

SHRI

SAI LEELA



Shri Baba's Control Over Elements



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SHRI SAI LEELA

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SHRI SAI LEELA

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

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Greatness of God

The world is a million million times more complicated than a railway engine or a watch, than a ship travelling across the ocean or a plane circling the earth. Certainly God, who made the world, must be more clever and powerful than any man that has ever lived, than all men put together.

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EDITORIAL

Chhatrapati Shiwaji Maharaj

Recently two functions were celebrated on a mass scale in Maharashtra State. One of them was the tri-centenary death anniversary of Chhatrapati Shiwaji, which was celebrated on 31-3-80 and the second was the 350th birthday of the same great king, which was celebrated on 16-4-1980. Chhatrapati Shiwaji Maharaj was crowned at the fort of Raigad and that was his capital. The main function of the tri-centenary of Shri Shiwaji Maharaj was therefore held at Raigad and as great and important a personality as that of the Prime Minister, Mrs. Indira Gandhi, came to Raigad all the way from Delhi in order to attend that function! This shows very clearly the importance of the work of Chhatrapati Shiwaji Maharaj in the history and development of our country.

The events in the life of a person indicate his chief qualities. Hence though the main events in the life of Chhatrapati Shiwaji Maharaj are commonly known, still it would not be out of place here to recapitulate a few of them, which throw light on his personality. He was born in 1630 A.D. His father was a sardar of the Sultan of Bijapur and he had is Jahagir in Pune and Supe districts. The Mohamadan Sultans were the rulers and the Maratha sardars of those time were taking pride in being the servants of the Sultan. They many times fought on behalf of the Sultan against other Maratha sardars. The Maratha sardars were jealous of each other and hence they always tried not to allow anyone to come at the top and become more powerful than others. Shri Shiwaji Maharaj had to wind his way in such an atmosphere and he was the only person of his time, who thought of establishing an independent Maratha kingdom, free from the Muslim domination and herein lies his greatness.

Shri Shiwaji Maharaj had a good training in his childhood from his mother Jijabai and his preceptor Dadaji Konddev. They both fostered his spirit of independence and encouraged him in his undertaking. As a result of this training in his early life, the young Shiwaji started his political career only at the age of sixteen, when he captured his first fort, the Torana fort. Slowly and slowly Shiwaji maharaj started extending his territory by capturing new forts and it was very soon realized by the Sultan of Bijapur that this was a challenge to his authority. He therefore sent his Sardar Afzal Khan to subdue Shri Shiwaji Maharaj; but in their meeting near Pratapgad this hefty and mighty Khan was killed by Shiwaji and his whole army was routed by him. This event in the life of Shri Shiwaji Maharaj helped much to create confidence in the mind of his followers and the other Maratha sardars also started looking upon him as a powerful leader.

The success of Shiwaji Maharaj over Afzal Khan, enraged the Sultan of Bijapur to a very great extent. He therefore directed his another sardar, Siddi Johar, to march on Shiwaji and to subjugate him. Shiwaji was at that time on the Panhala fort. Before he could get out of that fort, Siddi Johar besieged that fort and Siddi Johar thought that Shiwaji would now surrender; but he proved to be more than a match for Siddi Johar and finding out the weak position in the siege, Shiwaji escaped from that fort and marched towards Vishalgad. Shiwaji was thus able to foil the second attempt of the Sultan of Bijapur to defeat him.

Having failed thus on two occasions, the Sultan now tried to bring indirect pressure on Shiwaji. He arranged to arrest Shahaji, the father of Shivaji, through another treacherous Maratha Sardar and threatened to take the life of Shahaji if Shiwaji did not subdue. Shah Jahan was at that time the ruling Mughal King in North India. Hence Shiwaji offered his services to Shah Jahan and in return, he requested his help for release of Shahaji from bonds of the Sultan of Bijapur. The Mughals wanted to establish

their kingdom in the south and hence Shah Jahan wrote a strong threatening letter to the Sultan of Bijapur to release Shahaji, who was arrested without any grave crime. At that time the Mughals were no doubt very powerful and the Sultan dared not challenge them as a challenge meant enmity -with a mighty power, which was sufficiently strong to crush the Sultan in no time. Therefore in this affair too the Sultan had to retreat and he had no other go but to release Shahaji unconditionally.

Having thus failed on three occasions, the Sultan of Bijapur came to realize his position vis-a-vis Shiwaji. This also resulted in Shiwaji becoming all the more powerful and he started grabbing further territory and extending his possessions. After some time, however, the things changed in the north. Shah Jahan was imprisoned by his son Aurangzeb, who came to the throne. After knowing the activities of Shiwaji, he strongly felt that, some sort of curb must be put on Shiwaji, otherwise he would even run over the Mughal Empire in the north. Aurangzeb therefore staked the whole strength of his powerful empire and sent his two sardars, Mirza Rajah Jaysing and Dillerkhan, to south with a huge army and treasure. Shiwaji was at that time just consolidating his newly acquired small territory. He had no mighty army or big resources to fight the Mughals. He therefore sued for a treaty and according to the terms of the treaty he had to agree to go to Agra to meet the Mughal Emperor Aurangzeb.

Aurangzeb was a very cunning and suspicious fellow. He had heard that Shiwaji could jump to a distance of over twenty feet. So when Shiwaji was ushered in the Darbar of Aurangzeb, he arranged to keep Shiwaji at a safe distance from him. Shiwaji however, felt that he was insulted purposely by Aurangzeb and hence he left the Darbar abruptly. As a result of this scant respect shown by Shiwaji for the Mughal king, he made Shiwaji a virtual captive and interned him in Agra. A cunning fellow like Aurangzeb, who knew the past history of Shiwaji and his tactics, should have taken care to watch Shiwaji very closely. He

should not have given Shiwaji any kind of opportunity to escape from his clutches; but as providence would have it, Shiwaji found out a way to break the bondages of Aurangzeb and escaped to south quite safely. This miraculous escape of Shiwaji heightened his position in the eyes of all his friends and foes alike.

Though Shiwaji was thus acquiring territory and fame, still he was considered by other Maratha sardars as one amongst them. They never considered him to be in any way superior to them. Hence Shiwaji decided to get himself crowned as king and in 1674, he was crowned as an independent Hindu King at Raigad, his capital city. Shri Shiwaji was from that time known as Chhatrapati Shiwaji Maharaj. Due to constant toil, Shri Shiwaji Maharaj did not live long after his accession. He died in 1680.

It will be seen from the main events of the life of Shiwaji that he faced many hazards in his life, but he was lucky to surmount every one of them successfully. He therefore knew no defeat or retreat in his life. Apart from founding a new kingdom, which extended only on a very small territory, the important contribution of Shri Shiwaji was putting a stop to the oppressive activities of the Mohamedans and re-establishing the Hindu religion on a strong footing. Because Chhatrapati Shiwaji fought against the Mohamedans, if he is eulogised much, the Muslims in India will perhaps not like it. Because of this fear, our great leader and Rashtrapita Mahatma Gandhi, once declared Shiwaji as "A misguided patriot". Mahatma Gandhi no doubt did this declaration in consistency with his line of thought, which he expressed from time to time; but we have to note that even he could not deny the title of a "patriot" to Shiwaji and really speaking the greatness of Shiwaji lies in being called a patriot by Mahatma Gandhi. However because of this opinion of Mahatma Gandhi, the whole of the Congress fold, who were ruling this country, did not look upon Shiwaji as a national leader; but time is a great judge. It will not allow any injustice to be done to anybody. It will take its revenge in due course. The very court, in which the late Lokmanya Tilak was sentenced

for high treason, is now displaying a plaque on which are engraved the words of that national leader, which he uttered on hearing the sentence. The cellular jail in Andaman island, where hundreds of national leaders of India spent their prime of youth in dire distress, while undergoing sentence for life, is now declared as a national monument. Similarly the greatness of Shiwaji as a freedom fighter was realized at a later date and as stated before the Prime Minister of India came to Raigad to celebrate the 300th death anniversary of this great national leader not only of Maharashtra but of the whole of India.

As a ruler Chhatrapati Shiwaji had very great foresight. He was a strict disciplinarian. He had issued very strict orders to his army not to plunder or to molest the ladies. He honoured the places of worship of all religions. It may not be known to many that though Shiwaji killed Afzal Khan in their meeting, it was he who got his tomb built. Similarly though the Mohamedans polluted and destroyed a number of Hindu temples in Maharashtra and elsewhere, Chhatrapati Shiwaji Maharaj never harmed a single Masjid. The story that is told about him with respect to the daughter-in-law of the Mohamedan Subhedar of Kalyan, shows very well how he respected all lady folks irrespective of their caste or creed.

The work of Shri Shiwaji Maharaj with respect to Hindu religion is almost like that of the Adya Shankaracharya, who reversed the encroachment of the Buddha religion on Hindusim. At the time of Shri Shiwaji, the Muslims were not only the rulers of India but they were converting the Hindus to Islam by force. Any good-looking lady was being taken away by force by any Muslim sardar for admitting her to his harem. Thus as described in the Bhagawadgeeta.

परित्राणाय साधूनां विनाशाय च दुष्कृताम्।

धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥

॥ ४।८ ॥

Chhatrapati Shiwaji Maharaj carried out these duties of the incarnation of god viz. protection of the sadhus, destruction of

the wicked and re-establishment of religion on a sound footing. Hence it is no wonder if some consider him as an incarnation of God. The composing of the Puranas is discontinued from the 10th century or so. Hence so many more personalities could not be added to the list of incarnations of God. The places referred to in our two great epics, Ramayana and Mahabharata, are found in the India of today. Hence there is strong ground to contend that many of the persons described in those epics must be some outstanding historical personalities who actually lived in this country and their history was later on described in a very figurative way in those epics and these personalities, who were actual men living in this county, have been called as incarnations of God. Perhaps after a lapse of a thousand or two thousand years, Chhatrapati Shiwaji also may be added to the list of incarnations of God.

Three hundred and fifty years have passed since the birth of Chhatrapati Shiwaji Maharaj and three hundred years have lapsed since his death. but the work that he has done has remained behind and is inspiring all people today. As stated before his administration was also ideal. Though according to the system of those days Chhatrapati Shiwaji got himself crowned as king, still he never lost sight of democracy. He had a cabinet of eight ministers and the government was run with their advice. The insecurity that ruled over the whole of India in those days was done away with by Chhatrapati Shiwaji Maharaj to a certain extent and he would have established a very sound state had he been favoured with life for a few more years. Anyway the work done by Chhatrapati Shiwaji Maharaj in a short span of his life of fifty years is quite outstanding and his ideas and opinions are found applicable even to our presentday problems of administration. Let us therefore pay our homage to this great national leader, who fought oppression and furthered the cause of independence throughout his life as that is our national duty. ★



K A R M A

By Sadguru Dr. Sai Kumar

Founder - Svan Ashram, Gandhinagar, Secunderabad (A. P.)

The Guru's eldest daughter was a great devotee of God. She used to perform 'pooja' daily. Due to her fate, she began to develop epilepsy, which gradually intensified inspite of the best possible treatment. One day, she had a severe epileptic attack and she fell dead in a gutter. The Guru himself removed her body and buried it happily. The disciples were greatly grieved over the second death in the Guru's family. They asked their Guru, "pray, tell us the reason for the tragic death, at such a young age, of your daughter, who was so pious and devoted to God". The Guru with his yogic insight, found out the reason and revealed it to the disciples. He said that his daughter was jealous of a very good-looking girl and abused her meanly. Even during the time of Pooja, her mind was filled with the thoughts of that girl. Her jealousy and hatred had gone to such an extent that she had made false accusations and spread slanders against that innocent girl. Believing the Guru's daughter, the girl's parents and elders began to torment her. Unable to bear all this, the girl ended her life by drowning herself in a well. This sin had entered the Guru's daughter in the form of epilepsy and dragged her to the gutter, made her unconscious and taken her life.

The Guru's second daughter was called Seetha. She was not pure at heart. She was stone-hearted, mean and was jealous of people who were leading a happy life. She could not tolerate any good deed done by anyone. She used to always talk ill of others. All these evils had taken deep roots in her and she was affected with an evil spirit. This spirit tortured her so much that she became completely mad. Throughout her life she had suffered with that madness.

The third daughter once went to the riverside to collect some lotus flowers for Pooja. She slipped her leg and was drowned in the river. The disciples, full of sorrow, brought her body to the Guru's place. The villagers asked, "Oh Swamiji! you say that God will always be with His devotees, but why did He not save your daughter, who was His staunch devotee? Why did He not protect her life. If God had bestowed His mercy and protection on her, she would not have died at such a young age. Hence what is the use of all prayers and poojas?" The Guru replied, "Ye ignorant souls! Listen! This my daughter, in her previous life deliberately pushed a woman in a river and took her life. In her present birth, that sin took the form of a beautiful lotus flower and attracted her into the water. She could not escape the 'karma' she did in her previous birth. Then, how is God at fault? Yet because of her prayers and devotion, her karma could be completed so soon. You are mistaken to think that she is dead. For the sin committed through the physical body, the punishment was also undergone by the physical body. Her soul is not dead for it has no death." Thus, the Guru consoled the villagers.

