

SHRI

SAI LEELA



Shri Sai Baba begging alms



G. N. NERDY



June

1 Rupee

1980

SHRI SAI LEELA

JUNE 1980

CONTENTS

		Page
1. Editorial	Donors' List	2
2. Thoughts to Ponder Over	Dr. Anil Jaiswal	8
3. Karma	Sadguru Dr. Sai Kumar	9
4. Homage to Late Prof. D. D. Parchure	Editor	12
5. How Shri Sai Baba Came to Me	Shri P. J. Singh	14
6. Sai Baba for Sayujya	Shri Bhaskera Rao	17
7. Sai Presence Felt	Shri R. Subramanian	18
8. He never fails His devotees	Shri Devata Subba Rao	20
9. Shri Narayan Baba on Nepal Yatra	Swamy Karunananda	23
10. Catharsis From Sins	Shri S. R. Joshi	25
11. Anul Haq	Shri V. B. Nandwani	28
12. Unique Modernity of Shri Sai Baba	Shri R. S. Gavankar	30
13. Shri Sai's Invisible Hand	Shri N. Maschender Das	36
14. Shri Baba Detains the Train	Dr. Shirish K. Swadia	37
15. Saint Gadgemaharaj	Dr. S. D. Parchure	39
16. News from Shirdi		44
१७. जंगल में साईबाबा	सौ. सुजाता वैद्य	५२
१८. विनती	श्री दीनानाथ वैद्य	५५
१९. एक चिन्तन	श्री राधाकृष्ण गुप्ता (चेतन)	५६
२०. भजन	श्री लक्ष्मण बापूराव रापतवार	५९
२१. साई जत्र जीवित थे	श्री विपीन कपिलराय स्वादीया	६०
२२. मन की ज्योती	श्री व्ही. बी नंदवानी	६३
२३. हे साईनाथा	श्री मदन रामकृष्ण वाडेकर	६४
२४. साईनाम	श्रीमती नर्गिस आदि साहुकार	६४

SHRI SAI LEELA

(Official Organ of Shirdi Sansthan)



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

VOLUME 59

JUNE 1980

No. 3

God has all He needs

God does not change. We change every day. All of you grow, become taller and stronger. You learn new things about the world; you acquire new skills. You learn to swim, to ride a bicycle, to sing, to act on the stage. Later you will learn to drive a car. We learn things we did not know. If we knew everything we would not have to learn. God alone does not learn, he knows everything. He does not change, because he has all he needs.

Editor :

Shri K. H. KAKRE

Receiver, Shirdi Sansthan of Shri Sai Baba

Executive Editors:

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

Shri Sadanand Chendwankar B. Sc., S. T. C., R. B. Pravin

Annual Subscription Rs. 10.00

Single Copy Re. 1.00

Office :

Sai Niketan, 804-B, Dr. Ambedkar Road,

Dadar Bombay 400 014

Tel. 1 443361

EDITORIAL

Donors' List

In the Indian culture Dana (donation) occupies a very important place. In Sai Satcharita while discussing the acceptance of Dakshina by Shri Sai Baba (Dakshina-Mimansa), Shri Dabholkar observes about Dana as follows:-

The Brihadaranyak Upanishad says that the Lord Prajapati advised the gods, men and demons by one letter "Da" (द). The gods understood by this letter that they should practise (1) Dama (दम) i. e. self-control; the men that they should practise (2) Dana (दान) i. e. charity; the demons understood that they should practise (3) Daya (दया) i. e. compassion. To men charity or giving was recommended. The teacher in the Taittiriya Upanishad exhorts his pupils to practise charity and other virtues. Regarding charity he says, "Give with faith, or even without it; give with magnanimity i. e. liberally, give with modesty, with awe and with sympathy." (page 81 Chapter XIV, Sai Satchrita 8th edition 1978).

From the above extract, it will be seen that 'Dana' has come from the letter 'Da' pronounced by Prajapati and understood as 'Dana' by the mankind. Because this Dana (Charity) or donation) has come to mankind from the mouth of God, it is valued very much and is practised by the human beings as much as possible. Earning money or property by fair means was never condemned by our religious preceptors; but they always advised people to give something out of that in charity. The kings of ancient India also were very philanthropic. They no doubt collected wealth; but they spent a major part of it for the well-being of their subjects. In the Raghuvansha Kalidas describes the kings or the Raghu dynasty as "त्याग्य संभृतार्थानां" i. e. those, who collected wealth only for giving it away in charity.

EDITORIAL

Donors' List

In the Indian culture Dana (donation) occupies a very important place. In Sai Satcharita while discussing the acceptance of Dakshina by Shri Sai Baba (Dakshina-Mimansa), Shri Dabholkar observes about Dana as follows:-

The Brihadaranyak Upanishad says that the Lord Prajapati advised the gods, men and demons by one letter "Da" (द). The gods understood by this letter that they should practise (1) Dama (दम) i. e. self-control; the men that they should practise (2) Dana (दान) i. e. charity; the demons understood that they should practise (3) Daya (दया) i. e. compassion. To men charity or giving was recommended. The teacher in the Taittiriya Upanishad exhorts his pupils to practise charity and other virtues. Regarding charity he says, "Give with faith, or even without it; give with magnanimity i. e. liberally, give with modesty, with awe and with sympathy." (page 81 Chapter XIV, Sai Satchrita 8th edition 1978)

From the above extract, it will be seen that 'Dana' has come from the letter 'Da' pronounced by Prajapati and understood as 'Dana' by the mankind. Because this Dana (Charity) or donation) has come to mankind from the mouth of God, it is valued very much and is practised by the human beings as much as possible. Earning money or property by fair means was never condemned by our religious preceptors; but they always advised people to give something out of that in charity. The kings of ancient India also were very philanthropic. They no doubt collected wealth; but they spent a major part of it for the well-being of their subjects. In the Raghuvansha Kalidas describes the kings of the Raghu dynasty as "त्याग्य संभृतार्थानां" i. e. those, who collected wealth only for giving it away in charity.

The incident that is described in the life of king Raghu, of the Raghu dynasty, is specially noteworthy in this context. He collected wealth from all the four quarters by subjugating all the rulers surrounding his kingdom; but after amassing all that wealth, he did not use it for his personal comforts. He performed a sacrifice in which he spent all that wealth and gave it away in the form of Dakshina, with the result that he had only earthen utensils left in his home. When he was in such a predicament, one brahmin lad, named Kautsa, came to him requesting him to give to Kausta fourteen thousand gold coins for giving them to his Guru, Wartantu, as his guru-dakshina. King Raghu had full confidence in his valour. So he asked Kautsa to wait for a few days and in the meanwhile he planned to attack "Kuber" the treasurer of the gods and to snatch away from the treasury of the gods, the fourteen thousand gold coins required by Kautsa. Having come to know of the intension of king Raghu, the gods arranged to shower gold coins on Ayodhya, the capital of Raghu. King Raghu then gave Kautsa fourteen thousand coins out of those coins and thus kept up his practice of complying with the request of a brahmin in spite of the fact that he had spent all his money in charity and he had nothing left with him. The latter part of the story of king Raghu is not much relevant to our subject matter; but this story shows how much importance was given to Dana by the Kings of ancient India.

In Sanskrit there is a saying "यथा राजा तथा प्रजा" (As is the king, so are his subjects). Thus because the kings of ancient India were prone to Dana very much, their subjects too were giving Dana according to their mite. The citizens of ancient India, who had such a background of philanthropy, also observed certain dictums, one of which was "रिक्तहस्तेन न गंतव्यं राजानं देवतां गुरुम् ।" (One should not go empty-handed to the king, God or guru). Because of this dictum, there was a practice to take something with us and offer it to the guru when we pay a visit to him.

The devotees of Shri Sai Baba, who were all brought up in the aforesaid traditions, were naturally quite charitable. The devotees, who normally have faith in the God and Guru, always try to give donation for building temples, or for sinking wells for the use of the public or for building a community hall for public use. Similarly according to the aforesaid dictum, these devotees used to offer something, in kind or coin, to Shri Sai Baba, whom they considered their God or Guru. During the life-time of Shri Sai Baba, these offerings used to be disposed of immediately by Him. In those days, there was no Sansthan and no managing committee to take charge of all that was offered to Shri Sai Baba. The money, which was offered to Him, by way of Dakshina, was pocketed by Shri Sai Baba himself and the other things, mostly sweets and fruits, that were being received, were distributed immediately by Shri Sai Baba as prasad. Hence no question of storing those articles or keeping their account arose in those days. However after the Mahasamadhi of Shri Baba, these questions cropped up. An account of all the articles and money, received by the Shirdi Sansthan, had to be maintained and for that purpose all the articles and the money received had to be listed. The Shirdi Sansthan of those days was hardly able to make both ends meet. Though Shri Buti had built the Samadhi Mandir, the day to day expenses had to be met and for that purpose there was no liquid cash with the Sansthan. The day to day expenses of the Sansthan were therefore mostly depending on the donations that would be given by the devotees, who would visit Shirdi. It was therefore necessary for encouraging the devotees to give more and more donations to the Sansthan so that more facilities could be provided to the devotees, visiting Shirdi and the day to day expenses of the Sansthan could be met. In the meanwhile, the Shirdi Sansthan started publishing their magazine, Shri Sai Leela. So it was thought that if the names of the persons, giving donations to the Shirdi Sansthan, are published in Shri Sai Leela, it would be an attraction for

others to give donations to the Sansthan as their names would appear in the mouthpiece of the Shirdi Sansthan.

It was under the circumstances, mentioned above, that the practice of publishing the list of the donors in Shri Sai Leela magazine was started in the beginning. Of course as the visitors to Shirdi itself used to be quite few in those days, the donors too used to be few. The list of donors also used to be very short at that time and it used to occupy very little space in the magazine. However with the spread of the name and fame of Shri Sai Baba, the number of devotees, visiting Shirdi, increased by leaps and bounds and therefore the number of donors also increased to a great extent. Therefore some sort of modification in publishing the list was found to be necessary, as there was a legitimate fear that a time would come when the entire pages of the magazine would be insufficient for publishing the list of donors. With this point in view, the names of the persons, donating articles, were dropped in the beginning and only the names of those persons who paid in cash and obtained receipts were published in Shri Sai Leela magazine; but like the fish of Manu, which was constantly growing larger and larger, this list of donors was also swelling and had to be pruned in order to save space for the articles in the magazine. A further modification was therefore made in the list and it was decided to publish only a list of those donors, who donated Rs. 100/- and above to the Shirdi Sansthan at one time against a receipt.

The devotees, giving donations to the Shirdi Sansthan, do not give them for publicity. They give the donations out of their heart-felt devotion to Shri Sai Baba and for helping the good work that is being done by the Shirdi Sansthan. The donors are therefore not at all worried whether they get a publicity through Shri Sai Leela or not. In fact many donors are not aware of publication of such a monthly magazine as Shri Sai Leela by the Shirdi Sansthan. Moreover even if a donor may be a subscriber to Shri Sai Leela, still it cannot be said definitely whether he will be particular to look up for his name in the list

of donors published in a particular issue of this magazine. All this discussion relates to the people, who pay certain donation and obtain receipt for that amount. What about the devotees, who deposit their donations in the boxes kept by the Sansthan at various places? They believe only in giving the donation for a good cause. They are not worried about the receipt. They are sure that the management of the Shirdi Sansthan will use their money properly; but the question remains why not give publicity to the names of such donors also, who want to remain incognito? Considering the size of Shri Sai Leela magazine and taking into consideration the number of devotees visiting Shirdi, this kind of publicity was thought to be out of question and only the names of the donors, who donated Rs. 100/- and above against a receipt was continued to be published in Shri Sai Leela magazine for a long time.

The readers of Shri Sai Leela are on the increase from day to day. As everyone is now-a-days conscious of his rights, so the readers of Shri Sai Leela have also become conscious of their rights as readers. Some of them have been demanding to increase the number of pages. Some of them have been requesting to have a special edition of Shri Sai Leela in Hindi as well as in Gujrati. Apart from these requests from the readers, the editorial board of Shri Sai Leela also reviews their performance from time to time and considers the question of effecting improvements in the magazine. It was observed that some valuable pages of the magazine were being wasted on the publicity of the names of donors. Hence in the Editorial for the month of August 1977, captioned "Donor's List" the origin of the human tendency for giving donation was traced and after stating how futile it was to publish the names of the donors in the Sai Leela magazine, it was observed. 'It is therefore proposed to partially discontinue the publication of the donor's list in this magazine as early as possible. The reaction of our readers would be welcome on our decision. The donors giving a donation of Rs. 500 and above,

are very few and it will not require more than a page to publish the names of such donors. It is therefore proposed to continue the publication of the names of such donors only for sometime more" (Shri Sai Leela page 5, August 1977).

On reviewing this question further, the editorial board of the Sai Leela magazine has now come to the conclusion that the publication of the donors' list should be discontinued altogether. Our readers must have noticed that due to rush of articles, the donors' list has already been discontinued from the month of March 80 and it will be discontinued forever. The pages of Shri Sai Leela have also been increased from 48 to 64 from April 1980. Hence our readers will be glad to have some more reading material in place of the list that will be discontinued hereafter. This discontinuance of publication of the donors' list will serve two purposes. The proposal of the editorial board was "To continue the publication of the names of such donors only for some time more." Hence the editorial board will have the satisfaction of having kept up their promise to the readers to review the situation after some time and having put an end to "Some time". Similarly there is a feeling at the back of the mind of some devotees that as in other walks of life the Shirdi Sansthan is also favouring the rich and giving them publicity by publishing their names in the Sai Leela magazine. As the rich and poor are alike before Shri Baba, it is hoped that the misunderstanding, if any, in the minds of some devotees regarding partial treatment to the rich will also be removed. This is perhaps the second purpose that will be served by this discontinuance of the donors' list. There is a saying in Sanskrit "शास्त्राद्दुर्विनीयसी" meaning that the practice is more powerful than the Shastra. Hence last time i. e. in 1977, it was not thought proper to discontinue the practice of publishing the names of donors all of a sudden and it was proposed to be continued for some time in order to avoid the annoyance of some devotees. However the time now appears to be ripe to take a bold step and discontinue the publication of the list altogether, which we hope will be welcomed by our readers.



Thoughts to Ponder Over

All sorts of enjoyment, of prepossessing, mystifying pleasures and comforts beyond limitations, make every one of us wicked and unhealthy sufferer. Consequently we become bedridden and home-sick persons. These luxuries and all other creations of God are in existence merely to keep us in sound health. In order to calm down flood-lighting fire, the best way is not to throw wood therein again and again. But alas! we are so much attached to all these worldly affairs of happiness, pleasures and comforts that we have crossed all the ultimate limitations thereof and can't keep away our sensory organs aloof from these attractions. We go on throwing fire-wood in that flourishing fire to cherish its lightening. But is it not shameful to play with fire? When we are absorbed fully in all these attractions and attune with them, undoubtedly we feel as if our sensory organs have been calmed down and restored to peaceful conditions. They are now fully satisfied.

