

SHRI

SAI LEELA

Official Organ of Shirdi Sansthan



श्री साईबाबा मठ

श्री साईबाबा संस्थान, शिर्डी

SHRI SAI LEELA

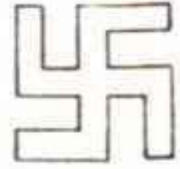
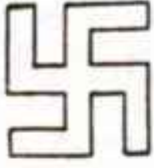
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SHRI
SAILEELA

**Official Organ of
Shirdi Sansthan**

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

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Shri Sai Baba in Samadhi Mandir



Samadhi Mandir

Sai devotees, who are spread all over this country and abroad, have to cover long distances in order to come to Shirdi. They all do it with the intention of taking darshan and offering Pooja to Shri Sai Baba at the Samadhi Mandir and all devotees get solace and mental peace immediately after entering the Samadhi Mandir. The hazards of the journey and the inconveniences caused during the travel are immediately forgotten by all the devotees after looking at the benevolent and serene face of Shri Baba in the Samadi Mandir at Shirdi.

The brief history of the construction of the Samdhi Mandir appears in Chapter 39 of the Sai Satcharit as follows :-

Construction of the Samadhi Mandir

Baba never talked nor ever made any fuss about the things, which He wanted to accomplish; but He so skilfully arranged the circumstances and surroundings that the people were surprised at the slow but sure result attained. The construction of the Samadhi Mandir is an instance in point. Shriman Bapusaheb Booty, the famous multi-millionaire of Nagpur, lived in Shirdi with his family. Once an idea arose in his mind that he should have a building of his own there. Sometime after this, while he was sleeping in Dixit's Wada, he got a vision. Baba appeared in his dream and ordered him to build a Wada of his own with a temple. Shama, who was sleeping there, got also a similar vision. When Bapusaheb awoke, he saw Shama crying and asked him why he was crying. The latter replied that in

his vision Baba came close to him and ordered distinctly "Build the Wada with the temple. I shall fulfill the desires of all. Hearing the sweet and loving words of Baba, I was overpowered with emotion, my throat was choked, my eyes were overflowing with tears and I began to cry". Bapusaheb was surprised to see that both their visions tallied. Being a rich and capable man, he decided to build a Wada there and drew up a plan with Madhavarao (Shama). Kakasaheb Dixit also approved of it. And when it was placed before Baba, he also sanctioned it immediately. Then the construction work was duly started and under the supervision of Shama, the ground floor, the cellar and the well were completed. Baba also on his way to and from Lendi suggested certain improvements. Further work was entrusted to Bapusaheb Jog and when it was going on, an idea struck Bapusaheb Booty's mind that there should be an open room or platform and in the centre the image of Murlidhar (Lord Krishna with flute) be installed. He asked Shama to refer that matter to Baba and get His consent. The latter asked Baba about that when He was just passing by the Wada. Hearing Shama, Baba gave his consent saying, "after the temple is complete, I will come there to stay" and staring at the Wada He added, "after the Wada is complete, we shall use it ourselves, we shall live, move and play there, embrace each other and be very happy." Then Shama asked Baba whether this was the auspicious time to begin the foundation work of the central room of the Shrine. The latter answered in the affirmative. Shama then got a cocoanut, broke it and started the work. In due time the work was completed and an order was also given for making a good image of Murlidhar. But before it was ready, a new thing turned up. Baba became seriously ill and was about to pass away. Bapusaheb became very sad and dejected, thinking that if Baba passed away, his Wada would not be consecrated by the holy touch of Baba's feet and all his money (about a lac of rupees) would be wasted away. But the words, "Place me in the Wada" which came

out of Baba's mouth just before His passing away, consoled not only Bapusaheb but one and all. In due time Baba's holy body was placed and preserved in the central Shrine meant or designed for Murlidhar and Baba Himself became Murlidhar and the Wada thus became the Samadhi Mandir of Sai Baba. His wonderful life is unfathomable.

Blessed and fortunate is Bapusaheb Booty in whose Wada lies the holy and the pure body of Baba.

(Sai Satcharit, 9th Edition, 1980, pages 217 to 219)

From the above extract it will be clear that originally Shri Bapusaheb Booty wanted to construct a Wada with the temple where a good image of Murlidhar was to be installed, but because of the Mahasamadhi of Shri Baba in 1918, the idea of the idol was dropped and the Wada was transformed into the Samadhi Mandir.

Great men are great in all respects. After the Mahasamadhi of Shri Baba a great controversy arose about the disposal of his mortal remains and how this tangle was solved is described in Chapter 44 of the Sai Satcharit in the following manner :-

"Paying due respect to Baba's last words, the people decided to place His body in the Wada and started digging the central portion there. In the evening of Tuesday, the Sub-Inspector came from Rahata and others from other places turned up and they all agreed to the proposal. Next morning Amirbhai came from Bombay and the Mamlatdar from Kopergaon. The people seemed divided in their opinion. Some insisted on interring His body in the open field. The Mamlatdar therefore took a general plebiscite and found that the proposal to use the Wada secured double the number of votes. He however, wanted to refer the matter to the Collector and Kakasaheb Dixit got himself ready to go to Ahmednagar. In the meanwhile, by Baba's inspiration there was a change in the opinion of the

other people and all the people unanimously voted for the proposal. On Wednesday evening Baba's body was taken in procession and brought to the Wada and was interred there with due formalities in the 'garbha,' i. e. the central portion reserved for Murlidhar. In fact Baba became the Murlidhar and the Wada became a temple and a holy shrine, where so many devotees went and are going now to find rest and peace. (Chapter 44 of the Sai Satcharit, 9th Edition, 1980, pages 236-237)

On Wednesday the 16th October 1918 the mortal remains of Shri Baba were brought to Booty Wada in a procession and they were placed there for good. A marble Samadhi was built there and from that time Booty Wada came to be known as Samadhi Mandir. The Samadhi proper is about 6 feet by 2 feet and there is an altar of about 3 feet in height, which is about nine feet in length and nine feet in breadth. The broken brick in Dwarkamai is kept inside the Samadhi below Shri Baba's head. There are three steps to go to the Samadhi. The altar, the steps and the railing round the Samadhi are all covered with silver sheet. These sheets are donated by the devotees of Shri Baba.

Just near the wall, behind the Samadhi we see stately marble statue of Shri Baba about six feet in height. This statue is of Italian marble from the Karaka mine in Italy. This marble is supposed to be the 'A' grade marble. This statue was carved by the famous sculptor of Bombay, Late Shri Balaji Vasant alias Bhausahab Talim. The cost of this statue was about Rs. 22,000/- in 1954. At present it will be about seventy thousand; but due to import restrictions, the Karaka marble will not be available now. This statue of Shri Baba, which is quite life-like, was installed in the Samadhi Mandir at Shirdi on 7th October 1954 at the auspicious hands of Shri Sai Sharananand, (Shri Wamanbhai Pranalji Patel, Solicitor from Ahmedabad) who is at present ninety three years old. This statue replaced the old oil painting, which used to occupy the place of the statue

On the head of this statue hangs an open umbrella of silver. The wall in the rear of the statue is covered with red, green or blue coloured cloth. The poem रघुपति राघव राजाराम । पतित पावन साईराम ॥ is written on the wall behind the statue at a height of about fifteen feet. In the two cupboards, having glass doors, which are on either side of the statue, two big brass oil lamps are kept burning for all the time. On the altar of the Samadhi Mandir, two boxes are kept on either side, in which the devotees deposit their donations when they come to the Samadhi Mandir for darshan or for aarti.

Daily Routine

Every day the Samadhi Mandir is opened at 5 a. m. sharp and devotees are allowed to gather for the Kakad aarti. Prior to that, at about 4.45 a. m.; the staff of the Shirdi Sansthan goes into the mandir for making the necessary preparations for the holy bath and the worship of Shri Baba. The Office of the Sansthan, which is attached to the Samadhi Mandir also opens simultaneously and the issue of the coupons for Abhishek for the day also starts from 5 a. m. the serial number and date is put on the coupon and only four coupons are issued to one person. The price of each coupon is only 50 paise. 800 coupons are issued every day. In order to avoid the misuse of these coupons, arrangements to write the name of the devotee have also been made from 1st March 1981.

As the devotees start gathering for the Kakad aarti some records of devotional songs are played from 5 a. m. to 5 12 a. m. Then instructions are given to the devotees on the speaker about the Abhishek, whether it would be individual or collective. The devotees are also requested to purchase the tickets for Abhishek personally and not to get them from some unauthorised persons etc. Some other instructions like taking care of their purses and ornaments etc. are also given to the devotees on the speaker. While all these instructions are being given in Marathi, Hindi

and English the preparations for the Kakad aarti are ready and it starts exactly at 5.15 a. m. The aarties, that are sung, are all compiled by Shri K. J. Bhishma. The prasad, distributed after this aarti, is of butter.

After the Kakad aarti is over, the holy bath is started at 5.40 a. m. On the right side of the Samadhi Mandir, sitting arrangements are made for the ladies, while the males have to sit on the left hand side. In the middle portion of the Samadhi Mandir the Sansthan singer Kavayateertha Shri Joshishastri sits with the accompaniment of musical instruments and sings some devotional songs. Before the starting of the holy bath, the clothes on the statue are all removed and the things that are likely to be damaged by water are covered with water proof cloth. The statue is first given bath with cold water. Thereafter milk, ghee, curds, honey etc. are used for the bath and in the end hot and fragrant water bath is given to the statue. After this the devotees are allowed to pour water on the Samadhi and to give it a bath. This is done by groups and if the rush is very heavy, only a limited number of people are allowed to give the bath. During this period the tapes of devotional songs are being played, thus creating a very pleasant and devotional atmosphere. The water of this holy bath is collected by some devotees as teerth and it is used by them for various purposes.

Abhishek

After the bath, the statue is wiped with towel and the dress is put on it. Sandal wood paste is applied on the forehead and the statue is garlanded. The first pooja is done with all formalities by the Sansthan. By the time when this pooja is over, the clock strikes 7.30 a. m. and the devotees start gathering in the outside portion of the Samadhi Mandir beyond the collapsible door, alongwith the Abhishek material. This portion of the Samadhi Mandir from the idol of the Nandi to the aforesaid door is 43 feet by 36 feet. The chopdar of the Sansthan

calls out the number of the coupons and then the holders of those coupons are allowed to cross the collapsible door and enter the inner portion of the Samadhi Mandir. Eight people can sit for Abhishek near the Samadhi and the priests, appointed by the Sansthan, chant the Mantras and conduct the Abhishek. Sometimes we are forced to have collective Abhishek and in that case the priests give instructions to the group of devotees comprising of about sixty to seventyfive at a time and thus the collective Abhishek is conducted by the priests of the Sansthan.

When the Abhishek goes on in this way in the Samadhi Mandir from 7.30 a. m. to 12 noon, the devotees, who come to the Samadhi Mandir only for the darshan are allowed to come in a queue from the left hand side passage of the Samadhi Mandir. The devotees come one by one and hand over their pooja material to the priest on duty. The priest places the garland etc. on the foot of the statue and keeps a part of the prasad in a stainless steel container and hands over the rest to the devotees as the prasad of Shri Baba. The prasad collected in the container is later on distributed to the devotees as prasad after every aarti. Cocoanut is not allowed to be broken in the Samadhi Mandir. Special stones are fixed by the roadside leading to the Samadhi Mandir where the cocoanut is allowed to be broken. In order to protect the devotees from the sun and rain, a shed of cement sheets is erected over these stones.

From 9 a. m. to 12 noon, another programme is going on in the hall above the Samadhi Mandir. Many devotees want to conduct Satyanarayan Pooja in Shirdi. Necessary arrangements for this pooja are therefore made by the Shirdi Sansthan only on a nominal payment of Rs. 10/- (per pooja). Every day about ninety Satyanarayan poojas are performed in the aforesaid hall. In the month of Shravan this figure goes to over hundred poojas per day. Coupons for this pooja are also issued from the Office from which the Abhishek coupons are issued. As these poojas are also done in a group, they usually get over by 12 noon. In

case they do not get over by that time, they are conducted also in the afternoon.

The noon aarti starts by 12.15 p.m. Before this the Mahanaivedya is offered to Shri Baba. This comprises of many dainty dishes and sweet dishes. At the time of the noon aarti, the Samadhi Mandir is divided into three parts by means of ropes. The left hand portion is for the males, the right hand being for the ladies and the middle portion is reserved for the Sansthan people for playing musical instruments and for the chopdars of the Sansthan. Certain fixed aarties are sung at this time and they are followed by "Mantrapushpa:" After the chopdars call out "Victory to Shri Sai Baba.", the programme of the noon aarti gets over. The ladies and gentlemen bow to the Samadhi and leave by two different doors. Arrangement for distributing prasad to all these devotees, leaving the Samadhi Mandir, is made and they all get the prasad. Afternoon aarti, it is a convention that nobody should go near the Samadhi and garland Shri Baba. The garlanding of Shri Baba can be done only before the noon aarti.