On one Shivarathri night, all the disciples slept in Lord Shiva's temple after enjoying the divine bliss in Sankirtana. In the dead of the night, a tiger without harming others, approached the Guru's second son, who was sleeping and dragged him to a nearby tree, where it tore him into pieces and escaped. There was no trace of sorrow in the Guru, when he came to know about the incident. Uttering the Lord's name he gathered the pieces of his son's body and put them in a bag. Some of his disciples thought he had gone mad. Percieving their thoughts the Guru approached them and said, "This boy in his previous birth created quarrels and enmity among countless families and separated many a wife from their husbands. That sin had entered into the heart of a ferocious tiger and tore him asunder. Yet because of his good deeds and merits in this life he had attained salvation".

Ramu, the eldest son of the Guru, was the most intelligent and a humble devotee. He was a great Jnani. His devotion to God was boundless. Qualities of a Mahatma were perceptible in him since his childhood. His father, Gopalashastry taught him the secrets of Yoga, and other spiritual practices to reach the highest level of living and attain salvation. He hoped that after his death, his son would continue spreading his inspiring message and secrets revealed to him.

Ramu's fame was also spreading gradually along with that of his father. People flocked to see him and hear his words. They admired his miracles.

When one sheep jumps into a lake all the others also blindly follow. So also are the people. Unfortunately poor Ramu was blinded by the wall of egoism. Gradually his mind gave more importance to name and fame and he discontinued preaching the message of God. Through the Yogic powers acquired by the grace of his father, he began to exhibit some miracles to the villagers. He thought that there was none in the world equal to him. He used to proudly challenge other Pandits and Sannyasis and defeat them in spiritual debates. He considered himself as the greatest Jnani. The Guru would explain to him that egoism was harmful and tried his best to lead him away from the path of egoism, but Ramu's egoism was sprouting more and more.

One day, the Guru was preaching to his disciples. Ramu went to his father and said, "Father, you are becoming old and feeble. You cannot preach any more. From this day, I shall be the Guru to all these disciples". So Saying, he made his father get down from his seat and he himself sat on that seat. Ramu's behaviour did not at all cause the Guru any pain or sorrow. On the contrary, he was perfectly composed and happy. Immediately after occupying his father's holy seat, Ramu began to experience piercing pain and burning sensation all over his body. He started

shouting "I alone am the Jnani, I alone am your Guru, you must obey me." Poor Ramu, he had become a slave to his egoism. The emotion and excitement increased his blood pressure. He lost his eyesight. Darkness had enveloped him. His clothes were drenched with sweat. His throat had dried up. His legs were shivering. At last Ramu, who was crushed with egoism, fell down from his seat and breathed his last at his father's feet.

The Guru started crying hoarsely. The disciples were wonderstruck. They reverentially asked him, "O, Guru! you had not shed a tear when your wife and other children died. Now, you are weeping so much at the death of this son. Pray, tell us the reason". With sorrow writ large on his face the Guru replied, "It was my fond hope that the knowledge I gave and the wisdom I taught, and the secrets of yoga, I revealed, all be used in the service and salvation of humanity. Alas! All that had gone to waste. This and this alone and not the death of my son is the reason for my sorrow and anguish".

"Oh my ignorant son! The immortal Omniscient and Omnipresent God Himself has not a bit of egoism in Him. You, who have come into this world, just for a few days, have become a slave to egoism and have fallen a prey to it". With such thoughts in his mind, the Guru buried the body of his son Ramu.

(To be continued)



Shri Guru Nana Maharaj of Indore



India is a land of saints. All along the banks of the Narmada river, from her source to her mouth, one is likely to come across sadhus, tapasis, and other mendicants engrossed in worshipping some God of their own choice.

The whole of the Narmada valley is a cradle of many cultures from times long past. It has captured the hearts of millions of devotees in the country and it is still doing the same thing till today. The scenic beauty of the valley is splendid. It is a most romantic region of India, where adivasis, the

kings of the forest reside, where Baj Bahadar and Rupmati had built a tower to get the darshan of the silvery river from the fort of Mandu at the crack of the dawn. Even today one can have a darshan of the Narmada from the Rupmati Tower. This tract has produced relentless warriors. It is hearkened by the devout teachings and songs of many a saint and has played a conspicuous role in the propagation of world religion and thus the spiritual legacy of the God given nature, Shri Guru Nana Maharaj inherited from his birth.

Shri Nana Maharaj was born at Tarana, a village some 40 km. from Indore in Ujjain district, in Shaka 1818. It was a Thursday and the Nag Panchami festival also came on that day. He is a Deshastha Brahmin. He was named Martand; but the people of the village fondly called him Nana.

His father was Shankarshastri and his mother's name was Laxmi. Both of them lived at Tarana worshipping Lord Vithoba in a temple. Shri Shankarshastri was the pujari of the temple of Vithoba. The temple possessed six acres of land, gifted by the then Holkar Government, for its upkeep. Shankarshastri was a pious, learned, unselfish and charitable man. Besides, he conducted a class for teaching Sanskrit, Vedas, Kavyashastra, grammer etc. He was a strict disciplinarian. His wife, Laxmi, assisted him in all his work wholeheartedly. She was, indeed, a Laxmi. She gave her husband two sons; the first was named Gangadhar and the the second was Guru Nana. Both these sons are doing the routine religious work of their parents until this day.

Shankarshastri, being a pujari, many saints came to him for a halt in the temple. He used to look after them as a host; but there arrived one day a saint of outstanding merit, well-known as Shri Wasudewanand Saraswati, who initiated Martand in Karma, Upasana and Jnan. Thus he was his spiritual Guru. This Guru's grace runs like a red thread through the entire tapestry of his life.

When Shri Nana was about eleven years of age, he had an ardent desire to seek his own guru. For over fifty days, he fasted in a lonely room near his house at Tarana. He prayed and worshipped Lord Dattatraya until at last he won His favour and the Lord vouchsafed him a vision in the person of his own Guru, Shri Wasudewanand Saraswati. This was the turning point in Nana's career. It changed completely his mental outlook and make-up about the world around.

The present is rooted in the past. It also gives birth to the future. One has to notice that the saints of the nineteenth century preached and followed the gospel of worshipping Lord Vithoba of Pandharpur; but from the beginning of the twentieth century, the saints, it appears have taken a lovely liking to worship Lord Dattatraya.

Shri Guru Nana always made a reading or 'Path' of Guru Charitra and Gayatri mantram. Shri Nrisimha Saraswati was a great saint, which is a fact admitted by all. The three sacred places which are known after him are Narsobawadi, Audumbar and Ganagapur. Shri Wasudewanand Saraswati, who was a great devotee of Shri Datta, initiated Shri Guru Nana. This was a grand legacy, which he got early in his life. Thus Nana was bestowed with divine grace and spark, which acted like a mental windscreen-wiper, clearing away the delusions of ego.

Martand was married twice in his life; but his wives did not survive long. From the first wife he got a son; from the second a daughter. The son's name is Shankar and the daughter's name is Kusum. During the course of these three or four years, his father and mother also passed away. Nana felt very unhappy and all alone. Hence to seek mental peace, he decided to start on a long pilgrimage all over the country, on foot. He entrusted his son and daughter to a faithful nurse Kondutai, who not only looked well after them but brought them up as Nana desired.

He visited several places and met with dumb-founded adventures and performed marvellous things, which brought him fame and name and he was revered wherever he went. Banaras (Kashi), Mathura, Vrindavan, Kedarnath, Gangotri, Jamnotri, Girnar Mountain, Sati Math Anusaya mandir and Navnath temples were visited by Nana. He says: "I braved all the difficulties due to the grace of Shri Guru Wasudewanand Saraswati." He further extols the spiritual Teacher by saying that God Himself serves him, who regards his spiritual teacher as identical with God.

Next he came back to Indore, and started his Narmada Yatra. He went and resided there for some time and came back to Indore. At present he lives in Indore in a house like a minitemple built by his devotees for him.

He teaches men, women and children to repeat the name of Lord Dattatraya as often as possible. He says that this form of

worship is enough to please Lord God. This is also a way of Bhakti, which brings peace to the mind and soul at the same time.

Shri Guru Nana was, indeed, blessed enough to have met a real saint like Shri Wasudewanand Saraswati. In his person one finds the psychical and physical marks of God-realisation. Such a spiritual life is purity of the mind; internal as well as external. A man is not like a cog in a machine; but a spark of the divine and the body is the temple of God. In short, it is a way of non-attachment, which is the philosophic basis of all religions and all mystics agree about it.

Martand's life is an example of simplicity and humility. His eyes tell his own story. When one visits him, it seems, that he is constantly meditating and repeating the name of Lord Dattatraya. "Go on chanting the name of God", he says, "vibrating the heart and the sky; sleeping or awake." Who can frighten such a saint when God is ready to guard his Bhakta? Undoubtedly, Shri Guru Nana is a mystic *par excellence*.

Such perfect souls, however, are very rare. In the wide world, only by rare chance may it be possible for one to meet such a man. Equally rare is one, who is gifted with the vision to recognise such a saint. ★

Vaman H. Pandit

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



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

Shri Ramanavami was celebrated on Thursday the 27th March 1980 at Shri Shirdi Sai Baba Mandir, Shenoy Nagar, under the auspices of Shri Sai Baba Bhaktha Samajam (Regd). Justice Mr. P. Venugopal, Judge, High Court of Tamil Nadu, presided. Celebrations commenced with devotional songs on Shri Rama and Shri Sai Baba. Shri A. Chidambaram, Vice-Chairman of the Samajam welcoming the Chief guest and the huge gathering of more than four thousand devotees, that came from all parts of the city and mofussil places, explained the significance of Shri Ramanavami. The inspiring message for the occasion by H. H. Swami Kesavaiahji, Founder-President of the Samajam was read out to the devotees. Swamiji observed, "The secret of Ramayana's appeal is that the lessons expounded in it are of eternal value and applicable to our times. Rama's attitude and actions in a variety of situations faced by Him are to be understood as ideal examples. Shri Sai Baba with His deep concern for the welfare of His devotees, endeavoured to make them imbibe the valuable lessons contained in Ramayana. On this occasion let us recall Shri Sai Baba's teachings in a spirit of devotion to Shri Rama, rededicate ourselves to follow the path chalked out by these divine incarnations".

In his presidential address Justice Mr. P. Venugopal said, "I have great pleasure in participating in these celebrations. I am really happy to see this beautiful mandir, which is the outcome of untiring efforts of H. H. Swami Kesavaiahji and we should remember Swamiji with gratitude for his selfless spiritual services". He further observed, "There is freedom of worship in Hindu religion. Man does not get satisfaction with material wants like money and power. He is satisfied with darshan of Lord in a temple or when he meets the spiritual sages like

Swamiji. It is very difficult now-a-days to come across a sincere and a great bhaktha like Swamiji." He also dwelt at length on the uniqueness of Shri Ramanavami and Rama Avatar.

Mr. Justice P. R. Gokulakrishnan, Judge, High Court of Tamil Nadu, who also participated, said, "I have been called upon to speak on this sacred occasion most unexpectedly. I came here with my family only to seek the blessings of H. H. Swami Kesavaiahji. I am glad to note that the Samajam is celebrating Shri Ramanavami in a fitting manner in the holy presence of Swamiji". Quoting extensively from Kamba Ramayana, he observed that Rama is a complete Avatar. Rama, born as a man, lived like a man and underwent sorrows and difficulties. He paid tributes to Swamiji for his invaluable humanitarian services to spread Sai cult in particular and prayed Swamiji to bless all and to guide the nation spiritually.

H. H. Swami Kesavaiahji, in his inspiring speech, urged the mothers to instil in their children qualities that would go to make them not only good citizens but also great men of our country. Swamiji further observed that the faith in God is a must and each individual should at least spend some time every-day in prayer of his own Ishta Devatha, as said by Shri Sai Baba. Swamiji wanted the students not to waste their time but learn to be dutiful and disciplined. He cautioned not to run after Gurus but to select one Guru and have confidence in him.

Proposing a vote of thanks Dr. C. R. Sarma appealed to the devotees to liberally contribute to the proposed construction of a kalyana mandapam in the premises of the mandir.

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



R. Krishna Moorthy

Shri Shirdi Sai Baba Mandir, Shenoy Nagar, Madras 600030

Pujya Radhakrishna Swamiji

The sad news of our revered Radhakrishna Swamiji's passing, has put us all in utmost grief. A few days back, a friend of mine, who had just returned from Madras did break it to me; but firmly I did not want to believe it. So it happened. With all the philosophy stacked in a corner of the brain, it took me so long to realise that what is inevitable will take place under the law of nature and we mortals, are mere pawns, thoroughly helpless to do anything against it.

