

SHRI SAI LEELA



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GURUPOURNIMA NUMBER

SHRI SAI LEELA

JULY 1980

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SHRI SAI LEELA

(Official Organ of Shirdi Sansthan)



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

VOLUME 59

JULY 1980

No. 4

Omnipotent God

'God is so great that he can do all that is good and true. Nothing is impossible or difficult for God. He has simply to say 'I will' and what he wants happens. God commands, and at the very moment things are as he orders.

'God has made the universe and all that we see in it.

'God created our earth and all it contains.

'God made the sun to give us light and heat and power.

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EDITORIAL

Gurupournima

Every year, three festivals are celebrated on a grand scale, at Shirdi. They are Ramanavami, Gurupournima and Dasara. According to the Hindu calendar, the first festival in the year is Ramanavami, which comes on the 9th day of the bright half of the month of Chaitra. The next festival to follow is Gurupournima, which is celebrated on the full-moon-day in the month of Ashadha. The third festival, which is also known as the Punyatithi festival is held on Dasara i. e. the tenth day of the bright half of the month of Ashwin. All Sai devotees are aware that the Ramanavami festival was held at Shirdi from 23rd March 1980 to 25th March 1980 and now the Gurupournima festival will be celebrated at Shirdi for three days from 26th July 1980 to 28th July 1980.

The festival of Gurupournima, as its very name indicates, is celebrated to pay homage to Guru. In the Indian culture, the Guru was held in very high esteem. Every student was given the following orders "मातृदेवो भव" "पितृदेवो भव" and "आचार्यदेवो भव". All these three orders are in the imperative mood. They mean, "Be one to whom the mother is like a God. Be one to whom the father is like a God. Be one to whom the preceptor or the teacher or the Guru is like a God". The sequence in which these orders were given have also, it seems, some underlying meaning. A child lies in the womb of the mother for a period of nine months and therefore it is the mother, whom the child sees first. Hence the first order relates to the mother. Next comes the father and after sometime the child is given in charge of the Guru and therefore the father is followed by the Guru. These three orders show very clearly the importance of the Guru in the life of a child. The Guru has been given an equal status with the father and the mother of a child. These orders, that

were given to the child, did not remain only in theory. From the Puranas, we find that the incarnations of God like Rama and Krishna also served their respective Gurus, Vasishtha and Sandipani in their boy-hood, when they were their students. Both these incarnations of God were treated by their Gurus on par with their other students and they too behaved like other students of their Gurus. This tradition of honouring the Guru and following him continued in our country for ages. If we scan carefully the lives of many great people in our country, it will be seen that they have acknowledged the debt of their Guru in some form or the other in shaping their personality. In other countries of the world, the allegiance to the Guru may not be found to the same degree to which it is seen in India; but many great personalities, all over the world, allude to their Guru in some context or the other and acknowledge his influence over them.

Shri G. R. Dabholkar alias Hemadpant, the author of Sai Satcharita, was brought up in these old traditions and hence he had very great reverence for his Guru. Since he came into contact with Shri Sai Baba, Shri Dabholkar considered himself as the disciple of Shri Sai Baba and therefore Shri Sai Baba was the spiritual preceptor or Guru of Shri Dabholkar. Because of this great reverence for the Guru, Shri Dabholkar takes every opportunity to eulogize the Guru. Hence we find that the greatness of Guru is stressed at several places in Shri Sai Satcharita.

In chapters 18 and 19 of Sai Satcharita, Shri Sai Baba has explained the behaviour of His Guru towards Him as follows :-

“I resorted to my Guru for 12 years. He brought me up. There was no dearth of food and clothing. He was full of love nay, he was love incarnate. How can I describe it? He loved me most. Rare is a Guru like him. When I looked at him he seemed as if he was in deep meditation and then we both were filled with bliss. Night and day I gazed at him with no thought of hunger and thirst. Without him I felt restless. I had no other

subject to meditate nor any other thing than my Guru to attend. He was my sole refuge. My mind was always fixed on him". (Page 98 of Shri Sai Satcharita 9th Edition 1980).

In those same chapters, while giving advice to Smt. Radha-bai Deshmukh, Shri Sai Baba says, "Oh mother, my Guru never taught me any mantra, then how shall I blow any mantra in your ears? Just remember that Guru's tortoise like living glance gives us happiness. Do not try to get mantra or upadesh from anybody. Make me the sole object of your thoughts and actions and you will no doubt, attain Paramartha (the spiritual goal of life.) Look at me whole-heartedly and I in turn look at you. Similarly, sitting in this masjid, I speak the truth, nothing but the truth. No sadhanas nor proficiency in the six shastras are necessary. Have faith and confidence in your Guru. Believe fully that Guru is the sole Actor or Doer. Blessed is he who knows the greatness of his Guru and thinks him to be Hari, Hara and Brahma (Trimurti) incarnate" (P. 99 Sai Satcharita, 9th Edition 1980).

The above two extracts are very clear and need no comment. In the first extract, Shri Sai Baba tells how He behaved with His Guru and How His Guru showered his favours on Him. In the second extract Shri Baba explains the greatness of Guru and tells what he expects from the devotees, who consider Him as their Guru.

In chapter 32 of the Sai Satcharita, Shri Sai Baba explains how He, alongwith his three other colleagues, who "were studying religious scriptures and other books" went out in search of God. After rambling about in the woods in quest of God, He says, that they came to the conclusion that "it was impossible to get jnana without a Guru". Explaining the importance of the Guru in the spiritual field, Shri Baba says as follows:- "The Shru (Taittiriya upanishad) exhorts us to honour and worship mother, father and preceptor and to study (learn and teach) the sacred scriptures. These are the means of purifying our minds and

unless this purification is effected, self-realization is not possible. Neither the senses, nor the mind and intellect reach the self. Modes of proof, such as Perception and Inference will not help us in the matter. It is the grace of Guru that counts. The objects of our life such as Dharma, Artha and Kama are attainable with our effort, but the fourth object, Moksha (liberation) can only be had with the help of the Guru" (Page 177 Sai Sat-charita 9th Edition 1980).

In this passage Shri Sai Baba has pointed out clearly the special function of the Guru and it is this that Dharma, Artha and Kama can be attained by a person with his personal efforts but Moksha can never be attained without the help of a Guru.

The high position held by the Guru, can be seen from the books, written by the Indian authors from ancient times. Every religious book usually begins with a homage to the favourite God of the author; but who immediately follows thereafter is the Guru. It is found that these authors are quite eloquent while praising their Guru and some of them have ultimately said that, it is beyond their capacity to describe their Guru properly. Some of those authors have very good command over language and their books are famous for lucid and sweet language; but their regard and devotion for their Guru is so profuse that they ultimately accept defeat and say that their language falls short while describing the greatness of their Guru.

Gurupournima is also known as Vyas-pournima. The ancient sage Vyas is traditionally supposed to be the author of the eighteen Puranas and he was said to have assigned the hymns of the Vedas to his four disciples and thus perpetuate them. Because of this latter work of Vyas Maharshi, he is also known as Veda-Vyas. It is because of the efforts of Shri Vyas Maharshi that the hymns of the Vedas have been preserved in their original form, as they were said by the Vedic Rishies, through all these thousands of years. As there is a tradition of acknowledging the debt of everyone in the Indian society, a day has been assigned for

paying homage to Maharshi Vyas and it is this day of Gurupournima. As Maharshi Vyas was also a preceptor or Guru, this day is now traditionally celebrated for felicitating the Guru and paying him homage.

Because of this high position, that the Guru holds, in the Indian society the festival of Gurupournima is observed all over India on a mass scale and a public homage will be paid to the Guru on the Gurupournima day coming on the 27th of July 1980. As Shri Sai Baba is the Guru of all His devotees, they all intend to pay their homage to Him on this occasion. Hence for the convenience of the devotees, this festival is celebrated for three days at Shirdi, so that it should be possible for as many devotees as possible to come to Shirdi for felicitating and worshipping their Guru, Shri Sai Baba. In view of the greatness of the Guru, described in the Sai Satcharita and in all our scriptures and in view of the directions given by Shri Sai Baba in this behalf as quoted before in this article, all Sai devotees will be entertaining an ardent desire to go to Shirdi to attend the festival; but though Shirdi has expanded much in the recent years, still it has got its own limits and hence if all the Sai devotees decide to go to Shirdi for the festival, it will not be possible for Shirdi to accommodate all of them. Hence knowing this, Shri Sai Baba makes it possible only for a few lucky devotees to attend Shirdi for the festival. Shri Sai temples have now cropped up at several places in India and those devotees who are not able to go to Shirdi, for some reason or other, will go to these temples for this festival. All Sai devotees should remember the assurance given to them by Shri Sai Baba that he would remain present at any place where his devotees would think about him. From the various experiences of the devotees, that are being published in this magazine from month to month, it will be seen that Shri Baba is manifesting himself whenever His devotees are praying sincerely and are remembering Him from the bottom of their heart. Hence let us, all Sai devotees, pay our homage to Our Sadguru Shri Sai Baba, wherever we can, on the occasion of the Gurupournima and feel the presence of Shri Sai Baba near us. On this occasion let us all say, "Shri Satchidanand Sadguru Sainathmaharaj ki Jai." ★

KARMA

By Sadguru Dr. Sai Kumar

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

The boy came out and explained to Lord Brahma all that he heard from his Guru and said that he had only one desire; but since his Guru did not permit him, he has no other desires to be fulfilled. Thus saying the boy requested Lord Brahma to take leave from him. Lord Brahma was wonderstruck at the student's Guru-bhakti. Under any circumstances Lord Brahma had determined to give a boon to such a great devotee.

He immediately went to Lord Shiva and said, "Hey Maheshwar! Please go to the boy and give him some boon. I have failed in my attempt". Lord Shiva immediately went to the Guru's place and appeared before the boy. The boy experiencing the inexpressible bliss fell on the Lord's feet. Lord Shiva told the boy to ask for a boon. The boy replied, "O Lord! My Gurudev is taking rest. Please wait till he wakes up, so that I may take his permission." For two long hours the Lord had to wait in the hot sun. When the Guru woke up from sleep, the boy explained to him about Lord Shiva's arrival and asked him to permit him to ask for a boon to relieve him from the disease. Hearing this the Guru got angry and said, "I have told you everything in detail, and again you are asking for the same thing. You please ask Lord Shiva to give boons to those Yogis who are sitting in caves and meditating for years with their noses closed. Neither he has any work, nor have you any sense."

The boy came out and repeated his Guru's words to Lord Shiva. Lord Shiva thought to himself that both the Guru and shishya are equally stubborn. He now went to Lord Vishnu and pleaded to him to somehow bless the boy with a boon. "When I went to offer him a boon, I was banged by him. He is a great

devotee and under any circumstances we must give him a boon," said Lord Shiva

Lord Vishnu, the devotee of His devotees, went with Shankh, Chakra and Gada to the boy and gave him His darshan. The boy seeing the divine form of the Lord rejoiced. The whole atmosphere was filled with the fragrance of divinity. He could not overcome the joy and ran to His Guru and said, "This time Lord Vishnu Himself has come to give the boon. What should I do?" Then the Guru told the boy to ask any other boon, except curing his disease. Hearing this the boy thought for a while and according to his Guru's permission, he went to Shri Vishnu and said, "O, Lord, my Guru is not satisfied with my service. Give me the power to serve my Guru to his heart's content and see that there is nothing less for him" Lord Vishnu, with a smile on his face, granted him the boon and disappeared.

The Guru, who was watching all this from his bed, was filled with tears of joy. Love flowed in his heart for the boy. The Guru thought to himself, 'he is my real disciple, who is worthy to be initiated'.

Guru Gopalshastry called the boy to initiate the "Tapashakti" knowledge and Yoga secrets, which he had attained through many births. He embraced the boy and asked him to have a head bath. He then asked him to sit on the mat and on the other seat the Guru sat to initiate the boy. To the Guru's surprise, he forgot everything. In spite of his best efforts, he could not recollect the procedure to transfer his powers to his disciple. With a sorrowful heart the Guru thought to himself, "Is this all the reward that I am giving to a disciple, who has sacrificed all his happiness for my service alone?"

With such thoughts in his mind, he turned towards the boy, who was completely immersed in deep meditation. The Guru was shocked to see the divine lights rotating around the boy.

The secrets, which the Guru intended to initiate to the boy, were now repeated by his shishya. He started reminding the procedure to initiate by which the Guru was wonderstruck. In fact the boy initiated something more than what the Guru knew, by which the Guru realised the path to reach the final state of consciousness. The divine sounds of "Om-kara" and conch shell could be heard by the Guru, who was also immersed in divine bliss.

The Guru questioned, "Who are you? Who are your parents? From where have you come?" In reply the boy smilingly said, "All the living creatures are in me. I have neither birth nor death. There is no place where I am not present. I am the destroyer of sinners and saviour of the Bhaktas (devotees). The boy then took to His real form of the Lord and said, "To test you, I myself came in the form of Lord Brahma, Shiva and Vishnu and also as your disciple. You are indeed a great devotee". The Lord blessed the guru and disappeared.