After the noon aarti, most of the devotees go for lunch and take rest in their rooms. So there is a little quiet in the Samadhi Mandir after the noon aarti. However the Samadhi Mandir is kept open for darshan and from time to time devotees are coming, taking darshan and prasad and are leaving. Everyday from four to five in the evening, the Sansthan singer reads the pothi of Saisatcharita. He sits at this time on the skin of a deer.

Next programme in the Samadhi Mandir is the Dhuparati. This aarti is sung at the time of the Sunset and therefore its time varies according to the sunset. Some definite aarties are sung at this time also and they are printed together accordingly in the book captioned 'Sagunopasana.' Mantrapushpanjali is said collectively and the flowers that are distributed to the devotees, are showered on the statue. After every aarti, the oil lamp,

placed on a dish, is circulated among the audience. The devotees offer some money in the dish, which is deposited in the cash boxes deposited on the altar on either side of the statue.

Out of the devotees, that visit Shirdi, many are artists and they want to give their programmes in the Samadhi Mandir, when they visit Shirdi. Usually therefore the time from 9 p.m. to 10 p.m. is assigned to these devotees for giving their programme. On some fixed days like Ekadashi and other important religious days, the Sansthan has its programmes and they are held in the Samadhi Mandir on those days. On other days the devotees, who visit Shirdi, are allowed to perform keertan, or deliver pravachan or sing bhajan or devotional songs or play on some musical instruments according to their choice only from 9 p.m. to 10 p.m. If any artist needs, the accompaniment of the musical instrument like tabla or harmonium, then it is provided by the Sansthan. The devotee giving the programme is offered a coconut and one rupee by way of prasad. The programme is noted in a special register and the names of the devotees, who give the programme are published in this magazine in the 'News from Shirdi'. For giving this programme in the Samadhi Mandir, the devotee has to give his application in a prescribed printed form, which is supplied by the Samadhi Mandir Manager.

All programmes, that are usually held in the Samadhi Mandir, have to come to an end by 10 p.m. as at that time starts the last aarti of the day viz. Shejarati. This aarti is sung upto 10.20 p.m. and certain fixed aarties are sung in a definite order. In the morning aarti (Kakad aarti) Shri Sai Baba is requested to rise after his night long sleep and in the Shejarati He is requested to go to bed and have sound sleep for the night. The Bhaladar and Chopdar then wish victory to Shri Sai Baba and bow down to Him by lying prostrate on the ground. After the Shejarati is over the whole of the Samadhi Mandir is swept clean. By this time it is about 10.45 p.m. A curtain, which is specially stitched, is then hung round the statue. A woolen shawl or

a thin cloth is used for covering the statue, according to the season. One lamp is kept burning near the Samadhi. One silver pot, full of water, is kept there near the statue. After this all the lamps, in the Samadhi Mandir, are put out all the fans are switched off. Then at the stroke of eleven the main door of the Samadhi Mandir is closed and under no circumstances it is opened before quarter to five in the next morning for the employees of the Sansthan and before 5 a. m. for the devotees.

On the first floor of the Samadhi Mandir, there are a few rooms, which are given to the devotees for residence when there is extraordinary rush or during the festivals. In the outer portion of the Samadhi Mandir a few photographs of some contemporary Saints of Shri Sai Baba and some contemporary devotees of Shri Sai Baba are hung. The photos are all of uniform size. Among these photos Dasganu Maharaj, Annasaheb Dabholkar, Bapusaheb Booty, Nanasaheb Shinde, Kakasaheb Dixit, Madhavrao Deshpande, Dadasaheb Khaparde, Laxmibai and Baijabai Kote, Tatyā Kote Patil, Mhalaspati Bhagat, Nanasaheb Chandorkar etc. can easily be recognised. The Samadhi Mandir is paved with marble tiles and it is decorated with handies and chandeliers all over. At the time of all the four aarties, the Samadhi Mandir is full of devotees, who come for darshan of Shri Sai Baba from all over India and abroad.

As we enter the Samadhi Mandir from the main door we see a lighted room on the left hand side, with glass panes fitted to it. Many such articles as clothes, kafanies, chappals, chillum (earthen smoking pipe), tin pot, gramophone, Satka, umbrella chawri, hukka, the articles used for decorating Shamsunder, the favourite horse of Shri Sai Baba etc. will be seen well-preserved in this room. In the midst of these articles, there is a silver-framed painting of Shri Sai Baba, which was formerly placed in the Samadhi Mandir at the site where the statue is now located. On the left hand side of this painting have been placed the idols of Maruti, Ram, Laxman, Seeta and Gopalkrishna. As the

articles should not decay, they have been kept in plastic bags and are being disinfected occasionally. Because of the good lighting arrangements inside the room, all the things in the room are properly visible. This is a collection of articles used by Shri Sai Baba during his life-time.

On the side opposite to this room, there is a showcase, with glass panes, in which all the publications of the Shirdi Sansthan and the photographs of Shri Sai Baba in different sizes are exhibited. For the last fifty nine years, the Shirdi Sansthan is publishing a magazine captioned "Shri Sai Leela". From April 1973, The English Edition of this magazine is also being published and the latest copies of the issue of this magazine are also exhibited in this showcase.

On the right hand side of the Samadhi Mandir, there is one room in which the utensils etc. required for the holy bath are being kept. Just below the space where the ladies are standing for the aarti, there is a cellar, where the silver utensils etc. required for the pooja of Shri Baba are stored. There are two rooms on the left hand side of the Samadhi Mandir, one of which is used for counting the cash, donated by the devotees in the cash boxes, kept at different places, in the Sansthan area. The donations that are received are so profuse that the boxes get filled every ten days and hence the cash counting is required to be done thrice a month. In the other room the material used for worship of Shri Baba is stored as it should be easily available.

Near the main entrance of the Samadhi mandir, arrangements have been made to deposit the shoes of the devotees as it is necessary to enter the Samadhi mandir without shoes. This is done for a nominal charge by exchanging the shoes for a small token, while going to the Samadhi Mandir and exchanging it back again for the shoes after coming out of the Samadhi Mandir.

In front of the Samadhi Mandir, there is an open space which measures about 60 feet by 28 feet and ends in a small elevated stage facing the Samadhi Mandir. During the festivals, a mandap is erected at this place and all the programmes like keertan and dahihandi are held here. The programmes of vocal music, instrumental music, bhajan, dance etc. are all held on the stage and about six hundred spectators are able to sit here for witnessing the programmes.

Officer in charge of the Samadhi Mandir



Shri Vithalrao Vishnupant Bagwe at present shoulders all the responsibility of the management and programmes that take place in the Samadhi Mandir. He is known as the Manager of the Samadhi Mandir. His residence is near the stage and his office is near the Security Office.

Shri Bagwe was born at Masure in the Ratnagiri District on 15-7-1928. He studied in the Social Service League Night High School at Parel and passed the Matriculation examination from that school. His father Shri Vishnu Ladoji Bagwe was doing agriculture at his native place. The mother of Shri Bagwe is Smt. Saraswati. After passing the Matriculation examination in 1942, Shri Bagwe took a job as a mechanic in the Military Engineering Department and served there upto 1947. Thereafter he served as a mechanic in the Police Department at Bombay from 1947 to 1952. He however left that job and started some business. On 1st March 1959 he entered the service of the Shirdi Sansthan and from that time he is serving Shri Sai Baba sincerely and devoutly. He has not fallen a prey to the bondage of married life. Every day he has

to get up exactly at 3,30 a. m. and he can only go to bed at about 11 p. m., after the Samadhi Mandir is closed. During this time he does not get rest even for a moment. For the management of the Samadhi Mandir, he has got a staff of 28 servants out of which 2 are for lighting arrangements, 4 are peons, 8 are for general work, 1 is a lady chopdar, 6 are male chopdars and 7 are priests. In addition to the Samadhi Mandir, Shri Bagwe also looks after Dwarkamai, Chavadi, Gurusthan and the Datta Mandir in Lendibaug. Shri Bagwe was also looking after the Hemadpant Library in Shanti Niwas, but due to extra pressure of work, he has been relieved of that job. Before Shri Bagwe, Shri Mohiniraj Trimbak Khadkatkar was the officer in charge of the Samadhi Mandir and he also used to manage the affairs of the Samadhi Mandir efficiently.



Divine Things in Life

Divine heart

Is a Garden in Life.

Divine thoughts

Are the Roots in Life.

Divine words are

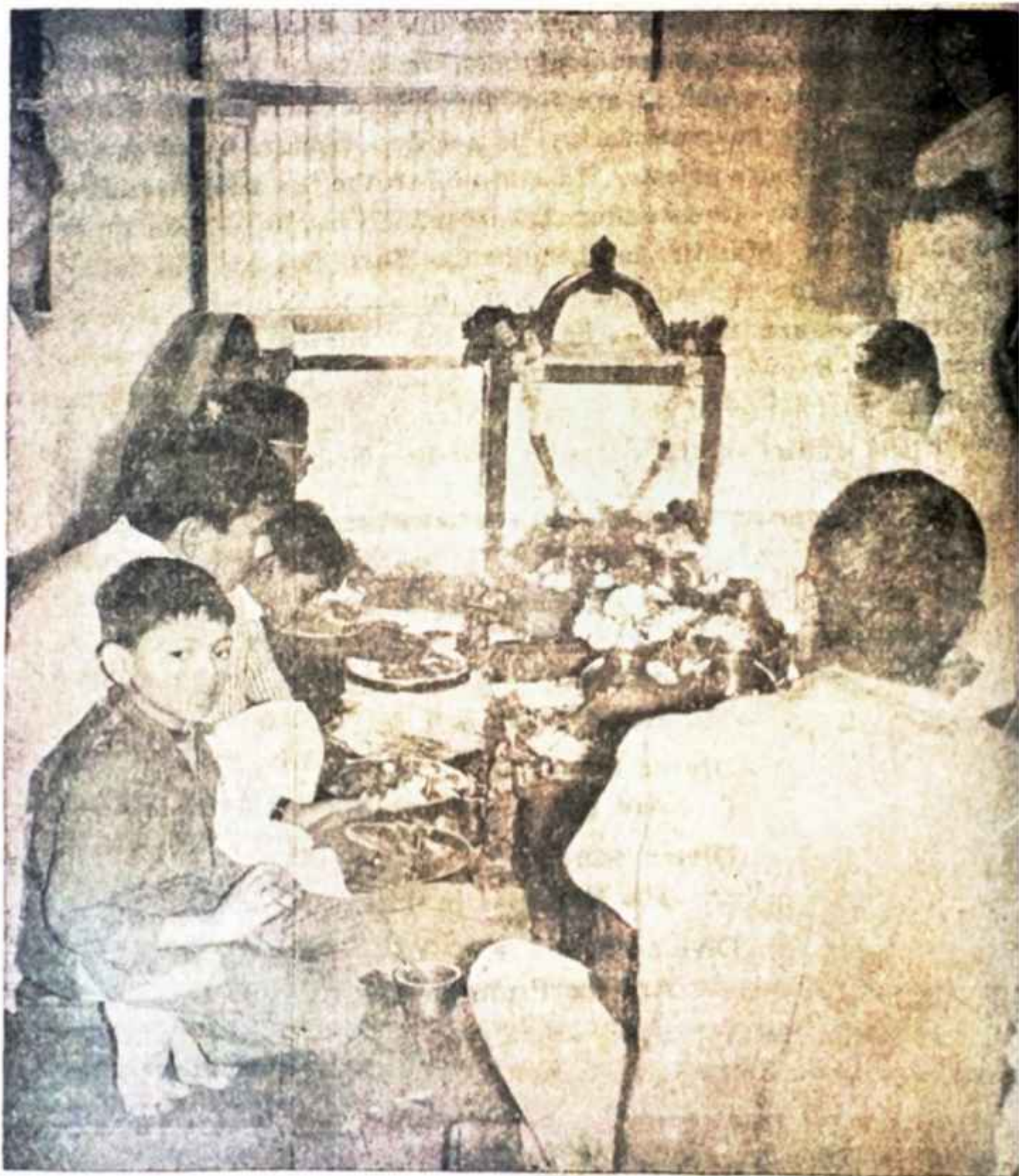
The Blossoms in Life.

Divine deeds

Are the Fruits in Life.

Dr. Babaji





Satyanarayan Pooja in progress in the hall over the Samadhi Mandir (page 9)

Sai Baba, the Saint of Shirdi

By : Shri M. M. Amingad

(Continued from May 1981 issue)

CHAPTER VII

(Baba's Love for chantings from holy scripts of religions — Mohidin Tamboli, a wrestler — A sudden change in Baba's life, Jawahar Ali or Pseudo Guru — Baba saved a blacksmith's child.)

A tall well-built Rohila and a fakir
Once came to Shirdi in a loose long Kafani
And being enamoured of Thee stayed there
With a hope to find peace at Thy feet fair.

Day and night he uttered verses
From Holy Koran in a voice coarse
Saying Allah-Ho-Akbar-God is Great
That disturbed the peace of the hamlet.