Even as a distant admirer and worshipper of Swamiji, if my feelings were so emotional, I can truly gauge the depth of sorrow to which all the people and devotees at Bangalore, who had the very good fortune to serve him personally and lovingly, have been subjected.

Whenever, I think of him, his face photographs itself immediately in my memory as the face of a man who smiles in triumph over life, a man who has conquered the frailties which we, feabler mortals, harbour willingly or unwillingly. Divinity was writ large on his face, disclosing to his visitors that he was a man of spiritual attainment. His expression was modest and mild, the large semi-blue eyes being extraordinarily tranquil and beautiful. His nose was long, straight and classically regular. He wore an austere white beard, on his chin, that flew down his neck. Clad in white dhoti and a white wrapper around his shoulders, and a snow-white tress, neatly kept, flowing behind his head, he was truly symbolic of a saint.

With problems afflicting them, and trouble-worn devotees came to see him with the hope that they would vanish within a few minutes of meditation and recitation of hymns in his presence and in his company, and they went back with a sincere smile that the relief they sought for, had been easily obtained.

It is my experience that when one approached Swamiji to seek protection from one's self-earned fate, his benignant smile and silence brought forth the answer.

"By prayer, by keeping a child-like nature and by remembering Him not on one's lips, but in one's heart, especially before one begins any action one turns towards the Almighty. In happy days try to enjoy them as a blessing of God, and in troubles try to think that it is very much like a medicine to heal your inner disease. Fear Him not, as He is all merciful".

On another occasion, I prostrated before him and on his command took a seat on the carpet close by him, as he sat as usual upon a chair with his hands resting on sides. His eyes glanced at me comprehendingly as I bowed and his mouth was stretched in a kindly smile of welcome. It put me at ease, for I have always entertained a feeling, rightly or wrongly, that though Swamiji associated himself so closely, yet sometimes he was remote from men and wrapped up in some trance-like spiritual absorption. I have the impression that his (Seemingly) aloofness was the time when he had a rapport with God and the time he mingled with us was the period when he passed on what he had obtained from God, to his devotees.

I see the joss-sticks burning slowly away on a stand near the marble image of Sai Baba, spreading the penetrating fragrance of incense around the hall. Squatting at a respectable distance from their revered Swamiji are a few disciples, otherwise the long hall is bare. The Master begins the recitation of Shri Vishnu Sahasranama, the thousand names of God and those in the hall join him, in chorus. A divine atmosphere atonce descends pervading not only the hall, but also the body of every individual present. Its efficacy is enough to cleanse the soul, the body and the mind and none has any doubt whatsoever. It is with this absolute confidence worn on his face that the Swamiji goes about with this simple text of the scripture that brings about a certain reformation. It is experienced rather than elaborated here.

Swamiji has helped, with benign grace, to translate a meaningless term into a living and blissful experience. Alas now!

We linger over his parting, unable to express the profound emotions which move us. True to the theory of cosmos and shastric injunctions, the Swamiji waited for the auspicious Uttarayana just like Bheeshma Pitamaha, on that night of January, 14th this year, to shed his mortal frame and ascended to join the galaxy.

I see the rising moon in a thin crescent disc of silver light, even as the indigo sky is strewn with stars, which cluster in countless thousand over our heads. I know the one that has recently occupied an honoured place in that cluster, which shall shine forth brightly to guide our ways and actions. I know too that (to that star) whenever I raise my palms and close them together in the customary salutation and then utter a brief word of awe and reverence, the saint shall smile, and look at me fixedly, though not he say a word. ★

D. Devanathan
Hyderabad 47 (A. P.)

Bangalore, 10-3-1980

To,
The Editor, Shree Sai Leela (English)
Dear Sir,

We are highly grateful to you for publishing Shri Radhakrishna Swamiji attaining Mahasamadhi in Shree Sai Leela (English) for the month of March 1980. Our Governing Body sends their thanks to all concerned.

With regards,

Yours in service of Baba
C. V. Bhaskara Rao
President, Sri Sai Spiritual Centre,
Sri Sai Baba Mandir Road,
Thyagarajanagar, Bangalore 560028

PATIENCE PAYS

On 2nd July 1979, I was posted in sub-office after working for more than six years in the Head Office. After my transfer, I very strongly desired to visit Shirdi and therefore, applied for one day's casual leave on the same day, when I was posted in the new office. My application was submitted to my officer, who had authority to recommend or reject my leave application. The officer immediately sent for me. I entered his cabin and he gave me a sound firing to the effect that he would tell higher authorities to post me back to establishment as, in his opinion, I wanted to avail of leave immediately etc. I was dumbfounded by this reception on the first day of my posting in a new office. Still I made bold and remained absent without sanction on the scheduled day and applied for post-sanction to my absense. Perhaps, this irritated my officers and there continued in our dealings a sort of cold war. He used to taunt me or otherwise show me that he did not hold a good opinion about me. I however did not react to his retorts for, Shri Baba has commanded His devotees that they should never retaliate in words or deeds when someone acted in a provocative manner.

After about five months, I required a long leave and surprisingly the officer recommended the leave for sanction. During my period of leave, on a certain Thursday morning, I got a dream in which I saw that my officer and myself came across each other in a certain temple of Shri Sai Baba. He questioned me surprisingly as to how I happened to visit that temple. To this, I replied that I am an ardent devotee of Shri Baba.

After I resumed duty, I took the first opportunity to inform the officer of the dream. He displayed no interest in the matter and simply desired to know its significance. I told him that it

meant finally, that Shri Baba desires that he should visit Shirdi and secondly it showed that Shri Baba has blessed him.

After about a fortnight the officer again sent for me and after exchange of a few words abruptly told me that he had remained absent on the previous day as his brother-in-law had come from U. S. A. and he strongly felt that he should visit Shirdi. So he told his brother-in-law that I had a dream to that effect. He therefore, desired to know how they could visit Shirdi. I replied that Shri Baba would arrange the trip so nicely, if, He desired that they should visit the Holy place; and further added that nobody could visit that place unless Shri Baba wanted him to do so. We dropped the topic there.

After a few days once again the officer sent for me and indirectly suggested that I should arrange for reservation of his seats by the luxury buses. I promptly agreed to do the needful. He was surprised to find me agreeable for he thought I would not do the work; but I told him that it gave me much sought opportunity to serve Shri Baba. By Shri Baba's grace his seats were duly reserved and he very humbly and sincerely thanked me for that. Thus the cold war between us ended on a warm note because Shri Baba made me follow His advice that one should practise patience while dealing with others.

Anil Keshavrao Rasal

21/382, BPT Staff Quarters Reynolds Road, Wadala (East)
Bombay 400037



My Broken Health Improved with Sincere Prayers

I had gone for trekking to the Himalayas just a couple of years back. This trekking programme was scheduled and sponsored by The All India Youth Hostels' Association. Trekking was an experience of excitement as the climbing upwards-downwards and walking for miles together daily was very thrilling and adventurous.

However, right from the very first day of trekking, I was not so much at ease. Despite having high temperature and fever, I continued my trekking for three days along with the other trekkers thereby covering about 50 kilometres of distance on foot. But then, it was almost impossible for me to proceed further and continue my trekking. I was running a very high temperature with frequent shivering on such high altitude, where cold was unbearable and the wind was very penetrating. My fellow trekkers were all very much worried for my falling health. They were not prepared to take me with them on the following day. All had pressed me hard to go back to the pavilion. I had no alternative left but to rest till my recovery and then to return to my base camp. This apparently made me so moodless and upset that I could not decide my future course of whether to 'March on' or 'To retreat'. I was lying in bed with three-four blankets on my body to get rid of shivering and cold.

We were resting at the 'Sirshi' camp, where I started praying Shri Sai Baba from the bosom of my heart. I had practically tears in my eyes and was seeking the guidance of Shri Sai Nath to offer me quick recovery and also to revitalise my lost energy and health. I sincerely prayed to Him for my inclination to complete the trekking by reaching one of the peaks, namely the 'Margaon Pass' which is at the height of 12500 feet.

I said to myself, "While going ahead, if death comes, let it come. I don't mind dying on the hill; but I definitely mind returning from that camp". My prayers and communication with Shri Sai Nath continued for about two hours. I was carrying Udi with me. So it was taken by me with a glass of hot milk.

My long prayers to Him at the place, which was miles and miles away from Shirdi and from my residence were spontaneously responded and heard by Shri Sai Nath! How can He remain aloof and indifferent when He is earnestly and devotedly called by one of His ardent and staunch followers like me?

After midnight, may be—about two o'clock, when the cold climate there was making others restless and uncomfortable, I slowly started getting perspiration. I felt the presence of Shri Sai Baba at every moment. He accepted and acknowledged my prayers and reciprocated His favours on me. It was with a sense of gratitude to Him that I then fell fast asleep.

The early morning of the following day was very refreshing and pleasant for me. When I got up to prepare myself for trekking ahead, I had no symptoms of fever, fatigue, tiredness or shivering! I just bowed down my head to Shri Sai Nath with tears of joy in my eyes. My voice was choked up with emotions for such an unbelievable relief which He granted to me

My health was recouped to such an extent that I never felt tired or physically broken during the rest of my journey. Our scheduled programme was duly completed, reaching the height of 12500 feet, where there was snow, snow and snow. We could realise the greatness of nature and its' infinite, controlling supreme power in comparison to the smallness and limitations of human beings! Since I could complete the trekking programme due to Lord Sai Baba's grace, I had the feeling of achievement and fulfilment of desire. I cannot forget those memorable days of adventure and excitement.

If I had been left half way for trekking due to my ill health, I would have been the unhappiest man with an unfulfilled desire of completing the scheduled trekking.

It is therefore rightly said by Shri Sai Nath;

'CAST YOUR BURDEN ON ME':
I SHALL CARRY IT FOR YOU:

Bipin Kapilray Swadia
307-B Kamal Kunj, Third Floor, Datta Mandir Road,
Opp. Sangita Cinama-Malad (East), Bombay-400064



MOTHER SAI

Om Shri Sai
We bow before Thee
We seek Your grace
To give love and peace
Life You taught is a play
To take joy and sorrow equally
Om Shri Sai You wished
To do our duty sincerely
Om Shri Sai You assured
None will go hungry or empty
We have come to Your
Abode, Shirdi as little children
To see mother Sai

Our sins are washed
As we touch Your sacred soil
Our hurdles are cleared
As we see Your kindly face
To be at Your feet
Is blissful and sweet
We sing and dance
In joyful trance
Om Shri Sai
We bow before Thee
With all the love
We seek Your grace.

K. Sitaraman
A1/3 Mahindra Nagar, Haji Babu Road,
Malad (East), Bombay 64

Lesson Taught by the Solar Eclipse

The recent solar eclipse has taught me a lesson. As everyone is aware the reason for the solar eclipse is that the moon comes in between sun and the earth and the human beings on the earth cannot see the sun during that time, since it is blocked by the moon. Many directions were given that we should not look at the sun directly, since it may affect the eyes and also may react on the earth organism, for which a number of experiments were made.

As a devotee of Shri Sai Baba, I translated the whole affair into a devotional way. Whether moon blocks the sun or not, there is no diminution in the sunshine or any properties of the sun. In fact the eclipse is not for the sun but for the human being, who is under the shadow of the moon, who cannot see the sunshine for sometime during eclipse. Accordingly, the eclipse is for human eyes and the sun will be shining as strongly as ever before even during the period of the eclipse: The grace of Guru is always like a power station. Generally we cannot look into the sun directly, whether there is an eclipse or not due to the other reasons. We use the equipments like coloured glasses, welding glasses etc., to enable us to look into the phenomenon of the sun. Similarly, any one, who wishes as to really have the experience of the grace of Guru, should look at him with instruments like coloured glasses of 'faith' and 'belief' to have the real concept of 'Guru's grace. Since the eclipse is a feature for the people staying only in a certain area the Guru's grace also may be blocked now and then with certain object like lack of confidence, lack of faith etc. which will come in our way and block our eyes, which we have to avoid to have full grace of Shri Baba and to have the experience and benefit of his presence. The faith that the sun will never set and will be shining in some part of the globe every time should also give us faith in Guru's

grace, which will never set and our mere thinking that he is by our side with his graceful looks, will make us feel his presence. We feel that we are charged with his grace and will have an electrifying experience every day. ★

Y. S. Rao
Sriharikota, 524124



Request to Sai Devotees

It has been noticed that many devotees are sending currency notes through ordinary Postal envelopes. In such cases, the currency notes are not often received by the Sansthan authorities and even the envelopes are received in torn condition. Sending of currency notes through ordinary Postal envelopes is prevented by law. In addition to that such amount remitted by the devotees, with great faith, is lost on the way and is not used for a good cause.

It is therefore requested that those devotees, who intend sending their donations to Shirdi Sansthan, should send them by crossed and account payee's cheque or draft on any Bank or by Money or Postal Order payable to the Court Receiver, Shirdi Sansthan.

