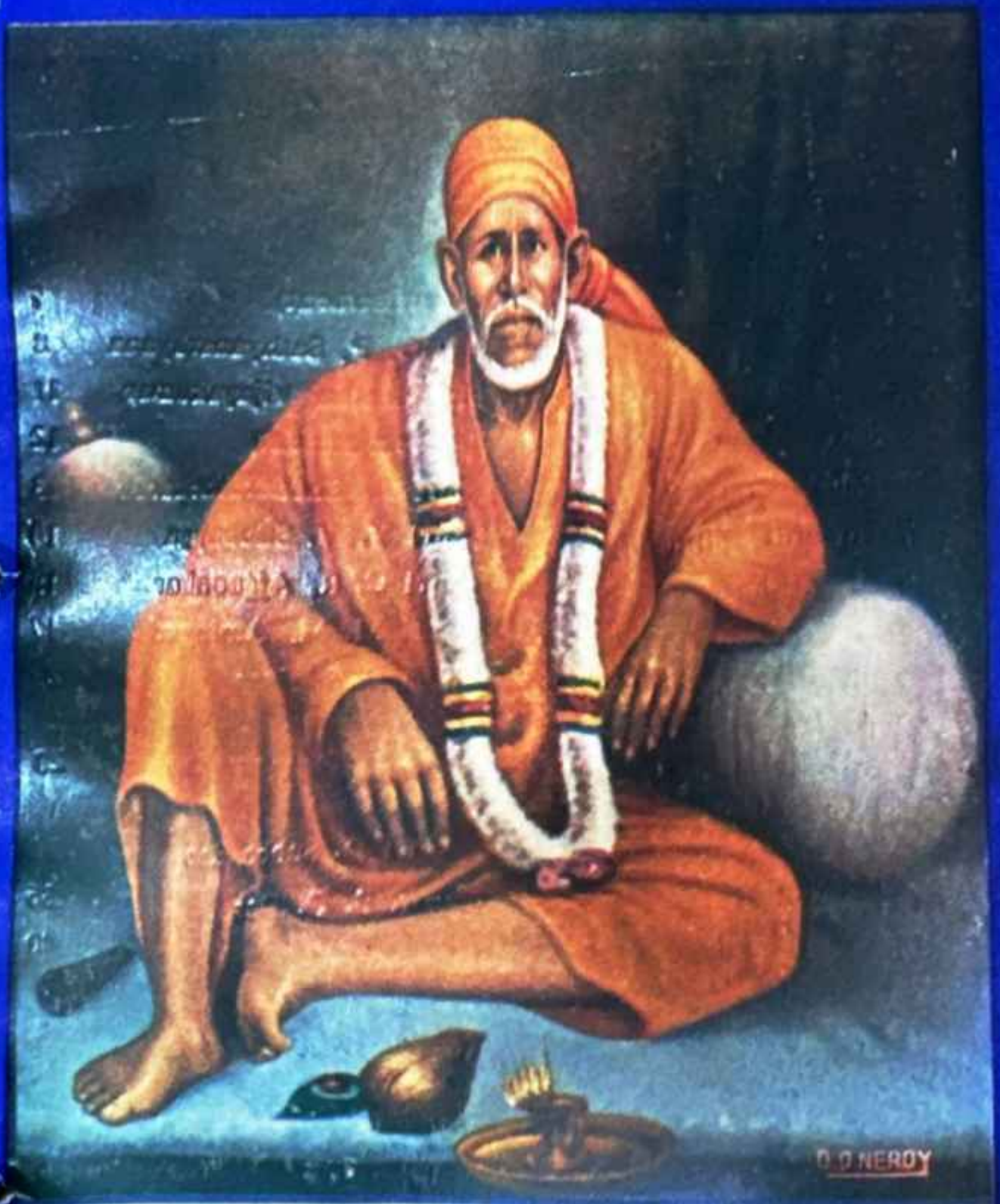


SHRI SAI LEELA

Official Organ of Shirdi Sansthan



श्री साईनाथ वाचनालय
जी साईबाबा संस्थान, शिर्डी.

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SHRI SAILEELA

JULY 1982

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PRIDE

The human mind is full of thoughts and emotions. The thoughts always keep a person fully composed and they lead him to high spiritual level if he has got a spiritual bent of mind. However if a person allows his mind to be fully under the sway of emotions, he is likely to go astray. Emotions often make a person lose the balance of his mind. A person then does many things out of the way. He some times falls a pray to sexual impulse at other times he shows disrespect to elders. Sometimes he unnecessarily challenges the authority of saints and does such other things, which often times bring shame to him. Knowing this well the saints all over India have warned common man to keep his emotions under control and not to allow them to have full sway over him. Out of the many such emotions the saints have selected six chief emotions and called them the enemies of the human race. We have so far dealt with four of these enemies of the human race and today we propose to examine the effects of the fifth one viz. pride or मद्

Whenever we come across infatuated persons we should first try to find their real worth. If we examine a person from that point of view, we will find that a person, who has plenty of everything, does not feel proud about it at all while a person with a little knowledge is very difficult to be convinced. In this connection we come across the following verse :-

अज्ञः सुखमाराध्य. सुखतरमाराध्यते विशेषज्ञः ।
ज्ञानलवटुर्विदग्धं ब्रह्माऽपि न नरं रंजयति ॥

The above verse means, "a person void of knowledge can be won over easily, a person having special knowledge can be won over still more easily; but a person who is infatuated with his little knowledge, cannot be won over even by God Brahma." A person, who is having little knowledge, is very proud of his knowledge but a person having deep knowledge knows the vastness of knowledge and consequently he realises how little part of the vast treasure of knowledge is owned by him and hence he feels no pride for that. This shows how different people are affected by egoism and pride and to what extent.

A similar example from nature has been cited in the following verse:-

विषमारसहस्रेण गर्वं नायाति वासुकिः ।
वृद्धिर्नक्षो विंदुमात्रेण प्रोर्ध्वं वहति कंटकम् ॥

"The snake Vasuki has no pride for the big quantity of poison possessed by him; but a scorpion, who has only one drop of poison, holds, his sting very high." This is the meaning of the above verse. It states very clearly how insignificant beings become proud for their small possessions and how their pride is based on flimsy grounds.

Superiority complex is another reason which helps the growth of egoism and pride in a person. People, who are under the sway of this complex, always consider themselves to be superior to everyone around them. These people have no real merit which makes them really superior to others; but in spite of that they feel that they are superior to others and therefore they are said to be possessed of this complex. If we are careful to look around us we will be able to trace so many persons suffering from this complex, who very often unnecessarily look down upon others and speak ill about them.

Superiority complex, coupled with a little strength, helps a person to get some success in the initial stage. This success

flares up the ambition, which is always latent in all human beings. Egoism adds fuel to this fire of ambition and then a person starts marching ahead without paying heed to any warning that might be given to him by his well-wishers. In our epics and Puranas many such stories of demons, who had been infatuated with the liquor of egoism and pride have been narrated. In Mahabharat the story of demon Bakasur is narrated. This demon was too much proud of his strength. This pride led him to create atrocities round about his abode. He then levied a tax on the town to give him every day cartful of food and one human being as his prey, as it appears that he was a cannibal. The Pandawas, who were going from place, to place came exactly to the house of the Brahmin, in the Ekchakra city, whose turn it was to send the prey to the demon as per the contract. Bhima, the second of the Pandawas, came to know about the catastrophe and went as a prey to the demon and killed him, thus giving relief to all the villagers and country people. Thus pride led the demon to ultimate disaster and death.

The story of Keechak the brother-in-law of king Virat is more or less similar to the above story. Keechak was the commander-in-chief of the army of king Virat. He no doubt had good strength which was much more than that of the average man. In the beginning he took over almost all the administration of the state from king Virat, but his pride and ego did not allow him to stop there. They goaded him to move further. His ambition knew no bounds. He started disregarding king Virat altogether. In addition to his political pressure he started hankering after beautiful damsels. Thus his pride, egoism, sexual impulse and other vices put together led him to disaster. Of all the ladies in the harem, he wanted to seduce Sairandhri, who was Draupadi incognito as the Pandawas after their stay for twelve years in the forest had to spend one year in disguise when they were not be recognised by any one. When Bhima came to know about the intention of Keechak through Draupadi, he killed the latter and thus Keechak met his destiny.

The story of Hiranyakashyapu and Pralhad, which is narrated at length in our Puranas, depicts very clearly the conflict between pride and devotion. Hiranyakashyapu performed penance for a long time and obtained boons by which he could not be killed by any human being or a beast. He could not be killed during day or during night, he could not be killed on the earth or in the sky and he could not be killed by any weapon. Due to these boons Hiranyakashyapu thought that he has become immortal and that he could challenge any body in the world. His pride knew no end. His son Pralhad was exactly opposite of his father. He was a sincere devotee of Lord Vishnu and he was very polite. He had full faith in God and he was sure that God would do good to him. Because Pralhad had full faith that God is omnipotent, he always told his father that God was all powerful and that his father should not consider himself invincible because of his boons; but Hiranyakashyapu was very proud of his strength. He jeered at his son Pralhad when he talked about the unlimited power of Almighty God. He even ridiculed God. Ultimately when Hiranyakashyapu kicked a pillar, God Vishnu manifested himself in His Fourth incarnation of Narsinh (half lion and half man) and killed the former fulfilling all the conditions of the boon. Thus the pride of Hiranyakashyapu was punished by God. Many more stories of this type where proud people were humbled could be told; but it is not necessary. The three stories, told above, illustrate very well how proud people meet with ultimate disaster due to their proud behaviour.

It will thus be seen that pride kindles many other emotions in a human being and leads him to disaster. The question for the common devotee should therefore be how to control pride. In the spiritual field every sadhak is asked to submit to his Guru unreservedly. The greatness of Guru and his necessity in the spiritual field has been emphasised by all saints at all times. A saint like Namdeo, who was in personal conversation with the God himself

got proud of his achievements and ultimately to humble him, God advised him to go to his Guru. When Namdeo went in search of his Guru he had very queer experiences and he was humbled. Other saints like Dnyanadeo and Ramdas considered only their elder brother as their Guru and bowed down to them in their works with great reverence. If we really consider the worth of these two Gurus in the spiritual and literary fields, we will find that they could stand no comparison with Dnyanadeo or Ramdas; but these two saints were aware of their feeling of pride and they did not want it to have any sway over them and therefore they found out somebody before whom they could become humble. A Guru is such a person before whom every disciple has to be humble and therefore having a Guru is the best way of conquering pride.

We all Sai devotees consider Shri Sai Baba as our Guru and we always bow down before him all the time. Hence it is very easy for the Sai devotees to get success over this enemy of the mankind. All Sai devotees should remember the way in which Shri Sai Baba used to behave with others and how he humbled many persons who came to him with ego and pride. In order to achieve progress in the spiritual field, all devotees have to get control over the six common enemies of the mankind and mere Sai devotion is enough to get this control. All Sai devotees should consider themselves lucky that they have got a Guru like Shri Sai Baba, who helps them to achieve progress on the spiritual path by getting control over the six natural enemies of the mankind. Hence the Sai devotees, should follow the very easy way of sincere Sai devotion in order to get full control over this emotion of pride along with the other five enemies of the mankind. The festival of Guru Pournima, coming on the 6th of this month, will give all Sai devotees a unique opportunity to pray to Shri Sai Baba to bless them for progress on the spiritual path. ★



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Shri Sai The Great

"IF YOU LOOK TO ME, I LOOK TO YOU"

Saying of Shri Sai of Shirdi

In this world our Bharat is really a lucky country. Because she gave birth to a powerful saint like Shri Sai, who has got unlimited power in Him and having this power His devotees recognised Him as master of all saints. By His birth our country takes a superior stage in spiritualism. By the saying of our puranas Lord Shiva used trishula, Shri Rama used a bow and arrows and Lord Krishna used Vishnu Chakra for defeating their enemies. But our Lord Shri Sai used only his sataka (small stick) whenever He needed and conquered the hearts of His devotees who are not only in Bharat but are also spread abroad. By sitting in Dwarakamai; which is in Shirdi, He showed many miracles and Leelas to His devotees. In this world there are three Dwarakamais one is under the sea and second in Dwarkapuri and third is in Shirdi which is being called as gupta Dwaraka. His devotees are believing Him as omnipresent omniscient and omnipotent. Having seen His Leelas and miracles in Dwarakamai His devotees believed and are believing Him as Kaliyuga Awatar purush. Just like Alandi became famous by the touch of the holy feet of Sri Gyaneshwar Maharaj and Paitan became a famous place by the touch of the holy feet of Sri Ekanath, so also by the touch of the pious and powerful feet of Shri Sai, Shirdi became Bhakti Place and punya Yatrasthal. Our Lord Shri Sai spent in Shirdi nearly 60 years and entered into Samadhi on 15th October 1918. Now Shirdi became Pandharapur, Jagannath, Dwaraka, Kashi Rameshwar, Badrinath, Kedarnath, Nasik, Trimbakeshwara, Ujjain, Mahabalipuram etc, to His devotees. His udi and prasad made them purified.