Here lies our false assumption. Neither they have been cooled down nor are they satisfied. They are thirsty yet and there is no end to their thirst or hunger. We get ourselves drowned therein and encourage our false assumption that it is the only way for we sinful creatures.

On the contrary if we start controlling our sensory organs and keep them under our powerful command, keeping in mind the portrait of SHRI SAI; be sure of the fact that by and by, gradually all of our sensory organs will restore to peaceful condition positively. Of course it is rather a difficult SADHANA; but we as fetish, will definitely lessen our burden. Surrender to GOD SRI SAI. In no time He will come to our rescue and will lead us to the destination—the goal of life. Then alone we will be in complete peaceful condition. GOD SRI SAI helps us in ascending and guides us on the path that goes to real happiness. ★

Dr. Anil Jaiswal M. B. B. S., M. R. S. H. (London),
Shri Sai Clinic, Chitar Oal, Nagpur -2.

K A R M A

By Sadguru Dr. Sai Kumar

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

(Continued from May 1980 issue)

After the death of Ramu, Guru Gopalashastry spent some more years in inspiring innumerable people by his preachings. One day all the devotees came to worship their Guru on the occasion of his birthday. In the midst of the 'Pooja' Guruji scratched and rubbed his nose and ears very peculiarly. The disciples could not understand about this strange act of their Guru. He then spoke thus to the thousands of curious devotees and disciples. "In a few days I shall be suffering from leprosy, and my full body will be flowing with pus". Hearing this all the disciples started weeping.

He further said, "Anyone, who is willing to serve me, when I become disabled with leprosy may lift his hand up". The devotees, who were shedding tears with sorrow, quickly took back their tears. Those who worshipped Him with sandal paste, and those who washed His feet with "Panchamrutham" and accepted the same as the holy 'Teerth' were now hesitating to serve their Guru. They stood with their heads down. Alas! out of the thousands of His devotees and disciples there was non ready to serve Him.

Suddenly a young lad, who was new to that village, heard Guruji's words and lifted his hand shouting, "O Gurudeva! I shall serve you. Prabhu, give me a chance to serve the one by whose preachings, and blessings thousands are attaining salvation". Speaking thus he ran upto Guruji and fell on His feet. Being pleased by the boy's devotion, Guruji accepted the boy for His service and took him home.

Just like cream, Lord Brahma's heart melted at the sight of the boy's Gurubhakti (Devotion towards his master). He at once gave darshan to the boy in front of the Guru's house and told the boy to ask for any boon he wished. The boy, who was spell-bound, replied to Lord Brahma, "O Lord, I personally do not have any desires but regarding my Guru O Lord I have got one desire. Let me take the permission of my Guru first and then I shall ask you for the boon." Saying this, the boy ran to his Guru and said, "O Gurudev, Lord Brahma has come to our house and is telling me to ask for a boon. If you permit me, I shall ask a boon to cure your disease (Leprosy)". Looking at the innocent excited child, the Guru called the boy near him and said. "See my child, we have taken this human birth only for a few days to fulfil the Karmas which have been left over in our previous and present birth and free ourselves. We have to take the punishment for the sins, which we have committed. You are under the impression that I am just a perishable physical body consisting of bones, flesh etc; but I am neither the body nor the mind nor the intellect. I am the eternal self. This human body is a temple. The light residing in the body is the Lord with whose power this body is performing all actions. This Lord dwells in all the creatures. This 'Light' cannot be destroyed by wind, nor can water moisten it. Fire cannot burn it. Nothing in this universe can affect this 'Light' because this "Light" is part and parcel of the paramatman. This ever-changing body, which we now possess, is not permanent. After a couple of days it shall go back to the soil. Then why fear for this perishable body?"

The Guru further added, "In my childhood, in order to fulfil my parents' wish, I had taken the life of four persons by setting fire to their hut. That heat which had reduced them into ashes is now fighting with me. The heat of the fire had changed into the disease (Leprosy) and is troubling me. Punishment for the sins done by this body should be borne by this body alone.

If I do not complete my Karma (Punishment) in this birth, I will be born again as a human being and will have to suffer with the same disease to complete my Karma. Lord Brahma can relieve me from this disease, but He will not relax my Karma. I must pass through the Karma, I have done. My child! Since I do not desire to be cured, you may ask any boon for your personal benefit." What personal desire will a student have, who has sacrificed his happiness and body for the service of his Guru?

(To be continued)



Homage to Late Professor D. D. Parchure

Professor D. D. Parchure, who was the late Executive Editor of this magazine, got a heart attack on 1st June 1973 and he succumbed to that attack. Professor Parchure was teaching Mathematics at the Siddharth College, Bombay. Hence the main subject of his study was Mathematics; but along with Mathematics, he took interest in literature in the English, Marathi and Hindi languages. He had special interest in the literature on spiritual matters. Due to this liking, Prof. Parchure started delivering lectures and pravachans on religious and spiritual subjects. He also started performing keertans on religious subjects. On Dasara and Ramanavami, he used to perform keertans in the Sai Mandir at Bhivpuri for a number of years.

Due to his philosophical bent of mind, Prof. Parchure was attracted towards Shri Sai Baba and at the request of the Ex-Court Receiver, Shri Pathaksaheb, he accepted the editorship of Shri Sai Leela. After he took over the editorship of this magazine, Prof. Parchure was always thinking about making improvements in this magazine and making it more popular. Knowing fully the needs of the people, conversant with different languages, he took the bold step of separating the English and the Marathi issues from April 1973. This resulted in giving satisfaction to the readers of both the languages. Hence along with the spread of the Sai cult, the circulation of the English and Marathi issues has increased to more than four times during the last seven years.

Reading of the Sai Satcharita for seven days is done at several places. The people intend to hold programmes of keertan along with the Saptaha. Though the veteran Sai devotee Shri Das Ganumaharaj used to narrate the life of Shri Sai Baba in his keertans, still his keertans are not available in written form. Professor Parchure therefore composed a series of eight keertans on the life of Shri Sai Baba, which has been printed by the Shirdi Sansthan in book form. This book has facilitated the work of persons intending to perform keertans on the life of Shri Sai Baba.

With a view to spreading Sai devotion in the children, Prof. Parchure composed the biography of Shri Sai Baba in Marathi, in story form in lucid and simple style. He had also composed the same in English. When it was found that this book has become very popular among the children, it is being translated in other Indian languages. We hope that very soon it will be brought out in all the Indian languages.

On the seventh death anniversary of Professor Parchure, coming on the 1st of June 1980, we pay our homage to the great Sai devotee, for the work that he did for the spread of Sai cult and Sai devotion through this magazine. —Editor

How Shri Sai Baba Came to Me

We, ordinary human beings, are too small and insignificant to be worthy of the favour of Shri Sai Baba and have lack of courage to "CALL" the "DIVINE MANIFESTATION" of our Param Sadguru Shri Sai Baba in our day-to-day life.

The experiences of this humble devotee are that "KARUNA-SINDHU SHRI SAI BABA" does come when one is sincere and remembers Him with all the heart and soul, to confirm one's faith in "HIM". This is the experience of "Sadhakas" and real humble devotees of any "Guru". "Lord of ALL" does manifest in the form of human Guru to his real devotee.

In this behalf, we have, for our study and faith, the famous and well-known treatises in the form of two good books by saint and sage Dada Dilipkumar Roy of Hari Krishan Mandir, Poona. They are "HOW ARVINDO CAME TO ME" and "Yogi Krishan Prem".

In ordinary course of conduct, it is for and upto a devotee that he has approach and call upon his Guru. A kind, benign and all blissful and graceful Sadguru like our Sai Baba acts otherwise and "COMES TO YOU" to lead you "Back to God Head" and to achieve the goal of life and confirming your faith in "HIM" and to remove all doubts and even to fulfil your ardent and sincere, insignificant and petty wishes too of day-to-day life. Sai Charitar and other books confirm us in this behalf by so many incidents and examples, which happened in the lifetime of our Sai Baba and after His "Maha Samadhi" till today. This has been the experience for the last 20 years or more of this humble devotee. To confirm this with all joy and bliss, to all other Sai devotees, the following two experiences are presented for perusal of all:

I wished and desired that I should pass my "BIRTHDAY" outside my place of residence and town, at some "Teerth Yatra" and holy place, to give some time to "Parayan" and 'Sadhana' there. Family life and social circumstances compelled me to remain in town, with a redeeming factor that I was invited to attend the celebrations of 'Punya Tithi' of a saint on that very date I consoled myself that I was doing the 'Teerth Yatra' to a holy place though not out of town. I joined that 'Satsang' and blissful prayers and enjoyed devotional bhajans and prasad too, for good deal of time.

When I returned to my residence, to my great jubilation and happiness, I received by post on that very date a fine cabinet size photo of Shri Sadguru Sai Baba in different poses with caption "Cast your burden on ME, I shall carry it for you" This was sent to me by a kind unknown Sai Bhakta, without mentioning the sender's name and address. I am unable to acknowledge the favour to him and I take this opportunity of sincerely thanking him for the favour, through the columns of this magazine. The time of receipt by post of this holy relic was exactly the actual time of my birth on that date. This coincidence can be only 'Holy' to prove that Sai Baba has come to me and this is not short of a miracle, which has made me caption the article as above.

The second incident also happened within a week, when I could not proceed to Shirdi, inspite of kind invitation to attend Sai Baba's Punyatithi from 29-9-79 to 3-10-79. But Sai Baba arranged for me a kind and cordial invitation from a great saint, to attend full day "Mata Amba Yagna" at a holy place away from my town. I was fortunate to have darshan and prasad of Kakad Aarti at the local Sai Baba temple before proceeding out of town on 1-10-79 (Punyatithi day). I was happy and blessed on this auspicious day with the receipt of "Shri Sai Leela" magazine for October, 1979 by post on my return from outside. Our kind and learned Editor's article on 'Punya Tithi Festival'

was a most welcome sermon on the subject as if addressed to me, to remove my doubts. I refer to the last para at page 5. I re-read this portion again and again and completed the study of all the articles, by treating this as 'Holy Parayan' on a Holy day. In fact, this is how Sai Baba came to me on this auspicious day to shower His blessings on me. Can there be more auspicious coincidence than the above of "HIS GRACE" for "VISITS" to a humble devotee like me at the right moment and date?

I hope all devotees have so many experiences of such nature; but I feel happy to share these blissful experiences with all and make public all these auspicious and blissful happenings and incidents

Let us bow with all love, devotion and humility at the feet of Shri Pavan Sadguru Sai Baba. ★

P. J. Singh

C/o. Teckchandani, Shri Ram Niwas, Rajmahal Rd. Baroda. 390001

BLESSED ARE THEY

Blessed are they, who tread, step by step,
the steepest mountain : for they shall
reach the hill of vision !

Blessed are they, who hunger and thirst after
the Lord : for they shall sit at the feasts of
His servants and saints !

Blessed are they, who are blind to the pomp
and power of the world : for they shall get
the vision of a new heaven and a new earth !



SAI BABA FOR SAYUJYA

The Sai devotees utter the words Saibaba at their relaxation. The inherent spirit of it is that they have attached to Lord Sai every minute. It is well known from Vedas and Upanishads that such an attachment is the attachment of Jeeveswara (Jeeva-Eswara).

Bhagawadpada Shankaracharya had also said in his prayer called "Shivanandlahari" that he does not need any high position in life than to have a continuous worship of Mahadeva, Lord Sambhashiva. So it is understood that only the ambition and want for Saibhaktas is that they should always worship, keep in contact and touch with Shri Sai Baba and have the bliss of Shri Shirdi Sai, the Lord, of the nature and the power of creation.

The stars, the sun, the moon and the nature, with its 5 elemental organic actions are administered from time to time by the bliss of Lord Sai, who had the unique evenness and oneness.

Such a mighty powerful grace, that showered on every heart of the creatures in this creation, is an everlasting bliss, which will attend to all the wants of the inmates in the circle of human wisdom.

This Swayambhuti, the self-feltness, is only attainable by one and all and is very near to Sai devotees. Prema is the feature of Lord Sai and the human brotherlyhood is the way to reach it. The Jeeva-Karunya, means kindness to all creatures of the creation, in the salvation. This Anubhuti will keep the devotees at the Lotus feet of Sai that is Sayujya.

Every soul has departed from the bloomy bluesteered light and is in search of rejoining that bloomy light. Sayujya Moksha is the salient feature to identify self reliance. Self relaxation and self satisfaction are the stages of 'Mukti'.

Lord Shirdi Sai, in His devine spirit of consultation, blesses His devotees to have these stages simply by practising the 'Prema' towards the creation.



J. Bhaskera Rao
Congress Office Road, Vijayawada, 520002

SAI PRESENCE FELT

In continuation of the article in "Sai Leela" of July 1979, "Feeling of Sai Presence" by one T. R. Anand, B. Com., from West Bengal, I like to cite below how Sai Presence was felt by me with reference to his article. I am residing at a suburban town at a distance of 320 K. M. from the metropolis city of Madras.

I saw the film Shirdi Ke Sai Baba at Madras in the month of February, 1978, as such films are not screened in my place. Since that time, I was enamoured of the film songs of Shirdi Ke Sai Baba. I had a desire to tape those songs. In our part, Hindi records are not easily available except at Madras. I was worried as to how to tape the songs unless I get somebody at Madras, who possesses the records. Meanwhile, I visited Shirdi in December, 1978. In the early morning these songs are played at the Kakad Aarti time at Shirdi. I did not take my tape recoder as I did not expect these songs to be played there. It still kindled my eagerness.

After some time, in the Sai Sudha of June, 1979, an article appeared under the caption "Feeling of Sai Presence" by one Sri. T. R. Anand, B. Com., from West Bengal. In that article he had stated that he plays the L. P. record "Dum Dum Dum Damru Baaje" from the film Shirdi Ke Sai Baba, while he worships Sai Baba in the early morning. Then I presumed that he must possess all the film songs of Shirdi Ke Sai Baba and my craving began to increase. Unfortunately I did not find the detailed address of the devotee so that I may contact him. Again I was in a dilemma why the affair had become one of the fox and the grapes story. I was feeling why Baba tests me like this. Look at the wonder! The same article appeared in the Sai Leela magazine the next month i. e. in July issue, with details of his address, so that I could contact him. Here I began to feel the presence of Sai. I am sure that Baba will fulfill the legitimate

desire of his devotees. With great happiness, I immediately contacted the devotee by letter and requested him to help me by taping those songs for me. Look! Baba's presence!. The devotee immediately responded, stating that though he did not possess a tape recorder, but only a record player, still he would take one from his friend and get it taped. My happiness was unbounded as my desires were going to be fulfilled. I purchased two cassette-tapes and mailed them to him. The young devotee, inspite of his official work, wasting mid-night oil, taped not only Shirdi Ke Sai Baba songs, but something more. He taped many more songs on Sai Baba. I felt sorry when I was at Shirdi, for not bringing the tape recorder, when the Aarti songs were going on, so that I may tape them also.