The innocent folks of Shirdi hamlet
Who wrought the whole day in their farmlet
Lost the peace of the night by his hoarse voice
And suffered in silence for days many the dice

Rohila's prayer that peace disturbed
Went on Fridays many undisturbed;
But people could not bear it any more
And ran to Thee to make him say no more.

But Thou not minding their appeal
Took them to task by letting him to peal
And asked them to mind their own work
But not to meddle with Rohila's work.

Then Thou appeased them by saying
Rohila has a very bad wife lying

Who tries to trouble both Rohila and himself
By entering the premises of the Mai Masjid.

But because of Rohila's prayer
She does not trespass over the layer
To trouble their peaceful night
And so now they were happy at night.

Rohila had no wife in fact
But Thou posed this to keep them intact
And by wife Thou meant evil thoughts
That came in the way of his sober thoughts.

Thus made them wait and see
And to tolerate the nuisance to key
And to suffer the nuisance with a smile
Which would abate in due clime.

Mohidin Tamboli a professional wrestler
Who lived at Shirdi and wrestled
Once Thou entered into a tense with him
But none could come to an agreement then.

This disagreement a challenge called
And Thou agreed to wrestle to meet the call
But Thou in wrestling then being defeated
Changed Thy whole way of life that befitted.

Thenceforth Thou left of everything
The paraphernalia of temporal things
But wore a waist band on Thy waist
And lived like a beggar king to Thy taste.

A piece of cloth covered thy head
And a sack of cloth served Thy bed
But still Thou wert content with Thy lot
And never grumbled about Thy knot.

The torn and worn out rags
That adorned Thy body in fog

Taught a lesson to the whole world
That poverty is better than being a lord.

Five years after the wrestling bout
Came a Fakir there, who was a lout
Ali Javahar from Ahmednagar
With his disciples to stay at Rahata Nagar.

A learned Fakir, residing in a specious room
Near Veerbhadra temple started his boom
A sweet tongued Fakir could repeat the Koran
And the devout souls, from him, wished to learn.

Thus commanding respect from souls devout
Started constructing the Idga, the lout
This paved the way for a quarrel about the affair
And this made him flee from Rahata to Shirdi fair.

At Shirdi, he lived in the Masjid with Baba
And his sweet tongue captured the Shirdi buvas
This created in him a vain and conceited pride
To call Baba his disciple instead of a guide,

The pseudo guru never knew
The worth of his disciple
Whereas the disciple knew his dearth;
But still Thou accepted his mastership.

Thy master to flee with Thee decided
And then fled to Rahata and there resided
This event made the Shirdi souls orphan
And they in deputation went to Rahata to soften

There they saw Thee. Thou doing Thy duty
A pupil without any disrespect to his louty
Serving his master in ways various
Which made the deputation curious.

When the deputation Rahata reached
Thou standing near Idga go back preached
Thy master is illtempered said Thee
And he would not let Thee go with them.

When they were engaged with Thee in a talk
The pseudo Guru asked them walk
But after some discussion with the deputation
The lout agreed to follow to Shirdi with salutation.

Thus Thy Master and Thee Shirdi returned
And the pseudo Guru was put to test in turn
By devidas a saint living in Maruti Temple
The discussion proved him a wanting sample.

Thus being worsted away he fled
From the Masjid never again to tread.
But returned he after years many
To Shirdi his delusion proved vainy.

Thus showing the due respect to him
Thou taught the whole populace of Shirdi
That repentance removes sins of one
When the egoism is got rid of one.

Thou thus preached to the world
By Thy own example the worth
That enmity begets enmity
If courtesy and respect is showed to none.

Obedience and submission to humanity
Complete surrender and the humility
To the creatures seeking secularisation
Lead all souls to God realisation.

The year was nineteen hundred ten
And the days were of Diwali festivities

The time of the day was morning
And thou wert at the Dhuni warming

The fire was burning bright of Dhuni
The fuel being pushed by the Muni
Thou the Muni suddenly pushed Thy hand
Into the Dhuni instead of wood, a child to land.

Madhavrao Deshpande noticed timely
Thy hand being burnt and scorched coldly
Madhavrao then running in haste
Clasped tightly round Thy waist.

He dragged Ye backward
And for Thy say looking forward
On being quiet and calm said Thou
A blacksmith's child in fire burning now.

A blacksmith on calling his wife
Working the bellows of furnace life
Ran immediately, hastily leaving
Noticed not the child slipping and burning.

Then to the gathering said Thou
Ye minded not the hand burning now
But Ye were glad to save the child
At the cost of the sacrifice to guide.

Madhavrao Deshpande message sent
Nana Chandorkar hurriedly Shird went
Accompanying Paramanand famous doctor
To bandage Thy wound and to look after.

Nana prayed Thee to get dressed Thy wound
By Paramanand doctor and be sound
But for Thy blunt refusal to his say
His medicines saw the light nay.

But Thou wert pleased to allow
 A leper devotee Bhagoji to mallow
 With ghee and a leaf over it to bandage
 As Thee in him found fit to manage.

This doctor's medicine was exposed not
 To Shirdi air without it the burn deposed a lot
 This Thy superhuman power to material
 Made him bow down before Thy potent eternal.

But Thy burn was a mere cause
 To pull the doctor to serve Thy cause
 Of purifying the doctors, sins by Thy
 Darshan unattainable thereby.

Thus Thou allowed the leper devotee
 To serve Thee to the last minute
 To purify the sufferings of his past sins
 Suffering during the present life dim.

(To be continued)

Amindgad M. M.

Guluche - via Nira S. C. Rly., Tal. Purundar, Dist Pune

Patience

Do not lose temper. Do not be irritated. Give a patient hearing to all and silently listen even to those who indulge in malicious gossip against you. Rest your mind in God. Live with a healthy mind.

Don't feed egoism, which is a child of ignorance. Be careful otherwise it will devour you.

—Saipadanand Radhakrishna Swamiji

Shri Sai Baba Gives Darshan in Hospital!



Suhas is a boy only four and a half years old. His father, Shri Jaywant Pawar, is the vice-president of the Zilla Parishad of Thane District. He was admitted to the Wadia Hospital (children) at Parel on 14-2-81. His condition was getting serious every minute. Because of his serious condition, he was kept in the intensive care unit of the hospital and was on oxygen. Saline was also being given to maintain his strength. Dr. Jaywantrao Jadhav was present by the bedside

of Suhas alongwith a nurse. It was about 3 a.m. The parents of Suhas were anxiously watching his condition holding their breath, as they were feeling that the condition of Suhas was worsening at every second that was passing by. When Dr. Jadhav was thus constantly looking at Suhas, he said, "Doctor-kaka, just get up and vacate the stool on which you are sitting. Look. Shri Sai Baba has come here. We should do him honour. We should offer him a seat". When Dr. Jadhav listened to these words of Suhas, he could not really understand anything for a moment. He suspected that Suhas has got delirium and hence he is speaking something incoherently. So he said, "My boy, What are you saying? Where is Sai Baba? How am I not able to see him?"

Suhas replied to these questions quite sensibly, "Doctorkaka here is Sai Baba. He is standing just by your side. I can see Him very clearly. Why don't you offer Him a seat?"

Looking to the age of Suhas, he must have only heard the name of Shri Sai Baba from his elders or he might have seen

His photograph; but Suhas is very lucky. Shri Sai Baba came to Him in this predicament when he was struggling between life and death! Anyway from the time from which he got the darshan of Shri Sai Baba, he started getting relief and due to the blessings of Shri Baba, Suhas is now hail and hearty!

It happened like this. From 24th January 1981, Suhas was sick. As his father stays at Thane, Suhas was admitted to the hospital of Dr. Agrawal at Thane on 24-1-1981 and he was in that hospital upto 13-2-81. Every day by night he would become so uneasy that oxygen and saline were his companions every night, as it would not be possible for him to breath properly by night, when he would sleep. All sorts of X-Ray tests also were taken and medicines were given; but they proved to be of no purpose. During day time Suhas would be alright. He would play for the whole day; but after about an hour's sleep by night, he would find difficulty in breathing and the doctor would start saline and oxygen to give him relief. Due to this daily treatment Suhas started getting depressed and weak.

Ultimately it was decided to consult famous children's specialist Dr. Merchant, who is working as an honorary in the Wadia Childrens' Hospital at Parel. Dr. Merchant examined Suhas; but after thorough examination, he could not definitely state the reason of the malady. Hence he refused to admit Suhas to the hospital. Suhas was therefore taken to Bandra to the house of another relative and it was decided to admit him immediately after he would find difficulty in breathing. After an hour's sleep, Suhas started finding difficulty in breathing. Hence Dr. Jayantrao Jadhav, who knows Suhas and his parents accompanied him to the Wadia Hospital and got him admitted there. Due to his serious condition, Suhas had to be given oxygen and saline. Next day Dr. Merchant was informed of the malady of Suhas and the treatment that was given to him in the night. Dr. Merchant then said that if all other treatment has already been given then as a last resort they may try

Bronchoscopy, but for that treatment some responsible person has got to give the consent. As the parents of Suhas were not present at that time, the treatment had to be differed. Suhas also had his lunch on that day and as Bronchoscopy is done on an empty stomach, it had to be postponed to the next day. However on that same night, when Suhas was in the intensive-care unit alongwith Dr.Jayantrao Jadhav, he happened to see Shri Sai Baba by his bedside and therefore he requested Dr. Jadhav to vacate the stool and make room for Shri Baba. This was how Shri Baba indicated the cure of the malady of Suhas.

After a little while, Dr. Jadhav came out and told the parents what happened by the bedside of Suhas. This incident indicated Shri Sai Baba's blessings and all the persons, present in the hospital, requested the parents not to worry any more. However the condition of Suhas created lot of anxiety in the minds of the parents. All the persons present in the hospital did not sleep for the whole night due to anxiety.

Next day at about 10.30 a.m. Suhas was taken to the K E, M. Hospital and Dr. Karnik and Dr. Jayant Jadhav conducted the Bronchoscopy test quite successfully. In the evening Suhas recovered much and started playing. This test of Bronchoscopy is done by passing a small rubber tube in the respiratory tube and sucking out something, which might be causing obstruction to the respiration. This test is required to be carried out with great care without damaging any organ. In this test, one bit of tamarind seed was recovered from the respiratory tube and from the time it was removed, Suhas had no difficulty in breathing! Suhas is really a lucky boy. He got darshan of Shri Sai Baba in so young an age and Dr. Jayant Jadhav also got evidence regarding the presence of Shri Sai Baba. Let us all try to win over the favours of Shri Sai Baba. by our sincere devotion to him. ★

(Free translation of an article written in Marathi by Shri Pandurang More of Bombay National Printers and published in Shri Sai Leela (Marathi edition) for the month of march 1981.)

Mysterious Are Sai's Ways

Mine is a sad tale, told by a shilly-shally Hamlet, full of sound of Sai's fully saturated blessings, signifying that a devotee can draw the maximum of Sai's blessings, provided he reposes a fat amount of faith and patience.

As I attempt to write about the boon of our glorious and gracious Lord Sai the scenes of strenuous struggle, tintured with my lack of faith and my impatience flash across my mind's eye in quick succession.

In 1976, I did my graduation and I was placed in the merit list too. I was as keen as mustard to become a lecturer in English and I took admission to M.A. Previous (English) at Jullundur. By the way, the University Grants Commission demands that an aspirant for lecturership should possess a brilliant academic career with at least 55% marks (i. e., 440/800) in M. A. Anyhow, I appeared for M. A. (Previous) Examination in due course. As ill-luck would have it, I got swelling on the right eye just a day before my this paper. Moreover, 18 hours' trouble of loose motions added to my misery. In an utter despair, I was intent to drop the papers, but my father, who is a staunch devotee of Shri Sai Baba, goaded me to appear for the paper, reposing an unwavering faith in Sai Baba. I did so and on my way to the examination centre, I had a happy glance at the poster of 'Shirdi Ke Sai Baba' movie, and a green hope ran in my veins. Wonder of wonders, my attempt proved so blessed that I got sixty percent marks in that very paper. But I could get only 210 marks out of 400 marks.

I still remember with awe and wonder how my Sai dispelled the fog of miseries and misfortunes by driving away the clouds of dejection, disgust and dilemmas.

So with 210 marks in my pocket, I went ahead for the M. A. Final Examination in the hope of acquiring 440 marks (i. e. 55%). It was 1979. I shifted to the hostel after being needed by the unspeakable tortures at the hands of my relatives and over there, I started burning midnight oil. Unfortunately, I could get only 175 marks in that year. The grand but the gorgeous total came to 385 (out of 800). I prayed to Lord Sai and got a bubble-like job at Jundiala (Distt. Jullundur).

In the meantime, I made up my mind to improve my performance in M. A. II. But the so-called near and dear ones were kicking me hard, both literally and figuratively and discouraging my drooping spirits. My sensitive mind could not cushion the rain of shocks from all sides. No faith was bolstering my moorish and molested mind and by this time I became a full-fledged Hamlet. As the month of March marched and the appalling appearance of April jerked my mind and it adopted its own devilish diversion, I dropped the idea of appearing at the examination. In spite of the assurances and re-assurances of my devout father, I could not muster up my muzzy courage and I lost one more precious year.