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



SAINT GADGEMAHARAJ

(Continued from April 1980 issue)

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

Achyutraodada, who was inside the van got down alongwith Dr. Shah. He was upset so much that he could not again get into the van. He at once remembered an incident which took place at Nasik sometime back. Some work of the dharmashala at Nasik was in progress. Shri Gadgemaharaj was getting it executed by his followers. Suddenly he got shivering and he had to retreat to an inside room. When Shri Achyutraodada saw this, he requested Shri Maharaj to lie down and covered him with a number of woolen blankets; but the shivering was so severe that it could not be controlled by all the blankets. This upset all the inmates of the dharmashala; but none could find any remedy. After sometime the shivering reduced and Shri Maharaj perspired profusely. The temperature immediately came down. Shri Maharaj just got up, sat by the side of the wall, wiping his perspiration and called out to all the inmates of the dharmashala and told them, "Just see. It was quite right that you were upset to see my condition sometime before. I also felt that I had a call from the God of death; but I feel that today's call has been cancelled. However I am sure that this body has got to perish some day or the other. That time remember these things, which I will tell you now. When I die, do not call anyone. Do not send wires anywhere. Allow my body to remain wherever I die. The Municipal people will come and arrange for the cremation of my body. Do not try to build my Samadhi. Do not get upset. Do not get a shock. You go on doing your work without any hindrance."

The time as described by Shri Maharaj had now come and hence Shri Achyutraodada remembered the incident and the advice

of Shri Maharaj. However, due to his close association with Shri Maharaj, his mental balance was disturbed so much that he did not know how to carry out the wishes of Maharaj.

Shri Gadgemaharaj cast away his mortal coil and different groups of his followers thought of cremating his body according to their wish. Such high personalities leave this world peacefully and do not wish their followers to do anything for them; but though the followers are in their company for so long a time, still they are all ordinary people and hence they are not able to forget or give up their ego. Hence they start acting quite against the wishes of their master. One or two famous examples of this type can be quoted here. They are that of Kabir and Saibaba. After the Samadhi of both these saints, the Hindu and Muslim followers of these saints, both started claiming their bodies and wanted to dispose them of according to the rites of their religion. This led to heated discussion among the followers which resulted in delay in disposal of their bodies. In the case of Shri Gadgemaharaj the question of religion did not arise. All his followers were Hindus and therefore there was no dispute about the way of disposal of the body; but different groups of devotees had local attachment and they wanted that the last rites of Shri Maharaj should be performed in a place of their choice!

Thus Shri Shinde said that Bhusaval was a place, which was much liked by Shri Maharaj and hence his cremation should take place there. However, it was decided to take the van in the first instance to the garden of Shri Rathod and no sooner the van was taken there, the news of the death of Shri Maharaj spread like wild fire. Crowds of grief-stricken people started moving towards the garden of Shri Rathod. That day happened to be the thirteenth day of the Nirvana of Dr. Babasaheb Ambedkar and hence a very big meeting of the Boudha people was held at Amaraoti and it was in progress. When this news reached that meeting, all the people left that meeting and started

running helter skelter towards the garden of Shri Rathod. Bombay, Nasik, Pandharpur and such other places where the followers and appreciators of Shri Maharaj existed, they were all informed about this happening and they all started for Amaraoti with whatever means of communication, that they could find.

Heated discussion was going on in the garden of Shri Rathod about the cremation of the body of Shri Gadgemaharaj. Even in that predicament, everyone was trying to hold on firmly to his decision. Nobody was in a compromising mood. Kuntabai, the wife of Shri Maharaj and Alokabai, his daughter, were of opinion that the body should be taken to Rinamochan for cremation. Shri Shinde and his colleagues vehemently said that the wish of Shri Maharaj was this that his cremation should take place at Bhusaval. Shri Rathod and other residents of Amaraoti expressed their opinion that Shri Maharaj cast away his mortal coil near Amaraoti and he had very close relations with this city and now that his body has been brought here, his cremation also should take place in this city. The people of Amaraoti became a little aggressive and went to the extent of saying that under any circumstances they won't now allow the body to be removed out of Amaraoti!

Achyutraodada was listening to all this discussion quietly. He was sitting in a corner and did not express his opinion in any way. When all things were thus in a mess, a wire was received from Saint Tukdoji Maharaj from Bhusaval that he was coming for the last darshan of Shri Maharaj and that his body should not be cremated before Shri Tukdoji Maharaj arrived. In the meantime Shri Rathod became rather aggressive. He closed the door of his garden, suggesting thereby that he would not allow anybody to take the body out of the garden or outside Amaraoti. This then put an end to the controversy and Amaraoti was fixed as the place for cremation. When the question thus appeared to have been settled, Achyutraodada came forward and told Shri Rathod that the place where the cremation would take

place, should not be owned by anyone. It should be free from the burden of ownership. Hence Shri Rathod then gave one acre of his land for the purpose of cremation free from any encumbrances.

The news of the death of Shri Maharaj spread in Amaraoti early in the morning of 20th December, 1956. Hence people started coming to the garden of Shri Rathod by the side of the Vidarbha College for the last darshan of Shri Maharaj. Dr. Punjabrao Deshmukh, the Agriculture Minister of Central Government and Shri Wandrekar, Dy. Minister of the Bombay State, were in Amaraoti that time and they paid their respects to Shri Maharaj in the morning, by taking darshan of the body and garlanding it. Samatanand Anant Hari Gadre from Bombay, had come to Amaraoti to meet Shri Maharaj and he was in Amaraoti from Tuesday. He therefore came and garlanded Shri Maharaj on coming to know of the catastrophe. Shri Yashwantrao Chavan, the Chief Minister of the Bombay State, Sarvashri Naik Nimbalkar, Tapase and Kannamwar, the Ministers of the Bombay State, Shri Balasaheb Kher, the chairman of the Gadgemaharaj Trust and the Ex. Chief Minister of the Bombay State, Karmaveer Bhaurao Patil, Acharya P. K. Atre and others also paid their respects by offering garlands to Shri Gadgemaharaj. All the shops in Amaraoti remained closed and the schools were granted a holiday. Even the Courts and Offices in Amaraoti were closed as a mark of respect to Shri Gadgemaharaj.

The funeral procession of Shri Maharaj started from the garden of Shri Rathod at 1 p. m. on 20-12-56. The body of Shri Maharaj, in a sitting posture, was placed on a decorated truck. Kuntabai and the close associates of Shri Maharaj were sitting by the side of Shri Maharaj. The band of the Hanuman Vyayam Prasarak Mandal led the procession. Thousands of men and women joined the procession. 'गोपाला गोपाला । देवकी नंदन गोपाला' This favourite bhajan of Shri Maharaj was being sung by all the people with devotion. As the procession reached Shiwaji College,

Dr. Punjabrao Deshmukh garlanded Shri Maharaj on behalf of the college. On the way, Shri Maharaj was being garlanded every few minutes. The roads on which the procession was to go were watered. On both sides of all the roads, thousands of men and women were waiting for the procession. Those who could see the procession from their balcony or from the roof of their house, stood there to witness the procession. The crowd was not only from Amaraoti; but hundreds of people from the villages near Amaraoti had also come there for witnessing the procession. Singing the favourite bhajan of Shri Maharaj, the procession passed via Morshi Road, Irwin Hospital, Jayastambha, Jawahar Road, Bhusari Gate, Bhaji Bazar, Budhawara, Ambagate, Rajkamal Chowk and Station Road and came back to the garden of Shri Rathod. It took full nine hours for the procession to go through all the aforesaid localities. In the history of Amaraoti, there was no other funeral procession as that of Shri Maharaj.

The funeral procession of Shri Maharaj came to Shri Rathod's garden at about 10 p. m. By that time the funeral pyre of sandalwood was arranged in the garden and other material such as ghee etc. was also kept ready; but all people awaited Saint Tukdoji Maharaj as per his telegram. Ultimately he reached the place at about 12-30 a. m. (21-12-56). On his arrival the emotions of all people surged once again. Saint Tukdoji Maharaj took darshan of Shri Maharaj and sang a bhajan to pay his homage to Shri Maharaj. The melodies of the bhajan had a singular effect on the crowd and nobody could stop the tears dropping from his eyes.

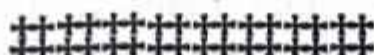
The body of Shri Maharaj was then placed on the funeral pyre. The clothes that were worn by him, were allowed to be retained on the body. The heap of garlands, was also placed on the pyre and at ten minutes past two, (21-12-1956) Shri Wasudeo Sonawane, the grandson of Shri Maharaj, lighted the pyre. The sandalwood started burning brightly and slowly and slowly it consumed the body of this great man and reduced it to ashes.

As the funeral pyre was lighted, the crowd started receding; but the followers of Shri Maharaj waited at the site upto the time the whole body was burnt completely.

Next morning the ash was collected from the site and it was stored in pots. All decided to carry the ash to Bhusaval and deliver it in the Tapi River. The ash was accordingly taken to Bhusaval and delivered in the Tapi River by Shri Wasudevrao on the thirteenth day from the day of demise. All chief followers of Shri Gadgemaharaj were present at that time. Bhajan was sung at that place at the time of delivery of the ashes into the river. On the bank of the Tapi River, there is an institution known as Shri Gadgebaba Shantidham. In the cellar constructed in that building, a pot containing the ash of Shri Gadgemaharaj is preserved carefully.

Thus ended the life of this dynamic personality at a rather mature age of eighty years. Though born in very poor circumstances, Shri Maharaj toiled hard in his young age and acquired good physic. After leaving his house, he never ate anything except some stale bread, which he would procure by begging. Before he was not known, he was even thrashed by the people; and during this period, he had many times to remain even without any food. After he became famous as a selfless social worker also he never ate anything else except stale bread. His urge to improve the society and lift it to a higher strata, became known throughout Maharashtra and all the political leaders even tried their best to help him in whatever way possible. The selfless work done by Shri Maharaj and the institutions such as dharmashalas, rest-houses, cow-protection centres etc. started by him, will continue to inspire the future generations to do such selfless work.

(To be continued)



A Priceless Gift to Modern India

To a nation which is cursed with almost a daily occurrence of communal riots, the holy day of Vijayadashami has a special message. For, it is also the day on which Shri Sai Baba of Shirdi left off his fleshy frame to live henceforth in the hearts of his devotees as the spirit of love for all creatures and of brotherhood of religions.

Whatever be one's religion, hatred of fellowmen is the worst sin. Hatred in the name of one's religion is a blasphemy. It is a classic instance of the devil quoting the scripture.

Since He appeared as a handsome lad of 16, seated under a neem tree in the outskirts of the hamlet Shirdi, Sai Baba lived there for over 60 years. (He took **samadhi** on October 16, 1918). During this long period, countless devotees, from far and wide, derived spiritual experiences which at once healed their bodies and souls.

When devout moslems like Hida Beg of Kanad and Anwar Khan of Varhad sought his guidance, Baba initiated them with Arabi prayers from the Holy Koran and sent the former to the Cantonment near Kanad (near Aurangabad) and the latter to Baghdad to live as perfect fakirs. Orthodox moslems like Yakub of Delhi, stayed in his holy presence and recited the Koran at the mosque in which Baba lived. Sevearl moslem saints like Hazrat Darvesh Shah of Aurangabad and Fakir Amiruddin of Nanded used to send their devotees to Sai Baba for spiritual training and blessings.

When Hindus like Shri Kashinath Upasani Shastry (now famous as Shri Upasani Maharaj of Sakori), Nanasaheb Chandorkar and others visited him, Baba guided them along the Hindu spiritual tradition. The latter prided in his knowledge of the

'Bhagavadgita' along with its principal commentaries, Baba went on putting questions on one of the important verses (No. 34 of Chapter IV). Nanasahab had to shed his pride of learning and then Baba gave him an exposition of the verse, which is unparalleled. When Vedic pandits from the South got stuck up in the middle of their Vedic chant, Baba reminded them of the rest of the mantra!

Baba encouraged Hindu devotees to celebrate festivals like Ramnavami and Gurupurnima at the masjid, while He encouraged moslem devotees to celebrate their festivals like Muhurram. The unique feature of these celebrations was that both Hindus and moslems joined heartily together. How did he do it?

To moslems he was a moslem fakir, that lived in the dilapidated mosque, living on alms, always uttering 'Allah Malik' or assuring his devotees 'Allah Accha Karega'. He told them that His guru was one Roshan Shah. To an orthodox moslem, who asked him why he tolerated Hindu ways of worship, he said, 'Jaisa desh taisa vesh' ('be a Roman while in Rome').

To Hindus He is a Sadguru, an avatar of Lord Dattatreya. He named the mosque as Dwarakamai, planted a tulasi (osimum sanctum) in front of it, and kept a perpetual holy fire ('dhuni') burning in front of Him. He told them that his guru was one Venkusha, that he went on repeating the name of Lord Hari till he became one with Him. He assured a sceptic that Rama and Krishna did exist in flesh and blood. He told them to study holy books like the 'Bhagavadgita', the 'Bhagavata', 'Vishnu-sahasranamam' and the 'Gurucharitra'.