Before entering into His Samadhi, Shri Sai said, 'believe me though I pass away my bones in my tomb will give you hope

and confidence, not only myself, my tomb will be speaking, moving and communicating with those, who would surrender themselves, whole heartedly to me. Do not be anxious that I would be absent from you. You will hear my bones speaking and discussing your welfare. But remember always, believe in me heart and soul and then you will be most benefitted." Even now His devotees are getting help from Him. The above mentioned Shri Sai's words have proved purely practical in my and my wife's life. By His prerana only I am giving a few Leelas of Shri Sai, which occurred in our life. I have already mentioned a few leelas of Shri Sai in my first article "Sri Sai the Great" which was published in the month of November 1981 on page 23 of Sai Leela. The readers of Shri Sai Leela and Sai devotees must know that I with my family are the devotees of Shri Sai since 20 years. By His ashirwad only we have got many experiences out of them only a few are given below. We must know that our Lord Shri Sai is not only in Shirdi, but He is in the entire world. In short Shri Sai is there, where His real devotees are, though they may be in any place on the world.

My wife is the daughter of Shri G. Chennaiah and Smt. G. Sathyamma, who are staunch devotees of Shri Sai. Whenever she finds any trouble in human beings she takes pity on them and prays to her Lord Shri Sai to help them. Once her sister-in-law was suffering from Appendicitis. At that time she was pregnant of 6 months and she was admitted in Osmania Hospital Hyderabad. The doctors failed to do anything and said that the case was dangerous. At that time my wife was there. By seeing this situation she prayed to Shri Sai for helping her sister-in-law, who was in dangerous situation. See the greatness of Shri Sai, within an hour the doctors came and told that the case was successful. By the grace of Shri Sai and the advice of my wife, they named the baby as Sai Baba. We all went to Shirdi, because my wife promised to her Lord Shri Sai to visit Shirdi if the case would be successful.

With my family members, my mother and my wife along with her mother and brothers etc, went to Southern India Yatra. After seeing many temples we were coming to our native place by bus. Along the road my wife told me, "today is Thursday "Shri Sai's Pious" day, so we must do the pooja because on every Thursday we used to perform pooja, in our Lord Shri Sai's house. After pooja only we used to take meals". For having this view in our mind, we did not take anyiffin upto 1 and 2 P. M. I also told my wife, our Lord Shri Sai is here. He will see all things". So when we reached the place of Shayath Nagar, which is nearly 40 or 50 Kms. from Hyderabad the bus stopped there and a few persons got down. We also got down for praying to our Lord Shri Sai after bathing. We went near a well for bath, A few houses were there and some carpenters were working there. For my wife it was very difficult to take bath there because there was no privacy. By seeing the situation, a carpenter told one of his family members to make arrangements for the bath of my wife, without our notice. One lady came near my wife and told that all things were ready for the bath. See the greatness of our Lord Shri Sai. By seeing this my wife entered into that house by saying the name of Shri Sai and had a bath. I took bath by the side of the well. At that time I thought to myself that Shri Sai helps those, who have got full faith in Him. Even my wife told me to see the greatness of Shri Sai.

By the grace of my Lord Shri Sai, I am running a watch shop named Shri Sai Bharat Watch Co. I wanted to develop the shop much more. No doubt the shop is small but it fulfills the needs of the city. So I wanted to introduce a scheme for wall clock and time pieces. The books were already printed as "Shri Sai Wall-clock and Timepieces scheme". Even some members joined. I asked my wife about this scheme. She became angry and she was dead against this scheme and she told me not to start it. Even she threw the books. By seeing this my mind was confused After my morning pooja to Him I

put two chits before Shri Sai's photo which is in my watch shop and on one chit it was written (1) not to start and on the next (2) to start. I with my wife visited Shirdi in the year 1981 and after visiting our Lord Shri Sai Samadhi Mandir and other important places we came to our house. On Thursday after pooja I took one chit from the feet of Shri Sai's photo. I found the chit on which it was written not to start. So I dropped the proposal of the said scheme and returned the money to the members who had joined already. After a month I came to know that the prices of all wall-clocks and timepieces had gone up too much. By seeing this I felt and thought to myself that my Lord Shri Sai saved me from the dangerous situation, which would put me to heavy loss. This is the greatness of Shri Sai. ✨

D. P. Sathyanarayana

House No. 7-4-37 (7/429) Machulibazar, Nabikhana Gally
Hanamkonda P. O. Dist. Warangal (A. P.)

Sainath-- First, Last, Always

Sai is my help in need
Sai gives me my feed
Sai is with me, within me, guiding my way
Through every moment of the day.
I am now wise; I am now true
Patient, kind and loving too
All that I am, was and will be
Through Sainath that is in me
Sai is my health, I can't be sick
Sai is my strength, unfailing and quick,
Sai is my all, I know no fear,
Since Sai is here, there, everywhere

Mrs. Seetha Vijayakumar

C/o Dr. G. R. Vijayakumar, Balanoor Estate, Durgadabetta
577118, Karnataka



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Baba's Presence Felt

In the year 1979 after Baba's Mahasamadhi 'Celebration, one of my friends Sri. K. M. Bhide, who is a devotee of Baba since many years, advised me to keep bhajan in my house once in a week. I agreed to keep bhajan in my house. We started the bhajan regularly once in a week. In the beginning 10 to 15 devotees started attending the bhajan. After some days the devotees attending the bhajan increased to near about 50.

My wife suggested to me to keep handful of rice daily before cooking on Baba's name and to conduct poor feeding on the Ramanavami day. I agreed to her suggestion. In this way we accumulated nearly about 20 Kg. of rice before Ramanavami. We announced in the weekly bhajan about our poor feeding programme on Ramnavami day. All the Sai devotees agreed and contributed for the poor feeding.

On the Ramanavami day early in the morning hours abhishek and pooja were conducted under the guidance of Shri, R. Radhakrishna Iyer who a senior devotee of Baba at Hubli. with the help of Sai devotees sweet rice, tamarind rice, curd bath and one vegetable was prepared. At 12.00 noon arti was sung by all the Sai devotees. Afterwards, Udi and prasadam were given to all the Sai devotees who were present for the arti. Afterwards poor feeding was conducted in which food was served to hundred and fifty persons. In the evening we conducted bhajan and arti and distributed Udi and prasadam to one and all who were present for the bhajan.

After one year of bhajan in my house one of the lady devotees, who was attending the bhajan regularly noticed vibhuti in the Baba's photo while doing arti. Then all other Sai devotees also noticed the same after arti. Then myself and my wife were thinking how this vibhuti is formed inside the photo. We

doubted whether any mistake was committed by us. Then one of the eldest devotees told that Baba shows his existence to the devotees by such miracles in order to create faith and devotion in the devotees' mind.

After departure of all the devotees, I and my wife bowed to Baba and prayed for his blessings to us if any mistake has been committed by us either knowingly or unknowingly. We prayed to Baba to remain with us forever. After some days gradually vibhuti from the photo disappeared.

Even after 63 years have passed since the Mahasamadhi of Shri Shirdi Sai Baba, He still appears to His devotees in one or the other form to restore faith and devotion in him. After this experience I and my wife always feel Baba's presence in our house. ★

R. Chandrashekar,
619/C, Cement Chawl, Gadag Road, Hubli-20.



Towards Spirituality

Remember the good deeds done unto thee by others,
Forget the good deeds done by thee to others.
Remember not the harms done by others unto thee,
Forget not the harms done to others by thee.
Pump out the worldly desires from thy mind.
Pump in the love for Sainath into thy mind.
Attach thy body alone to the world,
Detach thy soul always from the world.
Let not the worldly passions fall on thee ever,
Let thy heart be immersed in reciting Sainath's glory forever
Then Sainath stands by, to lead you towards
spirituality, ever.

Y. V. Subbaya

H. No. 3-5-491, Vithalvadi, Narayanaguda, Hyderabad-500 089.

SAIKRISHNA

The sportive aspect of Sai Baba's life is akin to that of Lord Krishna, the supreme Lord of leela world. Baba has sported with his inexplicable leelas with the playboys of Shirdi and left an uneffaceable stamp of his greatness on their minds. But his individuality, and spirituality is twofold in essence. For higher aspirants and men of knowledge, He is Lord Dattatraya or the supreme Guru. For the ailing, ignored, downtrodden and the pining millions, He is Lord Krishna, the sportive playmate. He has played with the Shirdi cowherds and with his miraculous touch He has transformed the very soil of the village. He has won their hearts, uplifted their souls, balmed their sufferings and filled their life with new fragrance of hope and divinity.

Baba is Lord Krishna for his devoted followers. It is therefore, that the old dilapidated Masjid in Shirdi was renamed by him as 'Dwarkamai'. He became the Krishna of this Dwarka or Dwarawati. His Krishna loving devotees saw in him the beautiful image of the hero of Gokul. His sportive external projection of inner personality was experienced as Sai Krishna. It was therefore, that Baba did not allow Shri Buti to instal the image of Radhakrishna in the Mandir which he was building. Baba ultimately chose to lay his own body at the shrine which later came to be known as Samadhi Mandir. In his indirect way of suggestions and symbolism Baba explicitly indicated that He was none else than Lord Krishna of Vrindavan and Gokul and that Shirdi was his Dwarka.

The other episode of his life, which united him with Krishnahood, is the episode of Radhakrishnamai who had after the demise of her husband, settled in Shirdi and breathed her last in the service of Baba and his devotees. Radhakrishnamai was a devoted lady who saw in Baba, the supreme Lord of Geeta. She strived for the development of Shirdi into a spiritual

centre. She was a selfless worker. She always remained in the background from Baba's darbar. She cleaned the roads and lanes in Shirdi. She arranged for the lodging and other facilities of the visiting devotees. She was a cause for the perpetration of the routine cycle of Pooja, Arati, Bhajans in Shirdi, the various festivals celebrated, and the structures which were built later on. She was an inspiration for those who helped in converting Shirdi into a Samsthan. Radhakrishamai was like the pious Yamuna, which curled round the feet of the sportive Lord. She enriched the holy place, enobled the devoted souls, and activated the serviceminded workers of spirituality who centred round the Lord Krishna of Shirdi. ★

C. R. Ajgaonkar

Y-11/170 Govt. Quarters, Bandra (East) Bombay-400 051

Request to Contributors

It is observed that inspite of previous requests, many devotees are forwarding their articles in English in hand-written form. As the compositors find it difficult to compose such articles, the contributors are again requested to send their articles duly typewritten only on one side of the page, after leaving proper margin.

After sending their articles many devotees expect that their articles should be published immediately. In this connection it may be stated that innumerable Sai devotees are contributing their articles to Shri Sai Leela for publication with the result that an article is sometimes required to wait in a long queue. Hence as real Sai devotees, the contributors are requested to master Shri Sai Baba's teaching of "Saboori" (सबूरी) and wait for publication of their article. All contributors should bear in mind that every article, which is worth publication, is invariably given a place in Shri Sai Leela magazine. — Editor

Sai Baba, The Saint of Shirdi

(Continued from June 1982 issue)

CHAPTER XVII

- 1 The necessity of Mendicancy (continued.)
- 2 Baba's Interpretation of a verse from Geeta

Then the point second creeps in
The five sins and their atonement in
The house-holder to prepare food
Have to go through the processes five good

The processes of cooking five are
Pounding, grinding, pot washing far
Sweeping, cleaning, lighting hearths so
Are the five processes of cooking so

These processes of cooking five
Make people commit sins five
By destroying insects and creatures fine
For the satisfaction of their belly dine

To atone for these sins all the scriptures holy
Prescribe sacrifice five kinds nobly
Offerings to Brahma, Brahman are the two first
Offerings to ancestors, Gods and beings are the
three next

If these sacrifices performed when
The minds of the householders purified then
Being thus purified by sacrifice when
People get knowledge and self realisation then

By going thus from house to house Thou
Reminded the inmates of their duty bound

Thou thus made the inmates fortunate
By going to their houses opportunate

Knew Thou Sanskrit nobody knew
But Thy interpretation new
To Nana Chandorkar to a verse in Geeta
Surprised all thus by Thy knowledge of Geeta

Nanasaheb a versatile in Vedant
Prided himself in knowing all and Geeta
And thought Thou knew no Sanskrit
So pricked up Thou a bubble to teach him Sanskrit

The days before the crowds flocked to Thee
Had Thou solitary talks with the devotees free
One of them was Nana in the mosque before Thee
Muttering something while massaging legs free

Listening to Nanasaheb's muttering
Asked him Thou what was he mumbling
To which he said a stanza in Sanskrit
Thou then asked him what stanza in Sanskrit

A stanza from Geeta said he when
Asked him Thee to recite it louder then
Recited Nana then the stanza louder
Tadvidjhi pranipatana pariprashnena Sevaya

Asked Thou Nana then if he understood it
Nana in a positive way answer it
And Thou then asked him the meaning of it
Nana replied prostration means it

Questioning Thou what more than prostration is
Said he Thou questioning the Guru serving him is
From him knowing what is this knowledge
And who have attained it will give the knowledge

