



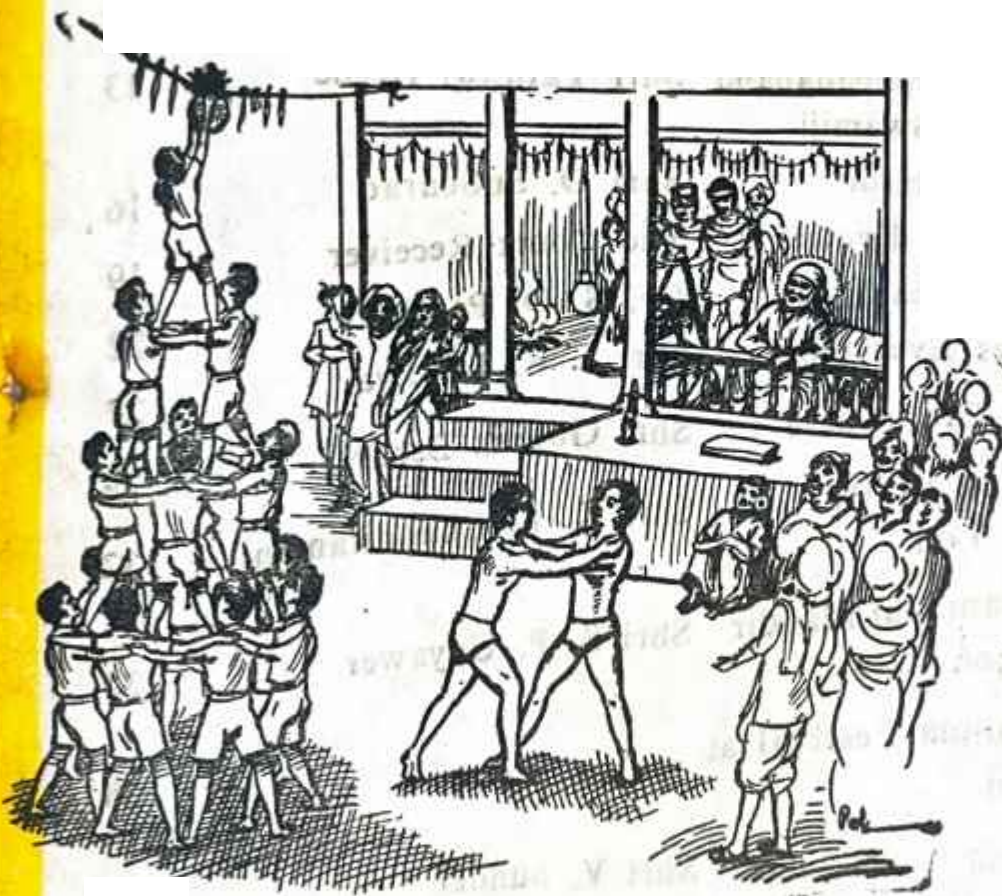
SALILEELA

SEPTEMBER 1980

FOURTEENTH

The Holy Month

Dr. S. N. Huddar



Dahi - Handi at Shirdi



SHRI SAI LEELA

(Official Organ of Shirdi Sansthan)



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

VOLUME 59

SEPTEMBER 1980

No. 6

Benevolent God

'God sends us rain and sunshine; without them we would have no crops, no vegetables, no fruits. He sends the gentle breeze and the monsoon clouds. God reminds us of his power through thunder and lightning, he speaks of his splendour through the colours of the rainbow

'God created the world for us, that we might worship him, obey him and love him.

'We must sometimes thank God for all he has created.'

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EDITORIAL

The Holy Month

The month of September of this year (1980) may be aptly called to be a holy month, because two important religious festivals are coming in this month. On the first of this month we will be celebrating the birth day of Lord Krishna and the Kala will be celebrated on the next day viz. 2nd September 1980. On the 13th of this month, we will be celebrating the Ganesh Chaturthi, the day dedicated to Lord Ganesh. Decorations will be made in the houses for placing the idol of Shri Ganesh. The public festivals will go on for about ten days thereafter. Cinema shows, music recitals, lectures and dances will entertain the public in all these days and the big idols will be immersed on the 14th day of the bright half of the month of Bhadrapad after they parade through the streets in a procession, accompanied by music, bhajan etc. Thus because of these two religious festivals coming in this month, a sort of serene atmosphere will prevail everywhere in our country.

In the Puranas, ten incarnations of God Vishnu, have been described at length. God Vishnu is supposed to have incarnated on all these occasions in the first instance in order to destroy the bad element, prevailing on the earth, which was oppressing the people. The second object of all these incarnations was to re-establish religion on a very sound footing. The incarnation of Lord Krishna is the eighth in this series of incarnations. The Bhagwat Puran deals with the biography of Lord Krishna and we may say that the great sage Vyas has done adequate justice to this incarnation by describing the incidents in the life of Lord Krishna in minute details.

The number eight is connected with Lord Krishna in several ways. As mentioned above, he is the eighth incarnation in the

series of incarnations. He is the eighth child of his parents. He was born on the eighth day of the dark half of the month of Shravan and in the Bhagwat Puran, the birth of Lord Krishna is also described in the 8th Chapter!

The life-story of Lord Krishna is quite charming and is full of interesting events, which gives a special place to this incarnation among all the incarnations of God. The thrill in the life of Lord Krishna starts from his very birth. Now-a-days the children are born in hospitals. In those days they may be being born in their respective homes; but Lord Krishna was born in a prison, where his parents were interned by his very maternal-uncle. The atmosphere at 12 midnight at the birth of Lord Krishna was quite grim. It was raining heavily. The prison doors were barred with the help of strong locks and this child that was born in the prison was to be taken out safely from that place and was also required to be carried safely on the other side of the Yamuna river to Vrindavan for saving him from the clutches of Kaunsa; but every sort of miracle is not impossible for the Lord. Hence the doors of the prison opened for Shri Vasudeo and he carried the Lord safely to Vrindavan after crossing the turbulent Yamuna river.

The Life of Lord Krishna as a child is also very interesting. Nanda, who brought him up in Vrindavan, was a cowherd and hence the Lord played lot of pranks with other cowherd boys and the milk-maids. This span of the life of the lord was so enchanting that it inspired many poets to compose poems on the incidents that took place in the childhood of Lord Krishna. Language has not been a barrier in this case and poets have composed a number of poems in different languages on this part of the life of Lord Krishna. Though the Lord escaped from the prison of Kaunsa, he never forgot him. On the other hand, he tried at every juncture to do away with Lord Krishna. However fighting against the Lord was not an easy job and all persons, who were sent to kill Shree Krishna, were exterminated by the Lord himself.

One episode from the life of Lord Krishna during his childhood is often quoted. It is his stay with his Guru Sandipani. The Lord, who was an incarnation of God Vishnu knew all things and did not really require to acquire knowledge from a Guru. However as the Lord was born in the form of a human being, he grew and behaved like other human beings of his time and led a life similar to their life. Thus while leading his life as a student at the Ashram of Guru Sandipani, Lord Krishna went to the jungle for collecting firewood and even helped the wife of his Guru in her domestic duties. The Lord thus set an ideal of devotion to the Guru by his own example.

In his later life also the Lord led a very dynamic life. In his childhood even he always was a leader of the cowherds. Whenever any calamity befell Vrindavan, all approached the Lord for finding a way out and he led the village folk to a successful end. In his youth he was the leader of the Yadavas and he fought several foes and vanquished them. Kaunsa, Jarasandha, Shishupal and the Kauravas may be pointed out as the main oppressive people, who were sentenced by him in person or through some other agency. It was in this manner that half of the duty of this incarnation viz. suppressing the oppressive people was achieved by Lord Krishna.

The other half of the duty is to establish the religion on a sound footing. This was done by Lord Krishna by means of his famous composition, the Bhagwadgeeta. This work forms a part of the great epic, Mahabharata, composed by Maharshi Vyas. It is supposed to be narrated to Arjuna, the disciple of Lord Krishna, on the field of battle when the former was caught in a web of doubts about his real duty. According to one shloka in the eighteenth canto of this book, Arjuna says that all his doubts have been cleared and that he would act according to the advice of Lord Krishna. The philosophy embodied in this book is the cream of all the Upanishads and it therefore gives a lot in a nutshell. Like the Bible, this work also has been

translated in almost all the languages of the world and has inspired one and all. Our great national leaders like Lokamanya Tilak, Mahatma Gandhi, Dr. Annie Beasant have publicly acknowledged their allegiance to this great work in shaping their philosophy of life.

Lord Krishna selected Dwarka, in the Gujrat state, as his capital and ruled there for a long time. Thus Gokul, Vrindavan, Mathura and Dwarka have all become holy because of their close association with Lord Krishna. The devotees of Lord Krishna consider all these places as holy places of pilgrimage, because it was at these places that Lord Krishna lived. The dust at these places has become holy, because it had the good fortune of having touched the holy feet of the Lord.

It will thus be seen that this eighth incarnation of God Vishnu viz Shree Krishna is very popular among the masses. Hence the birth and the Dahi-handi are observed as great festivities all over India. Shri Sai Baba always advised people not to discard the worship of their family deity and even reminded some people about the worship of their family deity, which they had forgotten. Hence he always encouraged the observance of all important festivals like Ramanavami, Dasara, Gokul Ashtami etc. During the life-time of Shri Sai Baba, even the Dahi-handi programme was being attended by him in person and he used to appreciate the acrobatics of the children, who did them on that day. His love for lord Krishna is very clear from the fact that the Masjid was named by him as Dwarkamai. It appears that the Masjid was named by him in this fashion in order to perpetuate the memory of Lord Krishna and because of the reverence that He had for that deity.