Baba's zeal for religious harmony had some times to manifest itself in a sterner vein. A bigoted moslem one day offered to do away with a group of Hindus sleeping there as he thought they were discrediting Baba and the mosque through their heretical religious practices. Baba calmly said that it would be

better to do away with him rather, for if He had not permitted them to do so, such a thing would not have happened. So too when a moslem devotee once brought a young man to him and proudly declared that he had changed his religion to Islam, Baba slapped the convert saying, 'Did you change your father?' Again when some Hindus complained that a Rohilla was disturbing their quiet slumber during nights with his yells of 'Allah O Akbar', He snubbed them saying that no one can be found fault with for praying to the Lord. So too when the Moslem and Hindu devotees were together vilifying a Christian, Chakranarayan, who was posted by the British Government to make a note of the gifts of money received by Baba every day, Baba later told the reveler that his deed amounted to that of a pig eating filth, that his visit to Shirdi would be futile if he persisted in such evil. "Why vilify him? He is my brother!" he declared.

Sai Baba is a priceless gift to the modern society in yet another way. His life and conduct were an object lesson to all sadhus and mahatmas. An account of his life would go a long way in educating the credulous masses all over the world against their cynical exploitation of self styled, fake gurus, Bhagavans and Acharyas. Four aspects of his life deserve special mention:

(1) Devout Hindus had in Him the darshan of their chosen deities like Rama, Vitthal, Dattatreya and Hanuman. Devotees of other mahatmas like Shri Swami Samarth of Akkalkot had darshan of their chosen mahatmas in Him. Devotees had unmistakable experiences of his mysterious presence in all places and creatures. Yet He considered Himself a poor begging fakir whose biography or portrait do not deserve to be preserved for posterity; How different from those sadhus who, as the 'Bhagavadgita' cautions us, declare 'I am the Lord Supreme' (Iswaroham, ahambhogi,etc)!

(2) He gave away all the gifts of money (amounting to 3 or 4 hundred rupees a day), precious clothes and dainties He received from His wealthy devotees everyday to the poor by sunset

the same day; and he again begged for food at five houses in the village! Indeed how far he is from being a millionaire-swami!

(3) Even though He was presented with a palanquin, a horse and a procession car or chariot, by his devotees, not even once in 60 years did he allow Himself to be taken in a procession around the village. He went about the village barefoot, in rags. How different from a 'Modern' mahatma that needs a cadillac to take him a few paces from his A.C. 'hermitage'!

(4) Now a days we find almost every popular brand of mahatma, Bhagwan, Acharya or Swamiji vehemently vilifying every other as a fake, a hypnotist as though that is enough to confirm his own claims of being a true guru! We hardly find one among them humble and decent enough to bow to other Mahatmas. Baba, if he vilified any fake gurus, he did so by his tacit, austere and humble living. When devotees sang the aratis of saints like Jnaneswar and Tukaram, Baba sat straight and folded his hands in obeisance. The stock-in-trade cry of almost every 'popular' guru today is 'Follow me and none other', Baba's standard teaching was 'Stick to your own guru with unabated faith, whatever the merits of other gurus and however little the merits of your own'. While the unashamed advertisement of popular gurus tries to project them as the best, reminding us of the red-light areas in our cities, Baba tells us, "It is not the guru that makes himself your guru. It is **you** that must regard him as your guru, i.e., place your entire faith in him". This reminds of what Bhagwan Raman Maharshi said, "One who considers himself as a Jnani and as a guru to some other" is not worth the name. For he explained, "A true Jnani will find that jnana or enlightenment is the essential being of all". To the fakes who are out to be believed in as special creatures by the devout masses, his words 'Take a porthead and regard it as your guru and see if your goal is reached or not'. What shattering realization for self-imposing gurus!

The unostentatious, simple living of Baba throbs with the wisdom of mystics down the ages. 'Take no thought for the morrow' said Christ. Hindu, Buddhist and Jain scriptures enjoin a houseless, wandering life of a beggar to a renunciate, a true sadhu. That is what Baba is. This ageless wisdom has some caustic words for those who, while claiming to be sadhus and swamis, live far more luxuriously than common worldlings. It is said for instance that a seeker after enlightenment, and an enlightened sage, who slide back into luxurious living, are no better than dogs that eat what they vomited earlier. It is even said that the teachings of such a one, however sublime they might sound, are unworthy of being accepted. For even the water of the sacred Ganga, when it falls into a stinking pool, is unfit for drinking. Four things were prohibited for the truly enlightened ones and seekers after enlightenment: (1) Raising a mandir, ashram, house or a muth to live in; instead, such a one should live under a tree, in the cremation or burial ground or in a dilapidated house or shrine; (2) Gathering of disciples (as different from devotees); (3) Accumulation of things and wealth for wordly or holy needs; (4) Acceptance of honour and pomp. How many do we have of such? Sai Baba's life is one of those which hearten that this world is not as yet completely a waste land of hollowmen (to use the titles of T. S. Eliot). ★

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GOD REALISATION

Sai Baba, Antaryami of all creatures from Hari downwards, whom you seek, is within you only and He is the life and soul of all seen and unseen worlds. The purpose of human life is nothing else but Baba or God realisation. Evil and sorrow are due to "Avidya" or wrong belief that we are separate from Him. It is the ego or shadow of the real self that has built this wall of separation and illusion. Have an intense ceaseless desire to be united with Baba. There is nothing sweeter or more delicious than the life which is Baba within us. Life is Love and Love is Baba. Pain and troubles are in the various coverings hiding Baba within. When one surrenders his ego and constantly and intensely identifies himself with Baba through selfless good actions, prayers, japa and dhyana, the attachment to the ephemeral values of this world gets automatically loosened.

How can one get free from the bonds of karma by intensifying karma or tapasya? Karmic bondage is like a bundle of wood tied by a rope, the knot of which cannot be untied. Karmic tapasya is like tying the same bundle more firmly by another rope with a loose end to slip off the original rope without untying the original knot.

When one's heart is filled with divine love for all, the vision gets purified and all his actions become the spontaneous outflow of love of Baba within, resulting in contentment, peace and Bliss. This is the culmination and fulfilment of human life. Unless one realises Baba in his own self, there can be no liberation, true peace or lasting happiness. The first step for the true Baba seeker is absolute fearlessness, neither the terrors of solitude nor the terrors and strains of the crowd, should daunt the seeker. When one remembers that Baba, dwelling within, is the very Almighty Being, Lord of Universe, how can there be room for

fear, worry or hesitation? This path of Baba's discovery within one's self will not be easy and there will be obstacles, sufferings, various trials and tests. Baba is for him, who pursues to the end relentlessly and with complete faith and total surrender. Ruskin's "Unto the last" was the stimulant, awakening the spiritual life in Gandhiji. Service of Saints, constant remembrance of Baba through japa are the easiest methods for overcoming all the obstacles in the path. The seeker's thirst for Baba should be intense, eager, insistent and continuous for making a break through from the whirlpool of the cycle of birth and death.

The layman will observe three things (1) Para-brahman or Shuddha chaitanya-imperceptible Shakti or power (2) The same mixed with life of beings (3) Inert matter.

In reality man is pure chaitanya; but due to Maya he wrongly imagines himself as chaitanya mixed with matter and from the illusory stand point of body and mind tries to realise the pure chaitanya within, by various methods; but when he realises that he is, he was and even he will be only the pure chaitanya then, all his sadhanas cease. This Jnana has to be realised by himself. None can obtain realisation from others.

The Saints are perfect men, full of kindness, insight, wisdom and understanding. All these qualities are needed in abundance in our everyday life even by the layman. But there is an important difference between the saint and ordinary man. The saint has no attachment to good or evil, pleasure or pain, riches or poverty, or even spirituality or materialism. Since the saint has wisdom and understanding he is full of compassion for all, even the worst and vilest sinner. None is outside his compassion. The ordinary man tends to be exclusive, choosing the good and avoiding the evil.

Just as a drop of water from ocean is not separate from the ocean, man is not separate from God; but however highly

the intellect may be developed, it has no power for understanding or realising God. In a recent book published by Oxford University Press containing views of 27 highest intellectuals all over the world, all agreed that the man cannot know God. This error is committed even by famous western scholars of oriental philosophy, who are considered experts on the subject. These people have missed the vital Indian point of view that the absolute, though it cannot be comprehended by the intellect, it can be experienced directly in Samadhi in which the meditator, meditation and the meditated become one. "Brahma vid, Brahmaiva Bhavati" by becoming Brahman, Brahman is known. The Jiva or individual soul is the ray of light starting from the absolute and going through the five planes, gathering its body-mind upadhi for its work and evolution. Saints like Baba on the other hand start with millions of rays like the sun and gather all individual rays of His devotees like the sun who rises and sets with his rays. By merging one's individual ray with the Baba's multiple glorious rays one obtains salvation.

Let the real seeker of Baba conduct himself in this world in everyday life like this :-

1. Let his love be without hypocrisy.
2. Let him abhor what is wicked and cling to what is good.
3. Let his heart be full of love and tender feelings for all.
4. Let him be a glow with spiritual light.
5. Let him rejoice in the love of Baba.
6. Let him endure unavoidable hardships uncomplainingly, with patience and faith.
7. Let him persevere in regular prayers.
8. Let him have forgiving and blessing attitude towards all.
9. Let him rejoice with people, who rejoice and weep in sympathy with people who weep.
10. Let him not indulge in high, complex and abstruse

philosophies; but be simple and humble.

11. Let him be at peace with himself and all men.
12. Let him not allow himself to be overcome by evil but overcome evil by good.

Word that is true, voice that is kind
Thought that is love from a selfless mind
Unasked help that is spontaneous and swift
Hurt that is spared, grief that is hid
Joy that is shared, these be the flowers
Let me cull day by day for laying at Thy feet
In thanksgiving for Thy Light.

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Unveiling of the Photo of Shri Radhakrishna Swamiji

The Sai temple erected by Shri Saldas Mandal at 83/84 Rasne Chawl, Shivaji Nagar, Pune-5, was blessed by revered Shri Radhakrishna Swamiji. In 1978, when the All India Sai Devotees' gathering was held at Pune, Shri Swamiji was pleased to preside over the gathering and at that time he had performed a religious ceremony in this same temple. In view of these close connections of Shri Swamiji with this temple, it was proposed to unveil his photograph in that Mandir on Ramanavami, Monday the 24th March 1980. Shri Shreechand, a sincere devotee of Shri Swamiji from Bangalore, arranged to donate a coloured photograph of about two feet by two feet to the temple and sent it to Bombay to Shri G. R. Inamdar, another devotee of Shri Maharaj. Shri Inamdar accompanied by his wife, Shri Gavankar, another disciple of Swamiji and Dr. S. D. Parchure, Executive Editor of Shri Sai Leela (English edition) brought the photo from Bombay to Pune on 23-3-1980.

On Monday the 24th March 1980, the Ramanavami celebrations started at the Sai Baba temple at Shivaji Nagar at 8 a. m. The Abhishek and Archna continued from 8 a. m. 11 a. m. Shri G. R. Inamdar, a senior officer of the Reserve Bank of India at Bombay unveiled the photograph of Shri Swamiji at 11-15 a. m. While unveiling the photo, in his short speech, Shri Inamdar said, "Shri Swamiji was a great soul. He favoured us with his blessings and all the prosperity that we are having, is a result of his blessing. I hope that his photograph will give an inspiration to all to lead a life dedicated to God".

Shri P. S. Rao, President of the Saldas Mandal, then said, "Shri Radhakrishna Swamiji had close connections with this temple. He had blessed this temple and hence we have been able to get

funds from unknown quarters for raising this temple in so short a time. Shri Swamiji sacrificed his life for the spread of Sai cult and it is therefore quite proper that his photograph be hung in this mandir along with that of his Guru, Shri Narsimha Swamiji and other Sai devotees. I thank Shri Inamdar for having come all the way from Bombay and unveiled this photograph today. I hope this photograph will serve as a source of inspiration to the future generations".

Both the above speakers delivered their speeches in English. As a number of persons in the audience did not know English, somebody had to speak in Marathi. Dr. Parchure was therefore requested to speak on the occasion in Marathi. He then said, "Ladies and Gentlemen, I thank you very much for giving me an opportunity on this occasion to speak on the life of Shri Radhakrishna Swamiji. Of course as you know I will have to repeat some of the points already mentioned in the speeches made by my predecessors. Shri Radhakrishna Swamiji was a great saint. He considered Shri Narsimha Swamiji as his Guru and he had very high regard for him. Shri Narsimha Swamiji was a great devotee of Shri Sai Baba and he spared no pains in spreading Sai devotion and Sai cult in the south of India. In order to perpetuate Sai worship in the south, Shri Narsimha Swamiji founded the All India Sai Samaj at Madras. According to the orders of his Guru, Shri Radhakrishna Swamiji founded another centre at Bangalore under the name of Sai Spiritual Centre. At this Centre he installed a full-size statue of Shri Sai Baba in May 1978 and had called us to Bangalore for the inauguration ceremony. We four people had gone to Bangalore for the function. At that time, Shri Swamiji took great care of us and honoured us very much. He had love for everyone and he behaved in a very courteous manner with every one. He had very close connection with this temple and it is therefore quite necessary that his photo should be hung in this temple. I hope that this photo of this great saint will give inspiration to all to have sincere devotion to Shri Sai Baba." Shri Gavankar then thanked

the organisers and Shri Inamdar for giving him opportunity to take part in this unveiling ceremony of the photo of his Guru. Shri Ramakrishnan thereafter told the importance of the installation of the photo in the temple. Shri Suryakant Garje thanked all for having attended the function and made it a complete success.