In September, 1979, my father advised me to repose full faith in Lord Sai and guided me to try like King Bruce's Spider once again. After studying Sai Satcharita, I started working so laboriously, but failed to revive even a ray of hope. So touchy and so beset with dilemmas and disappointments I was that I became too dwarfed to touch the aspired destination. At last, I appeared at the Examination (1980) and over there I felt my Sai's palpable presence and He made me write an excellent material, nay, he himself held my pen and wrote for me. The result was declared and by the grace of Lord Sai, I got 230 marks and this time, grand and glorious total mounted to 440 marks – the exact number I cherished so greedily.

Again due to the many splendoured blessings of Lord Sai, I got a permanent job as lecturer in English on 8th September, 1980.

Then a naughty and knotty problem cropped up in the fashion that the lecturer (who was working in the college previously) filed a writ petition against me in the High Court for his undue demand for the same post. I prayed to my Sai whole-heartedly at the time of my injured emotions. Recently, the writ has been dismissed in my favour and Lord Sai has safely brought me out from a jeopardous plight.

Bowing to Sai's feet, I aver that His ways are miraculously mysterious. May Sai dwell there where there is faith and patience in an abundant and decent degree! ★

Rajesh Kumar

c/o Meghraj, Pallan Cloth House, P. O. Jundiala, Dist: Jullundur



Prayer to ask God's Light

O My God, be my Light. Show me the way that leads to You. Speak to my heart: teach me how to serve You. Tell me what I must do to please You. Take my hand: as a mother guides a child, so guide me.

As the sun floods the earth with light, O my God, so flood my soul with Your divine light. Be for me the Light that dispels all darkness, the Light that drives away sin. Let Your light be my strength. May I walk always in this light and obey Your commands. O my God, show me the way that leads to You ★

Homage to Professor D. D. Parchure



Professor D. D. Parchure was the former Executive Editor of this magazine and worked hard for its improvement. He was working as a Professor of Mathematics in the Siddharth College, Bombay and was reputed for his knowledge and style of teaching. Though a Professor of Mathematics, he had liking for philosophical and religious literature and had good command over the Marathi and English languages. He delivered Pravachans on religious topics and performed keertans. In order to spread Sai devotion in the children, he wrote the life of Shri Sai Baba in story form, in simple and lucid language in Marathi and English, under the captions "Mulanche Sai baba" and "Childrens' Sai Baba" respectively which have become very popular among the children, This book is being translated in various other Indian languages. He succumbed to a heart-attack on 1-6-73 at the age of sixty years. He was mainly instrumental in separating the Marathi and English issues from 1-4-73. We pay our homage to Professor Parchure on his eighth death anniversary coming on 1-6-1981 and pray to Shri Sai Baba that his soul may get eternal peace.

— Editor



How Sai Baba Picked Me

I am a humble devotee of Sai Baba. How I was drawn to Sai Baba is nothing short of a miracle.

Sai has said, "Let His man be at any distance, a thousand koss away from Him, he will be drawn to Shirdi like a sparrow with a thread to its feet."

My late father (Shri G. V. Rama Iyer) was a devotee of Sai Baba throughout, as I remember seeing him worship Sai's idol and writing Sai Baba's name. He also had a kannada version of 'Sai Satcharita' and during my school days, I had read it. But in retrospect, I feel that I was too young to have grasped the solace and meaning of this great saint's life and wisdom.

I joined the Medical College at Bangalore in 1968 and at that time we were joined by a Sai devotee family in our neighbourhood. With them I visited the Sai Spiritual Centre on several occasions. Somehow I was not drawn to Him. Possibly it was an adolescent's attitude to life! My father also used to chide me as an agnostic!

But the real call came to me from Shri Baba only in August 1977 - that is, nearly fifteen years after I heard of Sai Baba. My father used to wear a silver pendant of Sai Baba. When he died in 1977, after a brief illness, much to the chagrin of the priest, we cremated the body without removing the silver pendant from the body.

Next day a miracle awaited me. When we were collecting the ashes at the cremation ground, suddenly the silver pendant was found by me and it was in an unblemished condition. The heat generated and the high temperature which burns the body to ashes had not done any damage to the silver pendant even a bit. I took it home and was all along thinking how it could happen. When I showed it to my mother, she asked me to wear

it and to continue my father's devotion and worship to Bhagwan Sai Baba.

This was a turning point in my life. I started regularly going to Sai Mandir at Bangalore and had the good fortune of seeking blessings of Pujya Saipadananda Radhakrishna Swamiji. Later I became a life member of Shirdi Sansthan's Bhakta Mandal. Sai Baba graced me with an excellent job in August 1978 and although I had to move out of Bangalore, I continued my occasional visits to the Sai Mandir whenever I used to go to Bangalore. Sai Baba has been guiding me in every moment of my thought and deed. His presence is felt by me almost every second. I am indeed fortunate in being picked up by Bhagwan Sai Baba as one of his devotees. ★

Dr. G. R. Vijayakumar, Medical Officer
Malayalam Plantations Ltd, Pqzhuthana 673575, Wynad

Boston Camp U. S. A.

Respected Dear Brother,

I hope you received [my letter from Japan before some months. Now I have arrived here (U. S. A) last week. After my return to India, when I shall meet you, I will tell you many interesting things about our devotees in foreign countries.

On 14th January 1981, our noble film 'Shirdi ke Sai Baba' was shown on T. V. in Japan in Japanese language. On Mahashivratri day (4th March 1981) and Holi (22nd March 1981) "Shirdi ke Sai Baba" was shown on T. V. in America in English language. On 7th April 1981, I am going to England to show this picture on T. V. Last year on X'mas day (25th December 1980), this picture was shown in France (Paris) on T. V. in French language. Everyone, I met, found the picture very interesting and is anxious to see it again and again.

With warm wishes,

Yours sincerely,

Dr. Babaji

29th March 1981

Thou Shalt Visit My Place

When the confluence of
Devotion, Dedication And Decorum
Shraddha, Saburi and Bhakti
Is sincerely offered to YOU, Oh, SAI BABA.

Then YOU rush to our
Rescue and rest in our
Heart for ever and ever, Oh, SAI BABA.

Our lifeboat is without any direction,
In the stormy seas of the world
It is YOU, who can anchor our boat,
Amidst the heavy tides of nasty world, Oh, SAI BAB.

It is YOU only, who can save us,
From the storms of worldly temptations
It is only YOU, who can free us,
From the bondage of birth and rebirth, Oh, SAI BABA.

It is undoubtedly YOU, who can lift us,
From the oceans of encircling gloom
It is the Holy Ganga and Jamuna,
That dwell in SHIRDI, Oh, SAI BABA.

How then our misdeeds and sins can remain,
When such pious place wipes them out?
"If you are a devotee of mine"
The words immortal uttered by YOU
Then thou shalt come to My place
'THE SAMADHI MANDIR' said YOU so, Oh, SAI BABA.

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“Sai Leela” Shows the Way

One evening as I returned from office my wife gave me a card addressed to me by a well-meaning, kind anonymous devotee. It was a printed card carrying “MESSAGE OF HOPE” containing the words of the Great Master, Shri Sai Baba of Shirdi. It boosted up my low spirits. May God bless the anonymous Sai devotee! I presume, he had got the address from the “Sai Leela” magazine to which I have started contributing articles recently. This is one of the many fruits one gathers from the sacred tree ‘SAI LEELA, Magazine. It establishes happy links between devotees spread out all over the world. Such contacts are immensely beneficial.

Devotees, thrilling experiences strengthen the faith of the readers, who are perhaps introduced to the devotion to Sai and other devotees whose faith may be shaking. It confirms the path taken by those, who have surrendered to the Guru to reach the goal they inspire for. This reminds me of the name of the last book written by the late revered Martin Luther King “**Where Do We Go from Here?**” SAI LEELA tells where we should go. In other words, it tells the goal of human life – the goal to be truly desired – the goal that shall finally release man from the shackles of birth and death – and the ways to reach it.

By showing the way, SAI LEELA tells the readers the lives of great saints – the way they lived. This is also a **Sat Sangha** (Company of the wise) – a great purifier of our minds and builder of good **samskaras**. To listen to the stories of devotees is a ‘**Must**’ for a **Sadhaka**. This inspires him to higher ideals and changes his corrupted ways. I consider, reading such a magazine in itself is a prayer because it effects communion with Mahatmas who are eagerly waiting to guide the lost souls.

"Among all the Yagyas (sacrifices) Gyana Yagya is greatest" says the Lord in the Bhagavat Gita: which is, dissemination of knowledge is the greatest service to mankind. SAI LEELA'S substantial contribution towards this is inestimable. It ensures its many readers peace, plenty and prosperity here and in the next world.

Such books lead us from unreal to real, from darkness to light and from death to immortality. ★

V. Ganesh

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Shirdi Saism is Divine Socialism

"One should have his own individual philosophical faith according to his own conscious convictions"

— Shri Swamy Vivekananda

INDIA IS A LAND OF SAINTS, SEERS AND SANNYASIS WHO RESEARCHED PHILOSOPHICAL TRUTHS IN THE LABORATORY OF UNIVERSE for the spiritual progress of mankind. Out of these saints, Shri Sadguru Sainath of Shirdi belongs to an exemplary category. His preachings, teachings, practices and precepts are models for adaptation for all religious faiths and sects in the country, whether they are Hindus, Mohamedans, Christians, Buddhists and Jains etc. It is significant that all sects of devotees have been attracted towards His fold of faith for emancipation from the bondage of birth and death and to save themselves from sorrow and strife of Samsara. His religious tolerance, and projection of providence is one for

all religious faiths in the world. It speaks volumes of His broadness of religious philosophy and as such many devotees from all faiths are drawn towards him out of veneration, respect, bhakti and mukti. His interpretation of scriptural literature of Vedas, Bible and Koran, paved way for Hindu-Muslim-Christian Unity of majority and minorities, in this country; in the spiritual world. In these days of communal hatred, religious bigotry and egoism. Shri Sainath Baba always has been a divine socialistic spiritualist. He is neither atheist nor theist; but he is purely omnipotent, omnipresent and omniscient Saint. This miracle Baba never hankered after name, fame and wordly wealth. His prescriptions of divine therepy to save the suffering humanity has always been beyond the scope of scientific knowledge and test.

The ways of Almighty are wonderful. The illustrious and learned Shri E. Krishnamachary opted to the ideology of theosophy of Master Shri C. V. V. whereas his brother and exponent of Shri Sainath, Acharya Shri E. Bharadwaja took different direction leading both the spiritual streams to the same sea of salvation. ★

L. N. Panigrahi
Baruva, Srikakulam Dist., Andhra Pradesh,



Baba Takes Care of His Devotees

Myself and my family members are the devotees of Shirdi Sai Baba, by which we are all happy and are leading a peaceful life. As we are human beings some times odds frighten us. Then we all pray to the Lord Shri Sai Baba and all odds vanish.

Now I want to narrate an instance how Sai Baba helped me in a critical juncture. It was in the year 1953, when my S. S. L. C. examination was over. We were waiting for results. Some of my friends had arranged a pouranic drama "Uttar Gograhan" and forced me also to take part in it. As my father was very strict, he did not allow me to take part in the drama; but I was very much interested in it and by the force of my friends I had disobeyed my father and without his notice, I took part in the drama and was attending the rehearsal of the drama. For this, I hired a room in Lord Dattatraya temple and installed a photo of Shri Sai Baba. Everyday I used to sit in front of the photo for hours together and prayed Baba to protect me against my father's punishment. I was afraid of two things. One was my disobedience to my father and second was the forthcoming S. S. L. C. result. In course of this practice, one day before my S. S. L. C. result when I was praying to Baba with my eyes shut, to grace me with successful result of S. S. L. C. Examination suddenly my sister, who was six years old, told me that she had come to the room half an hour before. She had sat behind me with an intension of not disturbing my prayer. At that moment, she saw Baba with a smiling face and He had passed the message to her ears that "Your brother has passed the examination and arrange for pedhas". By hearing my sister's talk, I was very much pleased and opened my eyes and danced for a while in front of Baba's photo. Next day my seat number had appeared in the newspaper among the successful candidates. Because of this success, my father gladly allowed

me to take part in the drama. In this way Baba takes care of His devotees.

Let Baba bless all with peace and prosperity. ★

Dr. G. R. Kulkarni, L, A. M. & S.
Medical Officer.

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My Craving

The Lord of Lords O' Sai Nath,
Lead me on to the righteous path.
Nothing can move without your grace,
Pray, let my life Thy teachings embrace.

O my master, tenderly hold my hands,
Lead me uphill to the eternal land.
Shower Thy grace abounding on me,
Such as never may I forget Thee.

Omnipresent Thou art, knoweth all.
Never may I do any wrong at all.
May evermore I sing Thy glory,
Thy charming form linger in memory

May my faith grow from strength to strength.
My life have fullness, not mere length.
May my surrender be total at Thy lotus feet.
And all my words and deeds, soft and sweet.

Prof. A. P. Tripathi
Assistant Professor, J. H. Govt. College, Betul (M. P.)