GANESH CHATURTHI

On the thirteenth of this month, the Ganesh Chaturthi will be observed all over India. Shri Ganesh is a very ancient deity, which was worshipped not only in this country, but it was also

worshipped in many foreign countries. Of course the deity must have been carried along with them by the people from this country when they went and settled in those countries; but it is really a wonder how the idols of this God are found in places far off from India. The peculiar form of this God viz. the human body and the head of an elephant, at once attracts the attention of every person, who happens to see him.

Originally this festival was only a religious one. People used to bring the idols and place them in their houses for limited days according to their choice. The festival would also last for one and a half day, five days according to the will of the individual; but our great national leader, Late Lokamanya Tilak, thought of making use of the devotion of the people for the cause of the nation. He therefore advised people to celebrate this festival publicly and the programmes like lectures, melas, keertans, pravachans etc. that used to be performed during the ten days of this festival, were all meant for stimulating national awakening among the people. The only aim that Late Lokamanya Tilak placed before the people of this country was independence (Swarajya) and he cleverly used every activity of the people to focus their attention on this aim. The birth day festival of Shri Shiwaji Maharaj was similarly started as a public festival by Late Lokamanya Tilak and this made the people to remember their past glorious history and converge their attention on achievement of independence.

Lord Ganesh is a very auspicious deity. He is worshipped first at the beginning of every function, in order to ward off all sorts of obstacles that may crop up during the course of the function. Lord Ganesh is attributed with various qualities. He is the deity of wisdom and knowledge. All children were being formerly asked to learn श्रीगणेशायनमः at the beginning of their study. This bow to Lord Ganesh was supposed to pave the path of the achievement of knowledge. All our authors always begin their books with a bow to Lord Ganesh. Various stories are told in

the Puranas regarding the birth of this deity; but all of them agree on this point that Shri Shankar and Parvati are his parents. An apparently insignificant being like a rat is supposed to carry Lord Ganesh; but in modern times it has proved that it is not so insignificant as it is supposed to be. It is consuming a very large percentage of our food stuffs and in cities it is a menace to all householders; but apart from all these outward appearances, the faith of human beings is a very important factor and the implicit faith in this deity has made it very popular among the masses.

The month of September, in this year has thus embodied in it two very important festivals of the year. It can therefore be rightly called as a holy month. We all Sai devotees should therefore celebrate both these festivals with full devotion for the deities bearing in mind that Shri Sai Baba also liked these festivals and took interest in celebrating them. We should therefore remember Shri Sai Baba alongwith these deities and achieve due merit from the worship of these deities alongwith Shri Sai Baba. ★



Contributors to Shri Sai Leela Please Pay Attention Here

It is observed that many contributors are sending their articles written in hand. As it becomes very difficult to compose such articles, all contributors to Shri Sai Leela are requested to send their articles duly typewritten, on one side of the page, after leaving sufficient margin. The articles of those contributors, who do not follow these instructions are likely to be rejected. — Editor

Bhagwan Dattatreya's Sixteen Avatars

By Shri S. N. Huddar

Bhagwan Shri Dattatreya is known as Avinashi (nondestroyable), Siddharaj, Yogiraj etc. He has been ever advising and guiding his devotees in the worldly and spiritual affairs, yogasadhna and devotion to God. He had many Avatars from Vedic times to date. Of these, sixteen avatars are regarded as the chief ones.

"Shri Gurucharitra" is a great volume in Marathi in Ovi form, which depicts the life-mission of Shripad Shri Vallabh and Shri Narsinha Saraswati, the two avatars of Datta which took place in the Kaliyug. In the fourth chapter of this volume, the account of the birth of Shri Datta under the parentage of Atri-Ansuya in Krityug, has been given. This is the fifth Avatar amongst the above mentioned sixteen Avatars.

The celebration of the birth days of the sixteen avatars of Shri Datta, was introduced at Ambejogai (Marathwada) Maharashtra by Shri Datta's great favourite devotee Shri Dasopant, This was recorded by the revered Vasudevanand Saraswati another great devotee of Shri Datta and he wrote in Sanskrit "Shri Dattatreya Shodashavatar Jayanti Kalp".

Mahamahopadhyaya Pandit Pandurangshastri Goswamy has recently written a most erudite precious volume "Dattopasana Kalpadrum" in Marathi to depict all the information about Shri Dattatreya from Vedic times. Hence it can be really called "An Encyclopedia" of Shri Datta. It has five parts and the fourth part depicts elaborately the biographies of sixteen avatars of Shri Datta based on the Sanskrit script of revered Vasudevanand Saraswati. The devotees of Shri Datta may keenly desire to know about these avatars and so I am attempting to give this account in brief.

FIRST AVATAR YOGIRAJ

After the creation of this universe the living beings had to suffer from miseries as per their past actions. This made Brahmadeo anxious and so he surrendered to Shri Vishnu, the Lord of the Universe saying, "Dattoham Dattoham" (I give myself). Shri Vishnu appeared before Brahmadeo and advised him to practise Yoga and know the eternal principle whereby he was relieved of the miseries, and had the peace of mind. Those, who recite 'Dattoham Dattomam,' will also gain the same fruit.

This avatar took place on Kartik shud 15, Krittika-Nakshatra, Wednesday, first Prahar at sun-rise.

This avatar propogated Yoga, hence it is known as Yogeshwar or yogiraj. He looked most charming, delicate and snowwhite in colour. Like Shree Krishna, he had one head and four hands.

SECOND AVATAR ATRIVARAD

When Atri lived as a grahastha, he had many sons. They were learned and erudite; but he longed to have a son, who would be famous in all the three lokas and would guide the people to attain the highest goal of life. He therefore observed severe penance on the Riksh mountain. Due to the lustre of his penance, the three lokas suffered from heat and all the creatures and birds became uneasy. All the Gods, Rishimunies approached Brahma, Vishnu and Mahesh. Then Brahma, riding on Hans, Vishnu on Garud and Mahesh on Nandi appeared before Atri and roused him from his meditation. Atri bowed to them and said, "I adored only one God then who are you three?" The three Gods said, "We are the same whom you aimed at. We appear in three forms but we are one. Maya (Illusion) is threefold satwa, raj and tamas. Raj creates. Satwa protects and Tam destroys. These three powers are prominent. Parmatma possesses all these three powers". Atri was blessed with a son

by the three Gods as desired. Hence this avatar is known as "Atrivarad. He had lustre like hot gold & a smiling face. This avatar appeared on Kartik vady pratipada Rohini Nakshatra, Thursday, First Praher and First muhurta. He had one or Three heads and held Brahma's garland and kamandalu in the lower two hands, God Shiva's drum and Trishul in the middle two hands and Vishnu's Shankha and Chakra in the upper two hands.

THIRD AVATAR-SHRI DATTATREYA

Bhagwan Shri Hari appeared before Atri as a boy on the Kartik vadya 2 Mrug Nakshatra, Friday at sun-rise on the first muhurta. He looked bluish as Indranil in colour. His face was pleasant as the moon, his four hands possessed Shankha, Chakra, Gada and Padma. Vibhuti was applied on his body and he had locks of hair on his head. He appeared saying, "Dattoham". Atri and Anasuya said, "We shall not be content till you take birth from us." Being pleased with their speech, he entered in the heart of Atri as a spark of lightening and afterwards took birth as a son of Anasuya.

FOURTH AVATAR KALAGNI SHAMAN

Amongst the sixteen avatars of Shri Datta, this fourth avatar is regarded as most prominent.

Due to the hard penance at the Riksha hill, Atri looked very bright and his body became too hot. Bhagwan Shri Hari came to Atri to cool down his heat. Due to this achievement this Avatar is known as Kalagnishaman. When Atri opened his eyes, he saw before him the most loving Anasuya. The bright lustre of his eyes entered in the body of Anasuya on Margshirsh shud 7 and nine month's period was completed in 9 days (one day being or ritatithi) and the Divine form appeared before Anasuya on Kartik 15. Anasuya wondered to see this. She entreated the God in humility saying, "I shall not be content until you take

birth as a human being from my womb". Subsequently Shri Hari appeared as a newly born baby and lay on her bedstead. At this time it was Mrug-Nakshatra and the moon was just rising. Durvas and Chandra also were born at the same time

FIFTH AVATAR YOGIJAN VALLABH

When Shri Dattatreya appeared at Anasuyasashram, Indra followed by the Gods, Rishi-munis, Gandharvas, Charanas, Yogis and saints came to see him. Knowing their eagerness, Shri Datta appeared as a boy and advised them about yoga. He said, "I have no body, no time. I am devoid of birth and death. I take various forms to bless the devotees. Though these acts are transitory this does not affect my tatvic state. This avatar is known for the propagation of yogapath and for removing the obstacles coming in the way and blessing the followers of yoga. This avatar is therefore known as "Yogi Jan-Vallabha"

SIXTH AVATAR LEELA VISHWAMBHAR

The love for children and intense mercifulness of Shri Datta are observed in this avatar.