The Aarti was sung thereafter and the birth of Shri Rama was proclaimed to have taken place by swinging the decorated cradle with the idol of Shri Rama in it, hung in the midst of the temple. Prasad was then distributed to all.

In the evening on the same day Shri Dnyaneshwar Paduka Bhajani Mandal sung Bhajans in the temple from 5 to 6-30 p. m. and the Ramanavami festival concluded. ★

Ramanavami Celebrations at Sai Niketan, Dadar

All Sai devotees long to go to Shirdi for the Ramanavami festival as it is held there on a grand scale; but due to some difficulties or the other, many devotees are not able to go to Shirdi for the festival. They then visit some Sai temple within their reach, as they know that this day will be celebrated there. Taking into consideration this need of the Sai devotees, some function is always arranged at Sai Niketan, Dadar on the occasion of all the three important festivals, which are celebrated at Shirdi. This year the office at Sai Niketan, was opened at about 7-30 a. m. and devotees started coming for darshan from that time. Shri K. T. Tikku and Smt. Chandraben Bhatia sung bhajans before Shri Baba from 10 a. m. to 12-00 noon. The melody of their voice filled the whole atmosphere with devotion and created a serene atmosphere for the aarti, which was to follow. Exactly at 12 noon, the singing of the aarti was started. After the aarti was over, Prasad was distributed to all the devotees, who numbered more than a hundred. The office was kept open for darshan upto 8-30 p. m. More than a thousand devotees came for darshan during the whole day. ★

Report of the Sixth Annual Gathering At Shirdi

(Continued from April 1980 issue)

THIRD SESSION, SUNDAY 10-2-1980

Shri Ujjwal Kulkarni, Nandurbar :- There should be a separate programme of singing of poems along with the gathering. This mandap should have been named after the late Radhakrishna Swamiji.

Sou. Shashikala Revankar, Ambarnath :- An advertisement about the English issue of Shri Sai Leela may be given in the leading news papers published in South India.

Shri R. B. Sandbhor, Pune :- The articles, that are to be published in Shri Sai Leela, should be such that they will help to spread the devotion to Shri Sai Baba.

Most of the delegates, who attend the gathering, have got some sort of suggestions for improving the get up and the circulation of Shri Sai Leela. Hence in this session, they are all allowed to speak freely and express themselves. All the above suggestions were noted down by the executive editors for taking necessary action thereon. As by the time the delegates finished their speeches, it was nearing the noon, the president thought of adjourning the session. Hence Shri Kakresaheb told the delegates that their suggestions have been noted down for necessary action and that if possible, he would speak about them in the afternoon session. The president then adjourned the session and the delegates retired for the noon arati and the lunch.

THE CONCLUDING SESSION

It was decided to hold this last session of the gathering at 3-30 p. m.; but Shreemant Anubai Vahinisaheb Ghorpade paid a visit to Sakori in the afternoon, so it took a little time for her

to return to Shirdi. In the meanwhile some of the poets, who were present sung their poems and after arrival of the President the session started at about 4-15 p. m. The Court Receiver, Shri Kakresaheb, introduced to the delegates the following heads of sections in the Sansthan management at Shirdi :- 1. Shri Bagwe, arrangements at the Samadhi Mandir 2. Shri Bakliwal, in charge of the Bhojagriha 3. Shri Shinde and Shri Bhavsar, accommodation section 4. Shri Patil, Engineer in charge of the buildings of the Sansthan 5. Dr. Joshi, in charge of Sainath Hospital 6. Shri Kulkarni, in charge of the electricity unit 7. Shri Kulkarni, in charge of sanitation 8. Shri G. V. Joshishastri, Sansthan Singer 9. Digambar Jakhadi, Chief Pujari in the Samadhi Mandir 10. Shri Eknath Kote-Patil Dy. Security officer 11. Office Supdt. Shri D. C. Pathak. After this introduction, Shri Kakresaheb delivered his concluding speech in which he requested the delegates to excuse the Sansthan management for any short comings that they might have noticed in the arrangements of the gathering. He also promised to look into the suggestions made by the delegates and to give effect to as many of them as possible. Shri Devpurkar and Shri Moglaikar, two delegates, sung their poems in which they had expressed their feelings on the eve of leaving Shirdi. Both these poems were quite emotional and they therefore moved the whole audience.

Shreemant Anubai Vahinisaheb Ghorpade, in her presidential address thereafter said, "Dear Sai Devotees, I am glad that we are all meeting here today at the revered feet of Shri Sai Baba; but even after knowing fully well that I don't deserve the presidential chair, for which I have been requested to come here by the Court Receiver and by the Executive Editors, I came here and hence I hope that you will have a soft corner for me. I am not a famous author or a famous poetess. In both these fields I have groped here and there a little; but I am a sincere devotee of Shri Sai Baba and I ventured to come over here only on that account.

I was lucky to get the darshan of Shri Sai Baba at a very early age. When I was aged about 7 to 9, I came to Shirdi several times alongwith the elder people in my family for Shri Baba's darshan. I had heard about him that he was a great saint, who performs many miracles. In fact you will agree that it was not an age when children get an understanding that for our well-being in this world and in the next, we should have devotion towards God and the saints. In my later life, when I had to face several calamities and when my life became almost unbearable to me, my elders advised me to study philosophical books for getting mental peace. It was at this juncture that I again ran towards the feet of Shri Sai Baba.

In 1925, I became a member of the Theosophical Society and I read not only several looks on Theosophy but other books of Maharashtrian saints like Dnyaneshwar, Ramdas, Tukaram etc, and it was only because of that knowledge that I could withstand all the miseries that befell me in my hard life. It is my firm belief that Shri Sai Baba always extended his helping hand in my calamities. The hardest blow hit me at the end of 1929; but the reading of the books of saints and sincere prayer offered to them, helped me to surmount all my difficulties.

From 1930, I am worshipping Shri Sai Baba along with our family deity, Shri Venkatesh. Every time I have some difficulty, I take recourse to their feet for getting rid of the calamity. Similarly I pray to them for helping others out of their difficulties and give them the Udi of Shri Baba. Whenever some difficulties came, I prayed to Shri Sai Baba from the bottom of my heart and at the same time I took the Udi in water and only by these remedies I have surmounted all difficulties. Others who came to me with their grievances and difficulties were also suggested by me to take recourse to the same remedies and when they also came out of their difficulties, they became sincere devotees of Shri Sai Baba. It is my experience of the last few years that when we get in our life some appantly

unsurmountable difficulties, we always get a solution for them if you really pray to Shri Sai Baba sincerely.

Even if we invoke Shri Sai Baba for warding off the calamities of others, still he responds to your call. One miracle, which I experienced in 1942, seemed to be quite wonderful even to me and as I feel that others also will be wonderstruck to listen to it, I am going to narrate it here at length. One of our domestic servants, who was in our service for a long time, had no issue after he passed many years of his married life. This servant was quite sincere and faithful. He used to take care of my children sincerely. Once he had gone to Ahmednagar along with my mother and he brought from there the photo of Shri Sai Baba, which I had asked him to bring. At that time I prayed to Shri Sai Baba in my mind, "Oh Sai Baba, let this my servant get a son. He will hang a cradle before your Samadhi." Some years went by even after this prayer. Due to want of a child, this servant decided twice or thrice to go in for a second marriage; but every time I used to send him out of station for some work and thus I arranged to postpone his second marriage. Ultimately in 1942, his wife conceived and it appeared that Shri Baba's favours were going to shower on him. The age of his wife was 37 years at that time and the first confinement for a lady at that age is supposed to be rather difficult. Hence I had instructed that servant to keep his wife under constant observation of the state nurse and I had further told him to call the state nurse at the time of the delivery of his wife.

I had given all the above instructions to the servant because I had to go out of station, but when I was packing up my luggage in order to leave Ichalkaranji, this servant was requested to come home. After he left, other servants told me that his wife was a bit uneasy and hence he was called home by his wife. Late in the night, however, the servant came and told me that the State Doctor and nurse are of opinion that his wife will have to be removed to the hospital at Miraj for safe delivery.

I invoked Shri Sai Baba and told the servant with confidence, "Do not at all get, upset. Take Shri Baba's udi, apply it to the forehead of your wife and give it to her orally with a little water. Also tell the State Doctor that I have told, him to accompany your wife." After midnight the State Doctor left for Miraj alongwith the servant and his wife, who was having labour pains. I however spent that whole night by chanting the name of Shri Sai Baba and repeating Sai Baba's favourite aarti. At about 2 a. m. I saw a stout boy crawling and coming inside through an arch, which was quite bright due to bright light. On seeing this sight, I conjectured that the wife of my servant, will have a safe delivery and that she will have a son. When I got this assurance from Shri Sai Baba, my mind became calm and I went to bed altogether free from care. On getting up on the next morning, I first inquired about the servant and his wife; but I was told that they had not returned from Miraj. At about 8-30 a. m. when I went for a stroll in my garden, I got a message from the state Doctor that the lady had a safe natural delivery at 6 a. m. in the morning and that the child was nine pounds in weight! On witnessing this miracle of Shri Sai Baba, I was overwhelmed with joy and I bowed to him a thousand times in my mind. Shri Sai Baba has not so far favoured me by giving darshan or I have had no occasion so far to listen to his message in his voice; but on several occasions he has proved his existence in some way or the other.

The advice of Shri Sai Baba used to be simple and very easy to follow. My elderly people used to tell the following as Baba's advice. "All living beings are the incarnations of God. We should behave with love with all. We should always speak the truth and perform our duty in the best possible manner. God is all pervading and He is very kind. We should lead a righteous life and remain satisfied with whatever we get. We should never refuse food and we should always take the 'Satwik' food which has been described in the Bhagawadgeeta. We should chant the name of God all the time and should always try to

acquire knowledge." According to the system of all saints, Shri Sai Baba used to give the devotees lessons of good behaviour in very simple words when he used to talk. He also used to impress upon your mind the principles of philosophy in this same way. Shri Baba used to say, "Do not think that Sai Baba means only this body, which is three and a half cubits in length. I am all pervading. Even if this body perishes, Baba will not go away. You may be anywhere and you may do anything, still I know everything you do, only by sitting over here in Shirdi."

We hardly realize how pregnant these words are with meaning! We are attracted towards saints due the miracles performed by them; but from their point of view, a miracle is a mere play (Leela) for them. Their main work is to help the people to proceed on the path of spiritual well-being. Therefore what appears to us a miracle, is a help given by them to the devotee in order to attract him towards them. When our calamities are averted with the blessings of the saints, we must proceed on the path pointed out by them and achieve salvation. Under their blissful eye, we must become as advised in Bhagwadgēta :-

अव्देष्टा सर्वभूतानां मैत्रः कश्चि एव च ।

निर्ममो निरहंकारः समदुःखसुखः क्षमी ॥ १२।१३ ॥

(One who does not hate anyone, one who behaves in a friendly way, and is kind, one who has no addiction to any thing and who has no ego, who welcomes pleasure and pain in the same manner and who has the capacity to pardon others.) In this way we must do all the duties of our life in the best possible manner and sacrifice our life at their feet!

Really speaking I am not sufficiently qualified to address this gathering; but in spite of that, you gave me this opportunity and for that I am very much thankful to you. I got the blessings of Shri Baba in my childhood and hence I could travel on the hard path of my life and come to this stage of my life. It is due to his blessings that I got this opportunity to offer my little

service at his feet. I pray to Shri Sai Baba that he should continue to shower his favours on all in this manner and thanking you once again, I take your leave."

After the Presidential address was over the delegates gave a warm clapping in appreciation of the speech. Dr. S. D. Parchure, Executive Editor of Shri Sai Leela, then thanked the President for having attended all the sessions of the gathering in her ripe old age. He also thanked the officers of the Shirdi Sansthan and the Court Receiver for all the co-operation given by them and especially for the special pendal erected for the gathering. He also thanked all the delegates for having come from long distances to attend the gathering in response to the invitation sent to them by the Court Receiver and expressed a wish that they will all continue to have this same devotion to Sai Baba and will come to His feet for celebrating the future gatherings. On behalf of the delegates Prof. Gunderao Patwari, Prof. R. S. Pujari and



Mrs. Sumati Khanvilkar proposed a vote of thanks. The delegates felicitated Shri Kakresaheb, Dr. Parchure and Shri Chendvankar. Recently the title of "Ratnabhushan" was conferred on Shri Chendvankar and he was specially felicitated for that.