Living In God's Presence

The Interesting Episode mentioned in the sacred book - Sai Satcharita (Chapter I) relating to Mrs. Tarkhad's experience of feeding a hungry dog and later on learning from Sai Baba that the piece of bread she had thrown to the dog was accepted by Baba is significant, particularly, to the seekers of divine wisdom. To put it clearly, Baba told Mrs. Tarkhad: "The dog, which you saw before meals and to which you gave the piece of bread is One With Me, so also other creatures (cats, pigs, flies, cows) are one with me. I am roaming in their forms. He who sees Me in all these creatures is my beloved..." How marvellously Baba had demonstrated to us the way to practise the Upanishadic teachings in daily life! Such an experience ought to lift the devotee to the standard of a saint, who, as Shri Krishna says in the Gita, "sees with an equal eye, a learned and humble brahmin, a cow, an elephant or even a dog or an outcast". In other words, to behold God in all beings in living perpetually in God's presence. A wise man had said, "In all Thine actions, think that God sees Thee, and in all His actions labour to see Him..." Poets had lived feeling God's presence at all times. For instance, Cowper wrote: "In all the vast and the minute, we see the unambiguous footsteps of the God who gives its luster to the insect's wing..." And, Blake wrote: "I am in God's presence night and day. And He never turns His face away..." Walt Whitman constantly experienced God's presence. He was never angry nor showed any fear and was always loving and agreeable to all. He writes: "And I know that the spirit of God is the brother of my own, and that all the men, ever born, are also my brothers..." Our national poet (from South) Subhramnya Bharati sang: "In the blackness of the crow's feather, I see Thee, O Nandalala and in the greenness of trees I behold thee..." Saint Eknath, while returning from Hardwar with pot of Ganges water to bathe Lord Shiva at Rameshwar,

encountered a thirsty donkey on the last lap of his journey and offered the Ganges water to the beast and was blessed with the 'Darshan' of Lord Shiva.

Shri Ramakrishna Paramahansa says: "why can we not see the Divine Mother? She is like a high-born lady, transacting all her business from behind the screen seeing all, but seen by none. Her devout sons only see Her by going near Her, behind the screen of Maya" "When I touch the body of the sick, I touch the body of Christ" said Mother Theresa.

In his popular 'Universal prayer, composed by Swami Shivananda of Rishikesh the lines "O Lord, let us behold Thee in all these names and forms; Let us serve Thee in all these names and forms" remind us how we should conduct ourselves in this world. If we could share with others what we have, we could generate cosmic love and develop oneness, felt Swami Shivananda. This shall bring us closer to the divine presence. This can bridge-up that yawning gap between the haves and have-nots. "**Bhutadaya vistaraya**" (May my compassion to all beings expand!) prays Shri Shankara in a hymn to Mahavishnu, on our behalf. But mostly, what do we see?

A look at the photograph, appearing on the pages of the recent issue of the 'Illustrated Weekly of India,' will give you an idea. The issue focusses wild Life and the photograph shows a King Cobra swallowing a ratsnake. That's precisely what most of us are doing - devouring our own kind in various ways. By and large we spend our days speaking lies, cheating others, betraying others, indulging in aggressive rivalry, cunning and diplomacy seeking power and position, harbouring hatred and revenge, proud of our petty achievements, developing superiority complex, looking down on lesser individuals, clashing with one another on trifling issues, grabbing everything for ourselves, creating rift in the name of community, caste. etc. and what more? Further, how we treat our cattle? Is adequate protection given

to our 'Wild Life'? By all these notorious ways, we simply ignore or get away from the divine presence?

Our sages have shown us the way to show reverence for life by recognising God in all beings. It is upto us to see and to re-read their words, ponder over them and translate them in our daily actions. But, sadly, what really happens is this. We end up by worshipping the picture or statue of the great ones in one's puja room or at the shrine. This will have no impact unless we behold the great ones in the world outside and act as such. This is living in divine presence. Then alone, we will be able to feel the "Sutratman" - the string-like supporter of our being and our link with the rest of the humanity. Which means, our love will embrace all humanity.

Towards living constantly in divine presence, Shri Shankaracharya had given us the 'Shiva Manasa Puja' in which he tells: "(O Lord) Thou art (My) Atman, my intellect is Girija; my sense-organs are Thy attendants; (this) body is Thy Temple; ministering to the enjoyment of the object of the senses is (my) worship to Thee; (my) sleep is Samadhi; all (my) moving about on foot is the act of performing of rite of pradakshina; all the words (spoken) are hymns to Thee; whatever works I do, are Thy Worship, O Shambho!"

This should be the goal of all our endeavours. May God crown our efforts with success in this direction and get us closer to the divine presence and beautify our lives.... ★

Varadaraja Ganesh

Flat 12, 120B Rash Behary Avenue, Calcutta-29





March 1981

The rush of devotees coming to Shirdi was as usual and hence there was no overstrain on the staff of the Shirdi Sansthan in making arrangements for the devotees, visiting Shirdi. As Ramanavami was approaching, the Court Receiver held preliminary meetings at the end of this month in order to entrust the work to different officers of the Shirdi Sansthan. The following persons gave their various programmes in the Samadhi Mandir during this month:-

Keertan:- 1. Sansthan Singer Shri G. V. Joshishastri performed keertans on the Ekadashi days and other important religious days.
2. Shri Bhikaji K. Hingole also performed keertan.

Pravachan:- Shri Laxmanbuwa Wakchoure, from Shirdi, delivered a pravachan on some religious topic.

Vocal Music, Instrumental Music, Bhajan etc.:- The following artists gave their various programmes in the Samadhi Mandir during this month:-

1. Shri Ashok S. Mhatre, Bombay 2. Shri Sagun T. Kawai, Bombay 3. Shri Gajanan Salunke, Bombay 4. Shri Ashok R. Salunke, Bombay 5. Shri Rajendra N. Bhosale, Bombay 6. Shri Anant C. Shinde, Bombay 7. Pimpalwadi Samasta Bhajani Mandal 8. Shri Nandlalji Sharma, Badalapur 9. Shri Atmaram Sharma, Thane 10. Shri Nandakumar M. Kore, Rajagurunagar 11. Sou. Deepali Shirke, Bombay 12. Shri Krishnarao Gaikar, Bombay 13. Shri Prakash M. Vedak, Bombay 14. Smt Vijaya

Natu, Bombay 15. Smt. Jayashree Belsare, Bombay 16. Miss Meenoo Purushottam, Bombay 17. Shri Sahebrao D. Pawar, Sangali 18. Shri Bhikan V. Pawar, Sangali 19. Swami Vyankatramanji, Andhra Pradesh 20. Smt. Rukmini, Andhra Pradesh, 21. Sou. Kousalyabai Chopada, Shirdi. 22. Shri Gopal V. Kamble, Bombay 23. Shri Balkrishna R. Parkar, Bombay 24. Shri Vasantao D. Pawar, Shirdi 25. Shri Gulam Mustafakhan, Bombay 26. Shri Dattatraya L. Koshalkar, Buldhana 27. Shri Ratanlal Sharma, Nagpur.

Rangapanchami:- On the Rangapanchami day, the chariot of Shri Sai Baba was taken in procession, alongwith music and band troupe, through the Shirdi village from 5 p. m. to 6.30 p. m. The Dhuparati was sung on that day at 6.45 p. m. after the procession returned from the village.

Felicitation:- On 22-3-81 a unique function was held at Shirdi in a special Mandap erected in Lendibag for felicitating those employees, who had completed over 25 years' service in the Shirdi Sansthan. The staff of the Shirdi Sansthan had arranged this function to felicitate thirteen of their colleagues, who had completed twenty-five years' service in the Shirdi Sansthan. Three of these employees had already retired from the service of the Sansthan, while the remaining ten are still in the service of the Sansthan. In the function, held at 9 a. m. on 22-3-81, every one of these employees was given a set of stainless steel utensils by Mrs. Parekh. Mr. Parekhsaheb garlanded all the employees, while the cocoanut and prasad from the Shirdi Sansthan was offered by Shri K. S. Pathak, the Ex-Court Receiver. Shri Parekhsaheb, Architect, Shri Talgeri, Dr. Parchure, Executive Editor of Shri Sai Leela and Shri D. C. Pathak, Office supdt. of the Shirdi Office, spoke on the occasion and wished a long and happy life to all. Some employees also spoke on the occasion. Shri K. H. Kakresaheb replied to the speeches made by the employees. After a sumptuous feast at about 12.30 p. m. this function concluded. Some invitees like Shri Joshi, Income tax

Consultant, Shri Pandurang More, Shri Athalye and the staff of Bombay office of the Shirdi Sansthan had specially gone to Shirdi for attending this function. As this was the first function of this type, which was held at Shirdi, the staff was very happy to attend the function.

Weather:- The weather at Shirdi was quite healthy. The day temperature has started rising, which indicates the approach of the hot season.

APRIL 1981

As usual, the Ramanavami Festival was celebrated at Shirdi in this month from 11-4-81 to 13-4-81 with great enthusiasm. Due to the spread of Sai devotion all over our country the number of devotees, visiting Shirdi for the festival, is increasing in leaps and bounds. In order to avoid the inconvenience to all the visitors, the court Receiver Shri Kakresaheb, held preliminary meetings a month before the festival and assigned the work of erecting mandap, water supply, maintaining law and order, maintaining cleanliness, electric supply, loud speaker, poor, feeding, artists programmes etc to different heads of departments and hence all the programmes in the festival went smoothly without any disturbance. Because of the experience of the work at Shirdi, Shri Kakresaheb has now full control over the work and therefore nothing goes amiss in the festival.

Saturday 11th April 1981

The Samadhi Mandir was opened as usual in the morning at 5.15 a.m. Kakad aarti, holy bath, Abhishek and other programmes in the Samadhi Mandir went on as usual at the scheduled times. At 6 a.m. the Pothi (Sai Satcharita in Marathi) alongwith the photograph of Shri Sai Baba was taken in procession to Dwarakamai via Gurusthan and the photograph of Shri Sai Baba was placed there on the silver throne Parayan (Continuous reading of the Sai Satcharita) was immediately

started in Dwarkamai, when Shri Kakresaheb, the Court Receiver, read the first canto of the Pothi. Other devotees then continued the reading without any break. All the devotees, who took part in the Parayan, were offered a cocoanut as prasad of Shri Sai Baba.

From 4.30 p. m. to 6.30 p. m. Shri Niloobhau (disciple of Shri Anantrao Athawale Maharaj) from Nanded performed keertan. Shri Nath Neralkar, principal of Anant Sangeet Vidyalaya at Aurangabad gave a programme of vocal recital from 7.30 p. m. to 9 p. m. and from 9.30 p. m. to 11 p. m. The Palkhi (palanquin) of Shri Sai Baba was taken in procession through the Shirdi village from 9.15 p. m. to 11.20 p. m. The procession was accompanied by music and bhajan. The local devotees gave a programme of Garud and Bharud, while Shri Raghunath Sandbhor from Pune gave a programme of mimicry. After the Palkhi came to Samadhi Mandir, the Shejarati was sung and the Samadhi Mandir was closed for the day.

Sunday 12th April 1981

This was the main day of the festival. As this day came on a Sunday, the devotees were waiting in a queue for darshan from early morning. The usual programmes in the Samadhi Mandir went on from Kakad aarti as per schedule. As the Parayan of the Pothi started in Dwarkamai on 11-4-81 at 6. a. m. concluded today at 6. a. m. the Pothi and photo of Shri Sai Baba were brought in procession from Dwarkamai to Samadhi Mandir via Gurusthan at 6 a. m. After this the Kawdi programme started. Some devotees go to Kopargaon on the previous day and carry the water of the Godawari all the nine miles on foot and come to Shirdi this morning. At 6.30 a. m. the Court Receiver, Shri Kakresaheb worshipped the Kawadies and then they were taken in procession through the Shirdi Village. Every devotee then gave a bath to Shri Sai Baba with the holy water brought by him. This programme of the holy bath by about 1000 devotees went on for a period exceeding two hours.

From 10.30 a. m. to 12.30. p. m. Shri Anantrao Athavale Maharaj from Nanded, performed keetan on the subject of the birth of Shreeram and his life. At 4.15 p. m. the flags were taken in procession through the Shirdi village and at 5 p. m. the chariot of Shri Baba was taken in procession through the Shirdi village. From 10 p. m. to 6 a. m. the devotees gave their various programmes in the Samadhi Mandir, which was kept open for the whole night for darshan.

Monday 13th April 1981

This was the last day of the festival. The programmes of holy bath, abhishek etc. which are daily held in the Samadhi Mandir went on as usual. In the morning, from 10.30 a. m. to 12.30 p. m. Shri Anantro Athavale Maharaj performed the Kala Keertan and after that the dahihandi programme was held. After that the noon aarti was sung and prasad was distributed to all the devotees who were present. At 7 p. m. the documentary on Shirdi was screened. Shri Krishnakumar Choube, the famous poet, Radio and T. V Star from Nagpur, gave a programme of his songs from 7.30 p. m. to 8.30 p. m. and Radio Star Smt. Jayashri Belsare, from Bombay, gave a programme of her vocal music from 8.30 p. m. to 10 p. m. After this programme, the shejarati was sung and this three day old festival came to an end.