Alas! a day dawned when Gopalshastry's Karma was completed. He was relieved from the disease of leprosy for, the Lord himself shall serve a real devotee and rescue him from troubles.

Since our present life is the result of our past deeds, our future life will be the result of our present deeds. So let us from today be pure in thought, word and deed for a happy future. Face the troubles that come to you in our daily life. Do not murmur for, they are the results of your past deeds. ★



Shri Baba Confirms His Commad

On 15th November 1979, according to the instructions of an 'inner voice', I started the "Sai-Satcharita Saptah". I did not know till I came on duty that the day happened to be Kartiki Vadya Ekadashi day when the Varkaris pay respect to saint Shri Dnyaneshwar's samadhi at Alandi.

Shri Sai-Satcharita is a veritable confluence of all holy rivers and the devotees bathe themselves heartily in them to emerge as new men, since as per Shri Baba's own words wherever it is read there is His Samadhi, Dwarkamai, Guru Paduka Sthan and also Chavadi. The pure currents of Shri Baba's words therein drench men to their marrow in the colour of devotion.

While reading a Holy Book, I was caught in a dilemma, whether, I should read Dnyaneshwari or re-read Sai-Satcharita. Somehow, I had a strong desire to continue reading Sai-Satcharita. But in this matter, I did not know what to do. I therefore, instructed my younger sister to visit Sansthan office at, Dadar with my elder daughter and to take a decision through drawing lots on 17th September, 1979. Incidentally, this day happened to be the Samadhi Day of Shri Dnyaneshwar, when Shri Baba told me through the chit that I should read Dnyaneshwari hereafter.

The Saptah concluded on 22nd November 1979 and on that day I was blessed by Shri Baba by Shirdi Prasad, which was kept in my office-table drawer by one of my Sai-devotee friends. At dinner, I had the good fortune of having three surprise guests one of whom resolved to read Dnyaneshwari 108 times and had just completed the 58th reading. The other friend had just then finalised his plans to visit Alandi to read Dnyaneshwari at the holy place. The third one had just started reading Dnyaneshwari. The invited guests were my elder sister, a confirmed Sai-devotee of long standing and her children. The atmosphere at the

conclusion ceremony was surcharged with devotional fervour and it lingered till Friday evening, when I packed saptah-prasad in one wrapperbag and thought of calling on one great Sai-devotee, Shri Vishnubuva Pingulkar and thereafter to call on another great Sai devotee to give him the prasad.

As I entered Shri Pingulkarbuwa's house and informed him of the saptah and Shri Baba's command to read Dnyaneshwari, he immediately entered his pooja-room, which had a Dhuni. He called me there, and told me that a few minutes before, he had received Shirdi prasad, and thus told me that Shri Baba has blessed my plans of reading Dnyaneshwari by giving me prasad. Shri Baba thus actively encouraged me to commence reading Dnyaneshwari on that day. As it got very late to take leave of Shri Pingulkar, I dropped my plans of visiting suburb to see another friend.

I returned home and after praying to Shri Baba, resumed my reading of Dnyaneshwari, which I had abruptly abandoned about 3 months back. By Baba's grace, I completed two chapters in that sitting and as I got up I thought that something is going to happen which will confirm Shri Baba's command. Immersed in this thought, I casually picked up the saptah prasad bag meant for my suburban friend and just peered into it and oh! The bag paper inside had a coloured picture of Shri Krishna seated at the front of a chariot and directing morose and sorrowful Arjuna to fight the battle. I carefully tore the bag and straightened the picture and oh! the painter's name happened to be Ved Prakash and it was printed at Arunodaya Printing Press!! Dnyaneshwari is an epic treatise on Bhagavadgeeta which is the condensed light of the Vedas i. e. the picture in my hands was the work of Ved Prakash i. e. the light of Vedas. The Geeta is also referred to as the sun of knowledge that dispels darkness of ignorance and the picture, which I received was printed at the Arunodaya Printing Press i. e. sun-rise press. Further the picture was an advertisement of a company which had given its address as at Sant Bazar i. e. market of saints.

On Pathway To Pradakshina

By :- Dr. K. B. Gavankar

Indira Niwas, Bombay Agra Road, Kurla, Bombay 400 070

I consider Shirdi as Pandharpur and Shree Sai Baba as Lord Vithoba.

Let us go to Shirdi to meet Shree Saibaba – the fountain of affection. Look at this new S. T. Bus Stand of Shirdi. Some years back to reach Shirdi, one had to get down at Kopergaon Railway Station and from there one had to travel the distance of eleven (11) miles in tonga to reach Shirdi. In the course of time, transport facilities have developed fast and the pilgrimage to Shirdi has become easier and more comfortable than before.

Let us get down at Shirdi in the early hours of the morning. The golden Kalash of Shree Saibaba's Mandir is visible right from the S. T. Stand. We now bow down to the dome in utter reverence. On the 28th September 1952, i. e. Vijayadashmi day-Dasara, this gold dome was mounted on Samadhi Mandir by Shree Parnerkar Maharaj.

Now we go round to take darshan of Shree Saibaba. One can convert a sinner by showering affection on him. Shree Saibaba made this as gospel of his teachings. The small plant of devotion of the almighty, which he planted long ago, has grown abundantly. The more his devotees enjoy the fruits, the more it will flourish. In order to teach this gospel of love, Shree Saibaba had to incarnate.

Walk a few steps further and see on the left "Sainath Hospital" constructed and conducted by the Sansthan Committee. Beyond this on the other side of the highway there is a temple of Shree Khandoba. It is the place where Shree Sai Baba appeared first along with a Muslim wedding procession. Shree Bhagat Mhalsapati, the priest of this temple, addressed him as "Saibaba" and received him in front of the temple. Both smoked chilim. Considering him to be a Muslim Fakir, Shri Mhalsapati directed

Shree Baba to a mosque, where he was introduced to Shri Kashiram Shimpy and Shri Appa Jagdale.

In the beginning there were two Mosques, one Dharmashala and two old wells at Shirdi. After some years the Sansthan Committee constructed some more buildings and added to the beauty of Shirdi. There is a huge building of Post and Telegraphs -Sevadham built specially for big dignitaries, visiting the place.

To the left of the temple and near Lendi-baug, there are stalls of flowers and prasad. This is another Mathura Vrindavan spreading the joy and delight of the Lord's association. We now enter the Lendi-bag.

This garden was used by Baba for physical excretions, baths as well as meditation. During the old days many trees of tasat, margosa etc. were growing in abundance in this garden. A stream called "Old Lendi" runs through this garden dividing it into two parts. Shree Baba used to throw silver coins on the dry leaves floating in the stream.

An Ashwatha tree, the abode of Brahma, Vishnu and Mahesh, was planted by Shree Baba in this garden. It was planted as a dry branch; but subsequently it blossomed into life to form the present big tree. A Nanda-deep was also erected and Shree Baba used to pass hours after hours there. Recently the Nanda-Deep was renovated and a platform has been erected. With the help of devotees and for their welfare, a well (Vapi) with steps has been also constructed. Just opposite the Ashwath tree, we see the Samadhi of "Shyam-Sunder", Baba's horse. It is beyond my power and imagination to describe this garden, the baug, itself is a stream of life, a fountain of love.

Now we come out of the Lendi-baug. To our left, we find samadhis of departed devotees, old power-house, bath-rooms and latrines. Now we go straight where cool drinking water is served by the Sansthan.

Just opposite Dixit-wada stands a wada formerly owned by Mr. Sathe, Mr. Navalkar. It is at present in the possession of the Sansthan. By the side of this building we come across a margosa tree and a Guru Padukas. It is the place where the champion of the down-trodden, Shree Saibaba, appeared for the first time, before settling in Shirdi. A hundred years ago Shree Baba was seen sitting under this margosa tree by Shri Nana Chopdar's mother. Subsequently He disappeared for about three years. When he returned to Shirdi to settle down there, he passed some of his days in a mosque and some under this margosa tree. Baba never disclosed where he came from or why he sat under the margosa tree. However, the mystery was uncovered by a man possessed by the spirit of Khandoba, who directed that he practised penance at a place 12 feet deep below the tree. When the place was dug, a room measuring 10x10, with Samayas (Brass Lamps), tiger skin, and rosary of rudrakshas was discovered. Shree Saibaba explained later that it was the place of his Guru, placed his right hand on one of the branches of the margosa tree, facing the east and said, This branch would abandon its bitterness if his statement was true. It happened so within a trice.

The small temple has been constructed by the Committee on the same spot. Similarly a great house and some chawls have been constructed in the front and at the rear of this temple. A small garden has been developed near this house. In the interior of this temple, we can have darshan of the portrait of Shree Saibaba, which was presented by Shree Saibaba himself to Shri Megha, a devout devotee. There is a Shiva-Ling nearby showing the Shiv bhakti of Megha. To the left of this temple, we see the portrait of Shree Akkalkot Swami and the margosa tree,

After taking a round around the Guru Padukas, we approach the Samadhi Mandir.

In front of the entrance of the Samadhi Mandir, a beautiful garden and an old village temple of Shree Gajanan, Shani and

Shankar with Nandee are seen. This situation gives a glimpse of India's celestial Alkapuri. One day some derveshis brought a sick tiger, tied with strong iron chains, before Shree Saibaba. The moment Shree Saibaba and the tiger stared at each other, the tiger set himself free from the bondage, roared frantically, jumped at the feet of Shree Saibaba, and breathed his last. He was buried then behind Nandee and his Samadhi has been constructed over it.

A primary School has been constructed by the Committee by the side of Bhakta Nivas. When we go further we see old school and the temple of Maruti. There are two idols in the temple. Once when Shree Saibaba was in jovial mood, He told Shri Kakasaheb Dixit that they were his parents.

Now we proceed towards east and to our left is seen the Chawdi. Village Court is an office of the Gram-panchayat. The Chawdi is divided into two parts. Shree Baba used a part of the room as his sleeping chamber. He used to sleep in Chawdi on alternate days. Pictures of the Godheads are seen fixed in these chambers. Today we see a portrait of Shree Saibaba as well as His padukas on the wooden sinhasan. Ladies are strictly prohibited from entering the chamber.

Let us now visit Dwarkamai to see the venue of the divine deeds of Shree Saibaba. In order to appreciate those deeds, one must have a clean mind, a clear vision and a broad perspective. Our senses are windows of the mortal body through which the soul beholds the infinite to infinite. The outlook from definite to infinite; the outlook of the saints is different from that of the scientists, who look from infinite to definite. The saints, who see from higher plane, behold the world as love-play of God, while the ignorant who see from worldly plane, visualise that God is intercepted by worldly Maya. This is incorrect. The body, mind and intellect must concentrate on the Lord i. e. they must become Paigamber (Path Guides) of self realisation.

At this particular corner of Dwarkamai, Shree Baba used to accept namaskaras of devotees and before blessing devotees He used to gaze at the sky and utter abuses. Then He used to say, "May Allah bless you". This particular spot has become sacred to all devotees. Dwarkamai is considered by the learned philosophers as a place, which opens the doors of four purusharthas, i. e. Dharma, Artha, Kaam and Moksha and four varnas i. e. Brahmin, Kshatriya, Vaishya and Shudra.

There is a stone-slab in the mandap in front of Dwarkamai, where Shree Baba used to sit. His padukas are kept on the slab to remind us that the place is charged with the constant touch of Shree Saibaba.

There is a Tulsii-Vrindavan a symbol of Hindu-culture, a wall where Shree Baba used to rest his hand and a pillar which is leaning which is touched by all devotees. A chariot is in the next room with the hearth near the pillar. Thus Dwarkamai gives us an appearance of the abode of Lord Krishna.

Once during Shri Baba's life-time an earthen pot was on the hearth to cook the food for hundreds of devotees. The firewood was burning. The liquid in the pot was boiling. Shree Saibaba wanted to stir the mixture in the pot. He called Nana and told him to do so. Shri Nanasahab Chandorkar started searching for a spoon. As soon as Baba realised that there was no spoon available to stir the mixture he rolled up the sleeves of his Kafani and plunged his hand upto his elbow in the boiling pot and stirred the mixture. When he removed his hand it was unburnt.

To the right of Dwarkamai there is a stone-seat where Saibaba used to take bath. The wall opposite to the staircase is the place of Allahmia. Turbati and Shawls (cloth pieces) were offered at this place. We see Nanda-Deep to the left of Allahmia's Place. one gunny bag, containing wheat, is kept along with two grinding stones near Nanda-Deep. In the right hand corner we see an earthen pot for drinking water, and a box containing Shri

Baba's chillims. Another earthen pot for food, other earthenwares and tumblers also are seen there.

On the spot, where Shri Nandalal (Baba) had heart to heart talk with his devotees, where he distributed to his dear ones, sweets, fruits, etc. with his own hand, is a life size portrait of Baba in the huge 'Devhara'. A chillim and padukas are displayed at the bottom of this portrait. A railing is constructed around the photo. The fire He lit long ago is kept incessantly burning in Dwarkamai, the ashes from which are called his blessed Udi. His robes (Kafnis) are very well preserved in the cupboard nearby.

