरोमणि, समतावाला, शिर्डी का साई संस्थान ।

भूतलपर सबका हितचिन्तक, कल्याणी स्थान महान ॥

दीन दुखी, निर्बल अबलों के 'भक्तिभाव' पर होकर मुग्ध ।

परितोष दिया, करते साई सन्तोष शांति का देकर दुग्ध ॥

मन से, मन करता रहता है शिर्डी में स्नेहालिङ्गन ।

शिर्डी के साई बाबा का प्रसाद पावन मन भावन ॥ १ ॥

शिर्डी में मिलती सबको है, सचमुच भद्रा और सबूरी ।

'साई सेवा' कभी न कोई रहने देती आश अधूरी ॥

हिन्दू, मुस्लिम, सिख, पारसी सबका मालिक ईश्वर एक ।

समझा जो, उपदेश साई का, उसका प्रियतर नेक विवेक ॥

हिलमिल रहे जहान जहाँपर, सुनकर मंगल गान लुभावन ।

शिर्डी के साई बाबा का प्रसाद पावन मन भावन ॥ २ ॥

अमरत्व तत्व के संवर्धन का रहस्य सारा शिर्डी में ।

खान पान के एकत्व में अपनत्व समाया शिर्डी में ॥

छाई, साई, छटा छबीली शिर्डी के जन जीवन में ।

स्वर्गतुल्य आनन्द समाया, शिर्डी के प्रिय रजःकण में ॥

शिर्डी के करुणाकण में है, निर्मल सौरभ सुमन सुहावन ।

शिर्डी के साई बाबा का प्रसाद पावन मन भावन ॥ ३ ॥

समता का सौन्दर्य झलकता, मीलन कि अक्षय धारा में ।

शोभा भरी, सवाई-साई, बाबा के गुहब्दारा में ॥

भरा हुआ है मन्दिर में प्रिय साई बाबा का "नवनूर" ।

दिखता दृश्य सुहावन पावन, काशी काबा का भरपूर ॥

गुणीजन को वरदान मिले, और ठग को मिले ठगावन ।

शिर्डी के साई बाबा का प्रसाद पावन मन भावन ॥ ४ ॥

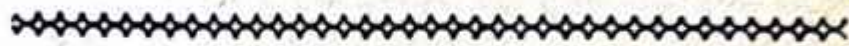
यदि कोई भी भद्रापूर्वक करे प्रार्थना मन चाही ।
 सुनकर करते उसकी सारी, सिध्द साधना श्री साई ॥
 धूप-दीप नैवेद्य भारती, कर प्रसाद करते अर्पण ।
 वांछित फल दे उनको, उनका करके स्वीकार समर्पण ॥

शिडी के साई बाबा का सुमन सुहावन सिंहावन ।

शिडी के साई बाबा का प्रसाद पावन भावन ॥ ५ ॥

उत्सवलाल तिवारी (सुमन)

साहित्यरत्न, २५/१ सुमन कुटीर, उज्जैन, (म. प्र.)



साई का नाम

राम साई कोई कहे ना कहते साईराम ।

जन्म जन्म के कष्ट मिटा दे, एक साई का नाम ॥

जो साई के गुण गाये वो साई के मन भाये ।

समझ सका न पामर प्राणी शानी सब भरमाये ॥

जगत का पालन हारा देखो कैसा खेल खिलाये ।

जो साई के गुण ॥ १ ॥

जब जब कष्ट पडे भक्तोंपर पल मे दौडे आये ।

सावली सूरत मोहनी ऐसी सब के मन बस जाये ॥

जो साई के गुण ॥ २ ॥

रही फकीरी तन पे तेरे मन अमृत बरसाये ।

अनंत कोटी ब्रम्हांड के राजा साई तुम कहलाये ॥

जो साई के गुण ॥ ३ ॥

दौलत शर्मा

हजरत साईबाबा शिर्डीवाले

महेरे हक माहे मोहब्बत साईबाबा है मेरे ।
एक बलीये पाक सीरत साईबाबा है मेरे ॥

अल्लाह अल्लाह क्या खजाने रोज बटते ही रहे ।
मादने जुदो सखावत साईबाबा है मेरे ॥

साथ मे बारात के आये न फीर वापीस गये ।
वाह क्या राजे सुकूनत साईबाबा है मेरे ॥

रोटी मांगी लक्ष्मी से आजतक देती रही ।
कोन समझे क्या ये खिदमत साईबाबा है मेरे ॥

जाके मंदिर मे कहा मदफन की अपने राख है ।
वाकीफे सीरें हकीगत साईबाबा है मेरे ॥

है मजा रे पाक भी और नकशे जिसमे खाक भी ।
हिंदू-मुस्लीम की जीयारत साईबाबा है मेरे ॥

घंटी पूजा की बजे और नमाजे हक भी हो ।
वाह क्या राजे अकीदत साईबाबा है मेरे ॥

पंजवक्ता है नमाज और पंजवक्ता आरती ।
वाह क्या राजे इबादत साईबाबा है मेरे ॥

क्या छबीना है ये समझो ये जुमे की रात है ।
जागीये जागेगी किस्मत साईबाबा है मेरे ॥

हर दरो दिवारो दिल दिवान और अैवान है ।
आपकी तसवीरे शफकत साईबाबा है मेरे ॥

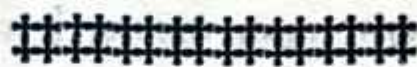
मोतेकीद है हिंदू, मुस्लीम, पारसी, इसाई, सीख ।
मरकजे हर दिनो मिल्लत साईबाबा है मेरे ॥