The following programmes took place in the Samadhi mandir during this month.

Keertan.- The following persons performed keertans during this month. 1. Sansthan Singer Shri G. V. Joshishastri 2. Shri Tukarambuwa Ajegaokar, Ajegaon 3. Shri Anantrao Athavale Maharaj, Nanded 4. Shri Niloobhau, Nanded 5. Shri Abaji Panshikar, Bombay 6. Shri Nanasaheb Rasne, Pune.

Vocal Music. Instrumental music, bhajan etc.:- The following artists gave their various programmes in the Samadhi Mandir. 1. Shri Jaywantrao Kulkarni, Bombay 2. Shri Ashok Kadam,

Bombay 3. Shri Manohar Kadam, Bombay 4. Deviben Nandkumar Gandhi, Ahmedabad 5. Shri Gosavibaba, Narmadateer 6. Shri Purushottam V. Bawkar, Bombay 7. Shri Ramdas M. Khule, Kalyan 8. Shri Nathrao Neralkar, Aurangabad. 9 Shri Jairam Gosavi 10. Shri Shivram Gosavi 11. Shri Jayant Neralkar 12. Shri Ashok Khandare 13. Shri Rajaram Daithankar, Pune 14. Shri Sakharam R. Salkar Kopargaon 15. Bholanath Samel, Bombay 16. Shri Rajendra S. Salkar, Kopargaon 17. Shri Shivram Bidve, Sangamner 18. Shri Purushottam V. Bakar, Bombay 19. Shri Anant Shirodkar, Bombay 20. Shri Raosaheb Deshmukh, Amravati 21. Shri Vilas V. Chavan, Pune 22. Shri Suryakant Gite, Pune 23. Sau. Pushpalata Karkhanis, Bombay 24. Shri Nandu Varadkar, Bombay 25 Shri Bhaskarrao Varadkar, Bombay 26. Smt. Alka Velnekar, Bombay 27. Sau. Kamalabai Sandbhor, Pune 28. Sau. Sandhya Wadkar, Bombay 29. Smt. Nirmala B. Naik 30. Shri Ahmed Pathan, Laxmiwadi 31. Shri Shyamsunder Bheda, Sangamner 32. Shri Devdas Wadkar, Bombay 33. New Rahata Bhajan Mandal. Rahata 34. Shri Raghunath Sandbhor, Pune 35. Shri Saiyad Jamadar 36. Sau. Pramilitai Paithankar, Paithan 37. Smt. Sumatibai Gujrati, Shirdi 38. Shri Viiay Pawar, Savalivihir 39. Sau. Savita Suresh Gijare, Shirdi 40. Shri Vishnu Bhagwant Shenvibhobe, Goa 41. Shri Daulatbhai Sharma, Bombay 42. Shri Appasaheb Kage, Kolpewadi 43. Shri Satish Hegde, Belgaum 44. Shri Ramesh Tukaram Godge 45. Shri Jyadusingh Thakur, Khedkar Tamasha Mandal, Pune 46. Shri Nivrutti S. Rupawate, Khedkar Tamasha Mandal. 47. Shri Baburao T. Kamble, Khedkar Tamasha Mandal 48. Shri Shivaji Rambhau Pandhare, Khedkar Tamasha Mandal 49. Shri Dattoba Marathwadikar, Chandrakant Tamasha Mandal 50. Shri Dattoba Chavan, Chandrakant Dhavalpurikar Tamasha mandal 51. Shri Sheknab Umar Patel, Chandrakant Tamasha Mandal 52. Shri Bhimraj Dhondiba Bansode Sakoori 53. Shri P. Panchrat, Dhamni 54. Shri Janardan Anant Waidande, Chandrakant Tamasha Mandal 55. Shri Vasant Narayan Chavan, Tukaram Khedkar Tamasha Mandal 56. Shri Dhyanoba N. Wadekar, Shirdi 57. Balambhai

Bapabhai, Rahata 58. Shri Ramchandra Patil, Ukshane 59 Shri Vasant Damodar Rasane, Pune 60. Shri Tukarambuwa Aajegaonkar 61 Domodar V. Bhandarkavathe 62. Shri Krishnakumar Choube, Nagpur 63. Smt. Jayashree Belsare, Bombay 64. Shri Pramod L. Parkar, Bombay 65. Shri Vasant Balaram, Joshi, Bombay 66. Shri Yashwant Naik, Bombay 67. Dattaram Bhagoji Kadam, Bombay 68. Shri Suresh S. Lanjekar, Bombay 69. Shri Suresh Sadashiv Hirlekar 70. Shri Suresh L. Anjarlekar, Bombay 71. Shri Chandrakant Rajaram Chavan, Bombay 72. Shri Shashikant E. Dalvi 73. Shri Haribhau N. Warange 74. Shri Rajaram R. Nachnekar 75. Shri Vasant N. Kamte 76. Shri Vilasseth Pavaskar 77. Shri Vilas Mahadik (Painter) 78. Shri Sukhdev Shantaram Nandvikar 79. Shri Shantaram Mirane, Shirdi 80. Shri Raghunath Sonar, Shirdi 81 Shri Maruti alias Barkuseth Mandavkar 82. Shri Vijay Ganpat Dalvi 83. Late Tukaram with Pandurang Mule Manjarwadikar Tamasha Mandal, Pune 84. Shri Vilas Balwant Paralkar 85. Shri Dattaram L. Satle, Bombay 86. Shri Vasant Mahadeo, Ujjain, 87. Ramjibaba Bhajani Mandal, Morshi 88. Dr. Natraj Ramkrishna 89. Smt. Vidya 90. Shri B. B. Reddy 91. Dr. S. Singh 92. Baby Yogita 93. Shri B. B. Balram, Madras 94. Sau. Shantabai Bhosale, Bombay 95. Sau. Kantabai Kadam 96. Shri Fakira Kamble, Bombay 97. Shri Prakash Kasod 98. Shri Harish Choure 99. Shri Hiralal Bela, Khadkpur.

During all the three days of the festival, sweet dish was given to the devotees in the prasad at the usual rates. Poor Feeding was done on all the three days and thousands of poor people and disabled people were fed. Electric lighting was done on the pinnacle of the Samadhi Mandir and elsewhere in the Sansthan Premises. Water shortage was not felt though about ten thousand people took lunch on the Ramanavami day. The clothes and other articles, offered to Shri Sai Baba, were sold to the devotees on all the three days by auction. On a moderate estimate we

may say that more than one lac devotees visited Shirdi during the time of the festival.

Weather:- The weather at Shirdi was free from any sort of disease. The day temperature was very high and unbearable.



SHREE DATTAMAHAARAJ PRASANNA

*"I am always indebted to him
Who becomes one with Me by his
body, speech and mind."*

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B Y P

श्रीसाईलीला

हिंदी विभाग

अनुक्रमणिका

जून १९८१

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बाबा वचनामृत

यदि तुम करना चाहते हो कोई शुभ कर्म ।
तो पर-हित को बना ला निज धर्म ॥ १ ॥

जो पर पीडा पहुँचाता, वह देता मुझे कष्ट ।
जो स्वयं कष्ट सहता, है प्रिय मुझे वह भक्त ॥ २ ॥

भूखे रहने पर, नहीं रह पाता शान्त मन ।
इसलिए तुम न उपवास करो, न सुखाओ तन ॥ ३ ॥

न साधना आवश्यक, न ही शास्त्र अध्ययन ।
यदि गुरु के प्रति हो, निष्ठा अनन्यमन ॥ ४ ॥

गुरु गोविन्द में भेद नहीं, जो गुरु वह ईश्वर ।
गुरु-सेवा से होता ईश-अनुग्रह सत्वर ॥ ५ ॥

गुरु में अटल विश्वास आवश्यक, नहीं आवश्यक ग्रंथावलोकन ।
गुरु-कृपा बिन व्यर्थ है, समस्त आध्यात्मिक अध्ययन ॥ ६ ॥

मेरी दिव्य लीलाओं का करता है जो मनन ।
स्वतः होजाता उसकी कुप्रवृत्तियों का हनन ॥ ७ ॥

मेरी कथाओं का करता जो सश्रद्धा श्रवण ।
सुख-शान्ति-सन्तोष पाता वह प्रति क्षण ॥ ८ ॥

मात्र साईं-साईं का करता जो उच्चारण ।
सम्पूर्ण पापों का उसके, कर देता मैं उन्मूलन ॥ ९ ॥

करता मेरा जो नित्य प्रति भजन-पूजन ।
उसे मुक्ति दिलाता मैं, काटकर भव-बन्धन ॥ १० ॥

निश्चय जानो इच्छाएँ तुम्हारी, होंगी सब पूरी ।
अपनाना पर तुमको है, श्रद्धा और सबूरी ॥ ११ ॥

जनार्दन प्रसाद श्रीवास्तव

४५, सिविल लाइन्स रीवा (मध्य प्रदेश) ४८६००३

॥ 'गीत गजानन' ॥

(मई १९८१ के अंक से आगे)

गीत क्र. १८

अध्याय १२/१३

स्वामीजी का पितांबर नामक एक भक्त था। वह स्वामीजी के पास ही रहता था। एक दिन वह बहुत ही फटी हुई धोती पहने हुआ था। जिससे उसका पार्श्वभाग दिखाई दे रहा था। उसके साथी यह देखकर हंस रहे थे। नाम पितांबर और पहनने के लिए वस्त्र भी नहीं। स्वामीजी चुपचाप सुन रहे थे। अपना दुपट्टा देते हुए स्वामीजी ने पितांबर को पहनने के लिए कहा। दुपट्टा पितांबर ने पहना तो सही परन्तु दूसरे साथियों को यह सहन नहीं हुआ। वाद विवाद चलता रहा। आखिर तंग आकर स्वामीजी ने पितांबर से दूर चले जाने के लिये कहा, समझदार होने पर मैं भी बच्चों को दूर रखता हूँ। तुम दुनियामें कहीं भी जाओ मेरा आशीर्वाद तुम्हारे साथ है। ईश्वर तुम्हारा कल्याण करेगा। पितांबर की गुरुभक्ति के प्रभाव से कोडोली गांव में सूखे आम्रवृक्ष को हरी हरी पत्तियों ऊग आईं !

एक दिन स्वामीजी के उदास का कारण पूछने पर स्वामीजी कहने लगे कि अब शेगांव में एकता नहीं है मैं उस जगह पर रहूँगा जिस पर किसीका अधिकार न हो। बंकटलाल बोले—स्वामीजी सरकार अपने धार्मिक कार्यों के लिये जमीन देगी या नहीं इसका भरोसा नहीं। आप किसी एक की जगह मांग ले, हम देने को तैयार हैं। “तुम लोग प्रयत्न करो जमीन सरकार जरूर देगी” हरी पाटील के प्रयत्नों को यश मिला। जमीन देना सरकारने मंजूर किया। इतना सब होने पर सब लोग चंदा लेने निकल बड़े। चंदा एकत्र करके मठका निर्माण शुरू होगया। स्वामीजी के लिये तो सारा विश्वही घर है, धरती पलंग है और अष्ट सिद्धियों सेवा में उपलब्ध है। प्रत्यक्ष सूर्यनारायण को दीप दिखाना मूर्खता है। लोग उदारतापूर्वक दान देने लगे। भक्तोंने मठ बनवाने का कार्य शुरू कर दिया। सभी लोग प्रेम से अपना योगदान देने लगे। स्वामीजी की कृपा से गंगा भारती का महारोग दूर हो गया। मुंडगांव के पुंडलिक भोकरे की प्लेग

की गांठ नष्ट हो गई । यह केवल गुरुभक्ति का फल है । चरित्र रूपी कथामृत उ भी पिबेगा उसके संकट अपने आप नाश हो जायेंगे—केवल श्रद्धा चाहिये ।

दूजा पुण्य नहीं है जहान

प्यारे, संत सेवा समान

दूजा पुण्य नहीं है जहान

॥ टेक ॥

परम भक्त वह शिष्य पितांबर

बस्त्र देखकर, बोले गुरुवर

तन पर सोहे फटा पितांबर

कैसा यह तेरा ध्यान

॥ १ ॥

गुरुभक्ति से प्रसन्न होकर

पीतबस्त्र यों उसको देकर

बोले ऐसे श्री जगदीश्वर

कर ले इसे परिधान

॥ २ ॥

संकट, पाटील यों शिष्यगण

संत कार्य करते निसदिन

दर-दर मांगे चंदा बहुजन

करते मठ निर्माण

॥ ३ ॥

जगत का करने को उध्दार

संत लेते भू पर अवतार

गजानन का हो जयजयकार

देते सब योगदान

॥ ४ ॥

संत कार्य में जो भी देगा

दुगुना उसको सहज मिलेगा

बाग बगीचा सदा खिलेगा

पायेगा वह सम्मान

॥ ५ ॥

गुरुभक्ति की महिमा न्यारी
क्षण में जाये पीडा सारी
भक्त पुन्डलिक, गंगा गुंसाई
पाये जीवनदान