Being asked is it enough to make prostration ?
 Said Nana knew he nothing more than prostration
 Being asked the meaning of pariprashnena
 Asking questions replied Nana

Further being asked the meaning of questioning
 Replied Nana the same as questioning
 Thou then questioned him why Vyas added 'pari'
 If prashnena and pariprashnena are the same

He knew nothing other than questioning
 So free and frankly Nana admitting
 What sort of seva is meant by seva asked Thee
 The seva they were doing Nana said Thee

Being asked to render such service enough is it
 Nana admitted he knew not the signified meaning of it
 Whether he knew other word in lieu of jnana
 Consented Nana to it and said ajnana

To replace jnana by ajnana asked Thou him
 Shankarhashya has no such construction said he
 Not minding Shankarhashya again Thou asked him
 Any objection is there if word is used by him

If ajnana gives a better sense said Thee
 To try to understand the inference and see
 But confessed Nana his ignorance to see
 To replace jnana by ajnana as said by Thee

Krishna himself jnana incarnate
 Still He referred Arjuna to jnani's carnate
 For prostration, interrogation, and service nigh
 So Thou put a question to Nana why

Nana affirmed Krishna a great jnani was
 But failed why he referred Arjuna to jnani cause

Being asked why he failed to understand
 He fell at Thy feet with humiliation stand
 This pride on the head being knocked
 Began Thou to explain him the knot
 Mere prostration said thee is enough not
 But complete surrender is needed what

Any motive should carry the question
 To trap the Guru and catch his mistakes
 And to humiliate him for his mistakes
 Or with any curiosity improper or idle

The question put must be of nature serious
 To achieve moksha or spiritual progress precious
 Thou thus made him in life to follow this
 And made him crest-fallen to know this

Seva is not mere service rendering
 The feeling of ones refusal retaining
 One must feel not his body's master
 But body is Guru's and he is his server

Thus Thou asked Nana to follow this
 Sadguru will show what jnana is this
 Thou thus taught all a great truth
 That surrender complete will give fruit

Thy saying Nana caught not
 Guru teaches ajnana was a knot
 In a fix was Nana to know the knot
 Removing his ajnana Thou solved his knot

As jnana includes ajnana
 Destroying ajnana is jnana
 Sleep and dream disappearing when
 One remains oneself then

Light and darkness mean the day
 Darkness removed, light covers the day
 So duality and non-duality are one
 If non-duality removed, duality remains one

The disciple and Guru are not two
 They are one and the same true
 Both are the embodiment of jnana
 The difference lies in their beingness

Sadguru is nirguna-sat-chit-anand being
 In form human to elevate anand in beings
 He is nirgun nature not being destroyed
 His divine power and wisdom remain undiminished

Disciple is none but the Guru himself
 But sanskar of birth innumerable
 Hides ignorance numerable
 And makes him different from Guru himself

But Guru removes disciple's all ignorance
 And makes him believe he is God, mighty and opulent
 The disciple really realisation in him the God real
 His delusion being cleared from his Guru real

Labouring under delusion perpetual
 He is body, jiva or ego superficial
 An error inherited by births current
 The world, God and he are different

This delusive error or ignorance to remove
 One must enter the enquiry groove
 To know how did it arise and where is it
 Is called the Guru's upadesh to show it

Thou then said pranipat is complete surrender
 Surrender of body, mind and wealth ascender

So sadguru and disciple are one and the same
If ajnana being removed by jnana name

Refer Krishna Arjuna to jnanis
As sadbhakta in every thing sees Vasudeo
So to a davotee any Guru will be Vasudeo
So sadguru and the devotee are Vasudeo

Krishna takes both as his prana and atma
He knows Guru and disciple one atma
So Krishna refers Arjuna to jnanis
To elevate the greatness of jnanis

Giving Thou Thy consent satcharita write
Asked Hemadpant to do his duty right
As Thou agreed fully with his satcharit writing
So Hemadpant ventured satcharit writing

Encouraged him Thou not to affray
And to have faith in Thy words all way
Thy Leelas written with knowledge science
Will it vanish fully the nescience.

(To be continued)

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Divine Mother, Ganges, At Rishikesh

Rishikesh is well-known as the gateway to the Himalayas, the holy mountains of the Hindus and the abode of the sadhus who, there in the jungles, hear the truth at the feet of their Masters and meditate on it in solitude to realize the same. Srinivas visited Rishikesh first in 1970 and stayed in Sivananda Ashram. But he was blind, both to the spiritual greatness of Swami Sivananda and to the holiness of the river Ganges coming down from the Himalayas.

But in 1975, in Srinivas's life, the culmination has occurred to his worldly ambition. The credit of introducing Srinivas into the path of spiritual life goes to the saint, Shirdi Sai Baba, the God-man of universal religion and love. Srinivas, by and by, came to know the real greatness of India, its spiritual heritage, the fame of the saints and Rishis and the holiness of its rivers in the north and south. By this time, Srinivas knew the spiritual greatness of Sivananda and the holiness of the river Ganges.

Therefore, a spiritual desire sprang up and a series of thoughts arose in his mind; He wanted to go to Rishikesh, take bath in the Ganges, witness bhajan performances in Sivananda Ashram and try to get the acquaintance of a sadhu, who could guide him in his spiritual life.

God gave Srinivas an opportunity to try to put his above thoughts into actions. That was in August 1977 when Srinivas got a chance to go to Dehra Dun where he was to appear for a personal interview for a job. He joyously left for Dehra Dun.

As soon as the interview at Dehra Dun was over, Srinivas left for Rishikesh on 11-8-1977.

Srinivas reached Rishikesh by about 11.00 a.m. and from the bus stand, he walked the distance upto Sivananda

Nagar/ashram which is located at the foot-hills of the magnificent Himalayas. He went to the book stall at the entrance and enquired with the sadhu there about the lodging facility in the ashram. At that time, another sadhu, who was smart and young, was talking to him. Somehow or other Srinivas felt that this young? sadhu drew his heart closer to his. Hence, Srinivas introduced himself to him, who voluntarily came forward to help.

Then the young sadhu took Srinivas along with him and walked some distance. Then the Sadhu, pointing out the reception room which was about hundred yards away, told Srinivas, "If you go there, you will be provided with a room for you to stay in the ashram.

Srinivas thanked the sadhu for his help and guidance and went to the reception room. Srinivas informed the receptionist, who was also a sadhu, that he wanted to stay in the Ashram for two or three days.

After listening to Srinivas, the receptionist told him that the time for lunch would be over soon and, therefore, he asked Srinivas to go immediately to the dining hall and finish the lunch. He added that, as soon as Srinivas returned, he would be given a room. So saying, he also handed over to Srinivas the admission slip to the dining hall.

Srinivas thanked the receptionist for his kindness and hospitality; but he was not in a position to accept the sadhu's proposal to take food immediately.

Therefore, Srinivas said to him "Sir, first please give me a room. After keeping my things there, I want to go to Ganges to take bath first and then only I will take my food. If, however, by that time, the lunch time is over, I can wait and take food in the night. Sorry for my inability to accept your kind proposal."

The receptionist passed on Srinivas a strange look and then he came forward to give him a room. He asked a messenger to take Srinivas to a nearby building in the ashram premises and provide him a room.

Accordingly, the messenger took Srinivas to the first floor of that building and made arrangements in a room for his stay. At that time, Srinivas was standing in the balcony-cum-verandah in front of the room and the young sadhu came that way. Srinivas was happy to see him again. (Later on, Srinivas came to know that this sadhu was also staying in a near-by room.)

The sadhu enquired with Srinivas whether he had finished his lunch. Srinivas replied: "No, Swamiji, I want first to take bath in the Ganges and then to go to the dining hall for taking meal; but, I learnt that the lunch-time would be over soon. Therefore I have decided to take bath in the Ganges and take rest till night, when I can take my supper"

Srinivas could see from the face of the young sadhu that some thought waves crossed his mind. But the sadhu did not say anything and then left.

But, after a few minutes, the sadhu came back and asked Srinivas to go immediately to the Ganges, take bath and come back soon. He didn't say why he instructed Srinivas to do so.

However, Srinivas immediately went to the Ganges. There he found the Mother-Ganges welcoming him with great pleasure. She embraced him with the cold hands of water and cooled his body, mind and intellect which were fully satisfied with the divine bliss. Hence, with peace Srinivas returned to his room in the ashram.

After sometime, the young sadhu came and took Srinivas to the second floor of that building. There, in a spacious room, Srinivas found many sadhus and some householders.

Srinivas did know why he was taken there; when he was, thus, under surprise and confusion, the young sadhu said, "A few families from Gujarat used to come every year to the ashram and stay here for a month or so. Just before they go back to their native place they usually host a special lunch to the sadhus in the ashram. Such a lunch is going to be held now and for the same, I have brought you here"

Srinivas was really surprised and was filled with wonder. He realized the glory of the Mother-Ganges which is beyond words, because he, who was ready to forego a simple meal in order to take bath in the Ganges, was taken by Her to a special lunch.

Really, the special lunch was a grand one, since a variety of Gujarathi sweets and other rice preparations were served.

After the lunch, Srinivas thanked the young sadhu and expressed his gratitude. Then he enquired with the sadhu whether there would be any bhajan performance in the evening. The sadhu replied that there would be such programmes in the evening hours.

Therefore, in the evening, Srinivas went to the bhajan hall and was waiting eagerly to hear devotional songs. But, even after a long time, there was no bhajan performance. Hence, with disappointment, he came out of the bhajan hall and spent the rest of the time in the library, in the Samadhi Mandir of Swamy Sivananda and in the temples within the ashram premises. Then, he went to the dining hall and finished the dinner.

Then, Srinivas came back and sat near the bhajan hall, but even at that time, there was no bhajan performance. Therefore he expressed his disappointment mentally to Sivanandaji who had merged with the All-knowing Divine Light which is everywhere and in everything. Srinivas, then, came to his room.

Srinivas tried to sleep, but he didn't get sleep due to the unsuccessful attempt to hear the devotional songs. At that

time, somebody was knocking the door of his room. When Srinivas opened the door, he was surprised to see the young sadhu standing there at that odd hour.

The young sadhu said to Srinivas, "There will be a special bhajan performance in my room and, if you want, you can come right now and join us."

Srinivas realized the Glory of Sivanandaji, who came in the form of the young sadhu to call him for the bhajan. Yes, Sivananda is great and he hears and fulfils the spiritual desires of his devotees.

With jubilation, Srinivas followed the sadhu to his room, where there were a few sadhus and some householders, both men and women, who hosted the lunch on that day.

One by one, mostly all sang devotional songs. The most wonderful part of the bhajan was that the young sadhu made Srinivas also to sing! Srinivas is neither a singer nor having a sweet voice!! Therefore, Srinivas was struggling to complete his song which he sang on the glory of Lord Muruga, his favourite personal God. Surprisingly and suddenly, a voice in Tamil followed his and helped Srinivas to finish the song. He saw there a sadhu helping him to sing. Thus, the special bhajan came to an end.

When the bhajan was over, all left the sadhu's room except three of them, that is, the young sadhu, Srinivas and the other sadhu who helped Srinivas to sing.

The young sadhu said to Srinivas: "You have enjoyed both the special lunch and the special bhajan, and now you can go and sleep peacefully".

Srinivas felt as if the Divine Mother and Sivanandaji spoke through the young sadhu. Srinivas longed for the friendship of the young sadhu to whom he was unable to express his desire.

Therefore, Srinivas said to the sadhu "My desires have been fulfilled and hence, I can go now to my room and sleep peacefully." Then, he did so.

Next morning, Srinivas went to the Samadhi Mandir of Sivanandaji and for a short duration in meditation. He found his mind in peaceful state and hence he felt that his pilgrimage was over and decided to return to Madras.

Then, he met the young Sadhu in his room and said: "Swamiji, I have decided to go back to Madras" The sadhu asked Srinivas why should not he stay for a few more days.

Even though one of Srinivas's desires had not been fulfilled, he said to the Sadhu "Because my desires have been fulfilled, I want to return back to my place."

Then, Srinivas took leave of the young sadhu, who presented him a copy of the souvenir of the Divine Life Society. When Srinivas received that book, he felt as if he received also the affection and friendship of the Sadhu.

As soon as Srinivas came back to Madras, he wrote a letter to Swamy Adhyatmananda (Yes, this is the name of that young Sadhu) expressing his desire to get guidance for his spiritual life whenever he is in need of the same. Soon, a reply came from the Sadhu who expressed his 'no objection' for Srinivas to have correspondence with him to get guidance.

From that day, 26th August 1977, onwards Swamy Adhyatmanandaji has been guiding Srinivas to get progress in his spiritual life.

Thus, the spiritual yearnings of Srinivas which he had before his pilgrimage to Rishikesh, got materialised through the unique divine course of actions.

Srinivas firmly believes that all those, who read this divine experience will also get their divine ambitions fulfilled by the grace of the Divine Mother who manifests through all the names and forms. ✦

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Shri Sai Baba Helped Him for Salvation

He was commercial officer. He was glorious in discharging his duties. He attained promotions one after another. He had reached a stage for retirement in four or five years.