There was a great famine in the country. Animals could not get food and water. So they were reduced to boney skeletons. Thieves and dacoits looted the public. Rishimunies could not perform their rites and sacrifices were stopped. Rishimunies, Brahmins etc. surrendered to Shri Datta, who was lying in the laps of Anasuya and feeding on her breast. Hearing the prayers of the people, Shri Datta appeared as Leela Vishwambhar before them and offered to them food, clothes and provisions and satisfied them all. This was achieved easily and hence He is known as "Leela Vishwambhar". One day Shri Datta addressed the devotees as follows, "This life is like a vast forest. Ahankar is like a big mountain surrounded by big trees, creepers and plants. Kama i. e cupid is a fierce lion, Krodh (anger) is an enraged serpent, vasana (desires) are great lakes. Those, who

cannot swim in the water, get drowned". Shri Datta then changed this scene. The devotees therefore asked, "Where is the fierce forest?" Shri Datta replied smilingly, "It has immersed whence it was created. It comes into existence due to ignorance and when it is wiped off, it vanishes.

Those, who remember me, get rid of the family miseries. All this physical world is destroyable and Atma, which is at the root, is only lasting." The devotees enquired, "how is the Atma?" Shri Datta replied, "I am that Atma. I am known by good action and intense devotion."

(to be continued)

To The Editor

Dear Dr. Parchure,

I am a subscriber of Marathi Sai Leela Magazine since last two years. Some of my songs (भक्तिगीते) have been published in the Marathi edition. Last year we all met at Shirdi in the gathering of contributors to Shree Sai Leela magazine. I have gone through the Dipawali number of your English edition. I like your editorial and article on Saint Gadge Maharaj. I wrote this article when I read one article with heading (title) "Shree Sai Baba is always with his children" by Shri K. Saratchandra. I wish to write some more articles in your English edition. I pray to our Lord Shri Sai Baba as well as you elderly persons (Sarvashree Dadasaheb Parchure and Shri Sadanand Chendvankar) to give me more inspiration to write more and more on Shri Baba.

Thanking you,

With regards,

Yours sincerely,

Madhukar Wakhare

Block 12/213 BPT Colony, Reynolds Rd., Wadala, Bombay 400037

At the Feet of

Shri Saipadananda Radhakrishna Swamiji

It was on a good and auspicious day, a few years back that Shri Sai Baba led me to H. H. Shri Saipadananda Rashakridhna Swamiji through a friend of mine and an ardent devotee of Sai Baba and Swamiji. Seated on a cane chair at the prayer hall of Shri Sai Spiritual Centre in Bangalore, clad in his pure white simple attire and with a loving and radiating face he blessed me when I prostrated at his feet. After the usual recitation of "Vishnusahasranamam" bhajan, puja, archana & Gita parayanam. Swamiji again talked to me with familiarity, love and kindness. I was thrilled by "Satsang". From that day onwards, I never used to miss any opportunity to visit this holy place and to have darshan of Swamiji, the apostle of Sai Baba.

I should admit, that I cannot explain the greatness of this Mahatma and the happiness I used to derive by sitting and praying near Swamiji, who used to be homely with all classes of people irrespective of their caste, creed, social status, position and age.

In his clear, lucid way he used to mould the spiritual outlook of his devotees and guide them towards divine life. Swamiji's devotees plunged into grief and shock when he attained the lotus feet of Shri Sai Baba on the 14th of January, 1980 on the advent of Uttarayana, like the great Bhishma Acharya. By his sudden departure Sai Family lost its mother and Sai Children are orphaned. "Not a leaf moves but by His consent and will". Yes, it is Baba's will. His will is just. The void created by Shri Swamiji's absence in body is hard to fill. Let us pray to Sai Baba and Swamiji and invoke their blessings to guide the Sai devotees.

Swamiji lived a selfless, pure and simple life with total dedication to Sai service. Sometimes he used to be in deep meditation, sometimes chanting in praise of Lord and yet another time talking to his devotees. He was friendly to everybody quite active and alert. He shunned all sorts of publicity. He was unassuming, reserved and undemonstrative. He was in a state of complete desirelessness. Yet his life is an open book. He had a great mission of life. For the benefit of all concerned, I would like to highlight one or two aspects of his life which were dear to him.

Besides being the president of A.I.S.S. Madras, Swamiji founded and nursed Shri Sai Spiritual Centre at Bangalore. A life-size marble idol of Baba was installed in the year 1978. Swamiji lived and loved this place. Through vision he found 'Jnanna' and 'Bhakti' entered in the form of a lady and a child and rested in the prayer hall. "Those who come here are indeed blessed," Swamiji used to say. Soon after the installation of Sai's idol, Swamiji said that henceforth Baba will take care of the centre. At that time we have not realised the truth of his mission. Devotees, it is needless to emphasize that this centre is second Shirdi of South. Continue the good and noble work of Swamiji and be blessed.

Swamiji's love for children was abundant. The child is the father of man, the citizen of tomorrow, the future hope of mankind. It is said that one cannot begin too early in training the individual. Education without true religion is mere husk, the dead bare bones of culture. It was the perfect alround training that Shivaji received from his mother since his childhood that moulded him into a jewel among Indian heroes. Bearing all these points in vision, Swamiji felt the absolute need to catch them young and lay a firm foundation of bhakti in the children. It is for the devotees of Swamiji to provide the young boys and girls, the life lessons on divine truths, saints, sages, devotees, epics, puranas, health, character, morality, bhakti, yoga, sadhana etc.

Swamiji's love for 'Vishnusahasranama' is well known. He said, "It is impossible to exaggerate the greatness of Shri Vishnu Sahasranama, the hymn of praise addressed to Lord Vishnu, containing a thousand names. And it is equally impossible to measure the merit, beneficence and grace that flow from reciting the Sahasranama with bhakti and dedication.... It is commonly observed that many people are forced or feel compelled, to praise men in power or men of wealth for favours. If one were to praise the Lord of the universe with the same ardour and zeal not only are one's aspirations fulfilled, but one is truly happy because one is spared the humiliation of praising a mere mortal". Swamiji wanted every one to recite the holy names as many times as possible with sincere devotion, and bow to that Lord Vishnu, whose form is peace, who is sleeping on the bed of snake, who has lotus in the navel who is God of Gods, who is the support for this world, who is like ether, whose colour is like cloud, whose limbs are beautiful, who is the husband of Goddess Lakshmi, whose eyes are like lotus, who is obtained by yogins in meditation, who destroys the fear of samsara and who is the one Lord of all the worlds.

Swamiji used to say that 'namasankirtana' is the surest and safest way to reach God in the present yuga. I appeal to all the Sai devotees of Swamiji to inculcate bhakti in the minds of their children and chant God's name whenever and wherever possible as bestowed by Swamiji.

To Him I Bow,

Yathiraj Hegde

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Cuffe Parade, Colaba, Bombay 400005



The Saint of Shirdi

There are quite a few God-men, who claim to be the reincarnations of Shirdi Sai Baba. None is expected to know first hand about the truth of this claim, by the copies, as there are many, but countless millions of people know about the original. Shirdi is a small village in Ahmednagar district in the state of Maharashtra, not far away from the banks of the sacred river Godavary. From Kopergaon Railway station it is hardly ten miles. Countless pilgrims pour into Shirdi every day by trains, buses and all other means of transport.

The speciality of this hallowed spot is that it transcends all barriers of caste, creed, and colour. Sai Baba was said to have been born to Brahmin parents, but fostered by Muslim mendicants. He resided in a dilapidated mosque at Shirdi named Dwarakamai, till he shed off his mortal coil in 1918 at a very ripe old age; but nobody knew what his age was. His grinding in spiritualism was at the feet of his master Venkatesha Guru, also known Venkusa. This was prior to his coming to Shirdi, which was in his late teens. He used to observe all Hindu, Muslim and Christian festivals in that dilapidated mosque. Whenever an occasion arose he used to quote with ease from the holy scriptures of all the faiths. He was never tired of stressing the fact that there was no difference in the principles underlying them. When India was torn asunder by religious conflicts he did his best to establish amity (Samarasa) between the warring elements. He was endowed with very great spiritual powers (Siddhis), but He rarely used them to show Himself off. His powers were used only for alleviating the sufferings of humanity.

He lived only by begging alms from four or five houses per day, in strict accordance with the injunction laid down by

the scriptures for Brahmacharis. Whatever he got that way in his begging bowl, liquid or solid, sweet or hot, he used to mix up and lay it open in Dwarakamai, to be freely partaken by all the people present around him, as well as animals, and insects. He thus proved that He was above sense enjoyment (Indriyas). A torn 'Kafni, (long shirt touching the heels) and a torn piece of cloth tied around his head, were the only items of dress worn by Him.

None who came to him for succour and none who heeded his oblique hints, was ever disappointed. Even those who had ignored his suggestions have been rescued by him in the hour of need. His all pervasive cosmic presence was always there to help those that have placed their implicit trust in Him. His exhortation to his devotees was "Cast all your burdens on me and I shall bear them". In this manner he used to discourage a half-hearted approach to any problem. He taught that there is only one God, as has been expressed in the Rigvedic pronouncement "Ekam Sad Vipra Bahudha Vadanti". एकं सद्रिप्रा बहुधा वदन्ति।

It is interesting to see people, following different faiths, flocking at Shirdi in thousands every day before his Samadhi. Every one that comes to Shirdi believes firmly that His cosmic presence still pervades. None who believes in Him is disappointed.

What was originally a small village is now a big and well developed township and the management of the Sai Samsthan takes good care of them all. There is accommodation available to suit any purse, ranging from 25 Ps. to 25 Rupees per day, many dharmashalas which provide free accommodation. A neatly and hygeinically maintained canteen provides food.