॥ ६ ॥

गीत क्र. १९

अध्याय १४

‘स्तवन’

नर्मदे मंगले देवी । रेवे अशुभनाशिनी ।
मंतु क्षमा करना, माँ ! हो दयालु मानिनी ॥

पुराण आदि ग्रंथों में सोमवती अमावस को पवित्र पर्व माना है और इस दिन नर्मदा स्नान का भी बड़ा महत्व है । मार्तण्ड, पाटाल, बंकट आदि भक्तों ने ओंकारेश्वर जाने का निश्चय किया । साथ में स्वामीजीको भी लिया जावे । परंतु महाराज कहने लगे कि नर्मदा यहाँ मेरे पास ही है फिर उसे तकलीफ देने क्यों जाना । आप जरूर नर्मदा से मिलकर आये । सब के हठ करने पर स्वामीजी उनके साथ चलने के लिये तैयार हो गये स्वामीजी ने कहा, “आगे चलकर तुमको पछताना होगा । मुझे व्यर्थ में न ले जाओ” सब लोग नहीं माने । अतएव स्वामीजीके साथ सभी लोग ओंकारेश्वर पहुँचे । घाटोंपर स्त्री पुरुषों का समुद्र उमड़ रहा था । शिवजीके दर्शन के बाद ये चारो व्यक्ति नाव में बैठकर जाने लगे । अचानक नाव एक चट्टान से टकरा गई । छेद हो जाने से बाद में पानी भरने लगा । नाव प्रतिक्षण नीचे जाने लगी ; अब सबकी जलसमाधि निश्चित है इस भय के कारण, सभी भक्तगण स्वामीजी की शरण में कहने लगे कि आपका कहना न सुनने का यह घोर पाप है । सबकी कातरवाणी सुनकर, शांत बैठे श्री स्वामीजीने नर्मदा माई का स्तवन किया । नर्मदा माई ने स्त्रीवेश में प्रकट होकर सबको किनारे लगाया । स्वामीजी को प्रणाम करके नर्मदा माई अदृश्य हो गई । सबने नर्मदाजीका जयजयकार किया । बाद में स्वामीजीके साथ सभी भक्त शेगाव लौट आये ।

“जय जय नर्मदे माई”

जय ओंकार, नर्मदे माई
भक्तों के हित भू पर आई

॥ ६ ॥

सोमवार अमावस सोमवती
 'नर्मदा स्नान' पावन महती
 दूर दूर से आते यात्री, धन्य धन्य पुण्याई
 जय जय नर्मदे माई

॥ १ ॥

घाट घाट पर भीड भारी
 दान धर्म करते नर-नारी
 संकल्प विधि पूजा सारी, लोचन रूप समाई
 जय जय नर्मदे माई

॥ २ ॥

मंदिर में यों लगीं कतारें
 बिल्वपत्र को लेकर सारे
 शिवदर्शन के मिस थके हारे, थकान हरती माई
 जय जय नर्मदे माई

॥ ३ ॥

जल पर अगणित नावें चलतीं
 खेडी घाट को आती जाती
 स्वामीसह वे चारों व्यक्ति, मन ही मन हरसाई
 जय जय नर्मदे माई

॥ ४ ॥

मंझधार में हुई दुर्घटना
 कठिन हुआ यों सबका बचना
 स्वामी से फिर विनती करना, रक्षा करो हे साई ।
 जय जय नर्मदे माई

॥ ५ ॥

वेदतुल्य है गुरु की वाणी
 समझ न पाते हम अज्ञानी
 सुनकर सबकी कातर बानी, संत स्तवन गाई
 जय जय नर्मदे माई

॥ ६ ॥

स्तवन सुनकर धीरज आया
 प्रकटी नर्मदा लेकर काया
 सबको भव के पार लगाया, जय हो नर्मदे माई
 जय जय नर्मदे माई

॥ ७ ॥

“ओंकार मल्लाह की कन्या
जल में मेरा रूप समाया
नाम नर्मदा, मैं हूँ आर्या कहकर वह मुसकाई
जय जय नर्मदे माई

॥ ८ ॥

संत गजानन त्रिभुवन पालक
हम सब उनके अबोध बालक
चिदानंद ब्रह्मांडनायक, यह दर्शन सुखदाई
जय जय नर्मदे माई

॥ ९ ॥

जय हो नर्मदे जगन्माता
पुण्यवान ही दर्शन पाता
संकट में तू आकर अंबा, रक्षा करना माई

जय जय नर्मदे माई

॥ १० ॥

॥ जय ओंकारेश्वर, जय नर्मदे माँ ॥

॥ हर मंगले, हर नर्मदे ॥ हर हर ॥

राधाकृष्ण गुप्ता 'चेतन'

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



आचरण की श्रेष्ठता

यह एक प्रभू के प्यारे भक्त जयराम की कहानी है जिसके कदम लडाखडा गए थे जो गलत मार्ग पर चढ़ने लगा था पर उसके अच्छे संस्कार शीघ्र ही उसे पुनः सही रास्ते पर ले आए ।

जयराम को प्रभू की भक्ति और आचरण की श्रेष्ठता प्राप्त थी । जीवन का लम्बा समय गृहस्थ में रहते हुए अभावों में गुजर चुका था । उसे खुद का अभावों का दुख नहीं था पर स्त्री व बच्चों के लिए चिंतित हो जाया करता था । ऐसे ही निर्बल क्षणों में किसी ने कहा, “महाराज ! छोड़ो ये धर्म कर्म, मैं बनाओ और खुश रहो ।” शैतान जो दवा हुआ था उभर आया । जयराम ने बल बुद्धि लगाकर येन केन प्रकारेण गलत माध्यम से धन संग्रह कर ही लिया ।

आचरण की श्रेष्ठता दब चुकी थी, अहंकार का बोलबाला था जैसे के दम पर अपनी जलते पूगे करने का नशा उभे चढ़ाया था ।

उसे किसी कार्यवश बस में ही जाना पड़ा । कन्डक्टर को लालच दिए पर सीट नहीं मिली । इसी बीच एक सज्जन जो काफी समय से उभे नहीं मिले थे उसी बस में मिल गए । सज्जन पुरुष ने कहा, “आप खड़े हैं । आप तो हमारे सम्मान के पात्र हैं । आप मेरी सीट पर बैठिए ।”

कुछ ही समय बाद दूसरी घटना में जब उनकी पत्नि जल गई थी तो अहंकार वश लेडी डाक्टर को धन का लालच दिखाकर उसका उत्तम इलाज कराना चाहा । डाक्टर को उसके व्यवहार से क्षोभ हुआ उसी समय डाक्टर पति आ पहुंचा जो जयराम के पहले के आचरण से प्रभावित था । डाक्टर ने अपनी पत्नि से कहा, “ये श्रेष्ठ पुरुष है, कैसे भी हम लोगों का इनकी स्त्री को बचाना चाहिए और दोनों डाक्टरों ने मिलकर उनकी स्त्री को बचा लिया । जयराम सोचने लगा—क्या इन दो घटनाओं से स्पष्ट नहीं है कि गलत ढंग से कमाया धन मेरे काम नहीं आ रहा है । मेरे जीवन आचरण की श्रेष्ठता की छाप अभी तक जिन लोगों पर है, वही मेरे काम आ रहे हैं । प्रभू ने मुझे राह दिखा दी है, क्यों न मैं अपने आचरण की श्रेष्ठता का बनाए रखूं ।

उसने गलत ढंग से कमाये धन को शुभ कार्य में लगा दिया और सन्मार्ग पर चलने लगा । जयराम एक ऐसे मार्ग से गुजर चुका था जिसके द्वारा गलत ढंग से कमाये धन का खोखलापन और आचरण की श्रेष्ठता स्पष्ट हो चुकी थी ।

भवसागर को उताल तरंगों में का श्रेष्ठ पुरुष मार्ग से डिग जाते हैं, भटक जाते हैं पर अन्तःकरण यदि शुद्ध हो तो अच्छे संस्कारों का शुभ प्रभाव पड़ता है और वही पुरुष फिरसे सन्मार्ग पर आ जाता है ।

प्रभू की ऐसी कृपा होती है कि भक्त के सभी आवश्यक कार्य तो पूरे हो ही जाते हैं । प्रलोभनों से बचने के लिए श्रद्धा और सबूरी की नींव मजबूत होना जरूरी है ।

शिवदत्त रामपाल जोशी

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

साई शोभा न्यारी

साईमंदिर की शोभा न्यारी

साई मूरत प्यारी प्यारी ।

मूरत आंखोंकी दिव्य ज्योत

आतमको भीगे हरिरसधारी ।

साईमंदिरकी शोभा न्यारी न्यारी

॥ १ ॥

मूरत पास दीप भ्रष्टा सबुराई

समाधीसे बहे वाणी अमृतमयी

आशीर्वचन से आलमे किरतारी

साईमंदिरकी शोभा न्यारी न्यारी

॥ २ ॥

दांये बांये उपर नीचे बसे बाबा बलिहारी

दर्पण अंकित लेंडी बाग की प्रभु सवारी

चावडी यात्रामें श्यामकर्ण अश्व अगवाइ

साईमंदिर की शोभा न्यारी न्यारी

॥ ३ ॥

मंदिरमें घूमे बाबाकी माधुकरी

एक ओर बाबा की स्वर्ण सामग्री

दूजो ओर अलखकी निरंजनाई

साईमंदिरकी शोभा न्यारी न्यारी

॥ ४ ॥

त्रिकाल आरती पंचज्योतकी रोशनाई

जन मन गण पावनकारी ब्रह्ममयी

आरती वंदना, प्रसाद पान प्रभुताई

साईमंदिरकी शोभा न्यारी न्यारी

॥ ५ ॥

गुरु स्थानमें नीम डोले चमत्कारी

गुरुपादप्रतिष्ठापन पतितपावनकारी

ल्लेबान सौरभसे संपृक्त पर्यावरण भवदुख हारी

साईमंदिर की शोभा न्यारी न्यारी ॥ ६ ॥

लेंडी बागमें बाबा बिराजे दत्तअवतारी
 श्याम कर्ण मूरत इर्द गिर्द
 पशु पंखी गीत स्पंदित लहरी
 साईमंदिर की शोभा न्यारी न्यारी

॥ ७ ॥

महेशभाई वैष्ण

१, अमेय एपार्टमेन्ट नवरंगपुरा, अमदावाद - ३४० ००

श्री साई से माँग

साई साई नाम सुनकर । आया हूँ तेरे द्वार ।
 रूपने तेरे छेड दी है । मेरे हृदय की तार

॥ ४ ॥

लाया हूँ फुलोंका उपहार ।
 स्विकारले न कर इन्कार ।
 प्रेमसे तेरे हूँ बेकरार ।
 तू है भक्तोंका पालन हार

॥ १ ॥

तेरे द्वार जो भी आया ।
 प्यार तेरा ऊसने पाया ।
 ना कोयी भेद न अन्तर ।
 माया तेरी अहत निरंतर

॥ २ ॥

आज आया हूँ तेरे द्वार ।
 सुनले मेरे दिलकी पुकार ।
 तुझसे कहता हूँ बारंबार ।
 तू करले मेरी स्वीकार

॥ ३ ॥

नाना हरी कदम

वी - १।१२, सेक्टर ६ वासी, नई बम्बई

साँई से अर्ज

सद्गुरु साँई नाथ शिरडी आये ।
अपने साथ दया सागर लाये ॥

साँई की कृपा का है नहीं कोई अन्त ।
साँई से बढ कर है नहीं कोई सन्त ॥

साँई शरण में जो भी आया ।
जो कुल माँगा वही पाया ॥

साँई ने सब के काम सँवारे ।
बाबा की कृपा के ढंग हैं न्यारे ॥

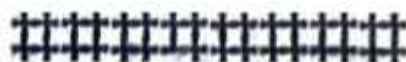
धन्य है शिरडी की पवित्र भूमि ।
जलाई जहां बाबा ने अमर धूनी ॥

बाबा आप के चरणों पर रख कर शीश ।
माँगता हूँ हाथ जोड कर भीख ॥

जीवन सकार्थ करो मालिके जहां ।
सद्गुरु देकर अपने चरणों में स्थान ॥

साँई आप के द्वार से गया नही कोई खाली ।
मेरी अर्ज कबूल हो सब जग के भाली ॥

भारत कुमार बघेजा
२६।२६ ईस्ट पटेल नगर, नई दिल्ली ११० ०२१



संकटमोचन साई

गत बीस बरसोंसे मैं श्री साईबाबाका भक्त बना हूँ। इसके पहले मैं साईबाबा के बारे में बिल्कुल ही अनभिज्ञ था। मैं साई भक्त कैसे बना ? साई बाबाने किस तरह मेरा संकट दूर किया ? यह घटना बड़ी ही रोचक तथा प्रेरक है।