I happened to meet him in a hospital at his sick bed. I had "Sai Leela" magazine with me. He picked it up and said, "This Baba is known to me and I have disappointed him. Yet He gave me darshan today at my sick bed".

I replied, "Yes! He is in search of you. He has come to relieve you".

"No doubt! I am alright now. Doctor has promised to give me discharge in a week. I am picking up my health to normal".

"What is your trouble?"

"What I can say ! My blood is now turned to water. Who will save me?."

"Don't fear my friend? Sai is here. When you believe in Him, He will never disappoint you".

"Yes! That is true; but I have once disappointed Him. Anyhow, He never left me. I believe in Him. Otherwise I may not see Him at this moment! He is here".

"Well please! Keep this Sai magazine with you. You can depend on Him and sleep; you will be relieved".

After some days the doctors felt his condition to be serious and advised him to go to Vellore Hospital.

I saw him last laughing in a function on Vinayaki Chaturthi. Then he left for Vellore Hospital. His case was a fit one for

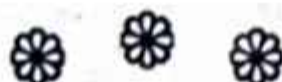
operation. But on examination the doctors said that no operation was required. He was pleasant. He was treated well at Vellore Hospital. He was advised to go home. He made arrangements for his return journey. Suddenly he became serious. He was therefore again admitted to hospital. Finally, he tried to depart from the hospital. Suddenly he died. Why? Doctors found no reason. There was no reason for the relapse of his sickness. He was alright. Then how he died and why he died? Observers saw Sai magazine in his bed. Really a miracle might have happened.

It may be that the officer may not have liked to go back to his service. He may have felt that if he returned home safe, his family and other responsibilities may again drive him to his official duty where he may commit mistakes, malpractices etc. It appears that this fear had spoiled his blood. While returning from Vellore Hospital with a cured mind due to continuous touch with Shri Sai Baba he was afraid and he might have therefore begged Him for salvation.

Salvation is a mere sentiment, which will decide the fate of a living being. Salvation is godly and our friend had solved his misery of commitments, even after coming out of the diseases. Baba's grace with the sudden invitation of death, to my friend is a source of salvation, and thereby he is relieved from worldly worries.

Thus it is understood that either life or death is not a matter for Atman and it is only concerned with the body. If everybody practices love for Baba for salvation, it is attaining Baba, and getting out of our miseries. ★

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Baba And The Scriptures

Who is BABA ? Where was HE born ? Was HE a Hindu or a Muslim ? Who were HIS parents ? Was HE a literate ? What did HE study ? Who was His guru ? . These are some of the many questions that confront a person who tries to know about BABA. Most of these doubts can be set at rest, if one studies closely and reads between the lines the Gospel of Sai Baba written by Shri B. V. Narasimhaswamy, the founder president of The All India Sai Samaj, but for whose untiring efforts SAI BABA would have been little known in the spiritual firmament of India. It is the best authoritative record on BABA and it has been translated into many Indian languages. This book answers many of the doubts pertaining to Baba. Some of BABA's contemporaries like Nanasaheb Chandorkar, Hemadpant, Dikshit, Das Ganu, and Justice Rege etc., also throw a good deal of light in the clarification of these doubts. I learn that Andhra Prabha dated 21-10-80 threw some more light on these questions. According to it one Dr. Ghanshyam, a research scholar, was able to unearth near Bibika Makbara a SHASANA, which says that Baba's parents were Narahar Purohit and Avantika and that He was born at Patri in Parbhani District. Sai Satcharita could give the information that BABA in His childhood had been entrusted by a Muslim lady to the care of GURU Venkusa of Saloo village and that He was with His Guru till He came to Shirdi. On two or three different occasions as per Gospel, BABA was referring to Himself as a "poor Brahmin" and that the few annas that were due to the "poor Brahmin" should not be "misappropriated". Of course He used to say so in all humour, so as to remind Mrs. Chaubal and Shri S.D. Nachane who had overlooked to give the money to Him, due to inadvertance.

On the question of His great mastery over the scriptures, there are innumerable indications in the Gospel. It cannot be

otherwise, considering the greatness of Guru Venkusa (Venkatesa Guru), as has been mentioned by BABA Himself on occasions. BABA was a man of very few words, but His silence used to speak volumes of His vast knowledge in spiritual matters. His masterly grasp was not limited to the Hindu scriptures alone, but also to the Holy Quoran and the Holy BIBLE. His reference to ALLAH and CHRIST on various occasions supports this view. He was a great man, who had transcended religious and caste demarcations. He is the quintessence of GEETA and the UPANISHADS. Whatever HE had said and done does not deviate from the scriptures even by a milimetre. GEETA lays stress on three main paths to GOD realization, namely the KARMA, Jnana and Bhakti YOGAS. BABA was well aware that in the present context of things, there is very little scope for the first two MARGAS, Karma and JNANA YOGAS, as they are strewn with innumerable obstacles. HE could easily feel the pulse of the present day SADHAKAS and come to the conclusion, that the third Yoga (Bhakti) was the most appropriate one. Sage. Vyasa in Narada Bhakti Sutras says कळी नामसंकीर्तनम् which means chanting the name or names of God. This is synonymous with Bhakti. As a matter of fact it has been accepted that Karma leads to BHAKTI (कर्मणा जायते भक्तिः ।) Bhakti leads to Jnana (भक्त्या ज्ञानं प्रायते ।) and JNANA leads to MUKTI (ज्ञानात्प्रायते मुक्तिः ।) To attain JNANA is very difficult, whereas to attain Bhakti is comparatively more easy. Lord Krishna Himself had said that DHYANA is easier than JNANA.

अनन्यचेता : सततं यो मां स्मरति नित्यशः ।

तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥ ८-१४ ॥

(Oh Partha, I would easily be available to the person who thinks of me always). When there is an easy method available why should one go in for a more difficult one? Bhakti does not require strenuous Anushthanas or Niyamas (practices). Sage Narada laid great stress on Shri Nama Smarana and its potency.

charya the author of Naishkarma Siddhi had laid stress on Jnana as the means to attain MUKTI but had admitted that JNANA could be achieved through Bhakti. Datta, Dakshinamurty, and Shankara have all stated unequivocally, that while Jnana is the Jyoti, Bhakti is the oil through which alone the Jyoti could be lighted. Lord Krishna had stated to Uddhava, that Bhakti Marga is superior to Samkhya Yoga, or TAPASYA or even vedadhyayana.

In the Geeta the lord had MARJALA KISHORA NYAYA in his mind when he had offered to bear all the burden in the following verse :-

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
तेषां नित्यामियुक्तानां योगक्षेमं वहाम्यहम् ॥ ९-२२ ॥

It is the lord's responsibility to look after the well being—spiritual or material—of the Bhakta, who surrenders to HIM. It is in this context that HE had advised the Bhakta what he has to do.

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।
अहंके वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ १८-६६ ॥

He does not mince matters in laying the conditions मामेकं शरणं व्रज. It also demands that the BHAKTA should cut off all other attachments सर्व धर्मान्परित्यज्य.

If we refer to the eleven commandments of BABA, three of them sound the same clarion call. No. 9 says "cast all your burdens on ME and I would bear them", No. 7 assures that whoever surrenders to HIM, HE would protect him. No. 8 holds out an assurance "whoever looks to Me I would look to Him". These assurances are in no way different from the assurances given by Lord Krishna in 9-22 and 18-66. Thus the assurances given in the GEETA have been reiterated by Baba. When such a simple method of attaining Mukti is available why take recourse to strenuous and devious processes? There is no variance between the assurances given by BABA and GEETA.

यो यो यां यां तनुं भक्तः श्रद्धयाऽर्चितुमिच्छति ।

तस्य तस्याचलां श्रद्धां तामेव विदधाम्यहम् ॥ ७-२१ ॥

(Whoever worships me in any manner he or she likes, all those prayers reach ME and I give them the experiences desired by them.) In a similar manner BABA was the centre of attraction to either Hindus or Muslim or Christians etc., His catholicity was so wide that HE assured the various religionists not to forsake their individual preferences in trying to reach Him. HE used to appear to the various devotees as RAMA, Krishna, Panduranga, Datta, Christ, Tajuddin Baba etc, as desired by them. HE was the ISHTADAIIVAT of all HIS devotees rolled into one. HE was against any body changing his own religious faith. All faiths end in Baba. The Rigveda states unequivocally "Ekam Sad Vipra BAHUDHA VADANTI" (The Reality is one, though people may call HIM by different names.) BABA is as universal as has been revealed in the concept of Lord Krishna in the GEETA. No narrow and sectarian observances were necessary to reach Him. In 9-23 the Lord has stated

येऽप्यन्यदेवताभक्ता यजन्ते श्रद्धयान्विताः ।

तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥ ९-२३ ॥

(Whoever thinks of me (looks to me) with undivided BHAKTI, I will protect him. It is my duty to do so).

Though BABA was free from all attachments, HE never allowed anybody to discard SAMSARA. HE was of the firm view that as long as life exists Samsara is necessary. There is a proverb in TELUGU which says that if all humans become SANNYASIS, only ashes would remain. BABA says that the functioning of the human body itself is SAMSARA. HE was Sarvabhootantaratra" and filled the whole universe. HE was in everything and everything was in HIM as described in the Purusha Sukta Mantra which says स भूमिं विश्वतोवृत्वाऽत्यतिष्ठद्दशांगुलम् । HE felt supremely satisfied when animals, ants and humans have

been fed. Offerings made to Him were always fed to ants and animals etc. In defining a स्थितप्रज्ञ Lord Krishna has stated in 2-38

सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।
ततो युध्दाय युज्यस्व नैवं पापमवाप्स्यसि ॥ २-३८ ॥

(Arjuna, treat with equanimity, happiness and sorrow, gain and loss, success and failure alike and fight.) A SADHAKA should develop such a द्रव्दातीत भाव. BABA was the personification of that. द्रव्दातीत भाव. HE used to mix all the alms HE could get, liquid and solid, sweet and savory, etc., and used to partake with all people and animals present around Him.

In several of His observations BABA had stated that birth is the result of प्रारब्ध कर्म as has been enunciated in the KATHOPANISHAD, and that none can escape its fruits. The subtle ATMA TATWA as defined in the GEETA and the UPANISHADS was frequently being referred to by BABA, which discloses HIS deep knowledge of all the scriptures. HE never had DEHATMA BHAVA and was often stressing the fundamental fact that the ATMA is different from the DEHA. This is the essence of "Tat twam asi" and "Aham Brahmasmi".

Referring to GEETA, the immortal source of spiritual inspiration for mankind, BABA was never tired of pointing out the place of eminence the GURU has, in shaping the spiritual and moral destinies of the Sadhaka. In this context we may refer to the conversation that had taken place between BABA and Shri Nanasaheb Chandorkar, who according to BABA was associated with HIM since many births. (Chapter 39 of Sai Satcharita by Shri N. V. Gunaji) Shri Nanasaheb was flabbergasted at the display of depth of knowledge, breadth of vision and grasp of the Geeta, by the great master BABA.

Baba was often referring to Jnaneshwari and YOGA VASISHTA during His talks. He was often repeating अल्ला रखेगा वैसा रहना (Be content with what you get). Lord Krishna said the same thing in 4-22 यदृच्छालाभसंतुष्टो. HE was often referring to स्थितप्रज्ञ in His talks.

All the above disclose how profound was BABA's KNOWLEDGE of the Geeta, Upanishads, Purusha Sukta and His abilities as a grammarian. ★

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DIVINE GRACE

Dowry system is a great social curse in our country. Though strict measures as per legislation have been promulgated by the Government against this, it is still reigning supreme in its own sphere in different ways and means. Lot of young married lives are either lost or frustrated as a curse of this system. It is not known how long it will take for complete erradication of such social evil.

The following fact narrates how a poor family was blessed by divine grace and was saved from utter disaster and frustration.

A poorly-paid widow, lady teacher of the basic children section of the Intermediate College, of which I am in the Governing Body, was confronted with this problem in connection with the marriage of her daughter. Though her daughter was educated and beautiful, it had no value in the marriage market, where money was the only consideration.

The mother was running from pillar to post in connection with the marriage negotiation of her young daughter. At last

a faint hope dawned as the parents of a prospective groom gave their provisional consent for marriage with their son, who was permanently posted in Government service and was quite healthy and well behaved.

We all felt very happy over the news and she was also greatly relieved of her mental agony. After some lapse of time she started running to the parents of the boy to get a date finalised for the marriage. As a matter of fact this process went on for over a long span of 3 years, but a tentative date was not fixed under different pleas.

This abnormal delay again started torturing the mother with unknown fear for the negotiation being broken. Still one day she approached them politely but with rigid stand and requested them to speak their mind, as such delay was not desirable. At this the parents of the boy bluntly told her that they required Rs. 30,000/ in cash as a dowry. That was the only criterion in finalisation of the date of marriage from their side.

This unexpected and highly exorbitant demand made the sky fall over the head of the poor mother and the earth moved away under her feet. She burst into tears and left their house in utter disappointment cursing her own fate. From there she came directly to my clinic while I was busy with my patients. Seeing her gravely swollen and perturbed face I enquired as to the cause of her sadness to which she sobbed aloud cursing her condemned life and narrated the whole episode, which made me extremely stunned.