The articles which are now exhibited in Dwarkamai remind us of our beloved Baba. They do touch our heart and give us heavenly happiness, which makes us aware of Bhav-Shakti as distinct from Vastu-Shakti. In Shirdi we receive Vastu-Shakti because of the omnipresence of dear Baba.

(to be continued)



Abodes of God and Moral Law

Temples or mosques or churches,..... I make no distinction between these different abodes of God. They are what faith has made them. They are an answer to man's craving somehow to reach the Unseen.

The highest moral law is ... that we should unremittingly work for the good of mankind. When once we have grasped this vital truth, all other laws of morality will stand self-revealed.

Mahatma Gandhi



Nunneries in India

In India women have often shown keen interest in the religious pursuit. Since time immemorial there were women, who tried to follow the spiritual ideals and led a life of austerities.

However, we find that there were some amongst them, who tried to realise God, while leading a house-holder's life, while there were others, that endeavoured to make spiritual attainments, living a life of renunciation.

Information about women, that were married and followed the ideals of religious life, is very scanty in the Vedic times; but when we come to the Upanishadic period, we come across the names of women, who led the life of an ascetic. We may quote the example of the wife of Yajnavalkya, who was interested in the philosophical discussion. The name of Gargi is also mentioned as a religious teacher.

There is abundance of saintly women in the epic period. Ramayana mentions the names of Anusuya, who was a great Yogini. She retired to the forest, giving up all worldly pursuits. Mandodari, Tara and Sita reveal spiritual greatness.

Mahabharata presents us with great ideals of Indian womanhood. Lives of Gandhari, Kunti, Draupadi, Damayanti and Savitri were the embodiments of these high ideals.

The mention of spiritually advanced women is not wanting in the Puranas. In the Markandeya Purana, there is a reference to Madalasa, who possessed highest spiritual wisdom. Devahuti was another great woman, who had reached heights of Yoga.

Regarding the nuns, we find early reference in the Upanishadic period. In the times of the Upanishadas, there were some women who, discarding the worldly career, preferred the life of asceticism.

Nuns existed in Indian society, though in small numbers, even before the rise of Buddhism. There was a growing tendency towards asceticism and marriage was regarded as incompatible with spiritual life.

It is, however, with the rise in Buddhism and Jainism, that we find for the first time saintly women's organisation modelled on the lines of that of men.

In the present century, new movements have been started for the cultural awakening of women in different parts of India.

Efforts for the cultural revival of women were made by the Ramkrishna Mission in South India and Bengal. Shri Sharada Ashram was founded by the Ramkrishna Mission at Ottapalam in South India, in the year 1948. It came into being due to the efforts of Swami Nirmalananda, a disciple of Shri Ramkrishna. A few girls were trained by the Swami in the spiritual path. Later on, they dedicated their lives to the pursuit of spiritual ideals.

The aim of the aforesaid institution is to afford facility for women to lead a monastic life. They live a life of renunciation. They are all the time engaged in Sadhana, with God-realisation as their goal. They practise devotion and Raja Yoga and Karma Yoga also.

The Sharadapeeth was founded by the Ramkrishna Mission at Calcutta, in Bengal, in the year 1954. This was shifted, later on, to Dakshineswar. It is exclusively meant for women, who intend to spend their life in spiritual pursuit, observing celibacy. The daily programme in the Ashram consists of worship, scriptural study and a life of meditation. Religious classes are held weekly, and there is a special Namsankirtan done on Ekadashi days.

The ashram is managed by the nuns themselves with some help from the Belur Math. They also manage the sister Nivedita Girls' School, Matribhavan and women's welfare centre in Calcutta.

The Brahma Kumaris Ishwariya Vishwa Vidyalaya was founded about the year 1940 in Sindh, by Swami Narayan. The ashram was afterwards shifted to Mt. Abu in Rajasthan. It has got its branches all over India. Divine Mother is the spiritual as well as institutional head of the ashram.

The ashram consists of Brahmacharinis, known as Brahma Kumaris. They are imparted the knowledge of yoga, and spiritual discipline. The main object is to create a band of Brahma Kumaris for the dissemination of spiritual knowledge.

Shree Ma Anandamayee Kanyapeeth was founded at Varanasi, in the year 1938. It is a residential school for young girls, that live the life of ashramites.

The chief object of the above institution is to guide the students to the understanding of the duties of a woman according to the Indian ideal, and the observance of strict Brahmacharya. The institution aims at the combination of the teachings of the modern curriculum with the ancient ideals, taught in the Guru's home.

Brahma Vidya Mandir was founded at Pavnar in the Wardha district in the state of Maharashtra by Shri Vinobaji Bhave, in 1959. The Ashram consists of Brahmacharinis, who possess a spiritual bent of mind.

The main objective of this ashram is to collect a band of Brahmacharinis, and to train them in doing spiritual sadhana in order to create out of them women-seers.

The inmates of the above ashram are kept busy practically the whole day. They are engaged in singing Aarti, reading of scriptures and meditation or prayers. Besides it, they study sanskrit under the supervision of a learned Pundit. Shri Vinobaji guides them in spiritual matters. The inmates devote a part of their time for doing spinning and fieldwork.

(Continued on page 23)

Gurupournima Festival at Shirdi

My Dear Sai Devotee,

I would be grateful if you, with your family and friends, as usual, join us in celebrating the **Guru Pournima Festival** at Shirdi from 26-7-80 to 28-7-80 both days inclusive :

Detailed programme is as under :-

26-7-80 (Saturday)

| | | | |
|------------|-------------------------------------------------------------------------------|------------|------------------------------------------------------------|
| 5.15 a. m. | Kakad Arti | 8.00 .. | Public Auction of Shri Sai Baba's Clothes by way of Prasad |
| 6.00 .. | Procession of Shri Sai Baba's Photo & Pothi from Samadhi Mandir to Dwarakamai | 12.00 Noon | Mid-day Arti and Prasad |
| 6.30 .. | Starting of Parayan of Shri Sai Satcharita | 4.30 p. m. | Pravachan or Kirtan |
| 6.30 .. | Holy bath of Shri Sai Baba and Devotional Music | 7.00 .. | Dhuparti |
| 8.00 .. | Collective Abhishek | 7.30 .. | Programmes by Artists |
| | | 9.30 .. | 'Palkhi' Procession |
| | | 11.00 .. | Shejarti |

27-7-80 (Sunday) Shri Guru Pournima Day

| | | | |
|------------|--------------------------------------------------------------------------------|------------|----------------------------|
| 5.15 a. m. | Kakad Arti | | Clothes by way of Prasad |
| 6.00 .. | Procession of Shri Sai Baba's Photo and Pothi from Dwarkamai to Samadhi Mandir | 8.00 .. | Collective Abhishek |
| 6.30 .. | Holy bath of Shri Sai Baba and Devotional Music | 12.30 Noon | Mid-day Arti and Prasad |
| 8.00 .. | Public Auction of Shri Sai Baba's | 4.30 p. m. | Kirtan |
| | | 7.00 .. | Dhuparti |
| | | 9.15 p. m. | Rath (Chariot) Procession. |
| | | 10.00 .. | Programmes by Artists |

Mandir will remain open for the whole night for Darshan.

28-7-80 (Monday)

| | | | |
|------------|------------------------------------------------------------|------------|-------------------------------------|
| 6.00 a. m. | Holy bath of Shri Sai Baba | 11.00 .. | Kala Kirtan and Dahihandi Programme |
| 7.30 .. | Rudrabhishek in Gurusthan | 12.00 Noon | Mid-day Arti and Prasad |
| 8.00 .. | Collective Abhishek | 7.00 p. m. | Dhuparti |
| 8.00 .. | Public Auction of Shri Sai Baba's Clothes by way of Prasad | 7.30 .. | Programmes by Artists |
| | | 10.00 .. | Shejarti |

The programme is subject to change according to convenience.

Yours Sincerely,
K. H. KAKRE
Court Receiver,

Shri Sai Baba Sansthan, Shirdi

(Continued from page 21)

Shri Upasani Kanya Kumari Sthan was founded by Shri Upasani Baba in the year 1932. He realised the spiritual potentiality of women and he was fully convinced that if given an opportunity, they will not only elevate themselves but redeem the society. With this objective in view, he founded the Kanya Kumari Sthan. The number of Kanyas here is nearly 45. They belong to the different parts of India. A definite and planned curriculum is laid out for them, which they carry out very rigidly. They are absorbed in aarti, bhajan, namasmaran and prayers throughout the whole day. Occasionally they perform Yagnas, which is a noteworthy feature of this Ashram. After the passing away of Shri Upasani Maharaj, Shri Godavari Mataji is continuing the work of cultural awakening. ★

Dr. S. N. Tipnis

Shri Upasani Kanya Kumari Sthan, Sakori, Taluka Kopergaon
Dist: Ahmednagar.

SAI-RAMANA

To sing Sai Baba's divine sport is a part of my spiritual discipline. All saints are one, and an example is better than precept. Acharya E. Bharadwaj authored recently a lucidly written and thematically divided book on Sai Baba under an apt title, "Sai Baba The Master". I am reproducing hereunder, from this book (Pp. 370 and 371) a factual incident which confirms Sai Baba is all Saints:

"Smt. Susheeladevi and Shri Bhatkal were devotees of Bhagavan Ramana Maharshi and considered Him as their Guru. At the time of Bhagavan's Mahasamadhi, they were in Switzerland and could not take His last 'Darshan'. A fortnight afterwards, when they arrived in Madras, they were approached by some devotees of Sai Baba for the construction of a Sai Mandir. Smt. Bhatkal told them that her Guru was Bhagavan and she had to go to Tiruvannamalai first. The devotees said that Shri Ramana and Sai Baba were not different from each other and assured her that she would realize it if she visited Shirdi. She went to Shirdi on 3-3-1953. There at Gurusthan, she and her fellow-devotee Smt. Dongre had a vivid darshan of SHRI RAMANA MAHARSHI in SAI BABA's photograph. She was immensely pleased with the "Darshan" and stayed at Shirdi for seven days and read "Shri Sai Satcharita". ★

T. R. Anand

Flat 3, Block S-14, Gumur Math Housing Estate,
P. O. Sarangabad-743 319 (West Bengal)



To

Dated 8th May 1980

Respected Shri K. H. Kakre
Editor, Shri Sai Leela
Receiver, Shirdi Sansthan (Shirdi)
Sai Niketan, 804-B, Dr. Ambedkar Rd.,
Dadar Bombay - 400 014

Sai Ram,

With Baba's blessings and to seek your blessings and guidance I, on behalf of all local devotees of Shri Sai Baba of Shirdi, bring to your kind notice the following information :-

Sai Information Centre of Sai Prachar Kendra came into existence on Ram Navmi day 24-3-80 to preach and spread Baba's teachings among the people of Punjab in general and Chandigarh in particular.

Weekly programmes of Kirtan and discourses on the life of Shirdi ke Sai Baba are being held regularly on Sundays at different places which are being volunteered by devotees at their homes. The programmes are published in two local dailies in their 'Engagements' columns.

Popularity of above programmes can be judged from the ever increasing attendance of devotees every week attributed mainly to selfless devotees viz Sarvshri I. P. Mehta, Bhagwan Dass Juneja, J. P. Khanna, J. K. Puri, Khurana, Mrs. Prem Gupta and Mrs. Arora. Every devotee gets a chance to speak or sing.

This centre has made life-size portraits, in colour, showing Babaji in different poses and other Kirtan apparatus, which is carried to the place of Kirtan every week. Shri Baba's photos and calendars etc. are distributed free of cost by this centre and other items and books, being procured from Shirdi Sansthan, are sold at cost price. These items are duly displayed at a show-window in this centre.

This centre has no programme to accept any donations from the devotees, because we do not have any project where money is required. The petty expenses, including free distribution of Baba's photos, are being met by the undersigned, who has pledged to spend a part of his income in Baba's Prachar and to feed the poor hungry souls. There is some Arti collection which is being sent to the Sai Temple Garkhal (Kasauli) H. P. duly accounted for.

We have been encouraged by the local devotees in general and Shri R. S. Chitnis (of Delhi) in particular, to start thinking of Sai Baba's Temple here similar to the one at New Delhi and Garkhal (H. P.). It is unanimously proposed to form a body with a name "Shirdi Sai Samaj" under the presidentship of Shri B. D. Juneja, I. P. Mehta with the assistance of Shri J. K. Puri as Secretary and J. P. Khanna as Prachar Secretary. The above proposed body is already in close contact with the Sai Sudha Sabha (Regd.) Garkhal (H. P.) and will continue to do so till the last phase of the temple (installation of Baba's marble statue) is over.

With kind regards,

Yours truly,

J. P. Khanna

Sai Information Centre, S. C. F. 18, Sector 19-D,

Chandigarh 16009



Dated 8-3-1980

Dear Shri Kakre,

Last Saturday, I was at Shirdi and you were kind enough to spare 1/2 an hour for me. I sincerely thank you for the same.