सन १९६० की यह घटना है, जबकि मैं इंटर आर्ट्सकी परीक्षा का अभ्यास करनेके लिए इन्दौर में किरायेसे एक कमरा लेकर रहता था। इन्दौर तथा उधरका इलाका मेरे लिए बिल्कुलही अजनबी था।

इन्टर आर्ट्स की परीक्षा भोपाल बोर्ड की होते हुए भी अभ्यास बहुत करना पड़ता था। मेरी कम नसीबीसे मुझे परीक्षा का केंद्र भी भोपाल मिला था। इससे मैं ज्यादा चिंतित हो उठा। क्योंकि भोपाल में मेरे रहने की और भोजनकी कुछ भी सुविधा नहीं थी, तथा परीक्षा पुरे एक महीनेभर जारी रहनेवाली थी। इस दौरान मेरी मुलाकात 'सत्यजीत राँय' नामके एक आदमीसे हुई। उसने मुझे पुरे इतमीनानसे कहा कि, "आप तनिक भी चिंता न करें, मैं भोपाल में आपके रहनेका तथा भोजन का उत्तम प्रबंध कर देता हूँ, परंतु इसके लिए आपको मुझे ७५ रुपए अग्रिम देने होंगे"। मैंने उसपर विश्वास करके उससे पैसे देनेकी रिसीट लिए बिना उसे ७५ रुपए दे डाले। भोपाल की किसी होटल का पता देकर उसने मुझसे कहा कि, "आप मुझे भोपालमें इस पतेपर मिलें"।

परीक्षा शुरु होनेके चार दिन पहले ही मैं भोपाल आ गया। 'श्री राँय' के कहनेके मुताबिक मैंने उनकी तलाश होटलमें की। किंतु मुझे वहाँ मालूम हुआ कि, 'श्री राँय' इस होटलमें आयेही नहीं तथा वहाँ के कुछ छात्रोंने मुझसे कहा कि, 'श्री राँय' विश्वासपात्र नहीं है बल्कि एक नंबरका घोस्तेबाज आदमी है।' यह सुनतेही मेरे होश उड़ गए तथा मेरी चिंता दुर्गुणी, चौगुणी बढ़ गई। क्योंकि उस वक्त मेरी जेबमें सिर्फ १५ रुपए थे। तदनंतर मुझे उसी होटलमें पूना के कुछ छात्रोंने कहा कि, 'श्री राँय' दूसरे दिन पूनासे भोपाल आनेवाले हैं।' बादमें तांगेवालेके कहनेके अनुसार मैं भोपाल के उस सुप्रसिद्ध होटलमें आया, जिसका नाम "Lake View Hotel" था।

तुरंत दूसरे दिन 'श्री राय' को मिलनेके लिए मैं भोपाल रेल्वे स्टेशनपर गया। स्टेशनपर रेलमेंसे उतरते हुए मैंने उनको देखा। मैं उन्हें मिलने गया तो उन्होंने मुझे पहचान तक नहीं दी। उनसे विनती की तो उन्होंने मुझसे कहा कि, "मैं तुम्हें पहचानता नहीं, तथा मैंने तुमसे ७५ रुपए लिए है, इसका कोई सबूत है तुम्हारे पास?" यों कहकर 'श्रीराय' टैंक्सीमें बैठकर आगे निकल गए।

यह आपबीती देखकर मैं बहुत निराश हो गया। आँखोंसे आँसू बहने लगे। "संकटमें आदमी को भगवान की याद आती है"। पूनामें मेरे एक दोस्तने मुझसे कहा था कि, "संकटके समय श्री साईबाबाका नाम लेनेसे संकट तुरंत दूर हो जाते हैं"। मैंने भी उस दिन रातको मनमें श्री साई बाबा को प्रार्थना की कि, "बाबा! यदि आप मुझे इस संकटसे उबारोगे तो मैं आपके दर्शनके लिए शिरडी जरूर आऊँगा, बाबा! उस 'श्रीराय' को मेरे पैसे वापस करने की सद्बुद्धि आप दो"। ऐसी प्रार्थना बारबार करते-करते मैं सो गया।

सुबह सात बजे उठकर मैं स्नानार्थ स्नानगृह की ओर जाही रहा था, तो देखता क्या हूँ कि, सामने 'श्रीराय' खड़े हैं। मुझे देखतेही वे मेरें पास आकर, मेरे हाथमें ७५ रुपए देते हुए बोले, "मेरे इस अनुचित व्यवहारके लिए आप मुझे क्षमा करें"। यह सुनकर मैं पलभर विस्मित, विमूढ होकर उनकी ओर देखते ही रह गया। मैं सोच नहीं पा रहा था कि, यह क्या है? पर बादमें गौर किया कि, "यह करामात तो शिरडीके श्री साईबाबा की ही है"। श्री साईबाबानेही 'श्री राय' को मेरे पैसे वापस करनेकी सद्बुद्धि दी थी। तदनंतर मेरे ओठोंपर यह पंक्ती अपने आप लहराने लगी, "हो जा संकटोंसे पार, रसना साई बोल" ! तबसे मैं शिरडीके श्री साईबाबाका निस्सीम भक्त बन गया हूँ। तदनंतर परीक्षा स्वप्न होते ही बाबाको कहनेके अनुसार उनके दर्शन के लिए मैं शिरडी गया था। ऐसे संकटमोचन श्री साईबाबाको मेरे कोटि-कोटि प्रणाम!

श्री हसमुख ओंकार पाटील ("साईशरण")

गुजरगली, मु. पो. नवापूर, जि. धुलिया, पिन-४२५४१८



बाबा जी की कृपा

बाबा जी का हृदय मां की भांति कोमल है। वे अपने बच्चों को इस संसार से दुखी नहीं देख सकते। जब जब भक्त उन्हें याद करते हैं तो वह उन के कष्ट निवारण-हेतु दौड़े आते हैं। और अपना वरद हस्त उन के सिर पर रख देते हैं।

साई बाबा जी के भक्तों को जीवन के हर पहलू में अनेक अनुभव देखने को मिलते हैं। इन सब की सूची तो नहीं बनाई जा सकती लेकिन फिर भी कुछ अनुभव यहाँ दे रही हूँ।

मई १९८० में हमारे मामा जी हमारे यहाँ अपने इलाज के लिये आये हुये थे। क्योंकि उन के गले में कैंसर हो गया था। सब डाक्टरों के जवाब दे देने के कारण वह यहाँ चण्डीगढ़ में अपना इलाज करवा रहे थे। उन्होंने हमारे घर में बाबा जी की फोटो देखी और इन के बारे में पूछा। बाबा जी के चमत्कारों के बारे में सुन कर उन के मन में श्रद्धा जागृत हो गई। उन्होंने बताया कि बाबा जी की फोटो देखने से ही मन में इतनी शान्ति महसूस हुई कि मैं काफी देर तक देखता रहा। उन्होंने रोज अपने गले पर उदी लगानी शुरू कर दी, और बाबा जी का नामस्मरण करते रहते थे। कुछ दिनों बाद उन्हें रात में एक स्वप्न दिखाई दिया। कहते हैं कि रात को लगा कि मेरा सारा शरीर बुरी तरह बांध दिया है। मैं हिल भी नहीं सकता था और मेरा दम घुटने लगा। ऐसे लगा कि अब मेरा अन्तिम समय आ गया। इसी समय मेरे को बाबा जी का नाम याद आ गया। मैंने बाबा जी का नामस्मरण करना शुरू कर दिया। दो घण्टे बाद मुझे बाबा जी के दर्शन हुये कि बाबा जी सफेद कफनी पहने मेरे नजदीक बैठे हैं। उन्होंने मुझे आशीर्वाद दिया। मुझे ऐसा लगा कि मेरे शरीर के सब बन्धन खुल गये हैं। पहले मेरा शरीर बुरी तरह जकड गया था। लेकिन अब मैं हिल सकता था। मेरे को शान्ति महसूस हुई। मैंने उठ कर बाबा जी का नाम लेना शुरू कर दिया। फिर उस रात मैं अराम से सो गया। मुझे ऐसा महसूस हुआ कि मेरा रोग खतम हो गया है। और अब

मे ठीक हूँ"। और जब काफी दिनों बाद उन्होंने चैकअप करवाई तो रिपोर्ट बिल्कुल ठीक आई कि इन्हें तो कोई रोग ही नहीं है।

हमें अपने पूर्वजन्म के कर्मों के कारण कष्ट तो भोगने पड़ते हैं। लेकिन बाबा जी के शरण में जाने से हमारे कष्ट कट जाते हैं। बाबा जी के अनुसार "मैं अपने भक्तों के लिये सदैव चिन्तित रहता हूँ"।

२२ जून १९८० को मेरे भाई के गुर्दे में अचानक दर्द शुरू हो गया। यह दर्द कम होने की बजाय बढ़ता ही जा रहा था। साथ में लगातार उल्टियाँ आ रही थीं मैं उस को उदी दी लेकिन कोई फर्क नहीं पड़ा। उस को इस्पताल ले गये। वहाँ दवाइयों का जितनी देर असर रहा उतनी देर ठीक रहता फिर वही हाल हो जाता। हमारा सारा परिवार साइं भक्त है। हमें बाबा जी पर पूरा विश्वास है। हम उन की उदी भी दे रहे थे। डाक्टरों की सलाह में भी अक्ली बीमारी नहीं आई। उसे घर भेज दिया। २४ जून सुबह इस की हालत फिर खराब होनी शुरू हो गई। उस के अन्दर पानी भी नहीं पच रहा था। और गुर्दे में बहुत जोरों से दर्द हो रहा था। दवाइयों ने भी अपना असर करना छोड़ दिया था। रात के १० बजे इस की हालत बहुत गम्भीर हो गई।

मन एक अन्जाने डर से कांप उठता था। ऐसा लगता था कि अब मालूम नहीं क्या होने वाला है। हमारा सारा परिवार बुरी तरह घबरा गया। हम सब बाबा जी का नाम लेते रहे। क्योंकि हमें विश्वास था कि बाबा जी सब ठीक कर देंगे। हम दर्द के स्थान पर उदी लगाते रहे और उस को भी बाबा जी का नाम लेकर उदी देते रहे।

उसी समय उस ने हमसे बाबा जी की उदी मांगी। फिर थोड़ी देर बाद उस की हालत में सुधार होने लगा। उसने हमें बताया कि मुझे दो स्वप्न एक साथ जाग्रत अवस्था में दिखाई दिये। पहला स्वप्न में देखा कि मेरा चारपाई के चारों तरफ काफी चौड़ी उदी की लाईन खींची हुई है और कमरे में एक कोने में बाबा जी की फोटो के सामने नारीयल पड़ा है और जोत जल रही है। उस के बाद एक स्वप्न और दिखाई दिया कि उसमें देखा कि बाबा जी एक बहुत बड़े पत्थर पर बैठे हैं। उन्होंने सफेद कफनी डाली हुई है उन के चरणों के पास एक काले रंग का डगवना आदमी बैठा है। बाबा जी उस के साथ कुछ

बातें कर रहे हैं। बातें तो मेरी समझ में नहीं आई। लेकिन मुझे इतना मुनाई दिया कि डरावना आदमी कह रहा है "कि मैं इसे नहीं छोड़ूंगा"। बाबा जी ने मेरे भाई का बीबन दान दिया। उस के बाद बिल्कुल ठीक होना शुरू हो गया। इस का ४ जुलाई को पी. जी. आई. में आई. वी. पी. एक्सरे होना था जिससे इसके रोग के बारे में ज्ञान सकते। उसी दिन सुबह मैं जागृत अवस्था में अपने कमरों में लेटी हुई थी। अचानक मुझे दिखाई दिया की सफ़र करदों वाले बजुर्ग मेरे भाई के कमरे की तरफ बड़ी तेजी से जा रहे हैं। तो एक्सरे की रिपोर्ट बिल्कुल ठीक आई। न मास्टम ऐसा कौन सा भयानक रोग था जिसमें बाबा जी ने उस की रक्षा की।

बाबा जी को अर्थात् विश्वास से याद करें। वह अवश्य सहायता करेंगे। उदी एक अमूल्य निधि है जो विश्वास के साथ लगाने से बड़े भयंकर रोगों को भी ठीक कर देती है।

स्नेह किरन

मकान न. १३०९ सेक्टर-२२ बी चन्दीगढ़

प्यास

लगी है प्यास दर्शन की, साईं दर्शन दिखा देना
मैं दुखिबा जनम जन्मो की, मेरें दुःख को मिटा देना
लगी है प्यास दर्शन की ॥ १ ॥

ना आती योग और पूजा
ना आती प्रेम और भक्ति,
सिरफ एक प्यार रखती हूँ, साईं उसको निभा देना,
लगी है प्यास दर्शन की, साईं दर्शन दिखा देना ॥ १ ॥

दया दृष्टि रहे तेरी
तो क्या डर है हमें किसी का
साईं इन भोग विषयों से, मेरा दामन छुड़ा देना
लगी है प्यास दर्शन की, साईं दर्शन दिखा देना ॥ २ ॥

राज मेहता

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5. "	"	10x14	0-75
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7. Murti Photo	Coloured	10x14	1-00
8. "	"	8x10	0-50

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