Words failed me to give her any consolation. Then and there some idea flashed in my mind and I requested her to look towards the photograph of our Lord SHRI SAI BABA which was installed in my clinic. I advised her to have profound faith in the supreme Lord and leave the whole matter on Him, by whose grace she may get even a much better groom and the problem would be solved in no time.

My advice was so appealing to her that she instantaneously ran to the market and procured a nice photograph of SHRI SAI BABA and installed the same in her house and started worshipping it from the very first day with utmost reverence. How sincere she was in her devotion was revealed to me a few days afterwards, which has been narrated below.

After a lapse of hardly about a period of 10 days or a fortnight, she again came to my clinic. This time she was in a very jubilant mood and was bubbling in great contentment. She told that she came to give the good news about final settlement of her daughter's marriage and fixation of the date for solemnising the same. The news made me extremely happy and I wanted to know about the prospective groom, this time and his family.

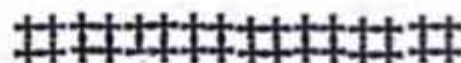
I was greatly surprised to know that it was the same party and the same boy. She told me that the parents of the boy came to her house early in the morning that very day and informed her that they wanted to fix up the date of the marriage. On hearing that she clearly told them that it was absolutely beyond her means to arrange for Rs. 30000/ according to their earlier demand. But very politely they requested her to forget any demand and urged her to sit together to finalise a date of the marriage at the earliest convenience of both the parties, which was subsequently done. While giving all this information, she was repeatedly bowing with folded hands in great reverence to Shri Sai Baba. She also clearly stated that Baba's divine grace only played this miracle of changing the mental attitude of the parents of the boy and consequently solving the problem so smoothly within such a short period.

As a matter of information I am tempted to mention it here that the marriage was actually solemnised with great pomp and show right on the stipulated day.

Now comes the "second phase" of divine grace of our Almighty Baba, which was showered on the daughter of the school mistress also. She was very happy as she was not going empty handed to her in-law's house to be underestimated and persecuted throughout her life. A few days before her marriage a lady of her distant relation, who was very wealthy but issueless, visited her house. She studded her with costly ornaments, purchased from the market according to her choice. A good number of dignitaries attended the marriage and presented all the essential items of domestic utility from steel almirah to sofa-set and pressure cooker etc. etc. which was eventually a problem for the groom's parents to accommodate in their small apartment. It was actually a high class marriage ordinarily beyond the means of a poorly paid widow school mistress.

In conclusion, I should say that divine grace is showered on dedicated people, who surrender themselves wholeheartedly to Almighty Baba, who was divine incarnation in flesh and blood. Though He has relinquished mortal human body long ago, it vividly transpires that He lives amongst us, watches our day to day movements and responds to our sincere cravings when we are in trouble. There are numerous illustrations and personal experiences, which make our hearts beamed with thrill of eternal bliss. Let us bow and surrender ourselves absolutely at the lotus feet of our Lord Sainath. ★

Dr. B. G. Das,
President, A.B. Vidyalaya Intermediate College Management
Committee, 305/1, Mirpur Cantt., Kanpur-208004 (U.P.)



Report of the 8th Annual Gathering at Shirdi

(Continued from June 1982 issue)

Monday 1-2-82 (Morning Session)

A part of the speech of Dr. A. K. Pathak was reported in the last issue. In his speech he said further :

“We all gather here to exchange our views with each other and cherish our friendship. Hence we should not criticize any body. We should have regard for all. A list of Sai devotees along with their addresses should be prepared. Similarly a list of Sai temples should also be compiled. All should connive at whatever is bad and all should pick up whatever is good.”

Mrs. Leelatai Marathe :- I get great joy in attending this gathering as I am able to meet the contributors to Shri Sai Leela magazine in person and I specially come to this gathering for that. All the contributors who come here get the opportunity to have good contact with the editor and the executive editors. Hence they should exchange their views with them and give them full co-operation.

Jagatpuria :- I do not get some issues of Shri Sai Leela. Hence I request that the method of sending the issues to the subscribers should be examined and improved.

Bipin K. Swadia :- The devotees are not able to get the former issues of Shri Sai Leela. We have a curiosity to know about the old issues. They should be bound together and sent to the subscribers when they are required by them. Though the Sai devotees are innumerable, the subscribers of Shri Sai Leela are comparatively very few. Why is it so? It is so because many Sai devotees do not know that there is a magazine (Sai Leela) which is being published by the Shirdi Sansthan. In order that all devotees may come to know about this magazine we should exhibit big boards at Bhojagriha, Sansthan office, Dwarkamai etc. at Shirdi giving information about Shri Sai Leela magazine so that the devotees will know about the magazine and the membership of the magazine will increase.

A special issue of the devotees experiences of the English edition should be published once in a year as is done in the case of the Marathi issue.

Mrs. Shashikala Revankar :- Biographies and experiences of Sai devotees like Nanasaheb Chandorkar, Gopalrao Buti, Kakasaheb Dixit, who had the good fortune to see Shri Sai Baba in flesh and blood, should be published in Shri Sai Leela. On account of the completion of sixty years of publication of Shri Sai Leela, we should arrange a picnic of all the delegates along with the Court Receiver to some place nearby Shirdi.

Shri D.B. Potnis :- At the time of the gathering of the contributors to Shri Sai Leela magazine, some individuals are felicitated. This should not be done. It will be better if the invitations for the gathering are sent to the delegates in good time. The condition of publishing at least four articles should be relaxed. The contributors to Shri Sai Leela and other subscribers should try to boost up the circulation of Shri Sai Leela magazine. While giving one's own information, the contributors are taking much time. They should not do so. Some special arrangements should be made whereby the delegates would be able to do Abhishek on the Samadhi without disturbing their programmes of the gathering.

Shri Vijay D. Hazare :- The number of pages in the Hindi section should be increased and more prose articles should be published. As far as possible, the articles of the same person should not be published very often. One article of a contributor should be published once in three months. In order to boost up the sale of Shri Sai Leela magazine big boards should be exhibited at various prominent places. The days of the gathering may be increased. The conditions for being a delegate may be removed so that this gathering will be a real gathering of sincere Sai devotees. One rupee is rather a low price for a magazine of the size and standard of Shri Sai Leela. We will be

justified in increasing its price. As Shri Sai Baba Sansthan Shirdi is now next to Tirupati Balji's Temple trust as far as income is concerned, the Shirdi Sansthan should think of publishing a representative book of prose articles and poems published in Shri Sai Leela during the last sixty years.

Shri Shreeram V. Satardeker :- The proforma, which is required to be filled by the delegates was so far being printed on cover page No. 3. As this was damaging the issue of the magazine, I had suggested that it should be printed somewhere on the inside page I congratulate the Editor for having accepted my suggestion and printed the pro-forma on inside page. On enquiry in the office of Shirdi Sansthan at Bombay I was told that the issue of Shri Sai Leela is posted on the first of every month but often times the issue is not got by the subscribers upto 8th or 10th of the month. If a complaint is lodged in the Post Office, they say that in the absence of the date of posting no cognisance of the complaint can be taken. As there is no issue of the Marathi edition for the month of December every year, the notice published in the issue for the month of January is received late by the subscribers and taking into consideration the usual postal delay, it becomes difficult to comply with the date of receipt of the application by the Shirdi Sansthan in Shirdi Office. Hence in order to avoid the inconvenience caused to the delegates and to the Shirdi Office, it is requested that the proforma to be filled in by the delegates may hereafter be published in the Diwali number, which is published in November

Shri Sandbhor, Pune :- The date of the gathering should be fixed as far as possible between 1st to 10th of the month as otherwise due to want of money it becomes difficult to attend the gathering inspite of a wish to remain present. The time of the gathering may be extended at least by one day. The lunch of all the delegates should be arranged at one time.

(to be continued)



APRIL 1982
(Continued from
June 1982 Issue)

Thursday (1-4-82):- This was the first day of the festival. The Samadhi Mandir was opened as usual and the programmes of Kakad Arti, holy bath etc were continued there as usual. At 6 a.m the Photo of Shri Sai Baba alongwith the Pothi (Sai Satcharita in Marathi) was taken in procession to Dwaikanai via Gurusthan. After the photo was placed on the spacious silver Sinhasan, the continuous reading (पारायण) of the Sai Satcharita was started. In the afternoon from 4.30 p.m. to 6.30 p.m. Keertan was performed in the Samadhi Mandir by Shri Niloobhau, from Nanded, who is a disciple of Shri Anantrao Athavle Maharaj. Pandit Jitendra Abhisheki the famous singer gave a programme of his vocal recital from 7.30 p.m. to 9 p.m. and from 9.30 p.m. to 11 p.m. As the people from the neighbouring cities and towns get a rare opportunity to listen to the music of such famous singers, they had crowded in large numbers for the programme and the Samadhi Mandir was packed to capacity.

Simultaneously with the above programme in the Samadhi Mandir, the Palkhi of Shri Sai Baba was taken in procession through Shirdi Village from 9-15 p.m. to 11.30 p.m. The procession was accompanied by music, bhajan, band etc. After return of the Palkhi to Gurusthan the local artists sung Garud and Bharud, while Shri Raghunath Sandbhor, from Pune, gave his programme of mimicries. After these programmes got over at Gurusthan, the Palkhi was taken to Samadhi mandir and the Shejarati was sung. Teerth and prasad were distributed to

the devotees, present for the arti, and the Samadhi Mandir was closed for the day.

Friday (2-4-82) :- This was the main day of the festival and therefore the devotees were waiting in big queues for darshan of Shri Sai Baba from early morning. The Samadhi Mandir opened as usual in the morning and after singing the Kakad arti, the holy bath of Shri Sai Baba was started. In the meanwhile the continuous reading of the Sai Satcharit concluded in Dwarkamai at 6 a.m. and the photo of Shri Sai Baba and the Pothi taken on the previous day from the Samadhi Mandir, were brought back to the Samadhi Mandir from Dwarkamai in procession via Gurusthan.

It is a usual practice of the devotees to go to Kopargaon and bring the water of Godavari from there to Shirdi on foot for the holy bath of Shri Sai Baba on the Ramanavami day. At 6.30 a.m. the pitchers (kawadi) full of the water of Godavari river were worshipped by the Court Receiver, Shri Kakresaheb and the persons who brought the water of Godawari went round Shirdi village in procession, when it came to Samadhi Mandir it was welcomed by ladies by waving lamp round the pitchers. The persons (about a thousand in number) who brought the water of the Godawari river thereafter gave a bath to Shri Sai Baba with the water brought by them. This programme continued for over two hours.

When this Kawadi programme was going on in the Samadhi Mandir, Shri Shekhar Anantrao Athavalemaharaj from Nanded, performed keertan on the subject of the birth of the incarnation of Shree Rama from 10-30 a.m. to 12-30 p.m. in the Mandap in front of the Samadhi Mandir. The melodious voice and the command of the haridas over the subject added special flavour to the keertan and it created a very devotional and serene atmosphere.

In the evening at 4 p.m the procession of the flags (Nishan) went through Shirdi village and at 5 p. m. the procession of the chariot (rath) of Shri Sai Baba started from Dwarknamai and went round the Shirdi village. The chariot was decorated as usual and the procession was accompanied with bhajan, band, music, etc. At 8-30 p.m. two films, 'Shirdi Darshan' and 'Manas Sarovar Darshan' were screened in the Mandap in front of the Samadhi Mandir. From 10 p.m. to 6 a.m. on 3-4-82 the artists gave their various programmes in the mandap. The crowd was fully absorbed in the programmes given by the artists. Samadhi Mandir was kept open for darshan for the whole night.

Saturday (3-4-82): The programmes in the Samadhi Mandir went on as usual. From 10.30 a.m. to 12.30 p.m. Shri Shekhar Anantrao Athavalemaharaj performed kala keertan after which Dahi handi programme took place. After this the noon arti was sung and teerth and prasad were distributed to the devotees, who were present for the arti. In the evening from 7.30 p. m. to 10 p. m. the famous singer Shri Prabhakar Karekar gave a programme of his vocal music in the Samadhi Mandir mandap. This programme also was attended by a very large audience and they were fully absorbed in the melody of the music. After the programme of the vocal music, Shejarati was sung and this year's Ramanavami festival came to an end.

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

Keertan :- 1 Shri Niloobhau, Nanded 2 Shri Shekhar Anantrao Athavalemaharaj, Nanded 3 Shri Gajananbuwa, Kumbhephal, District Buldhana 4. Sou. Gulabbai Mahadik, Indore. Pravachant-1, Shri Jadhav Guruji, Shirdi 2. Shri Jagannathbuwa Waghchoure, Shirdi.

Vocal Music, Instrumental Music, bhajan, dance etc.