Look! How Baba fulfills the innermost desires of a devotee. The young lad to my astonishment and expectation had taped the Aarti songs also under the heading "Sai Darbar". My one and a half year's patience (Saboori) paid me a great reward. I am immensely grateful to the devotee, who had helped me in fulfilling my desire. May Baba bless him in all walks of life. Look at the beauty here! That which I could not achieve in a near place I achieved at a distant place thousand kilo meters away. I got the tapes on 11-9-79 and since then I am enjoying Baba's songs. I always feel the presence of Sai throughout this affair. The devotee not only enquires about the recordings, but also my welfare. We are meeting soon. ★

R. Subramanian,
91, Ayyangar Street, KUMBAKONAM Tamilnadu 612001



He Never Fails His Devotees

His devotees are His eyes and He is the eyelid. Even a tiny tot knows how effectively the eyelid protects the eye. It automatically shuts when some foreign matter suddenly threatens to force its entry into the eye. Baba discharges a similar function and protects His devotees. He never fails them. I wish to pen a few of my experiences, not with any sense of egoism but in all humility, with the intention of rendering a service to doubting Thomases, if there are any. Moreover it is the duty of every human being, to at least openly acknowledge what he had received, since it is not humanly possible to repay Baba's kindness. Baba showers His grace unasked. As Bhartruhari had observed, "A kind person goes on doing good to others of his own accord. It is his nature to do good. He does it unasked. Who asks a cloud to shower rain? Who requests a tree to give us shade, fruits and flowers?"

Baba literally walked into my home in 1940, when my wife brought His printed picture for daily worship. The same still adorns our Pooja Mandir. In 1942 I had undergone a surgical operation. When the sutures were removed on the eighth day, the presence of pus formation was noticed in the wound. This condition was noticed for three or four days. The next day I had with me a pinch of Baba's Udhi and when the wound was being dressed, I kept it in the wound in spite of the vehement protests of the dresser and got the wound dressed. The next day when the dressing was removed, we were surprised to find not a trace of pus in the wound and it almost began to heal up.

In 1943 my sister's diamond necklace was mysteriously found to be missing. There was no clue available and there was none on whom our suspicion could rest. She gave a complaint to the police. I took a few days casual leave and went to her just to

give moral and psychological support. She was often recounting to me her movement prior to the occurrence. Suddenly my sixth sense came into action and a thought flashed on my mental horizon that the movement of a particular lady, who used to visit my sister often and whom even a fringe of suspicion had never touched, should be probed and backtracked. The police lost no time in doing this and it was found that she had secreted the necklace with a big land lord. Ultimately by Baba's grace the necklace was restored to my sister.

In this nostalgic mood I would like very much to recount a few of my other experiences, when Baba gracefully came to my succour. Even though I am a devotee of Baba since 1940, I could go to Shirdi only in 1950. This delay was unpardonable. In my first visit to that sacred place, I happened to be there exactly on a Thursday, which is a very sacred day to any Sai devotee. It is a festive occasion for Shirdi. As usual there was a heavy rush of pilgrims at Shirdi, even according to the standards of those days. There were only a handful of rooms for accommodating the pilgrims. The clerk in charge of accommodation promptly refused my request for a room and I could hardly blame him, seeing the rush of the pilgrims. There was not even a locker available to keep my belongings. After the midday Aarti, I went round all the places like Dwarkamayi, Chavadi, Lendibag, Mhalsapati's house and so on. By dusk I managed to reach the bus-stop with the intention of reaching Kopergaon to catch the night train. No one was known to me there except the omnipresent and omniscient Baba. While I was waiting for the bus, I was surprised when a voice accosted me. It was that of young man wearing trousers and a bushshirt. There was surprise ringing in his voice. He questioned me as to why I was leaving Shirdi, of all the days on the evening of a Thursday. I replied to him with bitterness and disappointment well writ on my face, that I had to do it as I could not secure accommodation for the night. The young man was a Christian, employed as a clerk in the State Govt. Secretariat at Bombay. He immediately

smote my ego into smithereens, by offering me his room. I was choked with emotion and stood tongue-tied at this unexpected act of kindness and generosity. I could not even adequately thank him for this act of generosity towards an utter stranger. The hand of Baba was obviously there, drawing us towards each other. Probably I must have felt in the inner recess of my heart that the small position I was holding would easily fetch me a room to stay. Baba could easily prick that bubble of ego of mine. All are one and the same to Him, saint and sinner, rich and poor, learned and ignorant, official and politician and commoner.

In 1952 during my second trip to Shirdi we were a party of fifteen people including ladies and children. In the onward journey we did not meet with any difficulty as reservation were made sufficently in advance. On the journey, we had programmed to stop at Solapur to see my sister-in-law. We could easily reach Dhond station from Kopergaon and after waiting for a few hours, we had to catch the mid-night train (Mail or Express I do not remember) at Dhond. The station master and the Railway staff, including porters, expressed in one voice their surprise at my optimism in hoping to find accommodation for 15 people, in that train at that time of the night. They advised us to stop for the night there and take the morning passenger train. I placed my trust in Baba and told them that we would get accommodation in the train if Baba so willed. By about 1 a. m. the train steamed into the station. A small compartment intended for 12 people in which a marriage party was travelling upto Dhond came to a halt directly opposite where we were all standing and we all got into it easily. The station master came all the way from his room to congratulate me. This was nothing short of a miracle, everybody agreed. Except the grace of Baba there was no other explanation for this. Baba's grace and kindness never fails His devotees, take it from me. ★

Devata. Subba Rao

District Judge (Rtd.), 661 A. R. C. Puram, Hyderabad 32

Sri Narayan Baba on Nepal Yatra

Sri Narayan Baba successfully completed his Nepal yatra along with three other devotees by scooters. It was a miraculous and adventurous yatra undertaken by Baba. Sri Narayan Baba along with three devotees namely Sri D. R. Puthran, Sri G. P. Gulrajani, Chairman of the Sansthan and Sri Baldeo Pardeshi left Kurla, Bombay on Saturday the 17th Nov. 1979 by two scooters. Baba was driving an Italian Lambretta and Sri Pardeshi a Vespa. Both of them drove single handed, since the others did not know driving. On the 19th Nov. they arrived at Shirdi, where the other devotees of the Kurla Sansthan had arrived by six buses to give a hearty send off. After spending two days at Shirdi along with the devotees, Sri Narayan Baba proceeded further. While leaving Shirdi Sri K. H. Kakre, the Receiver of Shirdi Sansthan, offered a shawl of Baba and applied the sacred vibhuti of Dwarkamayi on both the scooters and gave a hearty send off to Sri Narayan Baba. Enroute Sri Narayan Baba conducted Satsang and discourses at Dhulia, Jalgaon, Shegaon, Amravati, Nagpur, Bheda Ghat, Jabbalpur, Katni, Kewa, Allahabad, Varanasi, Aarah, Muzzafarpur, Raxal, Beergunj, Heutauda, Kathmandu (In all eleven days were spent in Nepal where 19 devotees of the Kurla Sansthan arrived by air and joined the Satsang), Pokhara, Butwell, Bhairava, Sonavli, Navtanva, Gorakhpur, Lukhnow, Bareli, New Delhi, where Justice Jaswant Singh, Chairman of the Law Arbitration Board of India, Sri C. N. Gidwani, Manager of Syndicate Bank, Sri S. K. Seth and others gave a hearty welcome, Mathura, Agra, Mohana, Shajanpur, Indore, Sendava, Manmad and once again visited Shirdi on Saturday the 29th. December 1979 by 9-30 a. m. i. e. after 42 days of the yatra. Sri K. H. Kakre, the Receiver of Shirdi Sansthan along with the other staff gave a hearty welcome and special arrangements were made for Sri Narayan Baba for offering puja of the sacred Samadhi in the Samadhi mandir. Later Sri Shinde, the enquiry

officer of Shirdi Sansthan, arranged lunch on behalf of Shirdi Sansthan in honour of Sri Narayan Baba and the three devotees. Before leaving for Bombay once again Sri K. H. Kakre applied the vibhuti of Dwarkamayi on both the scooters and gave a hearty send off. Sri Narayan Baba thanked all the staff of the Shirdi Sansthan in general and Sri K. H. Kakre in particular for their best wishes which was said to be a source of great inspiration for him throughout the yatra. Later the party went to Lonavla to rest for a day and arrived at Panvel on Sunday the 30th. Dec. 1979. It was a treat to watch innumerable devotees of Kurla Sansthan giving a most touching welcome right from Khopoli to Panvel temple where the maharchan puja of Sri Narayan Baba was performed most ceremoniously. Further the party was piloted and followed by numerous cars by the enthusiastic devotees to the Thana kendra of the Samsthan, where once again maharchan of Sri Narayan Baba and also the three devotees was performed in a tastefully decorated pendal. Hundreds of ladies performed aarti with aarti-daans in their hands. Later the procession arrived at Kurla highway, where the devotees of Khar joined them and ceremoniously arrived at the main temple of Kurla preceded by eleven elderly pujaries carrying the sacred kalash, Nadaswaram party, bhajan party, Mahila mandal tipri party, band etc. Once again the Maharchan puja was performed in the Kurla temple in the holy presence of H.H. Swamy Karunananda. The devotees of the Kurla temple, who were chanting akhand Sai Mahima, made the samapti of the 'Paath' through Baba. Finally Sri Narayan Baba gave a brief description of the yatra, stating how the Supreme Lord Sainath enabled them to complete the mission so much successfully after a 6000 Kms drive by the scooters in 43 days. The detailed description of the mission and the miracles experienced by the three devotees, who accompanied Sri Narayan Baba, is being shortly published in 'SRI SAI VANI' the monthly journal of SRI BHAGAWATI SAI SAMSTHAN. ★

Swamy Karunananda.

Shri Bhagawati Sai Samsthan

92/4, Railway Colony, Kurla, Bombay 400 024.

Catharsis From (Purging away of) Sins

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

Catharsis From (Purging away of) Sins – “unless a man has turned away from wickedness and stopped from doing wrong and has entirely composed himself, and unless his mind is at rest, he cannot gain self realisation, even by means of knowledge”.

Wickedness exists as an opposite of virtue. God and Devil, good and bad, saint and saitan are just a few examples.

Mind cannot remain quiet. Something is to be done and because it is easy to indulge in sinful act for immediate results of false happiness, a man has a tendency to commit sinful acts through wickedness.

During the discussions and arguments, people enjoy making fool of others. One, who can do that, is considered a hero. A very simple example of achieving cheap enjoyment may be noted when another man slips and falls down. Instead of a man if an animal or a child slips, the observer will show sympathy. Misleading, misguiding, cheating and bluffing is going on mass scale. People feel happy in backbiting, criticising, talking high of themselves and low of others.

Wickedness and wrong actions generally tend to increase their grip on a person. Instead of taking a lesson, he/she is likely to proceed further with greater emphasis on the chosen path. Gradually the signal from the soul weakens, and the social image is spoiled. Thereafter a man is almost condemned for the rest of his life. It is therefore extremely important to exercise care in maintaining receptivity of signals from the soul and to maintain social image for spiritual progress.

A man free from wickedness having stopped from doing wrong acquires that kind of purity which makes him entirely composed. His mind attains rest, peace and the progress is assured

To stop from doing wrong, a man must be engaged full time in good work. Good work requires patience, determination and hard work which gives internal satisfaction. One on the path of Brahma-Jnana turns away from wickedness. He stops from doing wrong and is entirely composed. His mind is at rest. Selfrealization is at a much higher plane compared to knowledge. However knowledge is automatically at his disposal

Every minute a man is required to be alert, to take precaution, to cross-check his action, to feel apologetic, to make amends for corrective action and to see that gradual improvement is taking place in removing wickedness and stopping from doing wrong. His mind will be automatically at rest and he will be entirely composed.

Turning away from wickedness and trodding the path of kindness is Ahimsa (Non-violence). This makes a man more and more strong. He is able to face the strongest current of physical oppression. In our century, Mahatma Gandhi had illustrated these qualities.

In Jain religion Ahimsa is at its peak. Animals, birds and even insects are spared their lives. Talking and appreciating this concept is one part of the picture. The so called devotees indulge in gross misconduct of sucking blood of their brethren by adopting wickedness. Under these circumstances to what extent feeding sugar to ants will help them is a subject which does not require elaborate discussion and explanation. Similarly, there are various other rituals conducted by affluent persons. These are all fruitless exercises on the part of wicked people.

Wicked people make attempts to please the Saints/God through sweet words, charity, etc. which are not acceptable. Poor man, with pure heart, offers anything which is gladly accepted. In Gita, Lord Krishna has stated that He will accept anything which is offered with love; that may be water of even a leaf of a tree.

Guru Nanak preferred to accept coarse bread of a poor devotee. This bread when pressed by Guru Nanak gave out milk. He also demonstrated to all present that sweets of a wicked

person when pressed gave out red liquid representing blood of weaker section of the society.

Devotees put themselves to trouble and inconvenience. Sometimes they vie with each other in devotional activities. These outward activities or rituals are not significant compared to the true devotion of a pure heart.

One, who has composed himself, is a perfectly balanced personality. He is not disturbed or perturbed at the unexpected events. He can maintain himself in a state of silence and concentration in the midst of a crowd. He is not affected by extremes of pleasure and pain, heat and cold, richness and poverty, health and sickness, knowledge and ignorance.

Such a self-composed person sometimes also shouts and shows anger. He plays a drama for the outlet of emotions. This is a controlled activity with a purpose. The next moment we find him calm and quiet.

Knowledge is considered supreme by those, who are not familiar with spiritual aspects of life. They always attempt to judge and conclude the causes and effects with the help of knowledge. Their ego does not permit them to accept something which they do not know.

Learning, reading, writing, oratory and all this knowledge can create a very good impression. This is highly appreciated. However this does not assure that the persons involved are not engaged in wickedness. They have stopped wrong actions, they are entirely composed and their minds are at rest.

Kabir says, "पढना गुनना चातुरी, यह तो बात सहल

काम दहन मन बस करन, गगन चढन मुश्किल"

"Reading, knowledge, cleverness are easy. To burn the desires and to control the thoughts are as difficult as climbing up the sky".

★

S. R. Joshi

“ANUL HAQ”

ANUL HAQ, in Persian means the same as “Aham Brahma Asmi”, which is as old as Vedas. Some 1000 years ago, declaration of Anul Haq (I am God) was first made by the greatest and first Sufi Mansoor and some time later by Shmase-Tabrez, both from areas of Persia, Syria, Palestine etc. Religious fanatics hanged the former and the latter was skinned alive. Still with all this, Sufism did not die, but spread and even to-day right-thinking people all over the world accept this.