It was a Holi Day and I could get a chance to perform Shri Sai Satyanarayan pooja as well as Abhishek. These two rituals really developed a sort of pleasure and satisfaction. The atmosphere at Shirdi was also satisfactory for me. I could not locate anything at Shirdi, which I read in news-papers; but I observed discipline and encouraging atmosphere. I narrated this report to H. H. Shri Sadguru Anand Baba and respectable Shri Kakaji, President Satsang, Maharashtra.

H. H. Shri Sadguru Anand Baba has expressed his satisfaction over the report and asked me to convey his blessings as well as good wishes to you. Shri Kakaji of Satsang also expressed his satisfaction over report given by me.

The magazine of Sai Baba called "Saileela" is popular in Marathi community due to blessings of Shri Sai Baba; but I feel that some aspects are still neglected. Teachings of Baba are of utmost importance; but it is concentrating mainly on miracles. But even in miracles, there are some valuable principles hidden behind them. These principles are like jyoti to disciples. However, I stop here and request you to reply if you can spare some time.

Last but not the least I thank you for your co-operation at Shirdi. Please convey, if possible, my regards to Shri. Pathak, Office Supdt, Shri Modi and others.

Dr. A. K. Pathak

Pathak Wadi, 174, Aarey Road, Goregaon, (East) Bombay 63

Thoughts to Ponder-Over

'With whatever wealth and happiness we have been bestowed upon, that is only and only for us and not for any one else. This sort of foul and evil thinking (असद् भावना) is dangerous to human life. On the contrary if we start thinking that with whatever things God Sri Sai has blessed me is for all, whether it is wealth, happiness, pleasures and joy—these all things should never be restricted or limited to self alone. Invite and allow others too, to enjoy the same. This very sincere feeling (सद्भावना) must be created within us.

I must be in service of every one and should never deny or never try to escape from these moral duties of human beings. Otherwise these worldly things will positively disquiet me and then I will wander here and there due to lack of peace. This particular sense of understanding can be met amongst all those, whom we call as a pious devotee, saint, or incarnation of God.

एकं सद् विप्रा बहुधा वदन्ति!

God does exist in various forms but the aim is one.

दिसतो परी विविध रंगरूपे!

कल्याणकारी तो एक!!

(He manifests in various forms, still he is only one).

Get absorbed in meditation of any form of God. Stick to that particular form alone just like a leech. Try to obtain shelter of His lotus-flourishing feet by chanting His holy name all the while. This will positively remove impurity of your heart and mind and will make it more and more pure. Then alone concentration can be attained. Concentrate ourselves on Him and Him alone. Undoubtedly it is the matter of courage, faith, patience and great length of time; but the stage comes when detachment about all these worldly affairs does occur. Selfishness vanishes. "अहं ब्रम्हास्मि" starts being felt.

Then to such personality nothing except God or His remembrance remains in this world.

What a pity that the writer of these lines has not ever walked on this charming path that makes one to reach the holy destination. The writer is still absorbed in worldly pleasures, enjoyments and sinful activities partially or fully.

To instruct others is rather simple,

To write about religious matters in philosophical way is more and more simple; but it is too difficult to behave accordingly.

I find that I myself can't remain adherant to the above teaching strictly. ★

Dr. Anil Jaiswal

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

OMNIPRESENT SAI

It was on 3rd Feb. 1980, I, with my wife Meera, had lodged in a house of a Sai devotee, at Orai (Dist-Jalowne, U. P.). It is our daily programme to sing bhajans in the evening from 6-00 p. m. to 8.00 p. m. and then, to take supper or have milk after the Aarti'.

As usual we had sat for singing bhajans in the small temple in the house. All the Sai devotees had come in time for singing the bhajans. As the singing of bhajan was to start after a short while, we were talking about the miracles of Saibaba. Just at the same time, all of a sudden an old man with white beard, saffron coloured clothes, and a staff in his hand came in without anybody's permission, and sat amongst us. The inhabitants of the house, where we had lodged, were the devotees of Satya Sai Baba as well as the Saibaba of Shirdi. We started chatting with that old man. We asked him how, and wherefrom he had come and who told him that there was singing of bhajan in that house. Thereupon the old man replied that a clerk in the P. W. D.

office had told him that there was a bhajan programme at the lawyer's house and so he had gone to A. D. M.'s house, but he did not like to speak there anything and hence he had come to this house and was glad to see us.

Then the old man began to tell about the great saints and yogies. Even though no yogi or saint used to call my wife as 'Beti' and 'Munni', my wife could not help laughing when this old man called her 'Beti'. She then remembered that whenever Saibaba had come in incarnation before us, he used to address her as 'Beti'. Thereupon the old man said, "Beti, I have used different languages in different states. I have to speak Gujarathi, Punjabi, Hindi and English. When he had told this, the lawyer's wife asked him about his food; but the old man said he would take neither food nor milk, when she asked him whether he would like to take tea, he said, "If it is quite essential, I will take." Then he had tea with us. My wife gave him apple and guava. He said, "I am an old man of eighty without any teeth. How can I eat these fruits? I eat fruits of love only if anybody speaks to me with affection." Then he asked me for how long I was to stay there. I replied, "As long as Sai Baba orders me to stay, I shall stay." Then he said that he would go and saying 'Good-Bye' he stroked on my wife's back. Then he began to walk on his way out without any word to anybody else in that house. As he went upto the doorway, he said that he had forgotten his staff in the temple. So my wife went back to the temple to fetch it. Just at this time, Jyoti, a girl in that house, asked him when he would come back. Then he said, "Where am I going at all? I am always in that temple; but you are unable to notice me there. I am there in your heart. If you call me with affection, I will come." Saying thus he went into the street and blessing us both, said 'Good-Bye' and disappeared. We all came back to the temple and started discussing about that man. I am sure that the old man, who came to our house that day, was none else than Omnipresent Shri Sai Baba of Shirdi. ★

Sri Swami Sanjayanand, Badrinath Himalaya.

SAINT GADGEMAHARAJ

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

(Continued from June 1980 issue)

There was Kumbhamela at Haridwar. Shri Gadgemaharaj was to perform a keertan there. Hence Shri Maharaj started from Rinamochan in his car. He reached Haridwar in good time and returned from there after performing the keertan on the day fixed for that purpose. As this was a good opportunity to visit north India, many people were accompanying Shri Maharaj on his tour to Haridwar. The car was therefore almost overloaded. On the way back, the car came alright; but at distance of about twentyfive miles from Dewas, one tyre of the car burst and the car overturned. All were hurt to a certain extent; but through good luck, there were no casualties in this accident. When all the people came out of the car and were waiting on the road, one truck was seen going towards Dewas. Hence Shri Maharaj got into it and came to Rajurwadi near Dewas. At this place there lived a gentleman, named Mohite, who was a devotee of Shri Maharaj. On knowing that Shri Maharaj has come to Rajurwadi, Shri Mohite went for his darshan. When Shri Mohite knew from Shri Maharaj about the accident, he sent his own truck to the site of the accident. In the meanwhile, the car which had turned topsy-turvy was put on the wheels with the help of the village people and the tyre of the car, which had burst, was replaced. The car of Shri Maharaj and the truck thereafter started for Dewas. One Mang from Nanded, who used to play on the Shehnai, was in the group, which accompanied Shri Maharaj to Haridwar. After the car was repaired, it started towards Dewas and Shri Mohite's truck followed the car. The aforesaid Mang was sitting in the truck at the starting point; but at some intervening place, he changed over and sat in the car in which Shri Maharaj was sitting. After

both the vehicles travelled a little distance, the Mang fell from the car. The truck and the car were moving at a brisk speed. Hence on falling from the car, the Mang was badly hurt. Because the truck driver was alert, he stopped the truck immediately and noticed that the Mang was bruised to a great extent. All the people got down, picked up the Mang, placed him in the truck and the car and the truck hurried up towards Dewas. The condition of the Mang appeared to be serious and hence Shri Maharaj got him admitted to the hospital at Dewas immediately. Because of the serious condition of the Mang, it was necessary for someone to attend to him by night and Shri Maharaj decided to wait by his bedside during the night. On coming to know about the decision of Shri Maharaj to attend in person, Shri Mohite offered to make all the arrangements for attending to the patient. Shri Maharaj however said, "In spite of your arrangements, I will have to remain present in the hospital, because he is our man."

After replying to Shri Mohite in that fashion, Shri Maharaj remained by the bedside of the Mang during that night and continued to do so night after night; but all human efforts and the medical treatment were not of any avail. Ultimately the Mang succumbed to his wounds and he had to be cremated at Dewas! After the funeral was over, Shri Maharaj immediately left Dewas and straight went to Nanded via Indore. He met the wife and children of the Mang and consoled them in the same fashion in which an elderly person in a household would do. He also gave them clothes, utensils and hundred rupees in cash and then left Nanded. It will be seen from the above incident that though Shri Maharaj had renounced his family for achieving the good of the society, still he was quite alive to the woes of the family people and his soft heart used to melt away at the sight of grief.

On some occasions Shri Maharaj used to be grave and used to review his own behaviour. Once Shri Maharaj was at the

native village of late Shri Bhausaheb Hire for keertan. After reaching there, Shri Maharaj as usual swept clean, the place where the keertan was proposed to be held. He then called out all the people, who accompanied him and just asked them to sit under a tree. He then stood up and delivered the following speech to the gathering, "We all stay together day after day. You may be under the impression that you are staying with me; but it is not correct. I am staying with you all! You all know my merits and demerits. Because of the favour of all of you, I am leading this life of a social reformer. It is because of the help and honour that you are giving to me, that I am strutting about as a "Sadhu". If you were not to do it, who would have given any value to me? I would have been totally worthless if you were not to become my followers. I am occupying a high position in the minds of the people because of you. People call me Debuji buwa, Gadge buwa, Latake buwa because of my sincere followers like you!"

After addressing the audience in this manner, Shri Maharaj requested them all to go to their respective job. This review of his own life, taken by Shri Maharaj, shows very clearly his humble attitude towards others and absence of any ego in him or high flown ideas about his greatness.

The first work that Shri Maharaj accomplished, was the construction of the ghat on the Poorna river at Rinamochan. This work made him known among the philanthropists all over Maharashtra. Therefore none of his works thereafter had to wait for want of funds. Money started pouring for his works from all over. Shri Maharaj had a dynamic personality. He was very active and whenever any project would sprout in his mind, he would never stop or rest until the project was completed. Because of this constant toil, Shri Maharaj was continuously building dharmashalas, rest houses and such other institutions of public interest. After the completion of all these institutions, they had to be run and for that purpose honest and selfless

workers were necessary. Shri Maharaj usually picked up such persons and they did the work of the institutions with interest. The people working in these institutions were normally loyal to Shri Maharaj and had great regard for him; but human nature is varied. All people are not alike. Some people some times used to speak something out-of-the way about Shri Maharaj. Sometimes such talks used to reach the ears of Shri Maharaj. He would then bear that in mind and after sometime he would see that the person concerned was retorted properly.

One such incident happened about one trustee of the dharmashala at Nasik. This trustee was a bit cunning. Before Shri Maharaj, he would behave very humbly; but at his back, this trustee would speak something, which would raise doubt in the mind of the listener about the honesty and fidelity of Shri Maharaj. Once this trustee said, "So many people are joining the fold of Shri Maharaj with implicit faith in him; but he simply is making them work by giving them only food to eat. He does not give them any money over and above that."

Somebody pricked the years of Shri Maharaj and told him about this talk of that trustee. The statement of the trustee was not correct. Shri Maharaj never took undue advantage of anybody's economic position. He sent every one on work with a definite understanding that he would get certain salary as the institution could afford. This salary was being regularly paid to all employees after deducting certain amount for their food. This amount was being deposited by these employees in banks for which they had their own passbooks. Under these circumstances therefore Shri Maharaj decided to teach a lesson to that trustee.

Once when a meeting of the trustees of the dharamashala at Nasik was called, Shri Maharaj went there. He had also arranged to call a number of employees from that dharmashala at the time of the meeting. On arrival of Shri Maharaj at the place of the meeting, the concerned trustee welcomed Shri Maharaj

and showed him all honour. Shri Maharaj also in his turn enquired about the arrangements at the dharmashala and the trustee replied that the work of the dharmashala was going on smoothly and without any hindrance. After this formal talk, Shri Maharaj kept quiet and he did not give an inkling to the trustee about his intention to clarify about his malicious talk.

As soon as the meeting of the trustees started, the employees came there as per instructions of Shri Maharaj. On seeing them, Shri Maharaj feigned ignorance about their having come there on invitation and he asked them all to sit. Then addressing them he said, "Well, I want you all to speak without any pressure or without any fear. Please let me know whom I have deceived and brought here without his consent or his willingness."

On seeing that all kept quiet and that nobody would speak out a word. Shri Maharaj again said, "Why don't you reply? Do not be afraid. Speak without fear. Tell all the facts". Even after this appeal, nobody uttered a word, so Shri Maharaj further asked, "Well now tell me, who works here without any remuneration?"