The worship there is of the most democratic form ever imaginable in the world. None need pay even a paisa to have darshan. One can sit in the Saraadhi Hall (Booty Mandir) for

hours, losing himself in deep contemplation. No red tape and no police bandobust are to be found there. So also no V.I.P. treatment or red carpet for anybody there. I was a silent spectator during my visit to the place in 1977 when a Chief Minister of a state and hundreds of other devotees together had the same kind of darshan. Baba is universal. He is above class or creed or colour. What is more, He blesses one, who believes in Him as well as one that may not believe in Him.

Truth and Love Are His only tenets,



D. Subbarao

661 A, N. H. 4 Ramchandrapuram, Hyderabad 32



The photo of Late Shri Radhakrishna Swamiji was unveiled at the Sai Baba Mandir at Rasne Chawl, Shivaji Nagar, Pune 5, on the auspicious day of Ramanavami (24th March 1980). Shri G. R. Inamdar, a senior officer of the Reserve Bank of India, Bombay and a sincere devotee of Swamiji is seen unveiling the photo.

Devotees, Visiting Shirdi, Please Pay Attention Here

[It is observed that some unscrupulous persons are taking undue advantage of the ignorance of the devotees visiting Shirdi and deceiving them. The following information is therefore being published for the knowledge of the devotees, visiting Shirdi, so that they may not be duped after getting down at Shirdi.

—Court Receiver]

1. Shri Sai Baba Mandir and the Sansthan premises are only at a distance of about one furlong on the North side of the S. T. Stand at Shirdi. The pinnacle of the Samadhi Mandir is also clearly visible from the S. T. Stand. Hence it is not necessary to have any guide to go to the Samadhi Mandir from the S. T. Stand.
2. If you have any luggage, please hire only that cooley, who has the authorised badge given by the Shirdi Sansthan and pay him only the charges fixed by the Sansthan.
3. If you are interested in having residential accommodation in the buildings of the Sansthan, please contact the Office of the Accommodation Officer immediately on your arrival and declare the correct strength of your group. Please also note the correct information in the register provided for the purpose.
4. "Sai Niwas" is mainly meant for guests. Therefore allotting a block to others will depend on the need of the management.
5. As the accommodation at Shirdi falls short in view of the large number of devotees visiting Shirdi, a general rule has been made to give accommodation for only two days. Please therefore do not press for extending the period as it is likely to cause inconvenience to other devotees following you.
6. At the time of heavy rush sometimes even two families are accommodated in one tenement. Please therefore bear a little inconvenience and co-operate with the administration.

7. Lockers have been provided in the hall in Shanti Niwas and a cloak room has also been provided near the Samadhi Mandir. Please take advantage of both these facilities.
8. Footwear stand has been provided for keeping your shoes, etc. near the Samadhi Mandir. Please keep your footwears only there. Don't keep your footwears at the entrance of the Samadhi Mandir passage, courtyard etc. otherwise they are likely to be lost.
9. Garlands, flowers, prasad etc. are received only after 7 a. m. Hence do not come to the Samadhi Mandir with them before that time, otherwise to keep the same holding in hands upto that time may cause you great inconvenience due to great congregation.
10. In the Samadhi Mandir the Kakad Arti starts at 5-15 a. m. and lasts upto 5-40 a. m. The holy bath to the statue starts thereafter at 6 a. m. Please wait in the Samadhi Mandir on one side to observe the celebration.
11. The coupons for Abhishek or for Satyanarayan Pooja, should be purchased standing in queue only from the Accounts Office of the Sansthan. Please purchase only the number of coupons you require for yourself. Do not purchase any coupons from unauthorised persons and do not pass them on to the shop keepers or to the persons, who are resorting to Black Market.
12. Enter the worship-hall only after the number of your coupon is announced.
13. Please purchase the material for worship from the shop keeper directly. Do not purchase it through an agent.
14. Offerings of cloth, shawls or other articles should not be presented in the Samadhi Mandir unless they are previously recorded in the Accounts Office and labelled.
15. Special stones have been provided near the rear door of the Samadhi Mandir for breaking cocoanuts. Please break your cocoanuts only there. Do not break them anywhere else and throw the rubbish here and there.

16. By observing discipline while in the Sansthan premises, please help the administration to maintain order.
17. A complaint book has been kept in the Main Office of the Shirdi Sansthan. Please place all your complaints and suggestions before the concerned officer immediately.
18. If you have to do poor-feeding, please pay your money in the Accounts Office. Do not purchase lunch coupon and give those to the people directly.
19. If you intend to distribute eatables to the poor and maimed, please do it outside the Sansthan premises, so that there will be no crowding near the Samadhi Mandir and the devotees will not be put to inconvenience.
20. Please take care of your valuables, purses and children while you are in the Samadhi Mandir and the Sansthan premises.
21. Information regarding loss of purses, valuable articles, ornaments or bunch of keys should be immediately given to the Security Office and to the Main Office of the Shirdi Sansthan so that they would be returned to the owner if they are traced.
22. If you find purses or other valuable articles of others anywhere in the Sansthan premises, please hand them over to the Main Office of the Sansthan immediately so that arrangements will be made to return the articles to the proper owner after due identification.
23. Please obtain proper receipt for donation of articles or cash given in the Sansthan Office.
24. Please do not give any bribe or inducement to any employee of the Shirdi Sansthan.
25. While thinking of your own convenience, please see that it does not cause inconvenience to other devotees, visiting Shirdi.
26. If you are in any difficulty or if you need help of any kind, please approach the Sansthan employees. Please do not take guidance or help from unauthorised persons because there is possibility of your being deceived.
27. Please expect courteousness from the Sansthan employees and you also behave courteously with them. ★

SAINT GADGEMAHARAJ

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

(Continued from August 1980 issue)

Shri Madhavrao More was a railway servant. He was staying in the railway quarters near Akola Railway Station and his job was of painting the railway wagons. Once he was doing his work of applying red paint to some wagons, shunted to the railway siding. After some time he noticed that one person, dressed in tattered clothes and with grown up beard, was sitting quietly in the wagon. After looking at that person, Shri Madhavrao thought that he must be a mad person. He therefore thought of making fun of him. So he went to him and asked, "From which village do you come?" The reply came, "what is a village? Where is it to be found?" On listening to that reply, Shri Madhavrao was convinced that the fellow, who was sitting in the wagon, was a stark mad fellow. He therefore said further, "Wait a little. By applying this red paint to your face. I will change you into Maruti."

After listening to these words, the person did not react in any way. Hence Madhavrao applied with his brush, the red paint to the face of the person, found in the wagon. With that paint the person started looking very queer. Shri Madhavrao was happy to see the queer face and he started laughing. The person however did not oppose in any way nor did he get angry at the joke played upon him by Shri More!

It was the lunch hour of Shri More. So he stopped the work and set out for his home. The person in the wagon also got out and started walking after Shri More. On looking at the person, some people whispered, "Oh, he is Gadgemaharaj." Thereafter others reacted, "Yes, you are right; but who has applied that red paint to his face?"

Immediately people rushed from all sides for the darshan of Shri Gadgemaharaj and a crowd gathered around him.

When Shri More saw this, he became overpowered with repentance. All his limbs lost their strength. His body got paralysed. The person, whom he considered to be a mad fellow, turned out to be the famous saint Shri Gadgemaharaj. In that same condition of his body and mind, Shri More somehow came home and silently lay down on his bed. He could not get up on that day and even on the next. Repentance caused such heavy depression on his mind.

Next day Shri Maharaj came to know that it was one Shri More painter, who stays in the railway quarters, that applied the paint to his face. So on that day at about 10 30 p.m., he went to Shri More's quarters and after tapping on the door enquired, "Does Shri More stay here?" Shri More opened the door on hearing the tap and to his surprise, he found that Shri Gadgemaharaj was at his door. Before Shri More could open his mouth, Shri Maharaj asked, "Will you please allow me to take rest here for the night?"

Shri More was stunned. He did not know what to do. He simply stood gazing. In the meanwhile, Shri Maharaj spread the rug, that he had with him, in one corner and slept over it!

In the morning after all got up, Shri Maharaj enquired about the number of members in the family of Shri More and about his economic condition. When Shri Maharaj spoke in that fashion, Shri More got convinced that Shri Maharaj is not at all upset because of the prank, that he played on him unknowingly. Shri More therefore got reconciled and the pressure on his mind was released. From that time, however, Shri Maharaj made Shri More's house as his stopping place, while going via Akola.

Shri More had two daughters. The name of the elder one was Satyabham. Somehow Shri Maharaj came to develop special

liking for her and therefore he instructed Shri More, "Though Satyabhama is of marriagable age, still do not settle her marriage with just an ordinary person. I feel that she is very fortunate. She is going to get an educated husband. Wait upto that time."

On account of this assurance of Shri Maharaj, Shri More did not settle the marriage of his daughter Satyabhama first, though she was senior; but started looking for a suitable bridegroom for his younger daughter and in course of time, he settled her marriage. The forecast and blessings of Shri Maharaj also materialised very soon. One Dr. G. H. Chavan, after he obtained his degree in medicine, took a job in the colliery near Chhindwada; but not being satisfied with that job, he left it and started his own dispensary near the Chhota Ram Mandir at Akola. Somebody suggested Shri More to propose his daughter to Dr. Chavan, who at once accepted the proposal and thus the words of Shri Maharaj came to be true.