1. Shri Shreeram Vishnu Satardekar, Bombay. 2. Dr. Kirtikar,

Bombay 3. Pandit Jitendra Abhisheki, Bombay 4. Shri Ramakant Mhapseker, Bombay 5. Shri Suhas Mahajan, Bombay 6. Shri Raja Kale, Bombay 7. Shri Ramesh Sukhtankar, Bombay 8. Shri Arun Apte, Bombay 9. Shri Raghunath Phadke, Bombay 10-Shri Ramdas Dattatraya Daithankar 11. Shri Bholanath Samel, Bombay 12. Shri Shivram Baburao Bidwe, 13. Shri Narayan Tukaram Tupe, Pune 14. Sou. Vimal B. Purohit, Shirdi 15. Shri Raosaheb Deshmukh, Amaravati 16. Dr. 1 Ramchandra, Hyderabad 17. Shri Shashikant Dattatraya Joshi, Rahata 18. Shri Digambar Baban Bhanavadekar, Rahata 19. Shri Shahuram Baban Bhosale Ratnagiri 20. Shri Ramschandra Shreeram Hemkar, Ratnagiri 21. Swami Saldas c/o Gavkari 22. Shri Balasaheb Gokhale, Khopoli 23. Sou. Sharayu Saldas Marathe 24. Sou. Shakuntala Joshi 25. Professor Kane, Kolapewadi 26. Shri Harakchand Chandrabhan, Alegaon 27. Shri Nandakishor Purohit Baroda 28. Smt Parvatibai Munde, Barshi 29. Smt. Shakuntalabai Jadhav, Sumbha 30. Shri Bhagwan Narayan Sarje Sawlivihir 31. Shri Shyamsunder Bheda, Sangamner 32. Shri Vasanta Baikar, Dhavalpurikar Tamasha Mandal, Pune 33. Smt, Vithabai Kudalkar, 34 Shri Ranga Karhadkar, Pune 35. Shri Chabu Dhavaleurikar, Pune 36. Shri Maitrana Kondiba Lamhane, Pune 37. Shri Nivrutti Kurankar Pune 38. Shri Baburao Tukaram Kamble, Dhavalpuri 39 Shri Dattoba Pawar Marathawadikar Dhavalpuri 40, Shri Prabhakar Bhalchandra Avchat, Shreerampur 41. Shri Shiwaji Pandhare, Shiwadkar 42. Shri Karbhari Jadhav, Dhavalpuri 43. Shri Dnyaneshwar Ramchandra Vaishya, Shirdi 44 Shri Ahmadkhan Gulamkhan Pathan, Shirdi 45. Shri Pamaji Panchram 46. Shri Daulat Sharma, Bombay 47. Shri Vasantao Vasundekar, Khedkar Tamasha Mandal, Narayangaon, 48. Shri Dnyanoba Taty Wadekar, Shirdi 49. Shri Shaikh Nabab Umarpathan, Astagaon 50. Shri Kuldeepsing Nasik 51 Shri Vilas Patil, Kolhapur 52. Smt. Lilawati Gujrathi, Shirdi 53. Shri Madhukar Gaikwad, Kolhapur 54 Shri Chandrasen Pawar, Kolhapur 55 Smt. Annapoornadevi, Shirdi 56 Shri N. Mani, Shirdi 57 Shri Adinath Tukaram Bhuigal. Sawlivihir 58 Shri Vijay Pawar, Sawlivihir 59 Shri Genbhau

Ambethankar, Dhawalpuri 60 Shri Balasaheb Kulkarni Sawlivihir
 61 Shri Dnyaneshwar Namdeo Kalos, Dhawalpuri 62 Shri Jadusing
 Thakur, Khedkar 63 Shri Bhagwan Totaram Khandagale, Dhaval-
 puri 64 Shri Uttam Narayan Sagar, Dhawalpuri 65 Shri
 Lalitkumar Joshi, Shirdi 66 Shri Shankarrao Upasani Haregaon
 67 Shri Nausber Irani, Shirdi 68 Shri Ramdas Bhausahab Thakur
 Khedkar 69 Shri Bhimraj Dhondiram Bansode, Sakuri 70 Shri
 Dattaram Kashinath Konkar, Satara 71 Shri Vasant Damodar
 Rasane, Pune 72 Shri Sudhir Joshi, Shreerampur 73 Shri Natwar
 Chudaman Vispute, Shirdi 74 Shri Saldas Marathe, Shirdi 75 Shri
 Nana Korate, Shirdi 76 Shri Shrikrishna Gupta, Indore 77 Shri
 Tukarambuwa Ajegaonkar, Parbhani 78 Shri Damodar Vasudeo
 Bhandarkavathe, Pandharpur 79 Lata Tukaram Khedkar and
 Pandurang Mule Manjarwadikar Lokanatyia Mandal (Kendra
 Narayangaon) 80 Shri Prabhakar Karekar, Bombay 81 Shri Raja-
 bhau Kosade, Bombay 82 Shri Mangesh Mule, Bombay 83 Shri
 Madkaikar, Bombay 84 Shri Shriniwas Vinayak Modgi, Bombay
 85 Shri R. B. Sandbhor, Pune 86 Shri Vasant Moreshwar Pawar
 Pune 87 Shri Raghunath Nagre, Shirdi 88 Shri Chaturdhan Nagre
 Shirdi 89 Shri Baravkar Kaka, Shirdi 90 Shri Manik Sali, Shirdi
 91 Shri Shantaram Mirane, Shirdi 92 Shri Vilas Pawaskar, Bom-
 bay 93 Shri Vasanttrao Joshi, Bombay 94 Shri Yashwant Naik,
 Bombay 95 Shri Dattaram Kadam, Bombay 96 Shri Govind Ka-
 dam, Bombay 97 Shri Haribhau Warange, Bombay 98 Shri Shashi-
 kant Sakhalkar, Bombay 99 Shri Suresh Lanjekar, Bombay 100
 Shri Ghogare Patil, Bombay 101 Shri Jayawant Biwalkar, Bombay
 102 Shri Anant Baburao, Bombay 103 Shri Suresh Hirlekar 104
 Shri Suhas Pawar, Bombay 105 Shri Maruti Mandawakar,
 Bombay 106 Shri Shashikant Dalvi, Bombay 107 Shri Rajan
 Satghare, Bombay 108 Shri Vilas Mahadik, Bombay 109 Shri
 Narendra Vichare, Bombay 110 Shri Abhay More, Bombay 111
 Shri Vilas Paralkar, Bombay 112 Kumari Vimal Bhausahab Shirke
 Jalgaon 113 Sou Subhamati M. Valame, Bombay 114 Shri
 M. S. Shahane, Indore, 115 Smt Roshanbi Surti, Jabalpore 116
 Smt .Shobhana Manohar Javle, Bombay 117 Smt. Pushpa

Anant Shintre, Bombay 118 Shri Madhav Gajanan Kelkar, Pali, 119 Sou. Pushpa Oswal, Bombay 120 Shri S. N Banjisi Raurkela 121 Sou. Shashikala Sadashiv Kulkarni, Dombivli 122 Sou. Bhagyashri Dattatraya Gogte, Aurangabad 123 Shri Vinod Pandharinath Kulkarni, Aurangabad 124 Shri Dattatraya Manikrao Gogte, Aurangabad 125 Shri Shyamsundar, Sikanderabad

During the Ramanavami festival Prof. Narendra Vichare from J.J. School of Arts, Bombay and Shri Vilas Mahadik, Bombay held an exhibition at Shirdi of the pictures drawn with the help of Rangoli on the various incidents in the life of Shri Sai Baba. Many devotees, who came to Shirdi, visited the exhibition and appreciated the art of both the above artists. Late Bhaumaharaj Kumbhar Anniversary:- As usual the anniversary of late Shri Bhaumaharaj Kumbhar was celebrated on the 12th day of the second half of the month of Chaitra (Wednesday 21-4-82) He was a potter and was doing the work of manufacturing earthen vessels; but his behaviour was like that of a saint and he was a staunch devotee of Shri Sai Baba. After the noon-arti was over on that day in the Samadhi Mandir, the photo of Shri Bhaumaharaj was taken in procession from the Samadhi Mandir to the Samadhi of Shri Bhaumaharaj in Lendibaug. After the procession came to Lendibaug, holy bath was given to the Samadhi and it was worshipped. After arti was sung there, prasad was distributed to all the persons who attended the procession and arti.

Weather.— The weather at Shirdi was quite healthy during the month. There was no epidemic or any other sort of disease in the village.



श्रीसाईलीला

हिंदी विभाग

अनुक्रमणिका

जुलई १९८२

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साई रटन

साई साई रटते चलो
साईको मनमे ब्रसाते चलो
साई नाम है ऐसा प्यारा
हर मुश्कील मे सबको तारा साई साई

पावन हो जावोगे तुम
जनम मरन से तरजावोगे तुम
इसको रटलो मनमे धगलो
जिवनको सफल बनाते चलो साई साई

शंका ना कुछ मनमे करो
नाम साई का सत्य है मनमे धरो
करलो भक्ती पालो मुक्ती
अदभुत है इसके नाम मे शक्ती साई साई

जिवन है एक पानी का बुलबुला
वो डुबा जिसने साई को भुला
साई लीला पढकर बाबा को भजकर
करलो मनोरथ पुरण शिर्डी जाकर साई साई

एन. एल्. शम

मकान नं. १-७-७९६, मोहन नगर, पोस्ट जमिस्तानपुर, हैद्राबाद ५०००४८



स्वप्न में पुत्र-पुत्री जन्म का साई-संकेत

जब मेरी बहू का प्रथम पुत्र करीब दो वर्ष का हो गया मेरे मस्तक में अकस्मात् विचार आया। “बहू की अगली सन्तान भी पुत्र रत्न हो”। मैंने अपनी साई भजन पश्चात्, साई श्री चरणकमलों में अनन्य भाव से शरणागत हो प्रार्थना की। “साई बाबा तेरी दया कृपा आशीर्वाद से बहू को अगली संतान भी पुत्र रत्न होगा। प्रभु साई बाबा मुझे तेरे चरण-कमलों में दृढ़ विश्वास है। तू अपने भक्त की अन्तःकरण की पुकार सुन, भक्त की सहायता के लिये दौड़कर आता है। अपने भक्त की मनोकामना पूर्ण करता है। बहू का प्रथम पुत्र अशीश भी प्रतिदिन समाधि मंदिर के साई चित्र के सामने खड़े होकर अपनी साई प्रार्थना दोहराता था “साई बाबा तेरा बच्चा पैर पड़ता बाबा। साई बाबा मम्मी को मुन्ना दो बाबा। अपने बच्चे की प्रार्थना स्वीकार करो बाबा। जय साईबाबा” मेरे परिवार के सदस्य और दीगर लोग अशीश की साई प्रार्थना सुन उसकी हंसी मजाक करते थे।

इस तरह कई दिन साई प्रार्थना करने के पश्चात् एक रात्रि मैंने स्वप्न देखा। मेरे बड़े पुत्र की गोद में एक बालक है। यह दृश्य मेरी आँखों के सामने आते ही निद्रा भंग हो गई। मैं जाग गया। इस स्वप्न के कुछ दिन बाद रात्रि में मैंने एक दूसरा स्वप्न देखा। एक दाढ़ीवाले बुजुर्ग अपनी गोद में एक बालक लिबे बैठे है। कुछ क्षण पश्चात् दाढ़ीवाले बुजुर्ग उठकर चले जाते है। मेरी निद्रा भंग हो जाती है। उपरोक्त दोनों स्वप्नो में साई बाबा ने पुत्र जन्म का संकेत किया।

दिनांक ८ जुलाई १९८० को बहू की डिलीवरी का समय आया। प्रसव पीडा होने लगी। बहूने अगरबत्ती जलाई साई बाबा से प्रार्थना की। “प्रभु साई बाबा प्रसव पीडा से शीघ्र मुक्त करो। सहारा तेरे चरणकमलों का है।” बहू ने मस्तक पर ऊदी लगाई। ऊदी पानी के साथ पी। लगभग ३० मिनट पश्चात् बहूने पुत्र रत्न को जन्म दिया। नर्स ने डिलीवरी रुम से आवाज दी। लडका हुआ है। मुझे हार्दिक प्रसन्नता हुई। मैंने हाथ पैर धोकर साई पूजन किया मैंने कहा, “सर्व शक्तिमान प्रभु साईनाथ महाराज, तूने मेरी मनोकामना

पूर्ण की। मैं तेरा अत्यन्त कृतज्ञ और आभारी हूँ। मैं शिरडी जाकर समाधि मंदिर में अपनी मनौती पूर्ण कर बच्चे के लिये तेरा आशीर्वाद प्राप्त करूँगा।