खुश हुवे पाके सुपारी बाळ गंगाधर टिळक ।
वाह क्या शाने करामत साईबाबा है मेरे ॥

गुमरहो भटको न तुम साई का दामन थाम लो ।
रहे बरे राहे हिफजत साईबाबा है मेरे ॥

संयो की आबीद जमी अहमदनगर है बिलय की ।
शिरडी में बाबे बरकत साईबाबा है मेरे ॥

सय्यद जैनुल आबेदीन माहमूदशाह कादरी
७३, आबीद मेन्शन, न्यू नागपाडा, मुंबई ४०० ००८



प्रार्थना

साई तेरे आंखो मे मैने सुख पाया है
मन मे मन मे मेरे तुमने वो घर जो बसाया है ॥ ५ ॥

मै भूल नही सकता साई तेरे शिर्डी को
मै भूल नही सकता साई तेरे दर्शन को ॥ १ ॥

मुझपर भी इनायत हो साई तेरे हाथों से
चरणों को छुं जाऊ मेरे हाथ बंधे तुमसे ॥ २ ॥

मेरी इस दुनिया मे भी साई तुम भी आ जाओ
ये दर्दभरी आवाज साई तुम भी सुन जाओ ॥ ३ ॥

माता-पिता हो साई तुम मेरे जीवन के
सुखी जीवन कर मेरा अरुण आया चरणो में ॥ ४ ॥

अरुण ह. खडकीकर

घ. नं. २३-५-८३५/१, अलका टॉकीज के सामने

हैद्राबाद (आ. प्र.)

साईबाबा पर विश्वास तथा श्रद्धा

ओडीसा प्रान्त के सुन्दरगढ जिले का हेडक्वार्टर भी सुन्दरगढ के ही नाम से पुकारा जाता है । यहांपर विहार प्रान्त के जादव वा गोपाल जाती के कुछ लोग अपनी गायें, महिसियां लेकर रहते हैं तथा गोरस का ही व्यापार करते हैं । उनमें एक कपिल जादव नाम का लडका जो यहीं कालेज में पढा करता था गरमी के छुट्टीयों में विहार जाकर रोगग्रस्त हुआ, अतएव गरमी के छुट्टी के बाद भी वापस आ न सका । वहां के डाक्टरों ने उसके छाती का आपरेशन करवाना बताया, क्योंकि भीतर ही भीतर वहां जखम हो गया था ऐसा निर्णय हुआ । भय के कारण कपिल ने अपने पिता को बताया कि वह आपरेशन करना नहीं चाहता । यह सम्वाद पाकर उसके चाचा ने जो कपिल को सदा से ही सुन्दरगढ में अपने साथ रखता था, विहार जाकर कपिल को सुन्दरगढ ले आया । वहां सबका विचार वही हुआ कि आपरेशन ही जरूरी है तो पास के मेडिकल कॉलेज बुर्ला जो संभलपुर जिला में है वहीं ले जाना उचित होगा । अतएव गत ता. २४-८-८० ईस्वीको उसे वहां ले जाया गया ।

इस पडोस के किसी साधारण व्यक्ती ने एक पत्र "श्री साईबाबा" को भेज कर प्रार्थना की, "हे साईबाबा अब तो कपिल के प्राण बचाने का सामर्थ्य केवल आपके ही हाथ है, अतः आप स्वयं बुर्ला पधारें और कपिल को जीवनदान दें"

अब अत्यन्त हर्षसहित यह प्रकाशनीय है कि वहां आपरेशन के बदले, एक विपरीत पिचकारी द्वारा प्रथम बार एक किलोग्राम दो दिन बाद फिर आधा किलोग्राम फिर दो दिन बाद चतुर्थांश किलोग्राम और शेष में कुछ थोडा पीव (मवाद) निकाला गया । उसे आपरेशन की जरूरत नहीं पडी, उसे कोई कष्ट न हुआ, बेहोश भी नहीं करना पडा । कपिल अब ता. १७-९-८० ईस्वी को स्वस्थ होकर सुन्दरगढ आ गया ।

श्री बाबा के गुणों का गान करना असम्भव है ही, अतः इसी छोटी लेख सम्वाद व्दारा 'श्री अनन्त कोटि ब्रम्हांड नायक श्री सत्त्विद्आनन्द सद्गुरु श्री साईबाबा, का गुणगान करना अपने लिए सम्भव समझा ।

॥ श्री साई का एक दासानुदास ॥

साँई बाबा तेरा सहारा

साँई बाबा तेरा सहारा

॥ ४ ॥

तेरे रहमों करम के सहारे
हमने जीवन की घड़ियाँ बिताई,
अब कैसे साँस चलेंगे
हम समझने के काबिल नहीं हैं,

साँई बाबा तेरा सहारा

॥ १ ॥

साँई दामन में अपने छुपा लो,
अपनी शाने मुहब्बत दिखा दो ।
फिर ये दुनिया रहे या छूटे,
ये याद आने के काबिल नहीं है,

साँई बाबा तेरा सहारा

॥ २ ॥

तुमने वादा किया है सभी से
गम मिटेंगे समाधि पे आकर,
साँई नजरे इजाजत कर दो
हम इबादत के काबिल नहीं हैं,

साँई बाबा तेरा सहारा

॥ ३ ॥

तुमने पानी से दिये जलाये
उदी देकर रोग मिटाये,
साँई अपना सहारा दे दो
हम कुछ कहने के काबिल नहीं हैं,

साँई बाबा तेरा सहारा

॥ ४ ॥

मेरी पलकों में तुम बैठ जाओ
मेरे दिल की कली को खिला दो,
हम सिजदे में कब से पडे हैं
सिर उठाने के काबिल नहीं है,

साँई बाबा तेरा सहारा

॥ ५ ॥

डॉ. बालकृष्ण दास मिश्र
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