Shri Sai Baba often said aloud “Anul Haq” and advised many of His devotees to keep asking themselves “who am I” It is very easy to answer this; but too difficult and too easy also to follow if the real meaning is grasped and followed. Man identifies the “I” with his body. How wrong? Swami Rama Tirtha, while meditating in the Himalayas, was once asked by some Raja of the area if he could meet or see God. Swamiji agreed there and then and asked for his name as is always required, when one goes to see some big official. When the Raja gave his name, say Shamsheer Singh, Swamiji said, “It is not your name” and even when the Raja's companions confirmed, Swamiji refused to accept it. To Swamiji's question, Raja said “this is my turban, my hand, my leg my head, my body etc.” Swamiji remarked, “All these belong to you and this means that you are NOT these.” He further said that the name given by you is the name of the body; but not your name. Unless you know your name and tell me that, I cannot possibly take you to the highest of the High. Then, some light dawned on the Raja.

Man forgets his oneness with THE ONE. Atma is part of Param-Atma, “Parmatma” is like a burning coal separated from the big FIRE, THE GOD. A tiny drop of water fears that it is powerless till it becomes one with river and goes with it to

the ocean from where it had come. Then, it becomes powerful like big ocean waves, which can even toss big ships. Till it dies, the goat says "Main Main" i. e. I-I. After death, its intestines are made into gut for hand ginning apparatus for cotton. The sound then is "TU TU" i. e. You - You". It is then merged with HIM.

Many great sufis came to India with Moghals and others. They were all great poets and singers in praise of God. Qawali was and is of their origin. All quawals even to-day, start their singing with first song in praise of God only. Some of the great Sufis are Khwaja Muinudin Chishti of Ajmer, Nizamuddin Avlia of New Delhi, Baba Farid of Multan (now in Pakistan). Shri Sai Baba revived the Sufism by often saying "Anul Haq". There is a persain couplet.

Man Tu Shudam : Tu man Shudi-Man Tan Shudam; Tu Jaan Shudi
Ta kas Naa Goyad Baad Azeen; Man Deegram Tu Deegri :

(MAN and TAN are pronounced as GUN)

Meaning : I become you; you become me; I become body; you become life; so that later on none should say that we two are different. Let us kill the ego of "I" and be one with HIM. Then, we cannot do any harm or wrong to anyone as we will see HIM in all. Easy? Yes. Difficult? Yes, too much. Strong will and long meditation followed with due action, can achieve this. Let us try and first bow to Shri Sai.

Victory to Lord Sai - Let us bow to HIM. ★

V. B. Nandwani

55, L. J. Road, 1st floor, Mahim, Bombay 400 016



Unique Modernity of Shri Sai Baba of Shirdi

The very fact that Shri Sai Baba's fame is on the increase after his Maha-nirvan on October 15, 1918, is a proof that He serves an essential need for the present-day average Indian, who is tortured by the mounting social and economic problems he is called upon to face from day to day and the enormous stress and strain he has to undergo to meet his bare needs. He naturally lacks peace of mind and is, thus, tossed about helplessly. He needs a load-star or guide-post, which may keep his life-boat steady on the "Samsaric Ocean" and prevent it from capsizing. Shri Sai Baba is such a load-star or guide-post. Hence it is that about sixty-nine temples have been erected to his memory in various parts of India and more are on the way.

Traditionally, the Indian, particularly the Hindu mind, turns to religion. Even the modern psychology has now acknowledged that deep down the human mind, there is such a thing as the religious instinct, which is as much a fact or phenomenon as the sex or power instinct. Unfortunately, because of the advancement of science and technology which is a characteristic feature of life over the last two hundred years, especially life in the West which, incidentally, dominates the world thought, this religious instinct has not been nurtured and hence the world turmoil is on the increase.

But when one turns to the so-called religion, as practised all over the world, what strikes one is slogan-mongering, various labels and obsolete rituals which have lost their relevance to the modern times. Life, everywhere, has become fast and competitive, human wants are endless and are incapable of being satisfied except by dishonests practising and legal frauds. Power struggles are multiplying and intensifying and are bound to end into wars, limited or international. Fast communications and modern war weapons

are bound to embroil all nations into a world conflagration and destroy most of the inhabited earth. Population explosion is outrunning the food production and intensive use of chemical fertilisers is impoverishing the soil fertility and with every increased dose of fertilisers the productivity has been dwindling.

There is air pollution, water pollution and noise pollution. Rapid, unprincipled and profit-oriented industrialisation has brought all these kinds of pollution in most parts of the earth. Man's is the evil genius. Man has not co-operated with nature; he has only exploited it and nature now is wreaking its vengeance upon man. The beauty and virility of natural life has yielded place to the drudgery and smokiness of modern life. In his book "Man, the Unknown" Mr. Alex Carrel, a scientist of international fame, has solemnly recorded that whilst science may have perhaps increased the average human life and man's weight, man has deteriorated morally, ethically, emotionally and psychologically. Happiness is still the willow-o-the-wisp. His remedy to redress this imbalance is an intensive study of the living human organism in all its minute components like emotions, moral needs, its self-adaptability, its esthetic aspirations and the aspect and role of consciousness which pervades the living human being; in fact all living organisms.

This does not mean we should take pleasure in poverty and start worshipping it. Shri Sai Baba never spread the cult of poverty or glorified poverty. In fact, he preached that no one can attain God on an empty stomach. God cannot be contemplated on, when the mind is swayed by the pangs of hunger. Physical needs have to be met by concentrated human work. Work is worship as the art of living is concerned. Geeta goes a step further and clearly expostulates that all work ends in or leads to knowledge. Only, the way of work or Karma Marg is a long, laborious process and unless it is joined to the Bhakti Marg i. e. dedicated love, true knowledge will never dawn. Unattached

work, coupled with unflinching love, without expectation of any reward, is bound to lead one on to assured success.

But Eastern philosophy, more so, Hindu religious philosophy, has dwelt too long and too unnecessarily, on Maya. ब्रह्मसत्यं जगन्मिथ्या। It is true that the phenomenal world is evanescent. It is only relatively true and not absolutely true or permanent. But as far as the average man is concerned, he sees and has to grapple this phenomenal world only. He is a social animal and is not born alone. He has to live in the human society. All human life is a relationship - relation with nature and human society, relation with the near and dear ones and, most importantly, relations with man's acquisitions or possessions. Once this relationship is properly adjusted, man must try to establish his source of life, the source of all intelligence, power and love. Here comes man's religion. The world has hypnotised man and his relationship with it is always under great delusion. One must gradually tear the veil of delusion and try to reconcile his relationship with the outer world with his just relationship with the supreme source of life. Shri Sai Baba himself often felt the tyranny of Maya, although he was a Fakir and he often said so. How more difficult, therefore, it is for the average, frail human being to withstand the tyranny of Maya? But one must try and establish a proper relationship between God, the absolute source of all life and the fast changing phenomenal world which is perpetually in a flux and, therefore, cannot contribute to true happiness.

Every living human being must thus strike a balance between his duties in the phenomenal world and his obligation to the supreme source of life. Man is indissolubly linked with nature and the absolute or Brahman which, though keeping aloof from the world of flux, yet controls it and sustains it and is the back-drop of life, intelligence and power. The Brahman cannot be seen or grasped, but it can be felt by the pure-hearted. All religious rituals and practices are intended to cultivate the purity of mind or heart and a state of dispassion, which alone can usher in

peace of mind, the sheet-anchor for the perceptual God and ultimate merger of the Jivatma into the absolute: the flight of the alone to the alone.

Sometimes a thinking Indian/Hindu mind asks why India which is steeped so much in religious thought and practices is so poor and backward socially, educationally and economically. Is it due to too much wrong religion or due to wrong understanding of religion? Some of the best religious and philosophical thought has originated in India and still this country has remained backward in all respects! According to Dr. Albert Sweitzer, who was a Theologian, philosopher and doctor of international fame and one of the greatest Karma Yogis, Hinduism is life-denying and world-negating - this world is Maya and hence Hindus lack zest for life and the west, whose principal religion is Christianity, is positive in its attitude towards the world and life on the earth. Over-emphasis on 'Mayavada' throughout the centuries must have instilled in the Hindu mind the negative attitude towards life. Dr. S. Radhakrishnan counters this thesis on the plea that both Hinduism and Christianity believe in the Kingdom of God as lying within the human heart and if the west is positivist and the Hindu negativist, it must be due to the difference in the respective temperaments. Dr. Radhakrishnan's explanation appears to be unconvincing as temperament is the end result of training, education and the environment. Perhaps thirteen centuries of foreign invasions and domination, making life insecure, have robbed the Hindu mind of all zest for life and led it to world-negation. But the symptoms go deeper. The Hindu society has sinned by its own co-religionists when it allowed untouchability to germinate, grow and flourish. This is the greatest sin the Hindus are guilty of. If all are children of the same God, why this pernicious system under which the un-touchables are treated worse than animals? Another evil institution which still flourishes among Hindus is the caste system. The hierarchy of castes is unrelenting as it is wholly based on birth. This caste system is a mockery

of the Chaturvarna divisions mentioned in the Geeta. The Geeta divisions had a psychological and aptitude basis and one division could move into another. It had nothing to do with birth, which is an accidental phenomenon. In India, the castes have now become pressure groups and merit has been thrown to the winds. Only a catastrophic upheaval will throw off the iniquitous social maladies of untouchability and castes.

Shri Sai Baba was not a preacher; he was a practitioner and exemplar. He treated all religions alike. He never favoured proselitization. In fact, he frowned on it. Real conversion comes from the mind. Shri Baba encouraged both the major religious communities in India to mix and fraternise freely in the religious festivals of the two communities. He made no distinction between a brahmin and a non-brahmin nor between the rich and the poor. All had free access to Him and all were the recipients of His grace and advice.

Though himself a recluse, he lived like a householder and freely catered to the needs of the starving and destitute. The householder is the centre of social activity and can better promote social welfare than a so-called recluse. In fact very few can be true recluses. Retiring to a cave or forest may be physically easy but leaving behind one's jealousies, hatreds, ambitions and such other mental propensities is a herculean task and most recluses attain little in the end by way of even personal salvation.

Shri Baba's teaching of establishing a rapport with one's maker was namasmaran. He himself practised it ceaselessly. The other way he preached was the 'bhakti marg'. Dhyana, which is the third way is out of the reach of the average man and he rarely advised it to his devotees. Shri Baba also advised all not to attempt to accelerate their spiritual progress. It has to come gradually. Therefore, he dinned into all the necessity of cultivating shraddha and saboori i.e. patience. By taking dakshina, he taught people the art of giving and sacrificing. All life is a

sacrifice. One, who does not give, really robs the society. He is a thief in philosophical jargon. Shri Baba also disliked austerities and penances and extreme orthodoxy.

We are all witnesses to the tragedy that if a large section of human society is caste-ridden, educationally backward, social and economic progress is very much hampered. For centuries, we neglected the education of our backward brethren and more so of our womenfolk, we are now paying the price of it. Stagnancy and superstition are the two facets which have been staring us in the face. We have gained neither Mammon nor God. We are merely hanging in the air helplessly bemoaning our lot.

Shri Sai Baba advised all to practice love and charity towards the less fortunate brethren. He advised all to break the artificial barrier, which man has raised against man, spelling all-round misery. He sternly told them not to condescend to calumny and back-biting. Like Vivekanand, he took succour to the needy. He preached unity of life, when he told Mrs. Turkhud who casually fed a hungry pig, that, that day he was full to the the brim at her hands. She did not understand how she could have fed Shri Baba, when she herself was eating in an eating-house. Baba then instanced to her the case of the hungry pig. He then elaborated to the audience that He i. e. God resided even in the ants, flies and all living animals.

Hindus believe that God dwells in every nook and corner of the earth—in water, in open space, in trees, even in the inanimate stones. But, largely, we have failed to practise this truth in the course of our lives. Baba openly told his devotees that, apart from his own person, he also lived in their hearts. That living, divine presence has to be realised and experienced by each one of us by being good to every one.

The very way, in which Shri Baba lived and had His being, is an example for all of us to follow. His teaching and practice do not contradict even the most modern trends of thought.

Verily, Shri Baba is a unique saint of the modern way of life. Hence his cult is still spreading and will continue to spread in times to come! ★

R. S. Gavankar

Sadhana, 3rd floor, Om Shri Gurudeo Co. op. Housing Society
Agripada, 18th Rd. Khar, Bombay 400052

Sri Sai's Invisible Hand

It was on the 4th of November 1979 that I appeared for an entrance test to the course of Post-graduate Diploma in Rural Development. Everybody built high hopes on my brilliant success in the examination. Fortunately the question paper was easier than expected. I could answer all the questions very easily to the entire satisfaction of the examiner. Before I commenced answering the questions, I applied Udi and moved the pen; but performance appeared to me to be quite unsatisfactory. I therefore became desperate and to this day I do not remember the answers that were written by me. As soon as I left the examination hall, I blamed Shri Sai in my mind, but to my great surprise, I found my name in the list of successful candidates and this has intensified my belief in Lord Shri Sai Nath. I undoubtedly feel that it is Sai's invisible hand, which brought me the success. This miracle is worth recording in my life. ★

N. Maschender Das

Senior Economic Investigator

S. F. D. A. Hanamkonda, Warangal (A. P.) 506001



Shri Baba Detains the Train

We had availed 2 feet marble statue of Shri Sai Baba from Bombay. We had decided to do 'pranpratishta' of this holy statue in our Baroda house situated just opposite to Khanderao Market, on Thursday the 14th February 1980, the auspicious Maha-Shivratri day.

Before reaching Baroda, we wanted to carry this holy statue to Saibaba's main Samadhi at Shirdi. After cancellation of one private car and two Metadors, ultimately and accidentally we could get one Metador. On Monday 11th February 1980 at 1-00 p. m. we, three families from Goregaon, started for Shirdi. We reached Nasik in the evening, took holy darshan of Trimbakeshwar and had a night halt at Muktidham (Nasik Road).

Next day, that is on 12th morning we reached Shirdi. With the help of organizers, priests and devotees, we fulfilled our desire of taking our holy statue to the main Samadhi statue. After Sakori visit we reached Nasik (Godavri river and Kalaram) at 5-30 p. m. From there we hurried up our journey towards Bombay because on the same day that is, 12th, we had our 6 berths' reservation in Baroda Express, which leaves Bombay Central at 10-30 p. m. and Borivli at 11-21 p. m. Due to traffic jam at Thana, we were late by at least 50 minutes. It was now impossible to reach Bombay Central and even Borivli in time. 11-21 p. m. was the final departure time of our train from Borivli. But at 11-20 p. m. we were still at Pavai. Our reaching Baroda the next morning was very very very important and essential. At Pavai our driver suggested a shortcut route from Aaray Colony, if allowed. (Aaray Colony Check posts do not allow private vehicles after 9 p. m.) We somehow convinced the check posts and via Aaray Colony shortcut, reached Goregaon highway at 11-30 p. m. With much faith in our heart that Shri Baba would do something unusual and detain the train. We

Shri Baba Detains the Train

We had availed 2 feet marble statue of Shri Sai Baba from Bombay. We had decided to do 'pranpratishta' of this holy statue in our Baroda house situated just opposite to Khanderao Market, on Thursday the 14th February 1980, the auspicious Maha-Shivratri day.