On this question one employee said, "No one Maharaj." Shri Maharaj further asked, "Does everyone here get his salary or not?" The unanimous reply came "Yes Maharaj, everyone gets his salary." "What do you do about the extra money which you save, over and above your food?" Shri Maharaj asked.

"We save that money and deposit it in the bank" came the reply. On getting this reply Shri Maharaj questioned further. "Have you brought your passbooks?"

"Yes Maharaj. Here are our passbooks." Replied the employees and they produced them before the meeting.

After this proof was produced before the meeting, Shri Gadgemaharaj said, "You are saying like this; but one of our

trustees here says that I am deceiving you all. I am taking your labour without paying you anything, free of charge”.

All the employees thereafter said in one voice, “Maharaj, this is not correct. We do not work on mere food. We are getting our wages regularly and no one can accuse anybody of doing injustice to us.”

When all this was going on, that particular trustee, who was doing the back-biting, hung his head down like a culprit and all other trustees were looking aghast as they did not know the background of the whole episode.

Shri Gadgemaharaj just cast a look at the trustee, about whom he had got the report and from his downcast head, Shri Maharaj knew that he must have learnt a lesson for his life. He therefore immediately left the meeting along with the employees telling the trustees to carry on their scheduled meeting

Shri Gadgemaharaj was very strict about his behaviour. Our readers will remember that even when he had to go for making purchases, he never kept the money with him. It was kept with someone, who accompanied him. He did not even allow his wife or daughter to take undue advantage of the residence at the dharmashalas put up by him. As far as he was concerned, he never spent a pice out of the public money for his personal needs; but when the people started casting aspersions against such a noble soul, with a clean state, it was quite natural that he should get enraged and this is what happened to Shri Gadgemaharaj in this case.

(to be continued)



His Unseen Blessings

I got my B. Sc. (Hons) degree from the University of Bombay in 1944. With a view to joining textile industry, I obtained a Diploma in Chemical Technology from Kala Bhavan, Vadodara in 1947.

In June, I went to Ahmedabad; the Manchester of India. For a couple of days, I surveyed the various avenues to explore the possibility of the entry into the dyeing and bleaching department of some textile mill, but no fruitful outcome resulted, even after strenuous efforts. The strongest heat of those days, plus the negations from all the directions were frustrating.

I stayed with my uncle, who was a teacher, during those days. I used to tell him the results of my huntings for a paltry job.

One night he told me, "Mahesh, why don't you try to enter our profession? You know your grandfather was a teacher, your father is also a teacher. It is therefore worthwhile to follow the heritage." I simply remained quiet in a dilemma of "To be or Not to be!" On my silence, he issued the following sermon.

"Don't entertain an idea that education is a non-challenging field. You will work with your younger generations. You will thereby maintain your youthful spirits with them. This will keep you ever young. India of tomorrow will need the visions of good teachers to guide the patterns of life of the coming generation....." He dragged on this touching soliloquy and my heart, against all my wishes, throbbed with the melody of "To be".

The very evening, a teacher-like man, clad in handwashed khadi kurta, dhoti and a cap, came to my uncle. He was in search of a suitable person for the post of a science teacher in Praveensinhje High School, Santrampur, a princely state in the interior of Panchmahal District.

My uncle called me and introduced me to the visitor saying, "He is my nephew and is a B. Sc." He shunted off the diploma from my degree. At the same time my uncle, very lovingly, advised me to try for the coveted post at a place thirty two miles interior to the nearest flag station 'Sant Road' on Baroda-Dohad-Delhi line.

I still fail to reconcile how I agreed to undergo the ordeal. I left Ahmedabad, on that very night with that young teacher-seeker from the princely state, unknown to me, by a passenger train, leaving Ahmedabad at 23-00 hours. We reached Baroda at 0-3 hours from where we were supposed to catch Deharadun express in the early morning. We passed our time on a bench with intermittent doses of naps.

When the express steamed in, after about an hour, we drove the hazy sleep out of our eyes and boarded the train. We got seats with an advantage of the vicinity of a window.

The moving train brought fresh breezes. We could recover a part of the lost sleep at intervals.

For me it was a first ride on this section of railway line, so I told my escort to awaken me quite ahead of our destination. In fact he had passed two sleepless nights in connection with the search of a teacher.

No doubt he awakened me; but a shade too far, for the train had already taken a jerky start and was gaining momentum from the Sant Road Station, where we were supposed to land. I managed to take a dash and actually landed on the ground level road. My mathematics of built up platform proved wrong and I was actually thrown out and fell flat on no man's land. I could faintly hear the rattlings of the wheels and I saw my escort in the action of following my suit; but fortunately he was dragged in by the fellow passenger telling him, "He will die; but you should not".

There was no one on the platform and I was trying to lift my body. My first attempt failed me. The station Master's Office was quite away. With the office closed and in the faint light of the dusk I could see no one coming for my rescue; but suddenly I felt the blissful touch of someone. I gazed through the eyes of a hurt man. He gave his grip and raised me up saying in a very divine tone, "Rise, my son," I stood up as a fresh man and moved to the exit gate: but, a flash moved me in the other direction with a view to saluting the man, who had saved me, but alas! He was not there, I had an indelible impression of His glorious face, his dress and the child-like smile He bestowed upon me. I searched and searched; but no trace was found.

Three years passed after this. Once when I was strolling on the roads of Baroda, I saw a framed photograph of the divine man, who had rescued me on that day. From that time, I knew that He was Shirdi Sai Baba and till this day His unseen touch, His blessings, I experience in every walk of my life. His blessings will ever flow on me, my family and on all the devotees, who look to Him with faith undefined, unlimited, and with all the patience. ★

Maheshbhai Vaishnav
Dy. Chairman Gujarat Secondary Education Board,
Gandhinagar, 382023



Some Cardinal And Vital Truths

We should have a superb control over ourselves, and face all ailments, frustrations and tribulations with serenity and without any murmur. It is our inner faith in our great master, that makes us feel the presence of a silver lining in the darkest clouds. When we are ailing, we must exert to get strong, and approach our suffering with an unbending, and optimistic determination. It is the memory of our past happiness, that makes our present misery all the more woeful.

We should not allow our mind to roam about aimlessly, and pester us with our failings.

Life is the greatest gift of God to man. It is equipped with trinity of tools to help a person not to succumb to pains, sorrows, diseases, and defeat. The trinity is **Conscience** the vigilant corrective, and warning counsellar, the **Heart**, the principal channel of compassion, tenderness, and sympathy, and the **Brain**, the seat of intelligence, that regulates the working of emotions to the realities of life. It directs our actions, and reveals to us the forces, under the surface of a problem. It enables us to accept life in its true prespective, specially in its relation to old age. One never thinks, one will grow old. But age starts creeping on an individual, and makes it gradually felt. Ages differ, when its effect is pronounced. In the case of an average aged person, he feels its effect more strongly through the onset of diseases, their multiplication, and weakness of physical strength to resist such maladies. But such lapses, retardations and decline are the wages of longevity, of a span of life beyond the normal.

Even then it is worthwhile to live. Life in this world is a mixture of joys, achievements, satisfaction, sorrows, unfulfilments and failures, which is a reality and cannot be ignored.

By their very stress, the storms of human life awaken into action man's dormant powers. By employing them properly a man develops the capacity both to still the storm within himself, and to render effective aid to the storm-ridden fellowmen.

About life after death or death after life, although we do not know much, it is conclusively proved, that the fear of death is absolutely wrong, because in fact, it is only an incident in an endless life. It is to be viewed with equanimity, and with a calm serenity, because it opens the gateway to a fuller and more glorious existence. Truly speaking death frees us from physical limitation. Hence, it is an episode, not a tragedy, and a joy to those, who have lived the true and unselfish life.

If we count our joys and sorrows, we would find that the total of the former is decisively bigger than the latter. We should maintain our interest in life, and its affairs, but at the same time, we should not lose sight of our great master, a true guide, and remember Him in all our actions, so as to avoid any evil, or injuring anybody. We must share others' sorrows and help the needy. If we want to become happy, we must make others feel happy, because it is in the giving that we receive.

All men are not born equally good, and in their dispensing comes the hand of destiny, which in other words is the effect of our past actions. We must know, that God, the unbiased, dispenser of perfect justice, expects us to be content with our present and as such His will must prevail.

We must have an unflinching faith in the theory of KARMA. Every action has a past, which leads up to it. Every action has a future, which proceeds from it. An action implies a desire, which prompted it, and a thought, which shaped it, as well as a visible movement, to which the name of act is usually confined. Each action is a link in an endless chain of cause and effect.

Adversity introduces a man to himself. If God brings us into deep waters, it is not meant to drown us, but to cleanse us.

It is not learning or intelligence, but it is love, that inspires a man to be a true devotee of the Lord. To remember Him only is to solve the riddle of life and death. Faith does not need any argument.

Undoubtedly those whom we love, and who have passed away, we are bound to meet them because the union is sure, where affection exists. **In fact love is stronger than death.**

Man has the power to pull the sting out of misery. Troubles and difficulties are the testing challenges to a person, and a cleansing and purgatory exercise.

We should develop love for all living beings, including the dumb, and the mutilated, as it is love, that binds people together, and gives a charm to their lives. We should fill our hearts with the love of God and then turn our whole attention to the practical expression of it in love of our fellowmen. Not only is such pouring of love a better defence than any number of shells, but it is an investment producing tremendous results. For the man, who thinks nothing of the results is practically he, who is producing the greatest of all results.

When some misfortune takes hold of us, we blame fate, but we forget that fate is nothing extraneous to us but it is the sum-total of the results of our past actions. God is only the dispenser of the fruits of our actions and does not impose the fate upon us.

The spiritual advancement, or peace of mind can only be achieved through the spritual exercises, and one of these is **PRAYER**. Prayer is a direct link, a direct approach, and a difect communication between man and God, the creator, and the creatures, the meek and the mighty. Prayer does not need any particular form, word, pattern, or a particular language, but

it should be the feelings in our heart, and those are to be communicated to the Almighty, and that too without any ritual, or any other medium.

If you help someone in distress, you think you have been generous, but you forget, that when you give, you cannot take any credit for generosity, unless you have desired yourself something, in order that you may give.

The waste of life lies in the love, we have not given, the powers we have not used, the selfish prudance, which will risk nothing, and which shirking pain misses happiness as well.

AS LONG AS WE LIVE, WE MUST KEEP ON LEARNING, HOW TO LIVE. At present we have music without melody, dance without grace, rhythm without harmony, art without content, writings without message, comic strips without inhibitions or proprieties, lurks without delicacy, humour without wit, and wit without humour. We have woman without modesty, and men without honesty, we have marriages without love, and births are accidents of sex. We talk without saying anything, and think without reflection. We put party above country, and world above our own nation, and loyalty is in the discord.

The present world is topsy-turvy and in complete chaos.

Let us bend our knees to our peerless Lord Sri Sainath, and let the spokes of a wheel represent us in the hub standing for Shri Sai. The closer, the spokes get to the hub, the closer we get to one another. The closer we get to the great Master, the more united we are with one another. Destroy the hub, and the spokes fall apart.

Lastly we should invoke a clear picture of the inimitable Baba's personality in our mind, which will facilitate our efforts to cultivate HIS spiritual presence. Let the grand and majestic **SHRI BABA, POSSESSED OF UNCANY WISDOM**, humdrum

love and divine power bless one and all, and keep us sound in all manner in the earnest praying of the humble writer of this unpretentious article. ★

H. B. Sawheny

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Shri Shirdi Sai Baba Puja Mahotsavam - 1980

Under the auspices of Shri Sai Samaj, Kharagpur, by the supreme grace of prabhu Sainath, the above Mahotsavam was celebrated on a splendid scale and to the great applause of the local public, from 24-3-80 to 31-3-80 with a regular 'HOMAM' (Dhuni). Every day a huge crowd collected to witness the programme of pooja, archana, regularly in the morning and evening. Bhajan, religious discourses, cultural programmes, qawalis and film shows were also arranged in the Mahotsavam. On the concluding day i. e. 31-3-80, there was mass poor feeding to over 600 persons. On the same day in the evening from 6 p. m. Baba's portrait was taken in procession on a flower-decked, flood lit, big decorated truck, accompanied by bhajans by the local groups and recorded music from 'SHIRDE KE SAI BABA' (Hindi Picture).

Local devotees and public gave very good co-operation and co-ordination to keep up law and order throughout the function. Special mention is required to be made about the sincere efforts and devotion of the young and energetic organiser Shri Subramaniam and his associates.

Revered Smt. Sarojini Devi, founder president : Shri Shirdi Sai Baba Mandir-39, Jatin Das Road, Calcutta 29, graced the occasion with her presence on 27/28-3-80 and impressed upon the devotees the need to construct Shri Baba's mandir at Kharagpur.

His Holiness Tridanda Sarvananda Tirtha Maharaj of Gaudiya Math, Kharagpur, attended the celebrations along with his disciples on 27-3-80.

Very good hopes are there for construction of Shri Baba's mandir at Kharagpur in due course as it is an Industrial place. Over and above this it is sanctified by H. H. Upasanibaba of Sakori by his stay at Kharagpur from 4-10-1914 till the end of 1915 and by Sati Godavari Mataji's stay on 14-11-76. Besides, this place is frequented by other holy personages from time to time.