On behalf of the Shirdi Sansthan the President was felicitated by offering her a shawl and a cocoanut.

Every delegate was given a cocoanut, at in of skimmed milk from Holland and a copy of the book captioned "Keertan Panchak" published by the Shirdi Sansthan by way of Prasad at the auspicious hands of the President. Shri Shreeram Satardekar sung a bhairavi at the end and the President then declared this two day long gathering to have concluded.

As this year arrangements for the stay of all the delegates were made on the first floor of Bhakta Niwas and as the meals were also served to them there, they were all pleased with the arrangements made by the Sansthan. They were particularly happy because the Court Reciver, Shri Kakresaheb, also took his lunch in their company. The venue of the gathering in the Lendi baug was also quite pleasing. It was secluded and hence free from the disturbance of the public.

The gathering at Shirdi is an annual affair, eagerly awaited by all the contributors of Shri Sai Leela magazine. They therefore start watching the issues of this magazine from December onwards and feel happy to read the announcement of the gathering. The delegates are coming to the gathering from year to year and there is a sort of a fraternity created among them. They are therefore eager to meet their friends at Shirdi in the gathering. The long awaited meeting is very happy; but the parting is very sad! Most delegates therefore leave Shirdi with a heavy heart and eyes full of tears. They however assure each other, to meet again next year in the gathering. This year's sixth gathering of the contributors to Shri Sai Leela Magazine too concluded on the evening of 10th February 1980, with similar assurances given to each other by the delegates, who came for the gathering. ★

News from Shirdi FEBRUARY 1980

The devotees visited Shirdi in this month as usual. The crowd of devotees therefore was quite enough to keep the staff of Shirdi Sansthan sufficiently busy. The following artists gave their programmes in the Samadhi Mandir during this month:-

Keertan :-

1. The Sansthan Singer, Kavyateerth Shri G. V. Joshishastri performed keertans on Ekadashi days and other important religious days.

2. Mrs. Kalawati Chavan, from dadar, Bombay, also performed keertan.

Pravachan :-

1. On 10-2-80, it was Dasnawami i. e. the anniversary of Samarth Ramdas Swami. Hence Dr. S. D. Parchure, Executive editor of Shri Sai Leela, who had come to Shirdi for the gathering of the contributors to Shri Sai Leela magazine, delivered a pravachan from 8-45 p. m. to 10 p. m. on the life and teachings of Saint Ramdas.

2. Shri Laxmanbuwa Waghchoure, Shirdi.

Vocal Music, Instrumental music, bhajan etc :-

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

1 Shri Anant S. Shinde, Chembur. 2 Kumari Chandan A. Shinde, Chembur. 3 Shri Trishul Bhajani Mandal, Yerawada, Pune. 4 Shri Durgamata Bhajani Mandal, Kolhapur. 5 Shri Vitthalbaba Maharaj, Hyderabad. 6 Shri Eknathrao Chavan, Pune. 7 Shri Navrang Ranjane, Pune. 8 Sou. Shailaja Vaidya, Pune. 9 Shri Vitthal Kshirsagar, Pune. 10 Shri Mohanrao Vaidya, Pune. 11 Shri Shreeram Vishnu Satardekar, Bombay. 12 Smt. Indira C. Pendse, Baroda. 13 Smt. Pushpa Shintre, Bombay. 14 Shri Chandrakant Mane, Bombay. 15 Shri Balkirshna R. Rele, Bombay. 16 Shri Sadanand T. Angre, Bombay. 17 Pragati Andha Vidyalaya, Badalapur. 18 Shri Vishwanath B. Sahane, Vaijapur. 19 Shri Ravindra R. Supekar, Dewas. 20 Shri

Sharadchandra Kshirsagar, Devas. 21 Shri Rajendra Maheshwarkar, Dewas. 22 Shri Prakash Khandekar, Dewas 23 Shri Aisheeram Mohandas, Khar, Bombay. 24 Sou. Jyoti Manuja, Bombay. 25 Shri Hari Om Sharan, Bombay.

Artists of Shri Sainath Theaters Kolhapur :-

1 Smt. Hemsuwarna Mirajkar. 2 Smt. Mangala Barekekar. 3 Sou. Sulakshana Mali. 4 Kumari Aruna Wakekar. 5 Master Abu Wantmurekar. 6 Shri Annasaheb Panarkar. 7 Shri Dinkar Inamdar. 8 Shri Chandrakant Sarnaik. 9 Shri Ashok Mudholkar. 10 Shri Sham Khatri. 11 Shri Vishwas Salunkhe. 12 Shri Narayan Waydande. 13 Shri Datta Gaikwad. 14 Shri Vishwanath Bapat. 15 Shri Maruti Sashtikar.

The following delegates, who had come to Shirdi to attend the 6th Annual gathering of the contributors to Shri Sai Leela Magazine, gave their various programmes in the Samadhi Mandir on the 9th and 10th of February :- 1 Dr. S. D. Parchure, Bombay. 2. Sou. Kalawati Chavan, Bombay. 3 Shri Prakash Karpe, Indore. 4 Sou. Kamaltai Sandbhor, Pune 5 Shri Raghunath Sandbhor, Pune. 6 Shri Jagannath Kulkarni, Pune. 7 Dr. Mrs. Sumati Khanvilkar, Lonavala. 8 Shri Vijay D. Hazare, Bombay. 9 Dr. Indutai Naik, Lonavala. 10 Kumari Jayashree R. Pujari, Pune 11 Shri D. B. Jagatpuria, Shirud. 12 Shri D. M. More, Pune. 13 Shri Sainath Khadke, Bombay. 14 Ujjwal W. Kulkarni, Nandurbar. 15 Shri Nagesh Mogalaikar, Dhule. 16 Smt. Leelatai Gujrathi, Shirdi. 17 Shri Hasmukh Onkar Patil, Navapur. 18 Sou. Shashikala Revankar, Ambarnath. 19. Sou. Leelatai D. Marathe, Dhule. 20 Shri Ramesh D. Chavan, Navapur. 21 Shri D. B. Potnis, Pimpri. 22 Shri Jagdeesh Deopurkar, Dhule. 23 Shri Kishor B. Jadhav, Chandrapur. 24 Shri Narayan Gokhale, Dombiwali. 25 Shri Daulatbhai Sharma, Bombay. 26 Shri Radhakrishna Gupta (Chetan), Dombiwali. 27 Shri Vaijnath, P. Upadhayaya, Bhandara. 28 Prof. Gunderao Patwari, Bidar.

Weather :-

The weather at Shirdi was quite healthy during this month. Nights used to be cool. The day temperature has started rising slowly.

श्रीसाईलीला

हिंदी विभाग

भक्तों के लिये प्रगट होनेवाले साईनाथ

हम लोग छुट्टियों में सिरडी होते हुये कानपुर जानेवाले थे । १५ अक्टूबर १९७९ को बेलगांव से चलना था और नवम्बर के पहले सप्ताह में वापस आना था । इस समय आम तौरपर उत्तर भारत में ठण्ड पडती शुरू हो जाती है । यह सितम्बर का आखरी सप्ताह था और इसी सोच में मैं पडी थी कि बिना स्वेटर के बच्चों को परेशानी हो सकती है । मेरे सबसे छोटे लडके के पास पूरी बाह का कोई स्वेटर नहीं था और मैं सोच रही थी कि इसके लिए इस मौसम में सफर करने के लिए पूरी बाहका स्वेटर होना बहुत जरूरी है । और इसी उद्देश से मैंने अपने पति से उन लाने के लिये कहा लेकिन इसपर उन्होंने त्रिलकुल मना कर दिया कि उन यहां बहुत महंगा है और जब हम लोग कानपुर जा ही रहे है तो वहीपर अच्छा उन देखकर ले लेंगे । वहाँ उन अच्छा और सस्ता मिल जायेगा । मैं बड़ी दुविधा तथा चिंता में पड गई कि अब क्या करें क्यों कि मेरी पास भी पर्याप्त पैसे नहीं थे कि मैं उसके लिये स्वयं उन खरीद कर सकता । इसी उधेडबुन में पडि थी और एक दिन करीब ११ बजे कुरसी डाल कर घर के बाहर धूप में बैठी थी और सोच रही थी कि अब क्या करें? हे साईनाथ बाबा, तुम्हीं खुद उपाय करो। वरना बच्चे को ठण्ड लगने का डर है। और सिरडी तुम्हारे दर्शन को आ रही हूँ। यदि बच्चे को ठण्ड लग गई और कुछ हुआ तो तुम्ही जुम्मेदार होंगे । बाबा कुछ तो मदद करो । यह मैं सोच रही थी कि इतनेमें एक वृद्ध आदमी जो सफेद कपडे पहना था और उन का गड्ढर लिये था, मेरे दरवाजासे निकला । जिसे देखते ही मेरे मुँह से निकला कि बाबा, क्या तुम उन ले आये । उनवाला वृद्ध व्यक्ति सीधे मेरे घर में आ गया और बोला बेटी, तुम्हें उन चाहिये तुम उन ले लो । प्रायः यहां पर लोग स्त्रियोंको 'बाई' कहकर पुकारते हैं । लेकिन यह उनवाला तो मुझे बेटी व मुन्नी कहकर सम्बोधित कर रहा

था। मैं उन के चक्कर में थी। अतः मैंने इस ओर कोई ध्यान नहीं दिया। उसने मुझे उन दिखाई और मैंने पसन्द कर ली, दाम पूछने पर वह काफी महंगी लगी। मेरे पास उसके लिए पूरे पैसे नहीं थे। मैंने कहा, “बाबा मेरे पास इतने पैसे नहीं हैं, यह कुछ महंगी है” इसपर उस ऊनवालेने कहा, “बेटी पैसे की फिकर मत करो, अपने बच्चेके लिए उन ले लो और जितने पैसे हो उतने दे दो, और न हो तो यह मेरी तरफसे अपने बच्चेके लिए ले लो और पैसों की कोई चिंता न करो।” इसपर मैंने कहा, “बाबा, मैं मुफ्त में नहीं ले सकती” तब उसने कहा, “फिकर की कोई बात नहीं। जो भी उन तुम्हें पसंद है वह ले लो। और जितने पैसे तुम देना चाहें दे दो और स्वेटर बनाकर बच्चेको पहनाओ। मैंने जा कर जो कुछ भी पैसे मेरे पास इधर उधरसे बचे थे सब बटोर कर ले आयी फिर भी पैसे कम थे। मैंने उनसे कहा, कि “बाबा, मेरे पास कुल जमा पैसे इतने ही हैं जो उन खरीदने के लिए कम पड़ रहे हैं” इसपर उनवाले बुढ़ेने वह पैसे ले लिये और मेरी पसन्द का वह उन बच्चे के लिये दे दिया और चला गया। थोड़ी दूरतक तो मैं उसे देखती रही। पर फिर वह कहां चला गया पता नहीं। उसके बाद मैं सदैव इस आशा में बाहर देखती रहती हूँ कि वह ऊनवाला फिरसे दिखाई पड़े। लेकिन उसके बाद आजतक वह वद ऊनवाला मुझे कभी नहीं दिखा। मैं सोचती हूँ कि साईनाथ के अलावा कोई और हो ही नहीं सकता जो मेरी परेशानी में स्वयं आकर मुझे दर्शन देकर मेरी परेशानी दूर कर गये। मैंने जल्दी जल्दी एक सप्ताह में स्वेटर बुन डाला और उसे बच्चेको पहनाकर मैं सिरडी ले गई। यह सारी बातें मैंने अपनी पति को स्वेटर बुन लेने के बाद ही बतलाई तो वे आश्चर्य में पड़ गये। साईनाथ धन्य है। उनकी महिमा धन्य है। जो अपने बच्चेको इतना प्यार करते हैं और सदैव उनके कष्टों को दूर करते हैं।

श्रीमती सीता निगम

द्वारा स्कॉडून लीडर जी. के. निगम

एअर फोर्स स्टेशन, साम्ब्रा, बेलगांव (कर्नाटक राज्य)



स्व. महामना श्री राधाकृष्ण स्वामीजी तथा साईपादानंदजी

भावभीनी श्रद्धांजली

अलर समय के परिचय से मोहलिया था सबका मन
आशा थी कि संमेलन में होंगे फिर उनके दर्शन ॥ १ ॥

मानवनिर्मित योजनाएं, विधि का खेल अनोखा है
रूप रंग की नगरी में, बस धोखा ही धोखा है ॥ २ ॥

स्वामीजी अब नहीं रहे, मधुर स्मृतियाँ है जागी
बचपन से ही जीवन में वे रहे ऋषितुल्य त्यागी ॥ ३ ॥

विशाल भाल, शुभ्र दाढी, तेजोमय यों आनन था
शुभ्र वस्त्र परिधान किए, तपस्वी सा निज जीवन था ॥ ४ ॥

संज्ञाशून्य होकर मैं पाता हूँ अस्तिवाभास
साईमय स्वामीजी को हम पाते हैं अपने पास ॥ ५ ॥