Before reaching Baroda, we wanted to carry this holy statue to Saibaba's main Samadhi at Shirdi. After cancellation of one private car and two Metadors, ultimately and accidentally we could get one Metador. On Monday 11th February 1980 at 1-00 p. m. we, three families from Goregaon, started for Shirdi. We reached Nasik in the evening, took holy darshan of Trimbakeshwar and had a night halt at Muktidham (Nasik Road).

Next day, that is on 12th morning we reached Shirdi. With the help of organizers, priests and devotees, we fulfilled our desire of taking our holy statue to the main Samadhi statue. After Sakori visit we reached Nasik (Godavri river and Kalaram) at 5-30 p. m. From there we hurried up our journey towards Bombay because on the same day that is, 12th, we had our 6 berths' reservation in Baroda Express, which leaves Bombay Central at 10-30 p. m. and Borivli at 11-21 p. m. Due to traffic jam at Thana, we were late by at least 50 minutes. It was now impossible to reach Bombay Central and even Borivli in time. 11-21 p. m. was the final departure time of our train from Borivli. But at 11-20 p. m. we were still at Pavai. Our reaching Baroda the next morning was very very very important and essential. At Pavai our driver suggested a shortcut route from Aaray Colony, if allowed. (Aaray Colony Check posts do not allow private vehicles after 9 p. m.) We somehow convinced the check posts and via Aaray Colony shortcut, reached Goregaon highway at 11-30 p. m. With much faith in our heart that Shri Baba would do something unusual and detain the train. We

speeded up on the highway and reached Borivli railway crossing at 11-42 p. m. (Train departure time was 11.21 p. m.) To our pleasant surprise, Baroda Express was still on platform No. 3. I ran down to engine driver and requested him to wait for 3-4 minutes more. He agreed. From east only we hurriedly carried the statue to the first unreserved bogie (Near the engine). And the train started. Shri Baba had detained the train for 24-25 minutes for us. Since this was something unusual for the engine driver also, he (Named Kantilal Megha) specially came to our crowded compartment, at Valsad and had the Darshan of Shri Baba.

Two families, (Mr. Sheel Bhatia's and Dr. Mahesh Doshi's) who were with us in our Metador, were absolutely wonder-struck to experience this unique, unbelievable miracle, on their very first visit to Shirdi.

Needless to say, that we had a very auspicious and majestic pranpratishtha of Shri Baba in our house on Maha-Shivratri Day. ★

Dr. Shirish K. Swadia
(M. B. B. S. D. M. R. E.) X-Ray Clinic,
160, Jawahar Nagar, Goregaon (W), Bombay - 62



Quarrel is the outcome of jealousy and hatred

As soon as waste food is thrown out on the street, the dogs rush to it and fight among themselves and tear each other. The strongest of them drives the rest away. Limping and wailing, the weaker ones go about. If the seed of jealousy is planted, the tree of hatred grows and gives the fruit of quarrel. Men fight and nations fight because of jealousy and hatred. To enjoy peace, there should be no cause for quarrel.

Late Radhakrishnaswamiji

SAINT GADGEMAHARAJ

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

(Continued from May 1980 issue)

The character of a person manifests itself in his deeds. The behaviour of a person with other persons, with whom he comes into contact, shows the different traits of his character. Such incidents, which take place in the life of a person do not necessarily form a part of the biography of that person, because they are quite personal. However they are important as they throw light on the character of a person and show its different shades. Hence it is proposed to narrate a few reminiscences of different persons about Shri Gadgemaharaj, as they will exhibit different facets of his character.

Rambhaji Bhojane happened to listen to the keertan of Shri Gadgemaharaj in round about 1922 at Akola, in Shelar Fail. By nature he was a pious man, taking interest in bhajans and keertans. As he came to know that some Gadgemaharaj was going to perform keertan at Akola, he attended the same. On listening to the lucid and simple talk of Shri Maharaj and his sincere desire to improve the condition of the people, Shri Bhojane was impressed much. From that time he tried to attend the keertan of Shri Maharaj wherever possible.

Shri Bhojane thereafter attended the keertan of Shri Maharaj in the fair at Shindkhed. Once he went to Pandharpur for Ekadashi in the month of Kartik. There Shri Bhojane had good fortune of listening to the keertan of Shri Maharaj in the open space in front of the Maratha dharmashala. Shri Bhojane was impressed much by the keertans of Shri Maharaj and he was waiting to meet Shri Maharaj and to have a talk with him.

After the keertan was over, all the people retired one by one. Shri Maharaj was sitting near a petromax. Shri Bhojane approached him and stood gazing at him. Shri Maharaj looked at Shri Bhojane and asked him, "where do you come from?" Shri Bhojane folded his hands and replied, "Baba, I am from Akola,, "I remember to have seen you in the keertans two, three times", Shri Maharaj said. "Yes Baba, I like your keertans very much. So I attend them wherever possible." Shri Bhojane replied. "what do you do at Akola?," Shri Maharaj asked, "I am conducting a small shop there" Shri Bhojane replied

"What sort of a man are you? You are running after a person performing keertans, neglecting your business! Do not run after me like that, leaving aside your shop?" Shri Maharaj said.

By these sharp words, Shri Bhojane was hurt much and tears stood in his eyes. On seeing him in that state, Shri Maharaj smiled and said, "Why have you got so much upset that you have started crying?"

Shri Bhojane started wiping his eyes and said, "I love your keertans so much and hence I go on running after you." "Then in that case you don't follow me, I will be coming to you whenever possible." Shri Maharaj said.

On reading a shadow of doubt on the face of Shri Bhojane, Shri maharaj added, "Do you doubt my words? Keep faith in whatever I have said," According to his promise, Shri maharaj used to drop on his way from Nagpur to Bombay or from Bombay to Nagpur and even perform keertans whenever he had time at his disposal.

Shri Maharaj had close observation. He had observed that Shri Bohjane had a very small business. So once he told Bhojane, "You are having a very small business. Take big contracts, Expand your business. Purchase corn at the harvest time and sell it when there is scarcity in the market."

Shri Bhojane thought that this was a blessing of Maharaj to him and hence next year he purchased large quantities of rice and sold it when the prices went up. This gave a profit of rupees thirteen thousand to Shri Bhojane. After that incident when Shri Maharaj met Shri Bhojane, the former asked him, "You have had good profit when you followed my instructions. Now I have started the work of a dharmashala. What is going to be your contribution for the same?" Shri Bhojane donated rupees three thousand for the work of the dharmashala.

After some time, one collector, Sinha, by name, wanted to dispose of his "Armstrong Sidney" car. So Shri Bhojane purchased it for two thousand rupees. Shri Prabhakar Rao Jadhav, who was a friend of Shri Bhojane, was a motor agent. He was also a devotee of Shri Maharaj. He repaired the car and brought it in perfect order. Once when Shri Maharaj happened to come to Akola, Shri Bhojane took him round in that car. After having a round, Shri Maharaj expressed his satisfaction for the performance of the car. On finding that Maharaj liked the car, Shri Bhojane thought that this wandering saint is travelling far and wide. If this car is presented to him, it will be a great facility for him. So he told Shri Maharaj, "I would be happy if you will accept this car and use it for your travel from place to place. This car will be a great asset to you and you will be able to attend your programmes punctually and without any trouble. Now that you are going to Bombay, you may take the car with you."

On listening to this talk from Bhojane, Shri Maharaj said, "who will drive this car, will it not require petrol? Who will bear the expenses of petrol and salary of the driver?"

On listening these questions from Shri Maharaj, Shri Bhojane immediately responded, "You do not worry about it. I will arrange all that."

Shri Bhojane was happy that he got an opportunity to render certain service to Shri Maharaj. He consulted Shri Jadhav

and gave rupees one hundred and fifty for petrol and also gave a driver for the car. Shri Maharaj went to Bombay with that car. It served him for a long time at Bombay.

Once a rich merchant in Akola asked Shri Bhojane, whether Shri Maharaj would come to his house. Shri Bhojane told the merchant that he would tell him after enquiring with Shri Maharaj. Once when Shri Maharaj was at Akola, Shri Bhojane opened the topic with him when Shri Maharaj immediately reacted, "I am running so many charitable institutions, where everything is given free to the people. Will that Shetji give any donation to these institutions?"

When the Shetji was told this he said, "Let Shri Maharaj come and see what I do."

According to the request of the rich merchant Shri Maharaj later on went to the house of the Shetji and sat in the house near the place where shoes are kept. The people in the house of the merchant pressed much for taking lunch at his house; but excepting some bread Shri Maharaj ate nothing. Shetji himself gave donations and many of his relatives also gave clothes, sarees etc. for distributing to the poor at Kinamochan in that year. This practice was also continued by the Shetji for many more years thereafter.

In the last sickness of Shri Maharaj, Shri Bhojane was with him. He considered himself to be lucky as he got an opportunity to serve Shri Maharaj. In the end, when Shri Maharaj was admitted to the Irwin Hospital at Amaraoti, Shri Bhojane was with him and he continued to be with him upto the time when Shri Maharaj started for Nagarwadi. This behaviour of Shri Maharaj with Shri Bhojane shows several facets of the noble qualities of his character.

Shri Bhaurao Patil, who was working as a driver of the car of Shri Maharaj, also had varied experiences about Shri

Maharaj, which throw light on the qualities of Shri Maharaj.

Shri Maharaj was never able to tolerate anything out of the way. He would then flare up at once; but after some time he would cool down and would then speak very gently and kindly to the person. Once when Shri Maharaj was at Pandharpur, during the fair, some work was in progress in the dharmashala. Mohanrao Patil was at that time the Manager of the dharmashala at Pandharpur. Giving charge of rooms, giving utensils to the pilgrims according to their requirements and such other work was going on and because of the heavy rush of the pilgrims, Patil was very busy. In the meanwhile, one man came to him and said that the pilgrims numbering about twenty five were requiring some utensils. So he gave a big list and Shri Patil accordingly gave the utensils in proportion to the number of pilgrims in the room. The person, who came to Mohanrao was a cheat. He took the utensils, put them in a gunny bag and straight went to the Pandharpur station, with the intention of running away with those utensils.

As the baggage appeared to be rather heavy, the station master asked the man to get the baggage weighed. A Railway Police, who was standing nearby, doubted and he asked the person to open the luggage. To the surprise of all, they found "Shri Maharaj Maratha Dharmashala Pandharpur." engraved on every utensil. On seeing that the police loaded the same luggage on the head of the cheat and brought him straight to Shri Gadgemaharaj, who was much upset to know the whole incident. He immediately, thrashed the cheat with fist blows. When the people saw Shri Maharaj thrashing the cheat, they also wanted to attack him, but Shri Maharaj did not allow anybody to touch him.

After giving the cheat a good thrashing, Shri maharaj calmed down. He patted the cheat on his back and said in a very mild tone, "Oh man, if you needed utensils for your use, why did you not ask them from me? I would have given them to you. Why did you indulge in this theft?"

After that Shri Maharaj turned towards the police and requested him with folded hands, "Police Maharaj, this is a very poor fellow. Poverty prompted him to indulge in this theft. This appears to be his first time. Let him go away. He has got enough thrashing. I do not think that he will steal again."

When these words came from the mouth of no less a person than Shri maharaj, the police saluted him and went to the station.

(to be continued)

The flow devotees, visiting Shirdi, was more or less normal upto the third week of this month. It however increased enormously thereafter due to the Ramanavami festival, which was celebrated at Shirdi from 23-3-80 to 25-3-80. The crowd of devotees started receding from 25-3-80; but the staff had the work of winding up the arrangements made for the festival and hence they remained busy upto the end of the month.

Due to previous experience, the Court Receiver, Shri Kakresaheb, held meetings of the heads of the Departments at Shirdi and chalked out full programme of the festival. As all the work of the festival was clearly assigned to the officers, there was no chaos anywhere and the whole festival went on smoothly. There was no heat in the weather and no shortage of water was also felt. As almost all the open space in the Sansthan area was covered with pendals, all the devotees got shelter from the hot sun. The people standing in the queue for Shri Baba's darshan and those standing in the queue outside the Bhojagriha for prasad, were also protected from the hot sun. Arrangements were also made to deposit ice slabs in the wells in the Sansthan limits and hence ample cold water could be supplied to the devotees coming for the festival. On the first day of the festival viz 23-3-80, shira was given as prasad, on the second day i. e. 24-3-80 jilebi was given, while on the last day (-5-3-80) bundi laddus were given alongwith the lunch at the usual rate of Rs. 1.50 per head. In addition to the normal accommodation provided to the devotees, the buildings of the Primary and Secondary schools also were used for housing the devotees. In spite of making all these arrangements, the crowd of devotees was so enormous that a number of them had to take rest on the concrete roads and open spaces. However as it has already started getting hot, the people sleeping in the open, were not at all unhappy. Due to electrification of the dome of the Samadhi Mandir, the festival had an additional attraction.

The following programmes were arranged during the festival **Sunday 23-3-80** :- The Samadhi Mandir was opened as usual at 5 a. m. and Kakad Aarti was sung at 5-15 a. m. At 6 a. m. the Photo of Shri Sai Baba and the Marathi Pothi (Sai Satcharita in Marathi) were taken in procession from the Samadhi Mandir to Dwarkamai via Gurusthan. The Photo of Shri Sai Baba was placed in Dwarkamai and the Parayan (Reading) of the Sai Satcharita was started there. In the Samadhi Mandir at 6-30 a. m., the holy bath of the statue of Shri Sai Baba was started. After the holy bath was over, collective Abhishek was started at 8 a. m. At the same time, the clothes and other articles presented to Shri Sai Baba were sold to the devotees by auction. After the Abhishek was over, the noon Aarti was sung at 12 noon and teerth and prasad were distributed to the devotees present for the Aarti.

The great attraction of the festival was the keertan of Shri Anantrao Athavlemaharaj, the disciple of Shri Das Ganu, who was a sincere follower and devotee of Shri Sai Baba. In his keertan performed from 4.30 p. m. to 6.30 p. m. Shri Athavalemaharaj narrated the life and work of Saint Mirabai of Mewad. The life of Mirabai is full of many incidents which are not of common occurrence. The lives of all saints are usually full of happenings, which attract special attention of the common men. The life of Saint Mirabai is full of incidents of special occurrence because of her birth in a royal family and her inclination towards devotion to God. All these things were told very effectively and in an attractive and appropriate language by Shri Athavlemaharaj in his keertan.

After the Dhuparati was sung at 6-45 p. m. the usual programmes by artists were to start from 7-30 p. m. This year Dr. Vasantrao Deshpande was invited to give a programme of vocal music in the festival; but it appears that he could not come because of some unavoidable circumstances. Hence from 7-30 p. m. to 9 p. m. and from 9-30 p. m. to 11 p. m. the

artists from Shree Anand Sangeet Vidyalaya, Kopargaon gave a programme of their vocal music. It is necessary to make a special mention of the names of Shri Baburao Narode and Shri Anna Adhav among these artists as their performance was outstanding.