T. R. Naidu

Shri Sai Samaj / L / L / 8-I-MKT

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Shri Baba Helps the Devotees in Time

My family consists presently of self, wife and a daughter, who had come for delivery. She delivered a female, lovely and sharp child on 29-12-1979. We were all very happy, being the first grand-daughter in my family. However this happiness did not last for a long time. After 15 days of the delivery, all of a sudden my daughter's breast milk was stopped. We were afraid and started feeding the child externally which was upsetting the child's health. The child's condition was deteriorating day by day. Doctor's treatment was on, for both the child and the mother. The mother however did not get breast milk at all till 30-1-1980. We were afraid that anything may happen at any time. But I had my own belief in BABA and therefore I used to request him during my prayer, "BABA! If I have served you sincerely and affectionately, my daughter must go back to her husband's house, along with her child. If she goes back bare-handed, your name only will be spoiled. I have got nothing to do with that".

On 30-1-80, the child's condition was very serious and hopeless. Exactly at mid-night, I went away for night duty. Only my wife and the daughter were at home.

At about 2.20 A. M. due to seriousness of the case, the child simply stretched her hands and legs, and was lying dead on the lap of my wife. My wife was helpless. She cried out loudly and called the neighbours and within 15 minutes, 6 to 8 members came and saw that the child was breathless. Everybody confirmed that the child was dead. But my wife was confident that nothing will happen to the child so long as BABA is there to protect the child. She took the child in her hands and stood before BABA's photo and said, "Oh! Lord of Lords, what have you done this? Is this the repayment that you have done to us, for serving you sincerely and affectionately? If you do not come and save this child, then who else can do it? Take it from me that if this child is not saved by you now, I will confirm that you are powerless; I will throw your photo outside and will

never utter your name from this mouth" After uttering these words, she was gazing at the photo. At this grave stage, all were very anxious and were looking at BABA'S photo. The miracle was that the unbolted front door, which was closed by the neighbours of my house, was forcibly opened by somebody at that dead part of the night i. e. at about 2-30 hours in the morning. On hearing the rattling of the door, all the persons, who were concentrating their eyes on BABA'S photo, turned and looked at the door; but they found none at the door. By the time, they turned their eyes back to Babá's photo, the child, which appeared to be dead for more than 10 minutes, started crying and opened her eyes, pulled out her legs and hands and started respirating. Everybody was astonished and stunned at this miracle.

My wife and daughter were very glad and fell at the feet of Baba and begged to pardon them, for the harsh words uttered to Baba, in ignorance without knowing his power. Further my wife told the neighbours around her that her husband frequently used to repeat at home and at the mandir not to underestimate BABA at any stage. He has given a commahdment, "Such of my devotees, who believe and surrender themselves fully at my feet, even if they are thousands of miles away from me and even if they are in the jaws of death, I will pull them out of its jaws and protect them". This has come to be true in my house on 30-1-1980. This is how Baba protects his sincere devotees even after Samadhi.

My wife and daughter were lucky to see Baba's power and miracle personally and the same may be conveyed to other 'Sai' devotees through Sai Leela, which will enrich the Sai devotion in them. ★

K. M. Bhide, Wireless Operator (Railways)
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The flow of devotees to Shirdi in this month was quite normal. As the examinations of the schools and colleges were in progress, the devotees did not come in very large numbers so as to have extra pressure on the staff of the Shirdi Sansthan.

The following artists gave their various programmes in the Samadhi Mandir during this month :-

Keertan :- 1. Sansthan Singer Shri G. V. Joshishastri performed keertan on Ekadashi days and other important religious days. 2. Smt. Krishnabai Yewalekar, from Satara, also performed keertan.
Pravachan :- 1. Shri Nivrattirao Patil Gondkar, Shirdi. 2. Shri Laxmanbuwa Waghchoure, Shirdi.

Vocal Music, Instrumental Music, Bhajan etc :-

The following artists gave their various programmes in the Samadhi Mandir during the month: 1. Sou. Alaka B. Riswadkar, Bombay. 2. Shri Pandurang D. Ambekar, Ratnagiri. 3. Sou. Shobhatai M. Page, Solapur. 4. Shri Satyasaï Sewa Samiti, Balsad. 5. Sou. C. H. Nateshwari, Hyderabad. 6. Shri Appasaheb Ganpatrao, Kolpewadi. 7. Shri Priyanath Gupta, Kalloor. 8. Sou. Shakuntala M. Josi, Nasik. 9. Smt. Narvekar, Andheri. 10. Sou. Miratai Pauskar, Aurangabad. 11. Shri Nagesh Churia, Mangalur. 12. Shri Mahadeo S. Gokhale, Girgaum, Bombay. 13. Kumari Asha Pandit, Pune. 14. Kumari Padmaja S. Phenani. 15. Master Vinayak S. Phenani, Bombay.

Anniversary of Sant Bhau Maharaj :- The anniversary of Shri Sant Bhau Maharaj, who was a sincere devotee of Shri Sai Baba, was celebrated on 12-4-80. After the noon-aarti, the Photo of Shri Maharaj was taken in procession from Samadhi Mandir to Lendi Baug, where the Samadhi of Shri Maharaj is located. After holy bath was given to the samadhi, it was covered with a new cloth. Aarti was sung thereafter. Teerth and prasad were distributed to the persons present for the Aarti. Poor feeding was also done in honour of the celebration. In the evening programmes of keertan and pravachan were also arranged on the same day.

Weather :- The weather at Shirdi was quite healthy and free from any sort of disease. Though days have started getting warmer, still the night temperature is rather low and hence tolerable.

MAY 1980

Due to vacations for the School and Colleges, the Sai devotees took this opportunity to visit Shirdi along with their families. Hence Shirdi remained crowded throughout the month as it remains full during the days of the festivals. The staff at Shirdi had therefore a very trying period during the whole of this month. The following programmes were presented in the Samadhi Mandir during this month :-

Keertan :- Sansthan singer Shri G. V. Joshishastri performed keertans in the Samadhi Mandir on Ekadashi days and other days of religious importance.

Pravachan :- Shri Meghashyam V. Ranade, from Madgaon, Goa and Pandit Utsawlal Sharma, from Ujjain, delivered pravachans during this month on religious topics.

Vocal Music, Instrumental music, Bhajan etc.

The following artists gave their various programmes of music, bhajan etc. during this month :- 1. Shri Balkrishna Bidve, Pune. 2. Shri Adinath T. Bhuingal, Sawli Vihir. 3. Shri Shiwaji T. Dhumal, Shirdi. 4. Sou. Kowsalyabai C. Chopda, Shirdi. 5. Shri Shreedhar N. Kulkarni, Bombay. 6. Sou. Jyoti A. Manuja. 7. Shri Aisheeram M. Manuja. 8. Miss Meena Manuja. 9. Shri Chand Manuja. 10. Shri Mahesh Manuja, Bombay. 11. Shri Madhukar Sojwal. 12. Shri Suresh Sojwal. 13. Shri Nandakumar Pathak. 14. Shri Kondiram Padwal. 15. Shri Chandrakant Salunke, Sakharwadi, Kopargaon. 16. Smt. Vimalbai B. Shirke, Jalgaon. 17. Shri Manohar V. Parekh, Bombay. 18. Miss Vibhawari Antarkar Vasai. 19. Shri V. Vitthalrao H, Ulhe, Amarawati.

Weather :- The weather at Shirdi was dry and free from any sort of disease. The days were hot but the temperature used to fall during night. No shortage of water was felt during this hot season though the daily consumption of water was very high.

श्रीसाईलीला

हिंदी विभाग

मेरे बाबा

हम भाई-बहन में साई भक्ति वचनपन से ही मौजूद है। वैसे माँ साई-स्त्रोत्र का पाठ रोज करती थी। पिताजी भी साई-लीला अंक के पाठक और भजन भी गुनगुनाते रहते हैं। लेकिन सबसे अधिक मेरी दीदी सौ. शुभदा बाबरेकर और भाई शशिकान्त श्रद्धा रखते हैं। और मैं जबसे शिगडी जाकर आयी हूँ, सारे काम साई समर्पण भाव से करती हूँ। पहले जरूर सोचती थी, बाबा! यह काम हो जाये, किन्तु अब साई भक्ति के सिवा दूसरी कोई इच्छा ही मन में नहीं जागती। लगता है, जिन्दगी भर धूप सहने के बाद, रेगिस्तान में चलने के बाद जीवन में कोई लम्बी छाँह या मंजिल आये लेकिन उन अवस्था में भी साई-सुमिरन विस्मृत न हो, साई भक्त के आँचल का साचा सिर पर सदा रहे। आज साई कृपा से मैं स्नातकोत्तर परीक्षा पास कर थिसिब लिख रही हूँ, तब भी अभिव्यक्ति के कठिन क्षणों में अनुभव करती हूँ, बाबा अदृश्य माध्यम से ही, अदृश्य शक्ति से ही गोरक्षनाथ और कबीर जैसे सन्तों के बारे में लिखता रहे है, मुझमें न शक्ति है, न योग्यता। मैंने जब भी आर्त क्षणों में बाबा को पुकारा है, किसी न किसी माध्यम से मुझतक सहायता अवश्य पहुँची है। वास्तव में बाबा की कृपाओं की मूची इतनी लम्बी है कि एक बार में ही सब बयान करना कठिन है। किन्तु एक ताजा अनुभव लिख रही हूँ।

पिछले महीने मेरी एक सहेली रांची से आयी हुई थी। वह बोकारो में अग्ने भाई के भित्र के पास ठहरी हुई थी। मेरे निमंत्रित करने पर वह घर तो अवश्य आयी किन्तु तेज बुखार और बदन दर्द के कारण लेट गयी। एक ओर तेज बुखार उसे आँखें खोलने नहीं दे रहा था, दूसरी ओर मेरे परिवारवालों के साथ औपचारिक सम्बन्धों का बजह से संकोच था। मेरे बहुत कहने पर वह आराम करने लगी। दोपहर एक बजे मैंने उसका तपमान देखा। शरीर जल

रहा था और सर दर्द से फटा जा रहा था। दोपहर दो बजे...तीन बजे। किन्तु बुखार उतर ही नहीं रहा। मेरे भाई ने होम्योपैथिक की दवा दी किन्तु उसका भी कोई असर न हुआ। परेशानी की वजह यह था कि दूसरे दिन सुबह उभे रांची लौट जाना था। करीब चार बजे मेरी दृष्टि लंटी हुई सहेली पर से होती हुई, बैठक में रखी बाबा के फोटो पर गयी। मैंने बाबा की ओर देखा और कहा - बाबा! मेरी इस सहेली ने तनाव के क्षणों में तुम्हारी गह दिखाई थी। आज वही दूसरे के घर आकर बुखार से तपती लाचार पडी है। क्या इसकी मदत नहीं करोगे? मेरा इतना कहना था कि अगले ही क्षण मेरी सहेली ने आँखें खोल दी, उसी समय बाबा के फोटो से एक फूल नीचे गिर पडा। मेरी सहेली ऊठा और उसने वह फूल उठाकर माथे पर लगा लिया। उसका बुखार काफी कम हो गया था। सिर्फ सिहरन बच थी। वह कहने लगी - मैंने सपना देखा। लगा जैसे मैं मंदिर में हूँ, मुझे कोई आधाज देकर बुला रहा है। शाम को वह अपने भाई के मित्र के घर पहुँची। रात्रि के समय उभे फिर यही अनुभूति हुई कि कोई बुला रहा है। सुबह उभने ऊटकर अपना प्रोग्राम फिर घोषित किया कि वह रांची जायेगी। मेरे बाबा ने किस तरह उसे धीमे बुखार के बावजूद अपने गंतव्य पर पहुँचाया, वह आज भी याद करती है और मैं इतनी प्रसन्न होती हूँ, बाबा किस तरह मेरे बुलावे पर दौड़े आते हैं, मेरे प्रियजनों की भी मदत करते हैं।

आज तमाम दुविधाओं का सामना करते हुए भी मैं साईं कृपा से निश्चित हूँ। बाबा सच कहते हैं, तुम मुझे याद करो, मुझपर विश्वास रखो, मैं तुम्हारे पीछे सदैव रहूँगा। साईबाबा के चरणों में कांटी प्रणाम। ★

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धीर गंभीर नर्मदा

धीर गंभीर नर्मदा जो गंगा से भी अधिक पवित्र मानी जाती है, इस समय चर्चा का विषय बनी हुई है। नर्मदा जल के बटवारे को लेकर गुजरात, महाराष्ट्र और मध्य प्रदेश तीन राज्यों में जो बहुत समय से विवाद चल रहा था वह अब सुलझ चुका है और तीनों राज्य मिलकर नर्मदा नदी के जल के उपयोग के लिए एक संयुक्त परियोजना हाथ में ले रहे हैं जिसका उद्घाटन १५ अगस्त को हो गया। प्रस्तुत लेख में नर्मदा के जल स्वरूप व सांस्कृतिक महत्व पर प्रकाश डाला गया है।