स्वप्न में पुत्री जन्म का साई संकेत। मैं उपरोक्त दोनों स्वप्नों के विपरीत एक दूसरे स्वप्न का उल्लेख करता हूँ। जिसमें साई बाबा ने पुत्री जन्म का संकेत किया। मेरी एक लडकी के एक पुत्र और तीन पुत्रियाँ हैं। मेरी लडकी के पत्र से ज्ञात हुआ कि वह गर्भवती है मैंने अपनी साई पूजन आराधना पश्चात् साई के श्री चरण-कमलों में नत मस्तक हो; पूर्ण भक्ति और श्रद्धा के साथ प्रार्थना की। “दयालु सर्वशक्तिमान प्रभु साई बाबा, मेरी पुत्री को पुत्र रत्न का आशीर्वाद दो तेरे श्री चरण-कमलों के आशीर्वाद से मेरी पुत्री को पुत्र होगा। अवश्य होगा।” इस तरह लगातार कई दिन तक साई बाबा से प्रार्थना की। मैंने एक रात्रि स्वप्न देखा। एक महिला अपनी गोद में एक बालिका को लिये बैठी है। इस दृश्य के आँवों के सामने आते ही, महिला उठकर चली जाती है। स्वप्न खत्म होता है। मेरी आँवें खुल जाती हैं। साई बाबा का पुत्री जन्म का स्पष्ट संकेत था। साई बाबा ने मुझे गुमराह होने से बचाया। तब मुझे अपनी गलती का ज्ञान हुआ। यथार्थ में मुझे साई बाबा से मेरी पुत्री के गर्भधारण पूर्व पुत्र जन्म की प्रार्थना करना था। मेरी पुत्री की डिलेवरी पश्चात् मुझे पत्र मिला। लिखा था। घर में एक और देवी (पुत्री) आगई है। मेरा स्वप्न सत्य सिद्ध हुआ। मैं साई भक्तों का ध्यान साई बाब के आठवें वचन की ओर आकर्षित करता हूँ।

साई बाबा का आठवां वचन

भार तुम्हारा-मुझ पर होगा।

वचन न मेरा-झूठा होगा ॥ ८ ॥

साई बाबा ने स्पष्ट शब्दों में कहा है। मेरा जो भक्त अनन्य भाव से दृढ़ विश्वास के साथ मेरी शरण में आयगा। ऐसे भक्त का सारा बोझ मैं स्वयं अपने कंधों पर लाद लूँगा। उसका हित साधने का पूर्ण उत्तरदायित्व मैं स्वयं उठाऊँगा। उस भक्त की सदैव सहायता करूँगा। मनो कामनाएं पूर्ण करूँगा। दुःख दर्द दूर करूँगा। संतान दूँगा। हर बला मुसीबत से बचाऊँगा। उसे

साईं । मेरे जीवनदान के भगवान !

मैं एक नम्र साईं का भक्त हूँ, मेरे वाक्य का यह अर्थ नहीं हो सकता पूर्ण निःस्वार्थी हूँ, मैं एक संसारिक व्यक्ति हूँ, डॉक्टरी मेरा व्यवसाय है, साईं बाबा के कृपा से व्यवसाय बहुत शानदार चला रहा है । मान है, मर्यादा है, घर है, पत्नी है, बाल बच्चे हैं, सुख है, शांति है, यह सब कुछ साईं ने दिया है और दे रहे हैं । यही कारण है के मैं साईं बाबा को भूल नहीं सकता, यदि कभी भूल भी जाऊंगा तो एक ही प्रार्थना है के उस दिन मुझे मौन आ जाय ।

आज एक अनुभव, एक चमत्कार पेश करने जा रहा हूँ, जो कोई बाबा बाबा का भक्त है वह इन चमत्कारों में विश्वास करता है कारण बाबा की कृपा, बाबा का अनुभव हर भक्त को किसी न किसी प्रकार का होता है ! विज्ञान की बुद्धि यह कहती है के, हर होने वाली वस्तु अचानक होती है, केवल साईं भक्तों का मनो वैज्ञानिक सोच है के वे इसको बाबा का चमत्कार कहते हैं ।

इस प्रश्न का उत्तर देते हुवे एक बार विदर के प्रसिद्ध साईं भक्त गुंडेराव ने कहा था के “विज्ञान का स्वयं नियम है के, हर वस्तु अचानक नहीं होती, किसी शक्ती प्रयोग, उसको करवाता है । जहाँ शक्ती शब्द का उपयोग, वैज्ञानिक करते हैं वहाँ हम साईं भक्त उसको साईं की शक्ती का चमत्कार कहते हैं” उन्ही के अनुसार जिस के पास दिल है दिल में तडप है, वह उसका अनुभव करता है, साफ दिल उसी महा साईं शक्ती को जान सकता है ।

अपने दबाखाने से काम समाप्त करके घर आया, खाना खाकर थकावट के कारण शिघ्र सो गया, साईं स्मरण कर के निद्र की गोद में चला गया । निद्र गये काफी देर हो चुकी थी, एक धक्का लगा, बाबा साईं ने मुझे धक्का देकर जगाया, मैं परेशान उठकर बैठा, न बाबा है न कोई है, बच्चे और पत्नी सो रहे हैं, बिम्बा जलाया, देखता क्या हूँ के बिस्तरे पर एक चुचुदरी (जिसके काटने से मनुष्य मर भी सकता है) भाग रही है, बहुत घबराया सब को उठाया, सब ने देखा, मारने की कोशीश की, परन्तु मार नहीं सके ।

पुरी रात बाबा का भजन करते रहे, नाम स्मरण किया, साईं नाम का जप किया, फिर निद्र नहीं आयी, अब मेरा प्रश्न वैज्ञानिकों से है के मुझे बाबा

का रूप ही क्यों उठाया ? दुसरा रूप क्यों नजर नहीं आया ? वास्तव में जहाँ मेरी अपनी भावना है वहाँ साई शक्ति भी है, युद्ध के बीच में जहाँ भगवान कृष्ण का विश्वरूप अर्जुन को नजर आया, दुसरोँ को नहीं, वहाँ कृष्ण की शक्ति है तो यहाँ साई बाबा की शक्ति है, जिसको दिव्य चक्षु मिलता है, वही देख सकता है ।

हर कोई न देखा है, न देख सकता है । जैसा के शायर पटवारी ने कहा है:-

जलवा तेरा देखने, आंखे तु ही तो दे दे !!

भगवान साई ने मुझे जीवन दान देकर जो उपकार किया है जन्म जन्मों तक भूल नहीं सकता ।

डॉ. वाय. एन. हिब्बारे

राम मन्दिर रोड-कलबुर्गी दवाखाना P. O. विदर ५८५ ४०१ (कर्नाटक)

साई का दर्शन

शिरडी के साईनाथ ... साई रे दरस दिखादे
दरस दिखादे साई ...

मंदिर में मुरत तेरी

चारों ओर सुरत तेरी

लौट न जाऊँ साई दरस दिखादे साई ... ॥ १ ॥

तू ही झरण में किरण में

तू ही है तन में मन में

अब ना तरसा साई दरस दिखादे साई

दास दिखादे शिरडी के ... ॥ २ ॥

कु. ममता पटेरिया

श्री साई बाबा आरती सत्संग म. नं. १२ अ, सडक-५, सेक्टर-२

पोस्ट-मिलाई, जिला-दुर्ग (म. प्र.)

श्री साई बाबा के दर्शन

मैं सोचा करता था कि बाबा सबको कभी ना कभी जीवन में एकबार सशरीर दर्शन देकर कृतार्थ करते है पर पता नही मुझे कब दर्शन देंगे । श्री साई सत्चरित के अनुसार बाबा ने सन्यासी के रूप में दर्शन देकर और भोजन ग्रहण कर अपनी कृपा की थी ।

मैं अपने एक सहयोगी व भानजे के साथ ता. २६ मार्च १९८२ की शाम बंबई से पंचवटी एक्सप्रेस के द्वारा शिरडी जानेके के लिये मनमाड तक चलकर रात में करीब ११.४५ पर मनमाड स्टेशन पर उतर गया । हम तीनों स्टेशन पर प्रतीक्षालय मे आराम करने लगे तथा मनमाड से कोपरगांव तक के टिकट लेकर २९ मार्च १९८२ की प्रातः ४ बजे मनमाड पूना वाली रेल गाडी में जाकर बैठ गये । गाडी करीब ४.१० पर चली । हमारा डब्बा खाली था दो चार यात्री और होंगे । गाडी चलने से पहले एक ५०-५५ साल के सन्यासी गेरुआ वस्त्र पहने डब्बे में हमारे सामने वाली सीट पर आकर बैठ गये तथा २ और नवयुवक चढ गये । मेरे पास सूट केस था । सौ मैं उसपर हाथ रखकर लेट गया तथा मेरा सहयोगी व भानजा ऊपर वाली बर्थ प्तो गये । मन में सूट-केस खो जाने की शंका से मुझे नींद नही आ रही थी पर झरकी ले रहा था

मैने साधू बाबा से कहा, "जब कोपरगांव आ जाये तो बतला दीजियेगा ।" उन्होने मेरे प्रश्न का उत्तर ना देकर कहा "आपको भी शिरडी जाना है मुझे भी शिरडी जाना है । आप सो जाइये । जब कोपरगांव आयेगा मैं जगा दूंगा" । इसी बीच साधू बाबा दो नवयुवकों के प्रश्नों का उत्तर देते रहे व बीडी पीने लगे । मेरे मन में विचार आया कि डब्बे की खिडकियों व दरवाजे सब बन्द है तथा यह धुआँ अब मेरी तरफ आयेगा । पर वे अन्तर्यामी जो ठहरे । धुआँ पता नही कहाँ जाता रहा मुझे बन्द डब्बे में साँस लेने पर कही भी बीडी के धुआँ की गंध तक नहीं आई । पर मन में सूट केस उठ जाने की शंका से मुझे नींद नही आई । पर ना जाने क्यों हम तीनों ही सो गये जब कोपर गाँव स्टेशन आया तो अचानक आँख खुली । मैने साधू बाबा से हडबडा कर पूछा कि "कौन सा स्टेशन है ?" वे बड़े मधुर स्वर में बोले "कोपरगाँव स्टेशन

है उतरो ।” हम सब उतर गये । साधु भी उतर गये । जब हम स्टेशन से बाहर जाने लगे वे स्वयं ही मुझसे बोले “तुम शिरडी पहुँचो में गंगा में स्नान करके शिरडी पहुँचुंगा । तथा मैंने उन्हें नमस्कार किया और इतना कह कर वे नंगे पैर ही अपने थैले के साथ अंधेरे में ढलान पर से उतर कर गायब हो गये । पर मैंने मन ही मन कहा” कि बाबा यदि आज आप इस रूप में मुझे दर्शन दे रहे हो तो आप शिरडी में भी इसी रूप में मुझे दर्शन देना जब मैं आपके अभिषेक वास्ते दरबार हाल के दरवाजे में घुसकर प्रवेश करूँ । तथा रूप यही होना चाहिये व दर्शन भी समय व उसी स्थान पर होंगे तो मैं समझूँगा कि आपही थे वरना नहीं । आप यदि रूप बदल कर आये तो मैं नहीं पहचानूँगा तथा फिर मुझे उलाहना मत देना क्योंकि आप कई बार भक्तों को इसी प्रकार रूप बदल पहले दर्शन देते हो । फिर ना पहचानने पर उलाहना देते हो । इतना सोचते सोचते हम सब स्टेशन से बाहर बस पर आ गये । काफी कोशिश के बाद हमे बस में जगह मिली हम करीब २७ ता. को प्रातः ६.१० पर शिरडी पहुँच गये । प्रभु की कृपा से हमें बाबा को मंगल स्नान कराने का अवसर प्राप्त हुआ । फिर चरणामृत लेकर हमने कैनटीनमें चाय पी तथा अभिषेक के कूपन खरीदे । तथा शांति निवास में लाकर लेने के बाद हम नहाये तथा नाश्ता करने के बाद हम बाबा के अभिषेक की थाली लेकर करीब ८.५० मंदिर में पहुँचे उस दिन भीड़ बहुत कम थी सो हम सब से बाद में ही थे व हमारे हाल में प्रवेश करते ही वे ही साधु हमारी बंगल में आकर खड़े हो गये व अपना बैग वगैरा रख कर वे समाधि की ओर चलपड़े जिस लाइन में बिना कूपन वाले भक्त चल रहे थे । इस समय वे बड़े भव्य लग रहे थे । मैंने सोचा थोड़ी देर में आगे जाकर बात कर लूँगा और माया के वश मेरा ध्यान हट गया । फिर क्या था । बाबा ने वही किया जो हमेशा करते है । फिर पलट कर देखा तो ना साधु थे ना उनका सामान था । और क्योंकि जैसा बाबा ने मेरे मन में विचार कराया था उसी अनुसार दर्शन दिये सो बाबा ही थे । फिर हम बससे आये वे गोदावरी में नहा धो कर भी पता नहीं पैदल या बस से हमारे साथ साथ ही समाधि मंदिर में आ गये एक दो मिनट आगे पीछे नहीं हुये । यही बाबा का सर्व व्यापक होने का प्रमाण है हम अभिषेक करने के बाद शिरडी में करीब ११.३० बजे तक रहे पर फिर वे नजर नहीं आये ना साँई प्रसाद में ना बस स्टेन्ड पर ना द्वारकामाई में और ना चावडी में बाजार में भी कहीं नहीं मिले ।

परब्रह्म सद्गुरु साई बाबा इसी प्रकार कृपा करते है । और कभी कभी ज्ञान भी करा देते है अपने दर्शन का जैसा कि मुझे पहले विचार दिया कि अमुक समय अमुक स्थान पर इस रूप में दर्शन ही तो समझना कि मैं ही हूँ तथा फिर दर्शन भी दे दिये । इससे ज्यादा मेरा जीवन और कितना सार्थक होगा ।