Simultaneously with this programme in the Samadhi Mandir, the Palakhi procession of Shri Sai Baba started from Dwarkamai at 9-15 p. m. and went round the Shirdi village. As usual this procession was accompanied by musical instruments, lezim, the band troupe and bhajan parties. The procession returned to Samadhi Mandir by about 11 p. m. Before that for about half an hour the local artists gave a programme of "Bharud" opposite to the present Bhojagriha. The programme of the first day of the festival came to an end at about 11 30 p. m. after the Shejarati was sung and prasad was distributed to the devotees present for the Aarti.

Monday 24-3-80 :- (Ramanavami Day) This day was the Ramanavami day and hence it was the most important day of the festival. The Samadhi Mandir was opened as usual at 5 a. m. At that time only devotees were waiting in a queue for taking darshan of Shri Baba. The Kakad Aarti started at 5.15 a. m. The reading of Sai Satcharita, which was started at 6 a. m. on the previous day, went on continuously upto 6 a. m. this morning. The pothi (Sai Satcharita) in Marathi, which was taken from Samadhi Mandir to Dwarkamai was brought back from Dwarkamai to Samadhi Mandir via Gurusthan in procession.

One of the most important programmes of this festival is the holy bath given to Shri Sai Baba by the water of the Godavari river. The devotees usually, go to Kopargaon on the previous day and collect water of the Godavari river in pots. They start from there by night and arrive at Shirdi by about 5 or 5-30 a. m. At 6-30 a. m. the pots of holy water of the Godavari river were placed near the Samadhi Mandir and they were worshipped by the Court Receiver, Shri Kakresaheb. After that the

pots were taken in procession through the Shirdi village and again brought to the Samadhi Mandir. Each devotee was then allowed to give a bath to Shri Sai Baba and the Samadhi with the holy water brought by him with so much of labour. Every devotee was given a cocoanut by way of prasad. The programme of giving bath to the statue went on for nearly two hours. The articles offered to Shri Sai Baba were sold to the devotees by auction from 8 a. m. Collective Abhishek was started at 8.30 a. m. At 11 a. m. Shri Anantrao Athavalemaharaj started his keertan in the Samadhi Mandir. He narrated in today's keertan the story of the birth of Rama and the importance of the study of his life. Due to his deep study of the Puranas and the Shastras, Shri Athavalemaharaj kept the audience spell-bound upto about 12.30 p. m. Thus after the proclamation of Rama's birth, the noon-aarti was started at 12.30 p. m. After the aarti was over, prasad and teerth were distributed to the devotees as usual.

At 4.15 p. m. the procession of Nishan (Sacred flag) was taken out. At 9 p. m. the procession of the chariot of Shri Sai Baba started from Dwarkamai and was taken through Shirdi village and it terminated at Samadhi Mandir. Thousands of devotees joined the procession. The chariot was decorated with electric lights. Fire works and crackers added to the grandeur of the procession. Shri Eknath Kote, Shri Tukarambuwa Pardehi, Shri Ravindra Joshi and others sang Bharuds. In his life time, Shri Sai Baba had started the practice of taking out the sandal procession of the Muslims on the Ramanavami day itself. That practice is continued even upto to day. This year the Sandal procession came to the Samadhi Mandir at night. The participants thereafter sat round the Samadhi and said the prayers.

At the usual time i.e. at 6.45 p.m. the Dhuparati was sung and the programmes by the various artists started on the platform opposite Samadhi Mandir at 10 p.m. As the programmes were going on during the whole of the night, the Samadhi Mandir also was kept open for whole night for darshan. The programmes by all

the artists were no doubt of a high standard; but the Katthaka dance by Shri Rajkumar Kelkar from Thane, and vocal music by Smt. Shashikala Waishampayan and Miss Leela Shelar, both from Thane, were specially noteworthy as they were appreciated most by the audience.

Tuesday 25-3-80 :- The programme of the third and last day of the festival started with the holy bath of Shri Baba at 6 a.m. At 7.30 a.m. Rudrabhishek was started at Gurusthan. At 8 a.m. collective Abhishek was started in the Samadhi mandir and at the same time public auction of Shri Sai Baba's clothes and other articles was started. From 11 a.m. to 12.30 p.m. Shri Anantrao Athavale maharaj performed Kala keertan in the Samadhi Mandir, The dahihandi programme also was over by about 12.30 p.m. After the keertan was over the noon aarti was sung and prasad was distributed to the devotees present. At 6.45 p.m. Dhuparti was sung and at 7.30 p.m. the programmes of the artists started. Radio and T.V. Star Shri Ajit Kade gave his programme of vocal music from 7.30 p.m. to 10.30 p.m. He was accompanied on the harmonium by Shri Chandrachud, Wasudeo and on the tabla by Shri Sainath Bankar. the programmes of music presented on all the three days were appreciated much by the audience and they relished them more than the sweet dish served alongwith the lunch. After the Shejarati was sung at 10.30 p.m. this festival lasting for three days came to an end.

The village people had arranged wrestling bouts as a part of the Ramanavami festival. Famous Maharashtraian wrestlers like Dadu Chougule, Hiranman Bankar, Pachpute and others, who have won honours in wrestling bouts, had come to Shirdi from distant places for the bout. The Court Receiver, Shri Kakresaheb, remained present at the bout and distributed cash prizes to the tune of Rs. 2000/- to the successful wrestlers.

On a very moderate estimate, the total number of devotees, who attended the festival, must be more than one lakh.

During this month the following artists gave their various programmes of vocal music, Bhajan, keertan Pravachan, instrumental music etc:-

Keertan:- 1. Sansthan singer Shri G. V. Joshishastri 2. Tukarambuwa Aajegaonkar 3. Shri Anantrao Athavle Maharaj.

Pravachan:- Shri Swami Purushottamanandji, Pune.

Vocal Music, Instrumental music, bhajan:- 1. Shri Indraprasad Mehta, Haryana 2. Shri Vinayak V. Nirgudkar Amaraoti, 3. Shri K.V. Gopalkrishna, Vijagapattam, 4 Mrs. K.V. Savitri, Vijagapattam 5. Sau Nagranam Madras 6. Shri Indrayani Bhajani Mandal, Thane. 7. Shri Dattatraya R. Amabardekar, Vengurla 8. Shri Laxman J. Mokal, Colaba Bhajani Mandal. 9. Shri C. J. Kamal, Bhagwan Satyasai Seva Mandal, Bombay. 10 Swamy Ramanand, Karnool 11. Sau. Rajan Delhi, 12. Shri Bhaskar Sangeet Vidyalaya, Tilaknagar, Bombay 13. Shri Shreeram V. Satardekar, Bombay. 14. Shri M.K.Kirteekar, Bombay. 15. Shri Narendra B. Warodkar, Bombay 16. Kum. Leelatai Shelar, Thane. 17. Sau. Vaishali Ketkar, Thane. 18. Pandit Nrujraj Mishra, Thane. 19. Sau. Shashikala Vaishampayan, Nasik. 20. Shri Madhukar vaishampayan, Bombay. 21. Kum. Suvarna Vaishampayan, Nasik. 22. Shri Bholanath Samel, Bombay. 23. Shri Shivram Bidve, Sangamner. 24. Shri Madhavrao Tupe, Pune 25. Shri Ramdas Daithankar, Pune. 26. Kum. Kalpana Anarthe, Vaijapur. 27. Shri Sitaram Anarthe, Vaijapur. 28. Shri Pandit Anarthe, Vaijapur. 29. Kum. Sunita N. Vispute, Shirdi. 30. Shri Shashikant Nagare Joshi, Rahata. 31 Shri Pramod Vahatana, Rahata. 32. Shri Dnyaneshwar Vakale, Rahata 33. Shri Yunus Sheikh, Rahata. 34. Shri Ahmed Pathan, Rahata 35. Kum. Verunika Kamble, Rahata. 36. Shri Balasaheb Parkhe, Rahata. 37. Shri Raosaheb Deshmukh, Amaraoti. 38. Sau. Neela Prabhu, Bombay. 39. Shri Vishnu B. Shejave Bhoge, Goa. 40. Sau. Gijrebai, Pune. 41. Shri Shyamsunder Bheda, Sangamner. 42. Shri Shahir Ramesh Gadge, Kopargaon. 43. Shri Shivram Bapurao Khadangale Kopargaon. 44. Shri Purushottam Vitthal Bapkar, Bombay. 45. Shri Purushottam

- Kulkarni, Ajanta. 46. Shri Sahebrao Aanarthe, Vaijapur. 47. Sau. Vimal Baburao Purohit, Shirdi. 48. Sau. P. G. Kauthankar, Nasik. 49. Shri T. B. Khadangale, Kopargaon. 50. Shri Digambar U. Bhatvadekar, Rahata. 51. Shri Ashok Jangam, Kopargaon. 52. Shri Ambadas Shivanand Borgaonkar, Nanded. 53. Shri Gorakhnath Shreepad Borade, Indore. 54. Shri Dnyanoba Tatoo Vadekar, Shirdi. 55. Shri R. D. Sonavane, Akola. 56. Shri Sakharam Raghujji Gurav, Kopargaon. 57. Shri Dnyaneshwar Ramchandra Vaidya, Shirdi. 58. Shri Adinath Tukaram Bhuigal, Savali Vihir. 59. Shri Mohanrao Havaladar, Sangamner. 60. Shri Ram Madan Dholak, Shirdi. 61. Shri Sheikh Nabab Umarpatel, Aastagaon. 62. Shri Eknath Bajirao Bodke, Vaijapur. 63. Shri Jadusing Sukhram Thakur Khamgaonkar. 64. Shri Laxman Shankar Kakade, Pimpalvadi. 65. Shri Ramakant Parab, Goa. 66. Shri Bhimraj Dhondiram Bansode, Sakori. 67. Sau. Leelavati Kantilal Gujrathi, Shirdi. 68. Shri Tukaram Dhone, Avasari. 69. Shri Balkrishna Gangadhar Pendharkar, Maygaon Devi. 70. Shri Ramesh Baburao Vahadane, Rahata. 71. Sant Sakharam Maharaj, Nasik. 72. Shri Chandrakant Karkhanis, Baroda. 73. Shri Vasant Damodar Rasane, Pune. 74. Shri Madhukar N. Bhalerao, Shirdi. 75. Shri Prakash Mistri Shirsath, Shirdi. 76. Shri Baravkar Kaka, Shirdi. 77. Shri Manik Baburao Sali, Shirdi. 78. Shri Raghunath Nagare, Shirdi. 79. Shri Murlidhar Tiwari Baba, Shirdi. 80. Prakash Sound, Bombay. 81. Shri Tukarambuwa Aajegaonkar, Parbhani. 82. Shri Bhandarkavathe Maharaj, Pandharpur. 83. Shri Ajit Kadkade, Bombay. 84. Shri Wasudeo Chandrachud, Bombay. 85. Shri Sainath Bankar, Bombay. 86. Shri Suresh Aanjarlekar, Bombay. 87. Sau Sanketa Aanjarlekar, Bombay. 88. Shri Maruti Mandavkar, Bombay. 89. Shri Shashikant Dalvi, Bombay. 90. Shri Vilas Pavaskar, Bombay. 91. Shri Vasanttrao Joshi, Bombay. 92. Shri Vasant B. Jadhav, Bombay. 93. Shri Yeshwant Naik, Bombay. 94. Shri Rajaram Kadam, Bombay. 95. Shri Haribhau Warange, Bombay. 96. Shri Sudhakar Bate, Bombay. 97. Shri Vasant Kamate, Bombay. 98. Shri Satyavan V. Maladkar, Bombay. 99. Shri Prakash Gore, Bombay. 100. Shri Narendra Gidh, Bombay.

101. Shri Aanant Bandodkar Bombay. 102. Shri Rohidas Varpe, Bombay. 103. Shri Abhayseth More, Bombay. 104. Prof. Narendra Vichare, Bombay. 105. Shri Vilas Mahadik, Bombay. 106. Shri Rajaram Nachanekar, Bombay 107. Late Tukaram Khedkar Saha Pandurang Mule Manjarwadikar Tamasha Mandal, Narayangaon, Pune. 108. Shri Shantaram Mirane, Shirdi. 109. Shri Swami Sanjayanand Badrinath. 110. Sau. Meera Sanjayanand, Badrinath.

Gudhi Padwa:— The Hindu new year was celebrated on 17-3-80. Mahabhishek was done on that day and the Gudhi was hoisted near the pinnacle of the Samadhi Mandir. In the evening the procession of the chariot of Shri Sai Baba was taken out from Dwarkamai and it went through the Shirdi village. From 8.30 to 10 p. m. the Sansthan singer Shri G. V. Joshishastri performed keertan, which was followed by shejarati.

Eye-Camp: From 7-3-80 to 16-3-80, an eye-camp was arranged at Shirdi under the joint auspices of the Shirdi Sansthan and the Licens Club of Cuff Parade, Prabhadevi and Kopargaon. Dr. Telang, Dr. Shivalkar and some other famous ophthalmic surgeons performed nearly 2000 operations during the camp. The Sai Baba Sansthan made all the arrangements for the residence, lunch etc. of the patients and their relatives, who accompanied them. The spectacles and other articles, useful for domestic use, were presented to the patients by the Lions Club.

Weather:— The weather at Shirdi was free from disease and quite healthy. The days have started getting warm; though the nights are comparatively cool.