भारत में अधिकांश नदियाँ पवित्र मानी जाती हैं। नर्मदा भी पूज्य है और पवित्रता में गंगा के बाद इसी का स्थान है। कहा जाता है कि नर्मदा को एक बार देखना और गंगा में एक हजार बार स्नान करना बराबर है। इस नदी के छोटे-बड़े पत्थरों की भगवान शंकर की प्रक्रिया के रूप में पूजा की जाती है। भारत के अनेक मन्दिरों के 'लिंगम्' इसी नदी की तलहट्टों से ले जाये गये हैं।

गंगा की भांति नर्मदा नदी भगवान शंकर की बेटी मानी जाती है। अनेक जनश्रुतियाँ इसके नाम के साथ जुड़ी हुई हैं। नर्मदा का अर्थ है मृदुतम। इसे रेवा भी कहा जाता है। इस शब्द की उत्पत्ति संस्कृत शब्द 'रेव' से हुई जिसका अर्थ है "कूदना"। नदी अपने तटों पर पर्वतमालाओं को बड़ी शक्ति से काटती है इस लिये इसका यह नाम पडा। वह अपने मार्ग में आनेवाले पत्थरों को इतनी सफाई से काटती है जितनी सफाईसे कोई मुर्तिकार भी नहीं काट सकता। यह कार्य वह सदियों से अनवरत रूप से करती आ रही है। एक कहावत है - "नर्मदा के कंकर यूभोशिव शंकर।

विश्व मानचित्र पर दृष्टि डालने से पता चलता है कि २२ से २३ डिग्री के बीच पूर्वसे पश्चिम की ओर कर्क रेखा के समानान्तर बहनेवाली यह एक मात्र नदी है। यह लगभग ४०० मील तक विंध्य और सतपुडा पर्वतमालाओं के बीच बहती है। यह उल्लेखनीय है कि प्रायद्वीप की बड़ी नदियाँ पश्चिम से पूर्वकी ओर बहती हैं जैसे महानदी, कृष्णा और कावेरी परन्तु नर्मदा पूर्व से पश्चिम की

ओर बहती है। एक अन्य तथ्य यह है कि विंध्य पर्वतमाला पर गिरनेवाला वर्षा का पानी इसमें नहीं आता, जैसे के इस मार्ग की अन्य नदियों जैसे बेतवा, केन और चम्बल में आता है। इसमें सतपुडा पर्वत श्रृंखला पर बरसने वाला पानी अवश्य आता है।

भाग्य के इतिहास में नर्मदा का महत्वपूर्ण स्थान है : इसे हिन्दुस्तान के दक्षिण के बीच विभाजन रेखा माना जाता है। यह आश्चर्य की बात नहीं है कि बाज बहादुर की पत्नी रूपमती सूर्योदय के समय मांडु के किले पर बनी मीनार से झांककर नर्मदा के दर्शन करती थी, कितना मनोरम दृश्य वह देखती होगी।

नर्मदा सतपुडा की मेकल या महादेव पर्वतमाला से निकलती है, अतः मेकलसुता कह जाती है। मध्य प्रदेश के रावा जिले में इसे अमर कंटक पहाड़ी कहा जाता है। यह स्थान समुद्र तल से ४३५० फूटकी ऊंचाई पर है। यहां एक कुंड है, जिसे नदी का जन्म स्थान माना जाता है, प्रसिद्ध कवि कालिदास ने अपनी कृति "मेघदूत" में आम्र कूट के रूप में इस स्थानकी सुन्दरता का वर्णन किया है। यहां से कुछ मील दूर आकर नर्मदा १०० फूट नीचे गिरती है। इस इन्द्रधनुष्य के रंगवाले झरने को "कपिलधारा" कहते हैं।

मध्य प्रदेश में कई प्रपात इसके प्रवाह में बाधा डालते हैं। मांडला के निकट यह नगर को तीन ओर से घेरती हुई, चन्द्रमा की प्रथम कला की भांति अर्द्धवृत्त के रूप में बहती है। २०० मील तक यह मांडला पहाड़ियों में घुमती रहती है, वहां यह बहुत तेजा से बहती है, जबलपुर से कुछ मील दूर यह बहुत आश्चर्यजनक दृश्य उपास्थित करती है।

जबलपुर के निकट अनेक पिकनिक स्थल हैं। इनमें एक भेडाघाट के निकट धुवधारा है। यह बयालीस फूट ऊंचा एक झरना है। भारत के अंग्रेज शासक इसे विक्टोरिया प्रपात कहते थे। झरना सफेद फहारे छोड़ता है, इस लिए इसे धुवधारा कहा जाता है : झरने की आवाज मीलों दूर तक सुनाई पड़ती है। एक अन्य स्थान है बन्दर-कदनी, यह दोनों पर्वतमालाओं के कगार इतने निकट आ गये हैं कि बन्दर नदी के आरपार एक पहाड़ी से दूसरी पहाड़ी पर कूद सकते हैं।

जबलपुर नगर का नाम जाबालि ऋषि पर पडा है। यह अपनी वास्तविक परती में प्रवेश करती है। यह होशंगाबाद तक फैला हुआ विशाल मैदान है।

यह मैदान समुद्रतल से लगभग १००० फूट ऊंचा है। नदी मांडलेश्वर के निकट लगभग ५० फूट नीचे गिरकर एक दूसरे मैदान में प्रवेश करती है। यहां से १२ मील दूर खेडी घाट और सनवाड के बीच रावरे-खेडी नाम का एक ऐतिहासिक स्थान है, जहां बाजीराव पेशवा प्रथम का अन्तिम संस्कार किया गया था। यहां अभी भी पेशवा की समाधि है। चारवनी के निकट यह मैदान से निकलती है और फिर ५०० फूट नीचे गिरती है। और फिर यह भडोच तक उडलान पर स्कूटर की तरह फिसलती है और मुह पर डेल्टा भी नही बनाती।

इन्दौर से लगभग ३५ मील दूर नर्मदा पर रबालघाट नाम का स्थान है, जो बंबई आगम मार्ग पर पडता है। यहां नदीपर एक पुल है, जो सौ वर्ष पहले बनाया गया था। वर्षा ऋतु में यह पुल पानी में डूब जाता है और कई दिनों तक यातायात के लिए बन्द रहता है। तथा बसें और कारें नदी के दोनों तटों पर कई दिन तक प्रतीक्षा करती है।

नर्मदा का पानी दूषित नही हुआ है, क्योंकि इस तटों पर बड़े नगर नही है। इसके मुहाने को छोडकर इसका उपयोग सिंचाई या जल परिवहन के लिये कहीं कहीं होता है। मुहाने पर बडी-बडी नावे भडोच नगर से ६० मील दूर तक जाती है। भूमि कटाव का कोई खतरा नही है। हाल में मध्य प्रदेश सरकार ने इन्दौर और मऊ को पानी सप्लाईइस कमी के लिये इन्दौर से तीस मील दूर मांडलेश्वर के निकट एक श्रवण क्षेत्र बनाने की योजना स्वीकार की है। इसके अन्तर्गत चार स्थानों में विशाल पंप स्थापित किये जायेंगे, जो पानी को २१६७ फूट की ऊंचाई तक बढायेंगे और यहां से पानी इन्दौर को जायेगा। इस योजना का नाम नर्मदा जल परियोजना रखा गया है।

तीर्थयात्री समुद्र से नदी के उद्यान स्थल तक नंगे पैर आते है और तटके साथ-साथ पैदल वापस जाते है। वे कहते है "हम नर्मदाजी के बन्धन में हैं। उन्हें इसे पूरा करने में एक या दो वर्ष लगते है। नर्मदा को छोडकर किसी अन्य नदी के चारों ओर ऐसीवृताकार यात्रा नही की जा सकती।

नर्मदा के इरादे को समझना कठिन है। वह धीर-गंभीर है, परन्तु एक अस्थिरमना नदी है। जब बाढ आती है तब यह अपने पिता शिव की भांति तांडव नृत्य करने लगती है। यह झरनों से गरजती हुई गिरती है और भाग में इसे जो कुछ भी मिलता है उसे अपने साथ बहाकर ले जाती है। यह दृश्य बहुत मनोरम होता है।

वैज्ञानिकों का कहना है कि नदी का तल असाष्ट चट्टान का बना हुआ है। यह चट्टान ज्वालामुखीय मूल की है। उद्गमस्थल में हिरण प्रपात तब यह चट्टान पाई जाती है। ज्वालामुखी सब अद्भुत है।

इसके पानी में कई खनिज पाये जाते हैं जैसे फास्फोरस, क्रोमियम, मोडीयम कैल्शियम क्लोराइड, मैग्नीशियम और ब्रोमाइड। हम ऐसे खनिज जल के गुण-धर्म का पता लगाने में असमर्थ हैं। संक्षेप में इसका पानी अमृत है।

नर्मदा ने पृथ्वी के इतिहास को मोड़ने में महत्वपूर्ण भूमिका निभाई है और आज भी यह अपनी भूमिका कुशलतापूर्वक निभा रही है, देशवासी आनन्द-पूर्वक इसके पानी में कूदते हैं, और 'हर, हर नर्मदा माई की जय' के घोष के साथ डुबकी लगाते हैं।

★

वामन एच्. पण्डित

१३, खाटीपुरा रोड, इन्दौर (म. प्र.)

साँई ! साँई ! बोलो

साँई ! साँई ! बोलो
मन के मंदिर खोलो ॥ टेक ॥

नादब्रह्म की मंगल ध्वनि से
अंतर का हर कोना गूँजे
प्रेम की मुरत साँई मेरे
प्रेम रंग में डोलो
साँई ! साँई ! बोलो ॥ १ ॥

घट घट में है बसा यह साँई
हर संकट में साँई सहाई

नाम की माला जब लो भाई
कलुषित मन को धो लो
साँई ! साँई ! बोलो ॥ २ ॥

आए बादल छट जाते हैं
क्यों फिर बे जन दुख पाते हैं ?
कर्ममट्टी में सब जलते हैं
अपना जीवन तोलो
साँई के तुम हो लो ॥ ३ ॥

कवि : राधाकृष्ण गुप्ता 'चेतन'

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

साई, नाम प्यारा है तेरा

साई, नाम प्यारा है तेरा ।

साईनाथ सहारा है तेरा ॥

तेरे चरण जो शिरडी में आये

शिरडीवालों के भाग्य जगाये ॥

धर्मबन्धन नहीं कोई तेरा

सब धर्मों का शिरडी में डेरा

साई नाम प्यारा है तेरा

॥ १ ॥

हिन्दू मुस्लिम सिख और ईमाई

शिरडी में बन गये साई भाई

'अल्लाह मालिक' कलाम भी तेरा

'ब्दारका माई' का मसजिद में डेरा

साई नाम प्यारा है तेरा

॥ २ ॥

तू ने पानी से दीपक जलाये

दास गणू को शिरडी में प्रयाग स्नान कराये ॥

तू ने लैंडी में बाग लगाये

मीठी नीम तेरी याद दिलाये ॥

तू ने चक्की के पाट जुमाये

शिरडी के दुःख दूर भगाये ॥

जो भी साईनाथ के गुण गाये

उसका जनम सफल हो जाये ॥

मिथ्या है ये संसार सारा

लाख ८४ का चक्कर है सारा

एक आधार है नाम तेरा

दुःखों की रात का है सवेरा ॥

साई नाम प्यारा है तेरा - साईनाथ सहारा है तेरा ॥ ३ ॥

जे. पी. खन्ना

प्रचार सेक्रेटरी

साई प्रचार केन्द्र, एस. सी. एफ. नं. १८, सेक्टर १९-डी

चन्दीगढ़ १६००१९ (यू. टी.)