Only eight days after the marriage ceremony, Shri Maharaj happened to come to Akola. That time he approached Dr. Chavan and told him, "Your father-in-law has invited you for lunch today in the noon." Dr. Chavan was really surprised to see that such a great personality was coming to him and inviting him for lunch. As per the invitation, Dr. Chavan went to Shri More's house in the noon and found Shri Maharaj there. Dr. Chavan bowed to Shri Maharaj who said, "Your wife is as a daughter to me and therefore you are my son-in-law. Today I want to be your host and give you a feast."

Dr. Chavan came to know later on that all the material required for the feast was purchased by Shri Maharaj and he had ordered Puran-Poli to be prepared for the feast. Very soon all the guests, numbering about twelve, along with Dr. Chavan, got ready for the lunch; but Shri Maharaj was not to be seen amongst them. Hence Dr. Chavan inquired with his father-in-law, "Where is Shri Maharaj?"

"He is outside in the courtyard." replied Shri More. Dr. Chavan noticed that Shri Maharaj was having his usual lunch of the paste of Chana powder along with bread. On noticing that Dr. Chavan at once said, "Maharaj, you are offering Puran-poli to us and you are eating only bread. How can we tolerate that? You must also keep us company and partake of the food, that is being served to us".

On listening to these words of Dr. Chavan, Shri Maharaj said, "Oh, my son-in-law, I never eat any sweet thing" Dr. Chavan then protested and said that in that case he also would not touch the Puran-poli. On seeing the vehement protest of Dr. Chavan, Shri Maharaj had to give in and he ate just a piece of the Puran-poli in order to satisfy Dr. Chavan. Such was the magnanimity of the heart of Shri Maharaj, who otherwise appeared to be head-strong and holding to his own opinions!

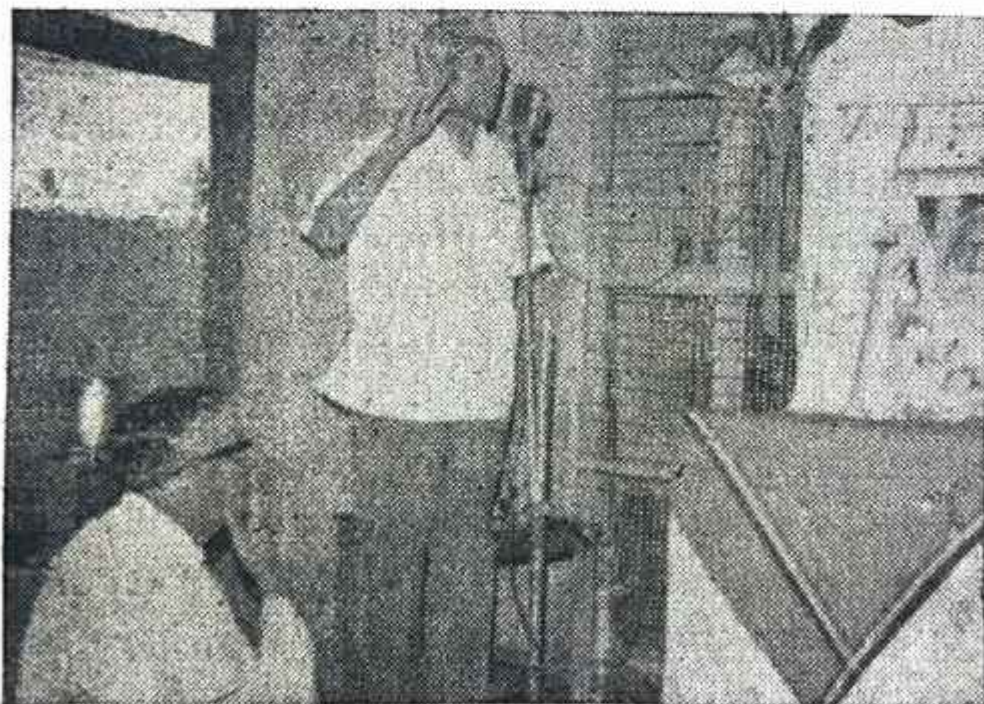
Later on Dr. Chavan shifted to Vashim and started his dispensary there. At that time Shri Maharaj had come to Vashim and he was suffering from severe tooth-ache. The trouble was so severe that Shri Maharaj was not able to take food for the three or four days before that. When he got a word, Dr. Chavan rushed to the cowshed of Shri Dhondibashet, where Shri Maharaj was staying and after examining the tooth, he took a decision and immediately extracted the tooth. Shri Maharaj got immediate relief after the extraction and while leaving, Dr. Chavan told Shri Maharaj, "You have had no food for the last three or four days; but now you can take some liquid diet. I will arrange to send to you some tomato-soup, which will give you some strength."

When Satyabhama came to Shri Maharaj with the soup he said jokingly, "Well, The son-in-law has sent this with you. Does he feel shy to come to me with this?". After saying this he became grave and said further, "Now I am being invited by the God of death; but I will not die in a hospital. I will die somewhere

else." and as providence would have it, Shri Maharaj acted according to his word only after a period of about two months and a half.)

In forgiving a person for an act, which he did unknowingly, Shri Maharaj showed magnanimity of his heart. In treating Satyabhama, the daughter of Shri More, as his daughter and even entertaining Dr. Chavan as his own son-in-law, Shri Maharaj showed how loving a heart he had. These incidents, which took place at Akola, thus show these two important facets of the character of Shri Gadgemaharaj, which made him a great personality.

(to be continued)



An account of the function, held on Monday the 24th March 1980, at the Sai Baba Temple at Rasne Chawl at Shivaji Nagar, Pune 5, for unveiling the photo of Late Radhakrishna Swamiji, was published at pages 43 to 45 in the issue for the month of May 1980. Dr. S. D. Parchure, Executive Editor of Shri Sai Leela (English Edition), who attended the function, is seen here, addressing the gathering.

Baba Knows Everything

The number of devotees of Shri Shirdi Sai Baba must, no doubt, be running into millions. Each of His devotees has got his own way of worshipping Him. Some would sing His bhajans melodiously in the early morning hours, others would spend good deal of their time in mandirs, beautifully adorned and located in one corner or in a room of their houses, some make it a point to visit the holy shrines regularly and pray for hours, whereas others are satisfied in just remembering His name in any free moment in their otherwise busy daily life schedules. One thing is, however, common with all type of devotees, and that is, they always bring up their woes, problems and even desires to Him and request Him humbly to fulfil them always to their advantage. Not only that, they expect that, being the true devotees, Baba must grant them their wishes immediately. There are quite a large number of persons, who having no worldly resources to achieve their ambitions, simply look to Him for this purpose. It is true that Baba takes care of all His devotees in all walks of life without any distinction of caste and creed and irrespective of sex or age. There is one thing which is hundred percent correct i. e. Baba knows everything viz. what is good and what is bad for any of His devotees. The devotees, in their own vested interest, may not be aware of this fact and may sometimes feel disappointed when their cherished desires are not fulfilled. Some of them at times might even start feeling shaky in their belief towards Him; but that is not correct.

There are many examples which can be quoted in support of my above belief; but I shall like to mention the following one for the information of the readers.

Mr. 'X', a very good friend of mine and a staunch devotee of Shri Shirdi Sai Baba, was once working in a particular section of his office, doing very important job. By dint of his

hard work, he was in the best books of his senior officers. A time came when some of the members of that section were to be sent on a particular lucrative tour for a duration of about two months. Everybody was trying his best to make use of the opportunity. My friend was also very keen for the above tour, because being financially weak, this would solve many of his problems. He was almost sure of his success as he had prayed to God Shri Shirdi Sai Baba to grant him the wish; but he was so much disappointed when he eventually found that his name was dropped from the tour that he started shedding out his faith in Him. It was, however, not long before he realized how the Lord had bestowed His favours on him by refusing to agree to his request. Firstly, only after about a week of the departure of the party on tour, his wife suddenly seriously fell ill and could be saved with great difficulty. In case he was away on the tour far away from his home, she would definitely have died for want of timely medical aid, which he could arrange and his personal attendance upon her. Secondly, on their way back home, the party met with a serious accident inflicting many serious injuries to all them.

Clearly Baba knew everything and saved His devotee from the bad time though the devotee was ignorant of His kindness.

Let us therefore always approach Baba for everything and welcome His decision. ★

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Shri Sai Is Everywhere

Lats year, I saw Shri Sai Baba of Shirdi in a dream while sleeping on the ground . floor bed room of my residence (Fategarh, U. P.). He appeared to me in the photo form of his Italian marble statue, installed in the Samadhi Mandir, Shirdi, (which I have been longing to visit) the framed photo of which is respectfully installed in my Sai room on the first floor. In the dream I saw the scene of that room, but Baba's that photo was not at its fixed place in the centre, high on the wall, with a lamp just above it.

It was in the right corner of the room where a photo, depicting new-born babe, Krishna, crossing Yamuna on the head of His father, guarded by the holy snake (sheshnag शेषनाग), is always kept by me. So Sai's photo was, thus visible in the dream instead of Krishna's. Sai's framed photo was enlarged to the size of Krishna's photo.

At that time, I saw Sai Baba of Shirdi for the first time. To me He appeared to be trying to control His smile and talking to me. I also smiled. He was looking very beautiful and was wearing a dark blue cloth. He was sitting. I was standing in the room near Him.

I requested Him to purify the talisman, I wore below my neck, the content of which was given to me by a saint, who visited my house on 1st September 1978 and 26th August 1979. He was none else but Sai in different form. When I requested Shri Sai Baba of Shirdi in this way, He smiled and waved His right hand gently, telling me (in Hindi), 'Nahin, Nahin, Ham Nahin Karenge' (i. e. 'No, No I won't do'). And the dream was over!