प्रभु आप इसी प्रकार सभी भक्तों को दर्शन देते रहो तथा सद्बुद्धि प्रदान करते रहो यही मेरी प्रार्थना है आपके चरणों में ।

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मेरे साई बाबा

कर्ता वो है, कर्म तुम्हारे,
मर्म ये जाने भक्त जो सारे ।
'मैं' हूँ कौन, मैं यह न जानू,
साई का भक्त साई को पहचानू ।
मन, बुद्धि, अहंकार तुम्हारे,
मेरे तो हैं साई सहोर ।
भक्त अनेक पुकारे उसको,
जो पहचाने घट-२ में तुझको ।
पास जो जाता-पास वो आता,
साई नाम है जिस जन को भाता ।
कर्ता वो है, कर्म तुम्हारे
मर्म ये जाने भक्त जो सारे ।

अरुण कपूर

घर. क्र. १२९।१६ जवहार नगर, मण्डी (हिमाचल प्रदेश)

गुरुवार का गौरव

शिरडी में समाधिमंदिरमें साईबाबाकी जो मध्यान्ह आरती होती है उसमें गुरुवारका इस प्रकार महत्व बताया गया है ।

“आठां दिवसा गुरुवारी भक्त करीती वारी,
प्रभुपद पहावया. भवभय निवारी, आरती साईबाबा
सौख्य दातार जीवा ॥”

गुरुवारके दिन भक्ति करना वही बात ही कुछ भिन्न है क्योंकि गुरुवार साईबाबाका दिन है । विशेषता, सभी साई भक्तों के लिए इस दिन का सप्ताह-भरमें अत्याधिक महत्वपूर्ण स्थान है । सप्ताह का नियोड ही गुरुवार है ।

जनसाधारण प्रायः अपनी धरेलू, व्यावसायिक या फिर बाह्य जगत् की क्रिया-कलापो में दिनरात उलझे रहते है । यदा-कदा तो अपने आचार-विचारों पर भी ध्यान नहीं रखते और अपने कर्तव्य के मार्ग से भटक जाते है । ऐसी अवस्थामें हमारा कर्तव्य यह है कि हम इस पवित्र गुरुवार के दिन समस्त सांसारिक बातों से हटकर अपनी उलझनों से उदासीन होकर साईबाबा का दिनभर स्मरण करे । कितना अच्छा हो अगर हम इस दिन उपवास रखकर या एक समय फलाहार लेकर अपने अन्तरमें साईबाबा की पवित्र मुर्ती का ध्यान करें । गुरुवारमें श्रद्धा रखकर साई की ओर एक कदम बढ़ायेंगे तो निश्चित है साई हमारी तरफ दस कदम बढ़ायेंगे । हमारा दृष्टिकोण इतना विशाल बन जायेगा कि हमारे दैनिक जीवनमें बाबाकी अहमीयत हमें निरंतर महसूस होने लगेगी और उनके द्वारा बताये मार्ग पर चलकर हमें ऐसा अनुभव होगा जैसे हमारा उनके प्रति जन्म-जन्मांतरका अतूट नाता है ।

उपरोक्त फल प्राप्तीके लिए ही गुरुवारका महत्वपूर्ण स्थान है ।

इसी लिये, आईये-हमारे आचार-विचारका मेलजोल हो एवम् गुमराहीके रास्तेसे बचनेके लीये, कमसे कम सप्ताह में एक दिन हमारी सब सांसारिक बातोंसे हटकर, हमारी उलझनोंसे अपरिचीत बनकर साईबाबा का दिनभर स्मरण करे,

साथमें साईनाथकी पूजा, प्रार्थना, भजन आदी भक्ति साधनोंसे याद करे और अगर हो सके तो हमारे भीतरी मनमें साईकी सुन्दर प्रतिमाका आविष्कार करे ।

श्री साईबाबा को दत्त देव का दूसरा अवतार माना जाता है । ब्रह्मा, विष्णु और शिव का एक रूप याने दत्त दिग्म्बर । भूत, भविष्य और वर्तमान का समन्वय याने की दत्त की उपासना । दत्त भगवानका दिन सप्ताहमें गुरुवार है । मा सरस्वती देवी तथा माताजी को यह दिन प्रिय है । महात्माओं का गुरुवार से घनिष्ट नाता रहा है । श्री नित्यानन्द महाराज, गजानन्द महाराज, महेरबान बापु, रंग अवधूत स्वामी, जलारामबापु, रमण महर्षि, महर्षि अरविन्द आदी अनेक संतोकी गौरवगाथा के साथ गुरुवार का गहरा सम्बन्ध है ।

सर्व प्रथम गुरु स्थान माता-पिता का है जिन्होंने हमें बोलना, चलना, और पढ़ना सिखाया । उन्होंने हमें जन्म देकर संस्कारमय बनाया । दूसरे स्थान पर है हमारे आचार्यगण । शाला-महाशालके आचार्य लोगने ही अच्छी तालीम दी और उनकी ब्रह्मचर्य ही पाठशालामें पढ़कर अच्छे नागरिक बन सके । वस्तुतः हमें नेक और सही रास्ता दिखाने वाले ही हमारे गुरु कहलाने के अधिकारी हैं । इसी लीये, गुरुवारके दिन जब हम श्रद्धा और भावनाकी पुष्पाञ्जली भेंट करते हैं, तो हमारी ये भावाञ्जली स्वयं देवी देवताओं, संतो, महात्माओं और गुरुओंकी अर्पित हो जाती है । इतना फलप्रद और प्रभावशाली गुरुवारका पवित्र दिन है ।

किसीने ठीक ही कहा है “गुरु बिना हमें कौन बताये बाट”

जीवनसागरमें गुरु बिना हमें किनारा कौन भला दिखा सकता है ? गुरुके बिना उध्दार नहीं है ऐसे सद्गुरु सच्चिदानन्द साई बाबा हमारे उध्दारक और मार्गदर्शक हैं ये हम सब साई भक्तोंके लीये कितनी गौरवकी बात है ! हमारे जीवनका लक्ष्य ऐसा होना चाहीये जिससे साई हमारे अंग-संग बने रहे ।

हमें मिट्टी से भी अधिकतम विनीत होकर इस धरा पर श्रद्धा एवम् प्रेमका साम्राज्य फैलाना है ! लेकिन साईबाबा की कृपा होना आवश्यक है अन्यथा ये बात नामुमकीन है उनके आशीर्वादसे हमारा जीवन गतिशील रहे तथा उनकी कृपा अन्य लोगों पर भी रहे यह ही हमारा जीवनका ध्येय होना चाहीये ।

अन्तमें, साई-ज्योति में प्रज्वलित होकर हमें समस्त संसार में इस मंगल ज्योतिका प्रकाश फैलाना है। हमें इस कल्याणमय ज्योतिका उजाला फैलाने के लिये कृतसंकल्प होकर पूरा योगदान देना है।

बिपीन कपीलराय स्वादीया
३०७ बी. कमल कुंज, दत्त मंदिर रोड, संगीता सिनेमाके सामने
मालाड (पूर्व), बम्बई ४०० ०६४

साई चरण प्रेम

वरदान दो ऐसा कि आपके चरणों में सदा प्रीति बनी रहें।
आपके नित पूजनमें हमारी श्रद्धा बढ़ती रहे।

... आपके चरणों में ॥ १ ॥

स्तवत पाठ, कीर्तन भजन से आपको सदा रीझाते रहे।
आपके प्रेमल आशीर्वादसे सदा हम पावन रहे।

... आपके चरणों में ॥ २ ॥

नित नित पंचारतीसे आपकी मधुरम सुरक्षासे खुश रहे।
आपके दिव्य तेजकी आभासे उर उदात्त रहे।

... आपके चरणों में ॥ ३ ॥

प्रतिमल श्वास श्वास नाम रटण साई साई गुंजता रहें।
नाम जपन की पावन धारामें सदा हम बहते रहे।

.... आपके चरणों में ॥ ४ ॥

जहाँ हो, जैसे हो साई तीर्थ के पावन स्मरणमें रत रहे।
मुरत आपकी हम सब भक्त गण उरमें स्थापित करे।

... आपके चरणों में ॥ ५ ॥

प्रभु जग की हर कृतिमें आपके रम्य रूपको नीरखते रहे ।
आपके अर्चनमें ओतप्रोत हम सब समृद्ध रहे
... आपके चरणों में ॥ ६ ॥

ना कोई चिंता, ना कोई दुख, बस सदा मन प्रशांत रहे ।
हम आपके चरणों की धूल और उदीसे प्रफुल्ल चित्त रहे ।
... आपके चरणों में ॥ ७ ॥

सदा आपके प्रसादसे जीवन नैया को पार लगाते चले ।
आप की परछाई हमें सत्कार्य से संप्रेरित करे ।
... आपके चरणों में ॥ ८ ॥

हर जनम आपकी मोहन्त और संनिश्चा पाते रहे ।
वरदान दो हे प्रभु कि आपके चरणों में लोटते रहे ।
.... आपके चरणों में ॥ ९ ॥

— महेशभाई वैष्णव

१, अमेय अपार्टमेंट, एन. एल. कॉमर्स कॉलेजके पीछे, नवरंगपुरा,
अहमदाबाद-३८० ००९



साईभक्ति का फल

तेरे दरबार में सबकी बनती है बाबा
मुरादों की महफिल सजती है बाबा
भूकोंनें रोटी पायी अंधों ने ज्योती पायी
यहाँ बाँझ की कोख फलती है बाबा
न तीरथ को जाऊँ तेरे चरणों में सुख पाऊँ
तेरे पांवतले गंगा बहती है बाबा
सबूरीसे पाया सब श्रद्धा से चाहा जब
यहाँ मिसालों की मशाल जलती है बाबा

रमेश 'आत्मा'

मॅनेजर इण्डियन बैंक, स्टेशन रोड, आणंद ३८८००१ जिल्हा खेडा

भजन

पंढरपुर बन गयी शिर्डी नगरी, पंढरीनाथ ही आये बन कर साई
साथ मे लेकर आये थे निशानी, जिस ईंट पर खडे थे भगवान् खुद ही,

भगवान् के हैं अवतार अनोखे, एक ही समय मे कयी निराले
कहीं पर बने ताजोद्दीन बाबा, कहीं बने वह गजानन बाबा

कहीं कहलावे नृसिंह सरस्वती, और कहीं कहलावे बाबा साई
भटके हुआँ को राह बताने, जग का सारा उध्दार करने

प्रकट हो जाते हैं भगवान् खुदही, विनाश कालसे जग को बचाने
रूप बदलकर आते हैं वह, भक्ती मार्ग की राह बताने

पंढरपुर बन गयी शिर्डी नगरी, पंढरीनाथ ही आये बनकर साई .
साथ मे लेकर आये थे निशानी, जिस ईंट पर खडे थे भगवान् खुद ही

आकर बैठे जिस पत्थर पर, चरण लगते ही बना वह पारस
लाखोंकी किस्मत बन गयी सोना, जिसने भी इस पत्थर को छुआ

निंब वृक्ष की छाँव मे बैठे, बन गये उसके पत्ते मीठे
निंब वृक्ष वह कहा रहा था, कल्पतरु का वृक्ष बना था

अब भी जो सोचोंगे वहाँ पे, जाकर बैठो गुरुस्थान मे
सब का सब ही मिल जावेगा, जो भी मांगोगे मन ही मन मे,

पंढरपुर बन गयी शिर्डी नगरी, पंढरीनाथ ही आये बनकर साई
साथ मे लेकर आये थे निशानी, जिस ईंट पर खडे थे भगवान् खुद ही

भगवान् का होगा नाम कैसा, बोलो ना तुम ही मुझको भय्या
जात पात का क्या ठिकाणा, जिनकी है यह सारी दुनिया

जिस नजर से जिसने देखा, उसी रूप मे साईँ दिखा
किसी ने देखी राम की मूर्ती किसीने देखी शिवशंकरजी

किसीने उनको ईसा समझा, किसीने मूसा उनको जाना
दर्शन होते हैं साई के, जिस रूप में भगत जो चाहे,

पंढरपुर बन गयी शिर्डी नगरी, पंढरीनाथ ही आये बनकर साई
साथ मे लेकर आये थे निशानी, जिस ईंट पर खडे थे भगवान् खुद ही

साई बाबाने धुनी जलाई, ऊदी कहकर लोगोंने खायी
ऊदी कैसी है तुम ही सोंचो, वह तो है संजीवनी ही

भक्तों के प्राण की रक्षा करने, हर आफत से उनको बचाने
भंडार भरा है संजीवनी का, जाकर लावो बदरका माई

साईदास लक्ष्मण बैठा सोंच मे, चरणों के पास साईजी के
देख के भक्ती भाव औरों के, बैठा रहा वह आंसू बहाते,

पंढरपुर बन गयी शिर्डी नगरी, पंढरीनाथ ही बनकर आये साई
साथ मे लेकर आये थे निशानी, जिस ईंट पर खडे थे भगवान् खुद ही,

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