अभिलाषा

इतनी कृपा कर दो बाबा नाम तुम्हारा गाऊँ मैं ।
सत्य, धर्म और शांति, प्रेम के मार्ग को अपनाऊँ मैं ॥
दिव्य ज्योति से मानस-मन को मिले एक ही नारा ।
बाबा मेरे साईं बाबा हृदय ही दोहराऊँ मैं ॥
परम शांति को पाकर बाबा ध्यान रहे बस तेरा ही ।
इतनी कृपा कर दो बाबा नाम तुम्हारा गाऊँ मैं ॥
'विकल' हृदय से तुमको ध्यान कर साईंमय हो जाऊँ मैं ।
सत्य, धर्म और शांति, प्रेम के मार्ग को अपनाऊँ मैं ॥

एम. एम्. विकल

साईंकुंज, भारती स्टूडियो, गुजराती स्ट्रीट, मुरादाबाद (यू. पी.) २४४००१

॥ ॐ साईं ॥

साईंबाबा साईंबाबा साईंबाबा बोलो
साईं नामस्मरण से सदानंद पावो ॥
माता, पिता, बंधु, सखा सब तुम्ही हो
"मेरा" यह मोह छोडकर उन पर भरोसा करो ॥
कहीं भी हो कैसे भी हो, उसका स्मरण करो
ध्यान से मन की जलती हुई चिंता का दूर करो ॥
हे स्वामी, मान, प्राण, धन सब है तेरा
हे प्रभु सिर्फ तुम्हारी कृपा और वंदना चाहिये ॥
पत्थर और काँटे, बिजली, बरसात सब उसकी कृपा से
कुछ भी हो उसकी कृपा से मैं चल रहा हूँ ॥
तुम्हारी मनकी और दिलकी कामना उसकी कृपा से
हे गुरु मेरी मन की कामना पूरी करो ॥
देनेवाला वही देता है फिर और इच्छा क्यों
कल्पवृक्ष के समान होते हुये चिंता क्यों है ॥

श्री. रामानंद राव
श्री साईं कुटीर, बंगलोर २२

साई की अमर कहानी

आवो बंधु तुम्हे सुनाऊं साई की मैं अमर कहानी
जय बोले तुम जय जय साई, कर लो मन को स्थीर
शिर्डी नगरी मे साधू आये, निवास किया एक खंडर मे
यह खंडर थी मशीद पुरानी, जहां रहते है अल्ला ईश्वर
बाल अवस्था थी साधू की, पर तेज था महा मुनियों जैसा
मोहीत हुये सब लोग यहां के, भगत बन गये इस साधू के
न जाना न समझा कौन है यह, धरम करम क्या है इनका
गांव नाव किसीने न पूछा, कह दिया बाबा साई
साई की शक्ती है महान, साई की लीला अपरंपार
आवो बंधु तुम्हे सुनाऊं साई की मैं अमर कहानी

॥ १ ॥

सीधे साधे साधू थे वह, पर ग्यान था इनका महान
बहोत बडे अवतार थे वह, भक्तों को है जिनका अभिमान
बिना तेल के दिये जलाये, उदी से दिया जीवदान
अल्ला भला करेगा कहकर, किया बहुतों का कल्याण
अल्ला के चहीते बंड़े थे वह, भगवान के प्रेमी भगत थे वह
रामचंद्र के अवतार थे वह, हर आत्मा की पुकार थे वह
हिंदु मुस्लिम सभीने माना, ग्यानी ध्यानी सभी ने जाना
साई की शक्ती है महान, साई की लीला अपरंपार
आवो बंधु तुम्हे सुनाऊं, साई की मैं अमर कहानी

॥ २ ॥

अनाथों के नाथ थे वह, भक्तों के भगवान थे वह
धुनी जलाये रहते थे वह, ध्यान रमाये रहते वह
अंतर्ग्यान से सब देखे वह, पृथ्वी और आकाश
रिध्दी सिध्दी दास थी उनकी, रूप बदलते फिरते थे वह
बहोत बडे अधिकारी थे वह, हुकूमत थी उनकी अती महान
कह दे अगर वो रुक जावो, तो सुरज चांद भी रुक जावे
कह दे अगर वह चले जावो, तो महा काल भी लौटा जावे

साई की शक्ती है महान, साई की लीला अपरंपार
आवो बंधु तुम्हे सुनाऊं, साई की मैं अमर कहानी ॥ ३ ॥

बड़े मौलवी पंडित आये, साईजी का ग्यान परखने
मिली जो नजर नजर से उनके, भूल गये वह सब विद्यायें
बाबाने उनको उपदेश दिया, कर दिया उनका भी कल्याण
अलग आतडी करके धोवे, अलग अवयव करके सांवे
बिना डोर का झूला झूले, क्या नही है यह महिमा महान ?
नागराज भी दर्शन लेवे, वनराज करे सलाम
किस राजा की शक्ती है यह, क्या नही है संत महान
साई की शक्ती है महान, साई की लीला अपरंपार
आवो बंधु तुम्हे सुनाऊं, साई की मैं अमर कहानी ॥ ४ ॥

सारे जगत का ग्यान था उनको, भक्तों का पूरा ध्यान था उनको
बने वर्काल भक्तों के लीये, डॉक्टर भी बने शिष्यों के लिये
बापू बने अनाथों के लिये, दाता बने गरीबों के लिये
हाथ जलाया भक्तों को बचाने, प्लेग स्वकारा शिष्यों के लीये
कष्ट उठाये थे बाबा ने, भक्तों की रक्षा करने के लीये
भक्तों के मां बाप थे वह, भक्तों के भगवान थे वह
खाना खिलाया खुद हाथों से, झोलीयां भर दी मुगदों से
साई की शक्ती है महान, साई की लीला अपरंपार
आवो बंधु तुम्हे सुनाऊं, साई की मैं अमर कहानी ॥ ५ ॥

साई की है महीमा निगली, अनहोनी की होनी बनाई
बरसों से जो सोच रहा था, मिनटों मे वह बात बना दी
देखके सारा करीष्मा तेरा, दुनिया रह गई हक्की बक्की
कल तक था जो अपंग विचारा, नाच रही है घर में लक्ष्मी
चरणों मे साई के लीन रहा जो, ध्यान लगाके मगन रहा जो
पूरी श्रद्धा रखेगा जो, खुद ही खुद फल पावगा वह
कर ले भरोसा साई पे जो, नैया उसकी पार ही लगती
साई की शक्ती है महान, साई की लीला अपरंपार
आवो बंधु तुम्हे सुनाऊं, साई की मैं अमर कहानी ॥ ६ ॥

अवतार किया समाप्त उन्होंने, दिन १५ अक्टोबर १९१८
छोड़ गये हम सबको चाचा, डूबा गम मे सबका मनवा
गंगा जमना वी आखोंसे, दुख हुआ भक्तों को अनिवार
कहा था चाचा ने पहले ही, धीरज से काम लेना बच्चों
पिंजरा छोड़के मैं जाऊंगा, पर काम तुम्हारे ही आऊंगा
जो चाहेंगे वह मिलेगा तुमको, दुआ मांगना समाधि पर मेरे
समझना के जीवित हूँ मैं, डरना न किसी बात से बंदे
साई की शक्ति है महान, साई की लीला अपरंपार
आवो बंधु तुम्हे सुनाऊं, साई की मैं अमर कहानी ॥ ७ ॥

कहा था जो जो बाबाने, सब सच हुआ ही जाता है
जो जो मांगे जैसा जैसा. सबका सब ही पाता है
दिन दिन बढ़ती जावे महिमा, दिन दिन बढ़ती जावे यात्रा
अब भी तो मिले हैं साई उनको, लगन लगी है जिन भक्तोंको
सपनों में दृष्टांत वह देता, दुख निवारण खुद ही करते
पहलेसे ज्यादा फिकर है उनको, भक्तों के कल्याण की सारी
आत्मा से गर उनके पुकारे, आजावेंगे वह निकट तुम्हारे
साई की शक्ति है महान, साई की लीला अपरंपार
आवो बंधू तुम्हे सुनाऊं, साई की मैं अमर कहानी ॥ ८ ॥

शिर्डी तीरथ बना अनोखा, संसार मे सबसे ही निराला
हिंदु, मुस्लीम सभी आये हैं, राजा, रंक सभी आये हैं
सिख, ईसाई और पारसी, सब ही समान है जहां पे
मिट्टा के सब ही भेदभाव को, एक पंक्ती में खाना खाये
आरती करे सब मिलकर प्रभुकी, संतान हो जैसे सब एककी
फूल चढाये समाधि पर उनके, हार पहनावे मूर्ति को उनके
राम जन्म का तहवार मनाये, उसी रात को उरुस भरावे
देखके शोभा इस महिमाकी, साईदास हर्ष से रोवे
साई की शक्ति है महान, साई की लीला अपरंपार
आवो बंधू तुम्हे सुनाऊं, साई की मैं अमर कहानी ॥ ९ ॥

लक्ष्मण बापूराव रापतवार

रिटायर्ड ड्राफ्ट्समन, किल्ला वॉटर वर्क्स, नांदेड

विश्वविदित है साई

साई की मूरतिमें साई की कीर्ती में
है सब की भलाई, भाई ॥ ४ ॥

सब सुखदाता भाग्यविधाता
जग में एक है साई, भाई ॥ १ ॥

जल में देखो, स्थल में देखो
कण-कण में है साई, भाई ॥ २ ॥

धर्म बहुत है मर्म एक है
सबक सिखाते साई, भाई ॥ ३ ॥

भद्रा दृढ हो भक्तिरत हो
नित संग रहते साई, भाई ॥ ४ ॥

इसलिए गाओ सुख धन पाओ
मार्गदीप है साई, भाई ॥ ५ ॥

शिर्डी ग्राम है भाग्यवान है
विश्वविदित है साई, भाई ॥ ६ ॥

प्र. अ. पुराणिक
देशमुखवाडा, धुळे ४२४००१



सबका मालीक एक

ए मेरे साई, क्या तेरी दुहाई
न जानूँ मैं, न जाने कोई ॥
तुम्हीने सबको सबक सिखाया ।
जात पातका कलंक मिटाया ॥
मंदिर-मस्जिद एक करके ।
मानवता का मंत्र पढाया ॥ १ ॥

हमारी आंखोका ज्योती तुम हो ॥
हम है दिया-वाी तुम हो ॥
बिना तेल के दिए जला कर ।
व्दारकामाई मे रोशनी कि हो ॥ २ ॥

जो भी आये व्दारे तेरे ।
दुःख दर्द अपने जत्र वो बताए ॥
हे करुणा के सागर भरे सबका घाघर ।
न कोई रोये सब हसके जाए ॥ ३ ॥

तुम्हीने हमको भक्ति सिखाई ।
भक्ती की सही रीत बताई ॥
तुम्ही हो प्रेरक हम हैं उपासक ।
मेरे सब कुल ही, तुम्ही तुम हो ॥ ४ ॥

हम है बालक, तुम हो पालक ।
तुम हो मेरे आराध्य दैवत ॥
श्रद्धा-सबूरी का उपदेश देकर ।
(है यही प्रार्थना की चरणो मे तेरे)
मेरे मन-मंदिर मे तुम बस जावो ॥ ५ ॥

ओ साई बाबा

ओ साई बाबा आये है व्दार तुम्हारे
ओ शिरडीवाले आये है व्दार तुम्हारे
तुमही राम और तुमही रहीम
और तुमही मोहन प्यारे ।

ओ साई बाबा आये है व्दार तुम्हारे

॥ १ ॥

शिरडी मे तेरा भवन विराजे
निसदिन ढोल मजीरा बाजे
चले पालकी बाबा की जब
प्रेम जन आनंद से गावे
घरती और आकाश में गून्जे
साई के जयजयकार ।

ओ साई बाबा आये है व्दार तुम्हारे

॥ २ ॥

दीन दुखी के तुम रखवाले
निबल को बल देनेवाले ।
तेरी नजर में सब है बराबर
क्या निर्धन, क्या दौलतवाले ।

टुकराया जिसे सारे जग ने
बाबा है उसके सहारे

ओ साई बाबा आये है व्दार तुम्हारे

॥ ३ ॥

साया हाथ का सब पर डाले
बाबा है सबके रखवाले
छेड दे मन बेकार की चिन्ता
साई से प्रीत लगाले
सब अर्पण कर साई चरण में
नैया लगेगी किनारे

ओ साई बाबा आये है व्दार तुम्हारे

॥ ४ ॥

विरेन्द्र सक्सेना

गुप्ता चाल, वायशेट पाडा, कुरार, मालाड पूर्व, बम्बई ४०००६४

मुक्ति का धाम

(राग मालकौष में) ताल कहरवा (भ्राठ मात्रा)

सद्गुरु साईबाबा यह चार अक्षर का नाम
लेनेवाले को मिलता है मुक्ति का धाम

॥ ४ ॥

इनकी भक्ति में जो कोई लगता है दिन रात
यहाँ वहाँ कहीं भी हूँ वह रहते उनके साथ ।
ब्रह्मा, विष्णु, महेश यही भी कृपान राम का नाम
लेनेवाले को मिलता है मुक्ति का धाम

॥ १ ॥

सोंप दिया है जिसने भी अपना जीवन इनको
जग में भोज सभाँला भरके दी है मुक्त उनको
मांगो या ना मांगो लेकिन देना इनका काम
लेनेवाले को मिलता है मुक्ति का धाम

॥ २ ॥

मंदिर हो या मसजिद में क्या है तेरा काम
दिल के हाथूँ मुसलिम सलाम हिन्दू करे प्रणाम
सिख, ईसाई हर मजहब की जवान पर यह नाम
लेनेवाले को मिलता है मुक्ति का धाम

॥ ३ ॥

“कुँवर” करमूँ की गति न्यारी राजा कोई बना भिकारी
दीन, दुखी, धनवान, सुखी हर कोई अन्त में यह सत्यनाम
लेनेवाले को मिलता है मुक्ति का धाम

॥ ४ ॥

सद्गुरु साईबाबा यह चार अक्षर का नाम
लेनेवाले को मिलता है मुक्ति का धाम ॥

कुँवर त्रिलोक तिकू

८/१६, के. देसाई रोड, विलेपारले (पश्चिम) बम्बई ४०० ०५६



Sai Baba Medical Centre

(THE SHAMDASANI FOUNDATION)

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