I started thinking over it again and again. For His, "No No" I got the reason that it was already purified on 26th Aug. 79; but for the question, "Why should He appear in Krishna's place?" the only prompt reply I had was that "He meant all are one."

Still I was not satisfied by the second reply. I became more and more keen to know further reasons for that change of place and His smile. His words, "I won't do" could hint that even though all are one, should be purified further, if necessary, by the saint (in different form) who gave it to me.

When Sai Baba of Shirdi spoke those words, I was so happy to hear His voice that I forgot to talk further. I still feel that it must be His voice when He was living in Shirdi over half a century ago. How beautifully authoritative and full of love His sweet but strong voice was, like that of an ancient emperor without ego and full of love, knowing everything. Often brooding over the reasons for His appearance in that corner, ultimately I came to satisfactory conclusion and became very happy.

On 17th September 1978, He had appeared as a snake in another room on the first floor of my house and was killed by someone. I had floated the dead snake in sacred Gangaland next day and was all along repenting for that incident as I failed to see Him in all. As the snake was done to death in my presence I wanted Sai to come to me once more, so that I might try to rectify my wrong by stopping the killing not to happen any more.

A few days later, I saw centipede (कितर) crawling in my Sai room on first floor. I was surprised and tried to make it leave the room. But it moved and then disappeared. I thought it was Sai and so I might not kill it. I went to switch off the light in that right corner of the room (where Krishna's photo is kept now) and was surprised to see a centipede again there in that corner. I took hold of it by a holder and dropped it on the ground. It was saved. It was Sai. And so Sai appeared in

that corner occupied by Krishna's photo. And so Sai smiled. It is solved. The problem is over.

But then there is another question, "Why Sai appeared as a snake and centipede?" Yes there are reasons! More reasons may be there which He knows. But all cannot be written.

On 6th November 79, Sai came to me as an Aghori Baba (अघोड़ी बाबा) and wished me well. He was on the road across my house and I wanted to give Him whatever I had then—25 paise coin. He asked for a rupee for the construction of a temple. I told Him I had then only 25 paise. He insisted on payment of a rupee. I recollected that when in the form of another Aghori Baba He had visited me on 22nd November '77, He had insisted on payment of a rupee and when He had shown many one rupee notes saying that everybody had given him a rupee, I had given him a rupee note which only a day earlier I had brought down from Sai room. With this recollection I looked at the Aghori Baba to see whether he had rupee notes and found that he had only coins. Meanwhile Baba no more insisted for a rupee and lifted the pot in which I dropped the 25p. coin and He blessed me. His insistence for a rupee was perhaps to hint that He was Baba and that All are one. ★

Gopesh Behari

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If You Look to Me I Look to You

In India and world all over, people do believe the existence of super power, which we name as God, Who has been worshipped in His numerous forms and shapes throughout the world. There have been existing many many Saints, Yogis, Peers, Mahatmas, Avatars, Avliyas, Swamis, Fakirs in all religions of the world, who manifested different theories about God. All these theories if carefully thought over would lead to one point that is to attain God, Brahmananda, and ultimately freedom from the bondage of soul, which is the prime aim of getting the birth in human race.

People belonging to all religions and faiths perform numerous types of rites to worship God. These rites at times become difficult not impossible, of course, to perform in this mechanical and material world. Many rites are found to be so tedious which cost not only time but money as well. And both these factors bear vital importance in life of common man today, as we stand. This may be a crude fact difficult to swallow for many of us.

I sincerely submit that I do not intend to offend the religious feeling of anybody belonging to any faith; but long to have considerate, practical and simplest approach to realise God.

There happens to be one saint, satpurush, gurudev, who existed in His physical body in India and discouraged traditional rituals. Forgive me, if I may call this saint as secular saint ever born, for nobody knows His whereabouts or religion. His magnanimity attracted people of all religions, castes, creeds, sects, faiths and were equally received by Him.

This saint is none other than our great Sai Baba, who in Shirdi village sitting in Dwarkamai masjid always used to utter "Allah Malik" and say, "If You Look To Me I Look To You". Looking does not mean in its simple dictionary form; but it means **devotional, blissful, truthful feelings towards Baba.**

Sai Baba said that by performing conventional or traditional puja or doing nothing, to be formal or informal, He is not concerned. He is concerned only to those, who leave everything completely to God or Guru, that is to surrender oneself at the feet of the Guru and keep patience. By this only one can stand to control all senses and ultimately succeed to get liberation.

If we sincerely think, we will find that in the physical world of today, complete surrender to our Guru or Ishta Deva seems difficult and to have patience is a still more difficult task. To me, only by continuously uttering and remembering Sai in all circumstances, one can fix the wandering mind to have blissful peace.

Pray, permit me to put forth an example of one of my close friends, Mr. Ishwar Dayal Shukla, who in fact is one of true bhaktas of Baba; but not at all ritual loving though belonging to a brahmin family. He is merry-go-round type of a fellow otherwise. I shall cite one or two difficult situations, which he came across and then Sai alone came to his rescue.

His wife gave birth to a baby boy in his village. According to the rustic custom in that region, a father is not allowed to see the face of his newborn child for ten days. On the fifth unfortunate day, his son suffered from acute vomiting and diarrhoea, which could not be controlled by local herbal treatment. A doctor was called from a distance, who gave medicines to the infant; but they were of no avail. Two days passed with no sign of improvement at all. The doctor, along with the family members, left all hopes of the child's survival. Unfortunately this being his second son, first one having died two years ago, all were greatly disappointed.

My friend, though having full faith in Sai Baba, yet being a human being got disturbed and in distress went to Baba's photo, murmured something in psychic tone and suddenly reversed the photo of Baba in disgust. He then retired to his room to have

a futile nap, leaving everything on Sai. At dawn after passing sleepless night he heard heavier activities going on in the house. Presuming the certain death of his child, he lay there motionless in self consolation. After some time when he came out, to his great surprise, he found joy on the sullen faces of all the family members. Some joyful face came to him and informed that the child was quite alright and it appeared as if it suffered from no disease at all. He became dumbnumb hearing this and could not feel anything as if all his feelings had been evaporated. Calmly my friend went to Baba's reversed photo and reverently turned it to look to Baba; but he could not bear the penetrating looks of Baba and left the place filled with gratitude.

This same child, when it was hardly four months' old, suffered from the stroke of the same disease. Best available doctors were consulted but all proved in vain and in one night silently he repeated the same scene, what he acted at the time of the child's birth. To their great joy the next morning they found the child sleeping peacefully and it recovered soon from the disease.

So this type of worshipping is also gladly accepted and looked highly by the guru, which is full of shraddha and patience alone and not by any ritual and traditional puja. True, after all patience and shraddha are the fundamental things taught by all schools of religion and faith and so by our Sai Baba also.

Experts of all fields will then interpret such happenings in their own terminology. Let it go; but to a true devotee it is Sai only, who shows such miracles. Sai rightly prescribes a real strong dose of painful situation first and then only He comes to cure. This is only because Baba as a sole teacher wants to teach his bhaktas the lesson of shraddha an saburi.

Let all learn it so as to get liberation from the bondage of soul, that is Moksha.

★
K. L. Chandiramani

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Prayer at Samadhi Mandir and the Boon

Our first visit to Shirdi was long back in 1960 and thereafter we became more attached to the Satya Sai form. Shirdi Sai Baba had said that He will take the human form eight years after Samadhi and this was enough reason to draw us to Puttaparthi more and more, although with strong doubts in our searching mind to check if it could be true. In later years Shri Baba cleared our doubts by several experiences.

That apart, Shirdi Sai Baba had decided to call us again and so it happened that in June 1976 - full 16 years after the 1st visit - the call came. When it comes, it is irresistible.

I was working as a senior officer in a Government corporation. In the third week of June 1976, my Managing Director called me and told that I will have to work under a person, who will be brought in from outside, because the Minister wanted it to be done. I had built up my department from its infancy and now it was flourishing. There was no reason to ask me to work under a new person, (I bear no personal grudge against him) whose experience in my line was quite limited. I felt humiliated in the new set up; but could I resign? Who will risk a good and hard earned job at the age nearing retirement? So I had to yield. From 1st July i.e. 10 days after, I was to work under the new officer and take his orders. Hence I was extremely depressed.

I had always prayed to Shri Baba under such situations and now due to this calamity, I prayed to Bhagwan Shri Baba and told in our pooja room that I surrender to Him completely and He may guide me correctly.

On 20th or 21st June, we, at home, were discussing the calamity that had come over me. My wife and son casually

mentioned that we could join a couple of holidays to the weekend and go out of Bombay for a change. A friend of mine also invited us to stay with him. From Nasik, Shirdi is not far off. We all had a strong urge to go to Shirdi. Soon we were on our way to the great abode of lord Shiva, who had appeared in human form at Shirdi. His Samadhi beckoned us to come to Him.

At Shirdi many changes had taken place since our last visit. New buildings for the sadhakas, cemented compound, clean and comfortable flowering plants and trees; but the Samadhi Mandir and the Chawdi and other spots associated with the Shirdi avatar were the same with the glory of the past.

We performed pooja, abhishek and Shri Satyanarayan Pooja and thereafter I had a strong urge to sit alone by the side of the Samadhi. There I prayed to Baba with all my heart and sincerity that He should remove me from that position of humiliation in my office by either a promotion or sending me anywhere else. I prayed as never before in my life because my ego was badly hurt, as after all I am an ordinary sadhaka. I may read and talk about निष्काम कर्म, but here I was selfish and wanted Shri Baba to help me in my mundane career. I was अर्थार्थी and not a जिज्ञासु.