श्रीसाईलीला

हिंदी विभाग

जंगल में साईबाबा

मैं बाबा की एक भक्त हूँ । पहले श्री साईबाबा के नाम ही जानती थी लेकिन पहिले उतना उनके प्रति कुछ लगाव नहीं था । मन से सिर्फ उनकी थोड़ी बहुत आराधना करती थी । लेकिन अब तो इतनी मैं उनकी (बाबा) परम भक्त ही बन चुकी हूँ । मुझे कुछ सब ऐसे संकटों में उन्होंने तारा है कि मैं बहुत कम शब्दों में उनका वर्णन कर पा सकूंगी - क्योंकि लिखना बहुत चाहती हूँ पर मुझे जो असली २ संकटों में उन्होंने तारा है वो काफी आश्चर्यजनक था । तब से बाबा के प्रति मेरे मन में एक ऐसी शक्ति पैदा हो गई कि उन्हें अब भूल नहीं सकती । जितना मुझसे होता है बाबा को जरूर याद करती हूँ और मेरे बाबा मुझे तारते भी है । यहाँ आपको कुछ ऐसी घटना बता रही हूँ कि दौंतोदले ऊँगली दबाना ही समा जायेगा । मैं दो बार बाबा का दर्शन भी करके आ गई शिर्डी से । तब से ज्यादा और भी मैं श्री साईबाबा को मानने लगी हूँ । हमारे मित्र दूरपर थे वो नहीं आये थे ।

एक बार हम पूरे परिवार गर्मी की छुट्टियों में घूमने गये थे । M. P. में कान्हाकेसली नामक एक बहुत बड़ा जंगल है जहाँ लोग दूर दूर से पर्यटन करने आते हैं । अच्छा खासा जंगल है । M. P. का कटिये सबसे जंगल-समी जानवर वहाँ पाये गये हैं । खास कर शेर, चीता इत्यादी बहुत प्रमाण में ज्यादा वहीं मिलेंगे । पग पग पर वहाँ डर बना रहता है । वैसे फारेस्ट लोगोंने काफी अच्छी सुविधायें की हैं लोग बग सभी वहाँ जाते हैं, खास कर अमेरिकन लोगों का ज्यादा वहाँ पर्यटन होता ही है । हम लोग सुबह २ बजे मंडला से रवाना हुये तथा ६ बजे शाम को पहुँच गये । लेकिन वहाँ सब दिखाने का जंगल सुबह ५ बजे से ही उनकी गाड़ियों पर सैर कराया जाता है या हाथियों पर खास बैठकर सैर कराया जाता है ।

हम लोग सब रेस्टहाऊस में रातभर कैसे भी करके रहे। सुबह ४ बजे उठ कर सब तैयार हो गये तथा जंगल की सैर करने निकल गये। फारेस्टवालों की गाड़ियों पर सब प्रकार के जानवर देखे लेकिन हमें शेर, चिता वगैरह नहीं दिखा। जो गाईड कर रहा था उसने कहा कि ओ कभी दोपहर को या शाम को निकलते हैं पानी पीने के लिये। खैर हम सब अपना मुँह लटकाये वापस रेस्ट हाऊस पर आ गये। उनका कहना था कि शेर निकलता है पर वही रहना पड़ेगा पर वैसे कुछ व्यवस्था नहीं थी। हाथी वगैरह भी दूसरे सवारियों को बैठकर पगडंडी के रास्ते पर निकल गये थे। लेकिन मेरा मन नहीं माना और उतने ही में किसी ने बताया ७-८ शेर का झुंड पानी पीने तलाब पर आये हैं। बस पाँछये मत हमें खुशी हुई कि देखने जायेंगे। लेकिन प्राबलम ये था कि बच्चों को भूक लग गई थी तथा एक ही बस रहती है जो वापस मंडला चली जाती है फिर कान्टा में दूसरे दिन आती है। हमने साँचा देखा जायेगा मेरी बड़ी ननद थी उनके बच्चें हमारे तीनों बच्चें इस प्रकार हमलोग करीब ११ लोग थे। शेर देखने सभी चले गये थे। हम लोग बाकि थे। एक किसी को दिया आयी उसने कहा चालिये मैं वहाँ छोड़ देता हूँ, फिर आप लोग हाथी में बैठकर जहाँ शेर पानी पी रहा है उसे देख लाजएगा।

हम सब तैयार हो गये मुख को मारे गोली और शेर देखने चल पडे। गर्मी का दिन था सुबह के ११ बज रहे थे जीपवाला अपने हृद तक पहुँचा दिया और कहने लगा आप लोग शेर देखियेगा मैं जरा दूसरे साहबों को छोड़कर वापस लेने आता हूँ पर पैदल नहीं जाना। हाथी के ऊपर ही बैठकर सैर करना। और जीपवाला वापस हो गया। लेकिन उधर आगे बढे कि हाथीवाले वहाँ कोई भी नहीं। सिर्फ १ हाथी था तथा १ घंटे का २५ रु. और ४ सवारी ही बैठायेगा कहने लगा। और हम शर के ही खतरनाक जंगल में पहुंच गये थे और पूरे ११ लोग कैसे भी करके गश्च लेकिन शेर पानी पीकर वापस हो गया था। हम अपना मुँह लटकाये वापस हो रहे थे। इधर १ हाथी उधर जीप गाड़ी भी लेने आयी नहीं। बच्चें पानी-पानी करके रोने लग तथा पग-पग में धोखा। वहाँ से रेस्ट हाऊस २४ मील पर। हमने कहा आज ईश्वर ही बचा सकता है। बस - उधर जंगल में सन-सन की आवाज ३२ मील हम पैदल-पैदल धूप में चलते गये। हाथीवाला भी वापस चला गया। कब तक साथ चलता। खैर हम आई भवानी तथा श्री साईबाबा को विनती करते रहे कि आप ही लोग हैं हमें बचानेवाले बस।

बाबा को इतनी प्रार्थना की आप दंग हो जायेंगे । २ मिनीट के अन्दर जीप गाड़ी आ गई लेने तथा घबराया - घबराया कि बाप रे आप लोग पैदल चले आ रहे हैं तथा एक भी जानवर नहीं मिला । मने कहा मन मे बाबा ने अपनी पुकार सुन ली । जिस जंगल मे चीटी भी न चलती हो वहाँ हम बाल बच्चों के साथ अकेले चले आ रहे थे । आखिर बाबा की शक्ति से हम सब पैदल चल गये थे और उन्होंने ही हमारी जान कि रक्षा की । तभी तो इस युग में भी बाबा अपने भक्तों की रक्षा करते हैं । जंगल से वापस आये खाना खाये आराम किये सब लोग हमारे पास ही इकट्ठे हो गये । बाप रे आप लोग सब बच गये । जहाँ ओ जंगल ६०-७० शेरों से तथा ५०-६० चीतों से भरा है - खैर बाबा की लीला अपरमपार है ।

शाम ४ बजे हम चाय पीने कैन्टीन में गये । थक गये थे । तो हमने बच्चोंको रेस्ट हाऊस पर छोड हम बडे लोग चाय पीने चले गये । मेरी ननद की लडकी थी ओ सब बच्चों को देख रही थी ।

उधर क्या हुआ रेस्ट हाऊस में दो बडे बडे चीते पाल कर रखे थे । तथा उन्हें ६ शाम को घुमाने निकालते है । झाड पर उन्हें चढाया जाता है । लेकिन उस दिन वे ४ बजे ही घुमाने निकाल दिये क्योंकि बदली टाइम थी । ओ आदमियों ने कहा बच्चों को अन्दर करों नही तो चीता झपटा मारेगा । सब बच्चे याने अन्दर हो गये लेकिन मेरा दूसरे नंबर का लडका बाहर खुशी से आ निकला चीता देखने । चीता और मेरे पुत्र में सिर्फ २० फीट का फासला था । उसने जोरदार उडी मारा लेकिन मेरा लडका एकदम पीछे हटा और लोग उस चीते पर कब्जा किये फिर भी अन्दर की ओर से कांच पर झपटा मारा कांच की खिडकियाँ भी सब चकना चूर । पर किस्मत अच्छी मेरे लडके का बाल बाल बच गया तथा चीते को घेर कर उसे फिर पिंजडा में बन्द कर दिये । यहाँ भी बाबा की परम रक्षा थी तभी वह बच गया ।

हमें कुछ मालूम नहीं । जब हम चाय पीकर वापस लौटे तो भीड डर के मारे मैं आगे दौडी तो सब कहने लगे आपका लडका बच गया । जब सबने चीते का किस्सा बताया तो एकदम घबरा गई । मैं प्रार्थना कि आई भवानी तथा श्री बाबा ने ही यहाँ पर रक्षा की ।

बस फिर हम वापस हो गये न शेर देखे न कुत्र नहीं । सब आई भवानी तथा बाबा की कृपा से अच्छे अच्छे सकुशल घर लौट आये । बाबा अक्सर संकट में हम सबको बचाते रहते है । मेरी श्रद्धा उनके प्रति और बढ़ती ही जा रही है ।

ये मेरा अनुभव है जो मैंने लिखा है । सत्य घटना है १२ जून १९७८ वाली ।

सौ. सुजाता वैद्य

c/o. बी. डी. वैद्य

४१, बजाज नगर, नागपुर

विनती

मेरे विभू, मेरे साईनाथ
सदा रहे यह विश्वास,
खाली तेरा वचन न जाए,
तन-मन से जो तुझे बुलाये ।

श्रद्धा का रख दो तुम हाथ,
जीवन भर रहूं तेरा दास,
जीभा में रहे तेरा वास,
साँस साँस में हो यह आस ।

कृपा दृष्टि सदा ही रखना,
अनमोल उदी से हर लेना
दुःख-ताप मेरे कर्मों का, कुछ तो कम कर लेना ।

दीन बन्धु साईनाथ हम पर होऊ दयाल
शरणागत आया हूं बाबा भक्तन के रखवाल ।

दीनानाथ वैद्य

मकान नं. ४९/९, बंगला मुहल्ला, मण्डी (वि. प्र.)

‘एक चिन्तन’ साधक की दृष्टि में

वस्तुतः भक्तिमार्ग यह कोई नवीन तत्त्वज्ञान नहीं है, उसी प्रकार योगमार्ग भी अखंड रूप से भारत वर्ष में चलता आ रहा है। भगवान श्रीकृष्ण ने भगवद्गीता में ज्ञान, योग और भक्ति इस त्रिवेणी संगम का महत्त्व विस्तृत रूप से वर्णित किया है। इन तीनों का मधुर मिलन फिर से हमें तेहरवे शतक में महाराष्ट्र में देखने को मिलता है।

समाज से दूर रहनेवाले हठयोगियों के नाथ संप्रदाय में गहिनीनाथ की कृपा से निवृत्तीनाथ प्रविष्ट हुए। उन्होंने अपने शिष्य ज्ञानदेव वदारा महाराष्ट्र में हठयोग व भक्तिमार्ग का मधुर रसायन सादर किया। इस भक्ति रसायन का आस्वाद आज भी महाराष्ट्र का प्रत्येक भावुक जन आकंठ प्राशन कर रहा है।

निवृत्ति, ज्ञानदेव, सोपान और मुक्ताबाई इन चारों भाई बहन का जीवन एक असामान्य ही था। प्रत्येक भावुक जन इनको अवतारी महात्मा मानते हैं। ज्ञानेश्वरी का चिंतन और पठन करने समय हमें निवृत्ति, ज्ञानदेव, सोपान और मुक्ताबाई इन चारों नाम की याद बारम्बार आती है। ये परमात्मा के अंशावतार होनेसे भक्तिमार्ग की अवस्थाओं का भी प्रतिनिधित्व करते हैं।

निवृत्ति :-

‘निवृत्ति’ शब्द का उच्चार करते हुए यह ध्यान में आता है कि देह सुख से मन को पगवृत्त करना, परमार्थ मार्ग में अत्यन्त आवश्यक है। आदि और अंत दोनो एक ही है - क्योंकि सही आत्मज्ञान या स्व-स्वरूप में लीन होना अर्थात् ‘निवृत्ति’ शब्द का जो दूसरा अर्थ है वह ‘ब्रह्मनिर्वाण’ ध्यान में आता है।

भक्तिमार्ग में ‘विरक्ति’ ही जीवात्मा को परमात्मा की ओर ले जाने के लिए अत्यन्त सहायक होती है। चित्त शुद्धि होकर आत्मज्ञान का उदय होता है। फिर बाद में सही अर्थ में निवृत्ति का आस्वाद मिलता है। आस्वाद पाने के लिए जीवात्माओं को ज्ञान, सोपान मार्ग से जाना पडता है। निवृत्तिनाथ ज्ञानदेव के गुरु थे।

ज्ञानदेव :-

शानेश्वर महागज के जीवन का विचार करते हुए 'स्थितप्रज्ञ' अवस्था का अनुभव हमको पग पग पर मिलता है। वे सुख-दुख, राग-लोभ के परे थे।

सोपान :-

सोपान का अर्थ होता है 'सीढ़ी'। प्रत्येक भक्त मंदिर की सीढ़ियाँ चढ़ते समय पहले सीढ़ी को नमस्कार करता है, फिर ऊपर चढ़ता है। पंढरपुर में 'नामदेव की सीढ़ी' प्रसिद्ध है। ज्ञानोदय होनेपर मार्गक्रमण के लिए कष्ट की बहुरी पड़ती है। ज्ञान से मार्ग सरल हो जाता है। परंतु मार्ग में दृढ़ता के साथ प्रवास करने का महत्व उल्लेखनीय है। अध्यात्ममार्ग में गुरु पर श्रद्धा और उसके अनुसार आचरण किंबहुना एक बार गुरु से ज्ञान प्राप्त होनेपर, सब शंकाओं का समाधान होनेपर जीव (साधक) अनुभव पाकर आगे बढ़ता है। यही 'सोपान' शब्द का अधिक विस्तृत और व्यक्त अर्थ है।

मुक्ताबाई :-

जीवन का परम लक्ष्य है 'मुक्ति'। मुक्ताबाई के रूप में जीव की मुक्त अवस्था देखने को मिलती है। वस्तुतः मुक्त आत्मा को लिंग भेद नहीं है। मुक्ताबाई के 'कूट अभंग' में जीवन-मुक्त अवस्था और प्रत्यक्ष मुक्ति अवस्था का विवेचन किया है। साक्षात् आदिमाया, जगदंबा, माँ-बहन का प्रेम मुक्ताबाई के रूप में व्यक्त होता है। उसने चौदह सौ वर्ष तक तपस्या किये हुए चांगदेव को 'समदृष्टि' का उपदेश दिया तथा आत्मस्वरूप से परिचित कराया। साधक की दृष्टिसे इन चारों भाई-बहन का जीवन-दर्शन तथा चारों अवस्थाओं का चिंतन करते समय भावावेश में निम्नालिखित काव्य रचना स्फुरित हुई। चिन्तनशील साधक ने सदैव इनका चिन्तन करना चाहिये और जीवन को ऊपर उठाने का प्रयत्न करना चाहिये।

काव्य रचना

निवृत्ति, ज्ञान, सोपान, मुक्ता सब जीवों पर इनकी सत्ता ॥ धृ ॥

मानव जन्म दुर्लभ जगत में 'मोक्ष प्राप्ति' ध्येय जगत में
भक्ति पथ का पथिक साधक, रखें ध्यान में तखता ॥ १ ॥

- आदिनाथ का अंशावतार स्वामी निवृत्ति जगदाधार
सत्यार्थ में ज्ञान उपजे सद्गुरु ही ज्ञानवक्ता ॥ २ ॥
- महाविष्णु का यह अवतार चैतन्य का पुतला साकार
'स्थितप्रज्ञ से' जीवन में नित, वह ज्ञानयोग युक्ता ॥ ३ ॥
- सोपान बनके ब्रह्मा आये नाद ब्रह्म का रूप दिखाये
ज्ञानोदय से सोपान चढ़ के साधक निसदिन बढ़ता ॥ ४ ॥
- सद्गुरु पर यों अटूट श्रद्धा ईश्वर रहता पास सर्वदा
अनुभव पाकर बढ़ता साधक, मोक्ष - लक्ष - चित्ता ॥ ५ ॥
- मुक्ताबाई हे जगन्माता ! सब जीवों पर तेरी ममता
माँ-बहन का प्यार लुटाये, ऐसी वह जगदंबा मोह लिया मम चित्ता ॥ ६ ॥
- आत्मा जग में अजरामर है लिंग भेद से वह ऊपर है
कहें मुक्ताई चांगदेव से, "समदृष्टि की सत्ता" ॥ ७ ॥