मकर संक्रमण के पुनीत पर्व पर करके अतिक्रमण
प्रयाण किया स्वामीजी ने, पथ रहा उत्तरायण ॥ ६ ॥

स्वामीजी का रोम रोम गाता था श्री साई नाम
अचेतन की चेतना में 'चेतन' का कोटी प्रणाम ॥ ७ ॥

भावभीनी श्रद्धांजली अर्पित है उन चरणों पर
हे साई! करो दूर तम जो छाया इन नयनों पर ॥ ८ ॥

कवि : राधाकृष्ण गुप्ता 'चेतन'
पाटकर वाडा, भगतसिंग पथ, डोंबिवली (पूर्व) जिल्हा थाने ४२१२०१



साई भजन

रामचचन साई शरण तुम्हारे
ईश्वर तुम हम सबको सवारे ॥ ५ ॥

मलिन मन तनु सुन्दर कैसे
विषरसभरा कनकघट जैसे
कुलीन बन मैं कहुँ किसीसे
भमृतधारा जन ही बरसं
आवो शाम गोविंद मुरारे ॥ १ ॥

अति विनीत मृदु शीतल वाणी
साई वही रे पहचान तू ग्यानी
गंगा बहे गयी चरणो पानी
शान बनी है उदी दिवानी
ज्योत जलायी पानी से प्यारे ॥ २ ॥

रामायण में गम को पाया
मिट्टी मे रावण को मिलाया
गोकुल में ग्वालन को भुलाया
सैरंध्री का शील बनाया
चक्रपाणि हरी शिरडी आया रे ॥ ३ ॥

आये गम के प्याले पीकर
चिन्तापथ से मजबूर होकर
सामने तेरे ओ करुणाकर
विगडी बना दे तुही दयाकर
प्रभुदास धुन सुन बाबा रे ॥ ४ ॥

प्रभुदास लक्ष्मण जाधव

मु. पो. जामगांव, ता. पारनेर, जि. अहमदनगर

साई वरदान

मेरी विनती सुनो साई धाम, तेरी भक्ति करूं सुबह शाम ।
दिप जले थे सम्मुख तेरे, धूप सुगंध सुवास ही देरे ।
मधुर कंठ से श्वेत कि पुष्पलता, चंदन तिलक माथेपर छाटे ।
सज, धज, बंदन, मनोहर देवा, किस विष व्यक्त करू तेरी सेवा ।
हे दीनबंधु दया के सागर, पतित पावन तुम हो निरंतरेन ।
क्या विनती करूं—कैसी भक्ति करूं छोड तुम्हे और मैं कहाँ जाऊँ ।
शरणं शरणं श्री साई देवा नमन करूं मैं शिश चरणों में
वरदान केवल भक्ती का वरदान हो मुझ में ॥

कु. शोभना मलगीकर

c/o. गुंडेराव पटवारी

एन. एफ. जे. कॉलेज, बिदर ५८५४०१

साई गज़ल

आज अगर साई जिन्दा होते,
हम भी मोक्ष के लिए मर गये होते ।
साई मुझे क्रोध से देख लेते अगर
सब मेरे पाप धुल के चले गये होते ।
अगर न होती साई की कदम बोसी,
खाक बन के विखर गये होते ॥
साई का हम पे अगर करम नहीं होता,
अपने दिन भी कभी के बिगड गये होते ।
देख लेते अगर वो हालत-ए-गुंडू
आसुं आखों में साई के, भर गये होते !!

प्रा. गुंडेराव पटवारी "साहित्यरत्न"
यन्. यफ्. जे. कॉलेज P. O. विदर (कर्नाटक) ५८५४०१

कोई बुलाए तो

सच 'तुम' सुनते हो, कोई सुनाए तो सही ।
'तुम' आंसु पोंछते हो, कोई आंसु बहाए तो ॥
'तुम' गिरते को थामते हो, कोई गिरता पुकारे तो ।
'तुम' अनाथ को गले लगाते हो, कोई बाहे पसारे तो ॥
'तुम' गीत को सूर देते हो, कोई गला खोले तो ।
'तुम' गीता का पाठ पढाते हो, कोई गीता का पन्ना पलटे तो ॥
'तुम' अपनाते हो, कोई शरण में आये तो ।
'तुम' भण्डार भरते हो, कोई मांगे तो ॥
'तुम' दर्शन देते हो, कोई अन्तर्चक्षु खोले तो ।
'तुम' आते हो, कोई बुलाए तो ॥

स्नेह एस. सी. जैन (शंकरी)
घर नं. ७सी/८३३, फरीदाबाद (हरियाणा)

सुन ग्यारह वचन साईनाथ के

सुन ग्यारह वचन साईनाथ के ।
सुन ग्यारह वचन दीनानाथ के ।
सुन ग्यारह वचन श्रीनाथ के ।
सुन ग्यारह वचन रघुनाथ के ।
भद्रा, धीरज मन मे रखना
तर्क कुतर्क से दूर ही रहना ।
संशय छोड़ के सुन मेरे भाई
ग्यारह वचन कल्याण के ।
सुन ग्यारह वचन साईनाथ के ॥ १ ॥

पैर लागे जिस क्षण शिर्डी मे
होवे दूर विपत्ति उस क्षण मे ।
साई समाधि शीश झुकाये
दुख दरिद्र निकट नहीं आये ।
चिन्ता पीछा छोड़े उस पल
अनुभव है ये भक्त जन के ।
सुन ग्यारह वचन साईनाथ के ।
सुन ग्यारह वचन शंभूनाथ के ॥ २ ॥

छोटा देह पर भक्त नहीं छोड़े

उनकी खातीर दौड़े आये ।
साई समाधि सिध्दी की मुरत
पूरी करती सब इच्छायें ।
संशय मन से निकल गया तो
साई हरदम साथ मे ।
सुन ग्यारह वचन साईनाथ के ॥ ३ ॥

देशरहित साई विश्व निवासी
माने वह जो दृढविश्वासी ।
अनुभवहीन न यह सच समझे
शरण जो आये वोही समझे ।
खाली गया न कोई दर से
अविश्वासी प्रेम को बगसे ।
सुन ग्यारह वचन साईनाथ के ॥ ४ ॥

अर्पण जो सब करता अपना
साई पूरा करते सपना ।
सत्य वचन है मान लो इनको
साई साथ है हर क्षण पल में ।
सुन ग्यारह वचन साईनाथ के ॥ ५ ॥

वीरेन्द्र सक्सेना (श्री रामशरण)

गुप्ता चाल, षण्णशत पाडा कुरार,

मालाड, बम्बई ४०००६४



भजन

बाबा मैं तेरी लीला कैसे सुनाऊ, तेरे दर पे कैसे आऊ,
तेरी दया कैसे बयान करू, तेरी अमर कहानी कैसे सुनाऊ,
तेरी ही तमन्ना तेरी ही आरजू है, तू ही सब का दाता,
बाबा मैं तेरी लीला कैसे सुनाऊ, तू ने ही दीप पानी से जलाए,
शिर्डी के भाग जगाए, तेरी महिमा कैसे बताऊ,
बाबा मैं तेरी लीला कैसे सुनाऊ ।

जुगल किशोर पुरी
७८, सेक्टर १५ ए चंदीगढ़

कवाली

गरीबों की लाज रखना ओ शिर्डीवाले बाबा
भक्तों की लाज रखना ओ शिर्डीवाले बाबा ॥
तेरे ही दर पर आये खालि न कोई जाये
तेरा ही बदार खुला है सब के लिये खुला है
गरीबों की लाज रखना ओ शिर्डीवाले बाबा ॥ १ ॥

दरवार मे जो आता आनन्द लेके जाता
साईनाम का ये नारा सब भक्तों में होता
ओ शिर्डीवाले बाबा तेरे उदी का सहारा
गरीबों की लाज रखो ओ शिर्डीवाले बाबा ॥ २ ॥

बाबा हमेशा कहते श्रद्धा सबूरी रखना ।
लाखों के मालिक होते साई बाबा दया दें
लाखों के मालिक बनते साई बाबा की कृपा से ।
गरीबों की लाज रखना ओ शिर्डीवाले बाबा ॥ ३ ॥

श्री एकनाथ मोटकर
खाजगी गोठ, लफ्कर, ग्वालियर (म. प्र.)

श्री साई दर्शनकी आंस

- साई तेरी ही याद यादो मे मैने रातों को दिन बनाया है
हर घडी मैने तुमको याद किया हर घडी मैने तुमको चाहा है ॥ १ ॥
- है छुपी वो कहाँ तेरी मूरत जिसको ढुंढता हूँ मै सवेरे से
तेरे दर्शन की आंस लगी है अब दे दे दर्शन, ओ बाबा, साई रे ॥ २ ॥
- मैने पाया है तुमको मंदिर में मैने पाया है तुमको मसजिद में
तू ही तू है वो सारी घर्तीपर तू ही तू है वो सारे अंबरपर ॥ ३ ॥
- आसरा दे दो मुझको ऐ मालिक मै तो बन जाऊ तेरा दिवाना
बाबा आओ मेरे करीब आओ मेरे संकट को टाल ले जाओ ॥ ४ ॥
- मेरे कर्मों का फल मुझे देना तेरे दर्शन की आंस लगे साई
मेरी दुनिया तुम्ही बसा देना मेरे आँहो मे तुम समा जाना ॥ ५ ॥
- मेरी दुनिया है तेरे चरणों मे तुम ही तुम है वो सारी दुनियामे
मैने पाया है तुमको हर क्षण मे तुमको मिलने की आंस रखता हूँ ॥ ६ ॥

अरुण ह. खडकीकर

घ. नं. २३-५-८३५/१ अलका टॉकीज के सामने
शालीबद, हैदराबाद (आं. प्र.)

“साई SSS रे!”

- | | | |
|-------------------------|---------------------|---|
| साई SSS रे ... | साई-नाम की है महिमा | ॥ २ ॥ |
| तेरे बिना भी क्या जीना | ॥ ४ ॥ | } हिंदू ना मुस्लीम
सीख ना इसाई
राम श्याम हो तम्ही खुदा
तुम त्रिन, बेसहारा
मै बादल, आवारा
दर्शन से तेरे जीवन तरना |
| शिडीकी गलीयोमें | | |
| भगतोंकी दिलो में | | |
| तू ही तू “साईSSS” है ना | ॥ १ ॥ | |
| पूरव से लेकर | | ॥ ३ ॥ |
| पश्चिम दिशा तक | | ॥ ४ ॥ |

आशिश वि. हजारे

सं/६, गुंफा दर्शन, पहला कार्टर रोड, बोरीवली पूर्व, बम्बई ६६

भजन

दुआ दो अब मोरे साई, सुखी रहे यह संसार मेरा
बच्चोंके सब तुम रखवाले, फिकर रही ना मुझको कोय ॥ ५ ॥

अच्छे हो या बुरे भले वह, सब ही है सन्तान तुम्हारी
तुम बिन कौन है रक्षक उनका, संभालो सबको मोरे बाबा
तुम्हारे ही सहारे जीवन बीता, लग गयी नैया पार किनारे
साई साई बप कर मैने, जीत लीया मैदान
चाहता हूँ अब सोपे दूँ तुमपर, संतान और सब भाई विरादर
बुलाकर उनको पास तुम्हारे, दुआ दे दो उनको साई ॥ १ ॥

दुआ दो अब मोरे साई, सुखी रहे यह संसार मेरा
बच्चोंके अब तुम रखवाले, फिकर रही ना मुझको कोय ॥ ५ ॥

उमीद है मुझको पूरी तुमसे, चरणों से मुझको आशा है यह
टुकराओगे न मुझको दरसे, भर दोगे दामन रहम करम से
थोडासा कुछ नाम पालू, साई भगत मै कहलावू
यही तमन्ना है अब मेरी, पूरी कर दो मोरे साई
रहे न डर अब किसी बात की, फिकर रहे न कुछ अपनों की
बस तेरी याद मे लिखता रहूँ मै, गीत बडे ही बडे अनोखे ॥ २ ॥

दुआ दो अब मोरे साई, सुखी रहे यह संसार मेरा
बच्चोंके अब तुम रखवाले, फिकर रही ना मुझको कोय ॥ ५ ॥

आस लगी है दर्शन की अब, प्यास लगी है चरणों की अब
छू लूंगा मै चरण तुम्हारे, धो लूंगा नयनों के नीरसे
श्रद्धा के दो फूल चढाऊ, जय जयकार साई का करलू
भगवान मोरे यही है साई, बाबा, माई सबकुछ साई
दुनिया मेरी शिडी मे है, बैठे हैं जहाँ पर बाबा मेरे
करके निछावर सबकुछ उनपर, मै भी बैठू ध्यान मे उनके ॥ ३ ॥

दुआ दो अब मोरे साई सुखी रहे संसार यह मेरा
बच्चोंके अब तुम रखवाले, फिकर रही ना मुझको कोय ॥ ५ ॥

लक्ष्मण बापूराव रापतवार
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