Has He not said? "My bones in my tomb will give you confidence. Not only Myself but My tomb would be speaking, moving and communicating with those, who would surrender themselves wholeheartedly to me." (Chapter 25, Sai Satcharita, 8th Edition, 1978).

Now please read the miracle that followed. I returned to Bombay and attended my office. Early morning, my Chairman talked to me on the intercom and said that I should see him immediately. I thought that I might have committed some mistake and was expecting a firing. When I saw him he said, "You have to go to Delhi today itself. Get an air ticket and pack up." I

was completely surprised and taken aback. He further told me that I was going on a transfer to Delhi on promotion. He would not give me time to talk over the situation even with my wife and son, who could not leave Bombay. Next morning I was on the flight to Delhi to report and take charge from the General Manager there.

When I collected all the information as to how this happened so fast, I came to know that our Chairman and Mg. Director had been to Delhi during the weekend, when the General Manager told that he wanted to resign and that he should be relieved before the month end, under any circumstances. They pleaded with him to reconsider. But he flatly refused giving no reason. My Managing Director had no other alternative but to eat his words and send me to Delhi on promotion, although earlier he wanted me to work in Bombay under a person, who was junior to me in age and experience. Strange are the ways of destiny, which is controlled by Shri Sai Baba, the Avatar of this age!

Everyone in our office was pleasantly surprised at the turn of the events. I was no doubt happy and prayed to Shri Sai Bhagwan in gratefulness, which I can never forget in my life. At Delhi, I was not only given a promotion, but also a car with a chauffeur, a huge flat in a prestigious locality, and what not!

भगवान ने छप्पड फाड़ के दिया। so the people in north India say, when God showers his blessings. At Delhi, I got an opportunity to meet and work with the highest of Government officers and Ministers. How could this be possible without Shri Sai Baba's grace?

I have always related this experience to my friends, who do not have faith in Shri Sai, who is God, and I thought our Sai bhaktas will be happy to read about this miracle. If not a MIRACLE, what can I call it? Mirdad, the great philosopher

has written. "Nothing is a miracle to Holy Understanding, which is, O Monks, The only miracle."

It was Shri Sai Bhagwan's grace on a humble devotee, who has surrendered unconditionally and who prayed at the Samadhi Mandir even at times fighting with Him, to grant the boon, which He did. He may have left His body; but He is eternally present there and everywhere. We have to only call on Him and He has assured, "If you take one step towards me, I shall take ten steps towards you."

The purpose of relating this experience at length is to convince those, who are still in doubt, that if we pray with a clean heart at the Samadhi Mandir, Shri Baba must give us the boon 100%. There is no doubt about it. If anyone goes to Shirdi and prays at the Samadhi Mandir, his sincere prayer will be rewarded without doubt and immediately. ★

S. P. Udyawer

A/4/1 Saraswat Colony, Santa Cruz (West) Bombay 400 054

Gurupournima Festival at Sai Niketan

On 27th July 1980, the Gurupournima festival was celebrated at Sai Niketan Dadar. The office was opened at 8 a. m. and the devotees started coming in from that time. Exactly at 12 noon the Aarti was started and on conclusion of the Aarti, Prasad and Udi were distributed to the devotees, who numbered about two hundred. As it happened to be a Sunday, the devotees were coming for darshan according to their convenience. The flow of devotees continued upto nearly 8 p. m. On a very moderate estimate we may say that over two thousand devotees visited Sai Niketan on the Gurupournima day for taking darshan.

LORD GANESH

[On the 13th of this month, Ganesh Chaturthi will be celebrated all over India. Hence the following article, describing the greatness of that God is published here
- Editor]



I prostrate before the Lord, who is first worshipped by all Devas, Ganas, Gandharvas etc. for removal of obstacles. Much has been said by many renowned scholars, peerless saints, and great poets about the Lord and His glories. It is not possible even for Ananta, the thousand headed serpent, to describe his glories. According to Mudgala Puran, the Lord is worshipped in 32 forms. It is seen from the Vinayak Puranam that the Lord has been worshipped even by our great trio viz. Brahma, Vishnu, and Shiva, at times, for removal of their obstacles. Moreover, on the day of Vidyarambha, when our children start their education, we first make them write Hari Shri Ganpathayenamaha. This has been a practice since time immemorial, existing among Hindus. From the above, it is evident that even though we have our own favourite deities, we first submit our offerings to Lord Ganesh and seek his blessings.

In each Yuga, the form and nature of the Lord are said to be changing. In Kritayuga, the Lord incarnated as Vinayak with ten hands, in Thretayuga as Mayureshan, in Dwaparayuga as Gajanan and in Kaliyuga the Lord is said to have incarnated as Dhumraketu, to confer his blessings on his devotees.

Every year Ganesh Chaturthi is celebrated on a very grand scale throughout the length and breadth of the country. In Maharashtra

this festival lasts at least for a fortnight. On the day of Chaturthi an idol of Lord Ganesh, made of clay can be seen in all houses, adorned with beautiful garlands. After the celebration is over the idol is taken to the nearby river or tank ceremoniously and immersed in the water with sweets, money, etc.

Lord Ganesh, as said before, is bestower of boons, remover of obstacles, and giver of true knowledge. Let us pray to Him to give us true knowledge, and above all an abiding faith in Him. ★

V. Sunder

10-A, Jatindas Road, Calcutta - 700 029



To The Editor,
Shri Sai Leela

Dear Sir,

I have great pleasure to put forth my sentiments just after going through 'Shri Sai Leela' of April, 1980. Since then I have determined to be of some service to you in the noble cause, for I took it as Baba's Will.

It has given me all the more pleasure to know that sixteen more pages would be added to this magazine from April, 1980 and you desired the Hindi knowing readers of this magazine to contribute more articles to enable you to allot sixteen pages for articles in Hindi.

Yours faithfully

Ranvir Dinesh

c/o Dr. Jugal Kishore M. D.

Kohna Mughalpura, Tambaku Walan, Moradabad. (U.P.)

Incarnation of Power and Goodwill

**We present to You a right royal umbrella,
As part of paraphernalia -O' Lord Sai Nath**

**Let it be used as it is used every Thursday,
In the procession in Shirdi from Dwarkamai to Chavdi**

**A pair of hairy looking chamras,
A spotlessly clean looking glass..
To please You, for music,
We play on fiddle, beat drums
And blow bugles aloud.....**

**To add, we sing and dance
Lay prostrate like Chopdars
At Thy feet, applaud and sing
But for Your praises and favours on us
The blessings which you bestow upon us.....**

**All these are mentally offered to You,
Creativity of mind that comes from You.....
We recognise You as some superhuman being,
And as also the incarnation of Power and
Goodwill.. O, Lord Sai Nath**

**Bipin Kapilray Swadia
Datta Mandir Road, 307-B, Kamal Kunj,
Opp. Sangita Theatre, Third floor Malad (E),
Bombay 400064,**



In this month the Gurupournima festival was held at Shirdi from 26-7-80 to 28-7-80. From the past experience, the Court Receiver is aware of the preliminary preparations required to be done for successful culmination of a festival. Hence he arranged the meetings of the Heads of departments in good time and assigned the work of the festival to them. Therefore there was no chaos anywhere inspite of the heavy rush of the devotees for the festival and also of the devotees going to the fair of Ashadhi Ekadashi at Pandharpur and of those, who were returning home after attending the fair at Pandharpur.

SATURDAY 26-7-80

This was the first day of the festival. The Samadhi Mandir was opened as usual at 5 a.m. and the Kakad Aarti was sung at 5.15 a.m. At 6 a.m. the Photo of Shri Sai Baba and the Pothi of Sai Satcharita (written in Marathi by Shri Annasaheb Dabholkar) was taken in procession from the Samadhi Mandir to Dwarkamai via Gurusthan. The Court Receiver, Shri Kakresaheb started reading the Sai Satcharita and after that the reading of the Pothi (pa ayan) was continued by others.

In the Samadhi Mandir the usual programmes were held at the scheduled time. The holy bath, Abhishek and the noon Aarti got over in the Samadhi Mandir as usual. In the afternoon from 4.30 p.m. to 6.30 p.m. Shri Gangadharbuwa Vyas, from Pune, performed Keertan. The evening Aarati was sung at the usual time. From 7.30 to 9.00 p.m. the famous radio Star Mrs. Anuradha Poudwal gave a programme of her vocal music. Her melodious voice kept the audience spell-bound. She was accompanied on the Tabla by Shri Ravi Date and on the harmonium by Shri Arun Poudwal.

At 9.15 p.m. the Palanquin (Palkhi) of Shri Baba was taken out in procession and after covering the Shirdi Village, it came

to the Samadhi Mandir at about 11.15 p.m. In the meantime the famous singer, Shri Jaywant Kulkarni, gave a programme of his vocal music in the Samadhi Mandir from 9.30 p.m. to 11.00 p.m. During this time Miss Shreekala Hattangadi gave a programme of dance, which was appreciated much by the audience. The vocal music of Shri Jaywant Kulkarni was received well by the audience. After the Palkhi returned, the Shejarati was sung at 11.15 p.m. and the Samadhi Mandir was closed for the day.