कवि : राधाकृष्ण गुप्ता 'चेतन'

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



सूचना

शेगांव के श्री संत गजानन महाराज

के भक्तों के लिए प्रसाद

श्री दासगणु कृत 'श्री गजानन विजय' ग्रंथ के आधार पर, श्री साई लीला मासिक (हिन्दी) के सुप्रसिद्ध कवि राधाकृष्ण गुप्ता 'चेतन' द्वारा विरचित 'हिन्दी गीत गजानन' काव्य रचना श्री साइलीला मासिक में सितंबर माह से क्रमशः प्रकाशित की जायेगी ।

भजन

तुम देखते हो उपर, हम तुमको देखते हैं
बरसंगे फूल तुमपर, संगीगे हम महक पर
चरणोमे हम को रहने, देना अय साईबाबा
धुतकारना न हमको, आश्रयसे तेरे बाबा
तुम ही हमारे सबकुछ, नौका के हो खिवया
तुमही पे है भरोसा, भगवान है आत्मा के
मानसिक सुख बडा है, अनमोल इस जगत मे
लाख और करोड भी है, बेकार जिसके आगे ॥

तुम देखते हो उपर, हम तुमको देखते हैं
बरसंगे फूल तुमपर, संगीगे हम महक पर
मालीक तुम्ही हो मेरे, भगवान तुम्ही हो मेरे
मां बाप तुम्ही हो मेरे, गुरुवर्य तुम्ही हो मेरे
मै क्युँ फिकर करूँगा, तुमको फिकर जो मेरी
किस बात की कमी है, बाबा को जसका साई
यह नाज नखरे मेरे, उनके ही है भरोसे
विश्वास है यह मुझको, कुछ कम पडे न मुझको ॥

तुम देखते हो उपर, हम तुमको देखते है
बरसंगे फूल तुमपर, सुन्गीगे हम महक पर
जिदमे अगर हम आवे, समझा ही देंगे बाबा
औंसू जो हम बहावे, पोछेंगे मेरे बाबा
तकलीफ मे कभी वह, हमको न रहने देंगे
जानेंगे हाल दिल वह, खुद ही करेंगे पूरी
नय्याको कर हवाले, बैठा है जो भरोसे
साईदास कहे है उससे, किसमत है लाया तूने ॥

तुम देखते हो उपर, हम तुमको देखते है
बरसंगे फूल तुमपर, सुन्गीगे हम महकपर ॥

लक्ष्मण बापूराव रापतवार
रिटायर्ड ड्राफ्ट्समन, किल्ला वॉटर वर्क्स, नांदेड

साई जब जीवित थे । आज जब नहीं है ॥

साईबाबा जब जीवित थे तभी भक्तों को कभी गालियाँ देते थे, कभी पीछे दौड़ते थे, कभी पत्थर उठाके मारते थे और कभी सटका याने की डंडा लेकर भक्तोंके पीछे भागते थे और प्रहार भी करते थे । साईभक्त साई कथा से परिचित तो होगा जिसमे ये सब बातों का उल्लेख आता है । प्रश्न ये होता है और अक्सर जिन भक्तों के दिलमें श्रद्धा की कमी है उनके मनमें संशय जरूर होता है कि साईबाबा जैसे सिद्ध पुरुष ऐसा गुस्सा क्यों करते थे ? आखिर क्यों ये मारना भागना बगैरा होता था ?

कहते है “संशयात्मा विनश्यति” साईबाबा जैसे सिद्ध संत फकीर के बारेमे इस तरह कोई शंका लाना उचित भी नहीं है । हम अगर ये सब चेष्टाओं का विश्लेषण करें या गौर से अभ्यास करें तो हमें एक बात बहोत ही साफ नजर आती है कि साईबाबा सबके पीछे इस तरह भागते नहीं थे । जिन भक्तों पर बाबा का ज्यादा प्यार था, ज्यादा भाव था, बेहद खिंचाव था उनको ही बाबा कभी मारते थे कभी गालियाँ देते थे ।

भक्तों पर कृपा की वर्षा करनेका यह एक अनोखा प्रयोग था । अयात्रको ऐसी कृपा नहीं मिलती थी । अनेक सिद्ध व्यक्तियों के बारे में ऐसा कहा गया है कि निजी भक्तों पर ऐसी कृपा वे अक्सर करते थे । रामकृष्ण परमहंस का भी ये ही तरीका था । वे कभी गालियाँ बकते थे तो कभी मारते भी थे । नरेन्द्र के दिल को टटोला और अेक दीन नरेन्द्र के दिल पर पाँव रखकर छाती मे ऐसी लात मारी कि उसकी समग्र चेतना जागृत हो गई । भितरी आत्मा को ऐसा जगाया कि अेक अनोखी चेतना का आविष्कार हुआ और नरेन्द्र में से विवेकानन्द का जन्म हुआ जिसे दुनिया आज आदर से याद करती है ।

सद्गुरु की अगर कृपा होती है तो ही वे भक्त को गाली देते है । कृपात्र को बाबा गालियाँ नहीं देते थे । जिसमें चेतना जागृत होनेकी थोडीसी भी संभावना है उसके पीछे ही सद्गुरु सटका लेकर भागते है ताकि भक्त नैतिक

प्रस्थान कर सके । मिसाल की तौर पर जल ठंडा है तो बाफ होनेकी कोई गुंजाईश नहीं है लेकिन पानी अगर उबलता है तो उबलते जलका बाफ होना मुमकीन है । अंतीम अंश तक पानी उबल रहा है और अब एक ही अंश ज्यादा उबाला तो पानी का बाफ मे रूपान्तर हो जाता है । ठीक इसी तरह, अगर आपका आध्यात्मिक विकास हो गया है और आप मे अगर गुंजाईश है तो सिर्फ एक जरासा छोटासा धक्का आपको मंजाल पर पहुंचा सकता है जहाँ चेतना जागृत होकर चरम सीमा पर पहुंच सकती है । मुमकिन है कि एक गाली या सद्गुरु का मारना इस धक्के का काम कर सकता है । इसीलिये, साईबाबा का किसी के पीछे भागना, दौडना, गाली देना या मारना ये कोई विक्षिप्त मनोवृत्ति नहीं बल्की भक्तोंपर बेहद प्यार था, भक्तों में कुछ विशिष्ट गुण-प्रतिभा मौजूद थे जिसका अंदाजा बाबा को मुकम्मल तौरसे था । सद्गुरु ये तो प्रेम की धारा है । वे क्यों भला आपके पीछे दौडे, मारे या गाली दे ? क्या मिल सकता है उन्हें ? चुनांच मिलता तो है आपको क्योंकि ये सबके पीछे सद्गुरु का मकसद एक ही रहता है कि किस तरह अपना अहंकार मीट जाय ?

हमारी सारी आत्मोन्नती की साधना मे अगर कोई रुकावट है तो वह है हमारा अहंकार । हमारी सारी बहीर्गामी दौड के मध्यबिन्दुमें रहता है हमारा अभिमान-अहंकार । इज्जत, पैसा, मानमरतबा, सामाजिक सेवायें, लोगों की तारिफ सुनना बगैरा : हमारे अहंकार को बढ़ाता है । हमारी सारी आकांक्षायें, अपेक्षायें कभी खतम नहीं होती, हमारी मुरादे कभी पूरी नहीं होती क्योंकि अहंकार को हम सखसद नष्ट दे सकते । सारी बहिर्गामी दौड मे हमें केवल दुःख ही दुःख मिल सकता है क्योंकि उसकी जडमें है हमारा अहंकार । हमारे अभिमान को पूर्ती मिलती है इसी लीए हम लोगोंकी चाहना सराहना लेना चाहते है । सच बात तो ये है कि हमें आराम नहीं मिलता क्योंकि इस भागदौड मे हम अगर अेक लक्षांक पर पहुंच गये तो फौरन दूसरा सामने आ जाता है । हम सभ्य भाषा में उसे महत्वाकांक्षा कहते है । लेकिन इस महत्वाकांक्षा से कभी हमें असली मंजाल मिलना मुश्कील है । अगर एक महत्वाकांक्षा मुकम्मल हुयी तो अहंकार का एक आवरण बढ जाता है और इस आवरण में लपेटा हुआ आदमी भगवान को कैसे पा सकता है भला ? नतीजा यह होता है एक दिन मौत दरवाजेपर जब खडी होती है तब पता चलता है कि जीवनसफर का रस्ता ही बिल्कुल गलत था । मंजाल तो उल्टी दिशा में लगी हुयी थी । लेकिन, ये ब्रह्मज्ञान मौत जब करीब

होती है तब भाता है जिसका लाभ उठाना हमारे बस की बात नहीं रहती । सारा बहिर्गामी सफर में मृत्युपटले आ जाती है, मंजील का कुछ पता ही नहीं लगता और अंतमें आदमी अतृप्त वासनाओंमें भरपूर, अशांत भरकटे मनसे इस दुनियासे अलविदा होता है । इसीलिए हमें आंतर्मुख होना चाहिये । हमारी अंतर्गामी दौड़में ही हमें परम सुख और सही आनंद प्राप्त होता है, आत्मा की खोज हो सकती है और आत्मा-परमात्मा का मीलन हो सकता है । सद्गुरु हमें अंतर्गामी सफर में सहायक हाता है । हमारी अहंकार की चट्टान को चुरचुर कर देता है । अहंकारभरी झाली में श्री साईनाथ कुछ भी नहीं देते थे । झाली अगर अहंकाररहित खाली है तो हमारी झाली भर सकती है । श्री साईबाबा सबके पीछे सटका लेकर नहीं भागते थे । भक्त जो लायक है, जिसमें आत्मोन्नति का कुछ अवकाश है उसे ही बाबा अपने इस अनाखे ढंगसे अनुग्रहित करते थे । बाबा की मौजूदगी में बहोत से भक्तों को ये अनुभूती हुई थी ।

आज बाबा तो नहीं है फिर भी उनकी अनुभूती उनका अहंसास हम जैसे हजारों को होता है जिन्होंने बाबा को दैहिक रूप से तो नहीं देखा है । उनकी तस्वीर, फाट्टु या मूर्तिमें से बारबार हमारी ओर झाँकना, देखना, बोलना, मदद करना, मार्गदर्शन देना, बातें करना ये सब निजी अनुभव अनेक भक्तों को आज भी उपलब्ध हुआ है । घर में अगर मूर्ति या तस्वीर हो तो अकेले ओर व्यक्ति हमारे साथ है जो हमारा Friend, Philosopher and Guide है और साथ ही है । जैसा कि हमारे घरमें अकेले बुद्धिगर्ण आदमी का जो आदर होता है, माता-पिता या अन्य कोई उम्र में बड़े रिश्तेदार का परिवारमें जैसा प्रभाव रहता है, उनका अस्तित्व हमारे लिए पर्याप्त रहता है - जो हौसला और नैतिक सुरक्षा मिलती है, या जैसा कि एकदम करिब के रिश्तेवालों की जो जमनातें, जो लगावट, जो प्रेम और उम्मा मिलता है ठीक वैसा ही अनुभव अहंसास हमें साईकी मूर्ति फोटो या अन्य कोई चीज घरमें मौजूद है उससे होता है । महसूस होता है - हमारे सर पर कोई छत्र है जो हमारी हर पल हिफाजत कर रहा है । हमें गुमराह होनेसे बचाता है । जो पक्के साईभक्त है - मेरे साथ निहायत ही सम्मत होंगे कि ऐसा अनुभव उन्हें कई बार हुआ होगा ।

एक गर्भवती स्त्रीको बच्चेकी मौजूदगी लगती है हालाँकी वह उसे देख नहीं सकती । हर पल, हर घड़ी, हर वक्त उसे बच्चेकी अनुभूती होती है ।

बच्चेको देख नहीं पाती फिर भी बच्चेका अहेसास हर घडकनमें मा बननेवाली औरत को हाता है । ठीक उसी तरह, हमें महसूस होता है कि बाबा हमेशा हमारे साथ है । हम उनको देख नहीं पाते लेकिन वे हमें हर पल देख रहे हैं ऐसा अनुभव हमें कई मरतबा होता है । हमारे साथ उनकी मौजूदगीका हरदम अहेसास होना वोही हमारे लिए संतोष और आनन्द की बात है ।

मेरा तो ठोस अभिप्राय है कि साईंबाबा कल जभी जीवित थे तब मर्यादित मात्रा में उनकी कृपावर्षा बरसती थी, भक्त समुदाय भी अल्प संख्या में था लेकिन आज जब की वे दैहिक रूप में नहीं है तब उनकी कृपावर्षा, उनके आशिर्वाद का कोई अंत ही नहीं है । देशविदेश में उनके भक्तों की तादाद अनगिनत हो गई है । आज भी उनका अव्यक्त रूप ज्यादा विस्तीर्ण हो गया है और आनेवाले कालमें भी श्री साईं का व्यापक रूप सारे विश्वमें फैल जायगा । ऐसे महान आत्मा के साथ हमने हमारा नाता जोडा ये बड़े फ़क़ और सौभाग्य की बात है । उम्मीद है कि ये रिश्ता अटुट जन्मजन्मांतर के लिए बना रहे ।

बिपीन कपीलराय स्वादीया

३०७, कमल कुंज, तीसरा मंझिल, दत्तमंदिर रोड,
संगीता सिनेमा के सामने, मालाड (पूर्व), बम्बई ४०००६४



मन की ज्योति

बाबा न मांगे हीरे मोती
बाबा तो मांगे मन की ज्योती
मन की ज्योती मन में ही होती
मूँह पर रहती और आँखों में खुलती ॥

व्ही. बी. नंदवानी

५५, लेडी जमशेटजी रोड, माहीम, बम्बई ४०००१६



Sai Baba Charitable Dispensary

(SHAMDASANI FOUNDATION)

(HOMOEOPATHIC)

FOR THE BENEFIT OF ALL COMMUNITIES

Daily : 10 a. m. to 12 Noon

5 p. m. to 7 p. m.

Except Sundays and Bank Holidays.

Navjivan Housing Society, Block No. 3, Room 104,
Lamington Road (Dr. Bhadkamkar Road), Bombay 400 008

UNDER MANAGEMENT OF

Dr. SUBODH MEHTA MEDICAL RELIEF TRUST

KHAR, BOMBAY 400 052

Suggestions Welcome To The Director

Phone : 5 4 0 0 6 2

Printed by L. B. Malvankar, at Maratha Printing Press,
Naigaum X Road, Dadar, Bombay 400-014.

Published by Shri K. H. Kakre, Sai Niketan 804-B,
Dr. Ambedkar Rd, Dadar, Bombay -400 014