SUNDAY 27-7-80

This was the main day of the festival. As it happened to be a Sunday the rush of devotees was very heavy. After the Samadhi Mandir was opened as usual at 5 a.m. the Kakad Aarti was sung at 5-15 a.m. The queue of the devotees was there at Samadhi Mandir only from this time. At 6 a.m. the Pothi and photo of Shri Sai Baba were brought back in procession from Dwarkamai to the Samadhi Mandir, via Gurusthan, after conclusion of the Parayan in Dwarkamai. After this the holy bath and Abhishek took place in the Samadhi Mandir as usual. The noon Aarti was sung at 12 noon and the prasad and tirth were given to the devotees present for the Aarti. In the afternoon from 4.30 p.m. to 6.30 p.m. Shri Gangadharbuwa Vyas, from Pune, performed keertan. Because of the sweet and melodious voice, accompanied by good knowledge of spiritual literature, the keertans of Shri Vyas, on both the days, were quite enchanting. Dhuparati was sung at 7 p.m. At 9.15 p.m. the procession of the Chariot (rath) of Shri Sai Baba, illuminated with electric lights, started from the Samadhi Mandir and went round the Shirdi Village. The procession was accompanied by bhajan, lazim, the band troupe of Sainath High School, the Kahata Band Troupe, drums etc. The procession returned at about 12.15 a.m. and the programmes of Bharud and Garud were performed outside the Samadhi Mandir by the employees of the Sansthan, the village people and others. A special mention in this programme is required to be made of Sarvashvi Raghunath Sandbhor, Vasant

Pawar, Nagesh Divaker, Tukarambuwa Pardeshi, Kisan Gondkar, Eknath Kote and Ravi Joshi.

The Samadhi Mandir was kept open for the whole night for darshan. At 9.30 p. m. the various programmes of the devotees started in the Samadhi Mandir and they continued for the whole night. The programmes of the following persons were appreciated much by the audience:-

Shahnai by Shri Vasantao Devlankar from Pune, Kawali recital by Mastar Abdul Kadar Nijami, Pune, vocal music by Shri Shamsunder Bhedaji, Sangamner, Tabla Vadan by Shri M. S. Upadhaya, Pune, Dholak by Appa Samnat and Siri Panchal and the programmes performed by Sarvashri, Daithankar, Jadhav, Damuanna Dalvi, Rajabhau Deshpande, Jaywant Kulkarni, Lonkar and Khladkar.

MONDAY 28-7-80

From 5.15 a. m. onwards, the programmes of Kakad Aarti, holy bath and abhishek took place in the Samadhi Mandir as usual. From 7.30 a. m. to 8.30 a. m. Rudrabhishek was done at Gurusthan. From 10.30 a. m. to 12 noon, the Kala keertan was performed by Shri G. V. Joshishastri, the Sansthan Singer. After the Dahi-handi programme, the noon-aarti was sung and the teerth and prasad were distributed to all who were present for the aarti. From 7.30 p. m. to 10 p. m., the programme of vocal music was given by Shri Bhalchandra Pendharkar of the Lalitkala-darsha Dramatic Company. He was accompanied on the Tabla by Shai Shrikant Deshpande, on the violin by Shri Madhukar Barve and on the harmonium by Vishwanath Kanhere. This programme also was appreciated much by the audience and it proved to be a crowning success of the festival. After the Shejarati was sung at 10 p. m. this festival lasting for three days came to a successful end. Vocal Music, Instrumental Music, bhajan, keertan etc. During this month the following artists gave their various programmes in the Samadhi Mandir:-

Keertan:- Shri G. V. Joshishastri, the Sansthan singer and Shri Gangadharbuwa Naraharbuwa Vyas, from Pune, performed Keertans during the month. Vocal Music, instrumental music, dance etc.

1. Shri Balkrishna Sharma, Gwalior
2. Sou. Sumitra Phadke
3. Shri Sai Baba Satsang Mandal, Surat.
4. Shri Namitasen Gupta, Kalak,
5. Shri M. R. Balsubramanium, Madras,
6. Shri Ramdas More, Pamana
7. Shri Rambhau Hingale, Parage.
8. Shri Shirdi Sai Baba Society, Hyderabad,
9. Shri Bhajan Mandal, Jabalpur
10. Shri Rajiv Anand, Nellore Kaddi.
11. Sati D. F. Dayal, Satara.
12. Shri Sharad D. Gothivarekar, Bombay.
13. Shri Ramanand Swamy, Hyderabad.
14. Sou. Seeta Laxmi, Pune
15. Shri Abaji Panshikar, Bombay.
16. Kum. Vijaya Madras
17. Shri Madhavrao G. Daithankar, Pune.
18. Shri Tukaram M. Daithankar
19. Shri Ashok M. Daithankar, Pune.
20. Shri Gokul D. Rahurkar, Pune
21. Shri Shreeram V. Sataidekar, Bombay.
22. Dr. M. K. Kirtikar, Bombay
23. Shri Shyam Kaut, Pune.
24. Shri Ashok M. Daithankar, Pune.
25. Sou. Anuradha Poudwal, Bombay.
26. Shri Arun Poudwal
27. Shri Kavi Late, Bombay.
28. Shri Jaywantrao Kulkarni Bombay
29. Kum. Sheekala Hattangadi, Bom.
30. Shri Mallesh, Bombay
31. Shri Anant Panchal, Bombay
32. Shri Arvind Mhatre, Bombay.
33. Shri Manohar Kadam, Bombay
34. Shri Y. P. Gavankar, Bombay.
35. Sou. Sheela Kadam, Bombay
36. Shri Sudhakar N. Kamtekar,
37. Shri Ashok A. Karangutkar, Bombay.
38. Shri Mukund Jog, Bombay
39. Shri Shalau B. Goregaonkar,
40. Shri Prabhakar Mahale, Bombay.
41. Shri Narayan Cadre, Bombay.
42. Shri Vilas Mohite, Bombay.
43. Shri Balkrishna Patil, Bombay.
44. Shri Vijay Kamtekar
45. Shri Kamesh Patkar, Bombay.
46. Shri Subhash Nanduskar, Bombay.
47. Shri Krishna Kamtekar,
48. Shri Ashok Shetye, Bombay.
49. Shri Vedavati, Hyderabad,
50. Shri Ishwar Kamnathkar, Bombay.
51. Shri Parshuram Patkar, Bombay.
52. Shri Amol Chatge, Colaba
53. Shri Nandoo Nagu Bhoir, Navghar,
54. Shri Ragesh Changaohar Bhoir,
55. Shri Manojkumar, Nagesh Divakar

56. Mastar Abdul Kadar Nijama, Pune. 57. Shri Appa Samant, Bombay. 58. Smt. Kalpana Vishwanath, Hyderabad 59. N. L. Kalyani, Pune 60. Shri Vaghchoure, Pune. 61. Shri M. S. Upadhyay, Pune. 62. Shri Shyamsunder Bheda, Sangamner 63. Jyotsna Gopalrao Bhalerao, Kopergaon. 64. Shri Kisandas Dagdoo, Nagar, 65. Shri Murlidhar Dagdoo Gaikwad, Nagar 66. Shri Shivram B. Bidve, Sangamner 67. Shri Shashikant D. Nangare, Rahata 68. Shri Nitin P. Kulkarni Rahata 69. Shri Shailesh Vasanttrao Bhagwat Thane. 70. Sau Savita Gijare, Shirdi 71. Shri Rama V. Bhagwat, Thane 72. Shri Prasad Shreekant Bhat, Thane 73. Shri Bholanath Samel, Bombay 74. Shri Digambarrao Bhatode, Rahata. 75. Shri Balasaheb Kulkarni, Savlivahir 76. Shri Rajkumar Ambadas, Barshikar, Nagar. 77. Smt. Shobhatai Kane, Bombay. 78. Shri Dnyanoba Tatyasaheb Wadkar, Shirdi. 79. Shri Damooanna Dalvi, Shreerampur 80. Shri Ashok Damooanna Dalvi Shreerampur 81. Shri Vasanttrao D. Pawar, Jalgaon. 82. Shri Pundlik J. Wagh, Yeola. 83. Shri Ishwar Pundlik Wagh Yeola. 84. Shri Sakhatam Raghujji Gurav, Kopergaon. 85. Shri Dnyanoba K. Vaidya, Shirdi. 86. Shri Sadashivrao Jadhav, Sangli. 87. Shri Rajabhai Deshpande, Pune. 88. Shri Naresh Mahurkar, Pune. 89. Sau. Pramilitai Patilkar, Nasik. 90. Smt Shakuntala M. Joshi, Nasik. 91. Shri Shreepad S. Sathe, Pune. 92. Shri Namdeo G. Shinde, Daund. 93. Shri Sunil Ratnaparkhi, Nasik. 94. Shri R. H. Lattha, Shreerampur. 95. Shri Ajit Janardan Kulkarni, Pune. 96. Smt Kaushabai C. Chopda, Shirdi. 97. Smt Leelavati Gujrathi, Shirdi 98. Shri Rajendra G. Jadhav, Pune. 99. Shri Ishwar Kashinath Udage, Pune. 100. Shri Bhimrao Sabed, Nimgaon Khairi 101. Shri Rajkumar T. Chavan, Pune. 102. Shri Vasanttrao Deolankar. 103. Shri Padmakar D. Bidve, Pune. 104. Shri Mahadeorao Tupe, Pune. 105. Shri Dnyanoba J. Nagarkar, Pune. 106. Shri Prasad S. Hude, Pune. 107. Shri Vasant D. Rasane. 108. Shri Raghunath B. Sandbhor, Pune. 109. Shri Divekar, Pune. 110. Shri Vasanttrao Pawar, Pune. 111. Shri Naga Sai Baba, Motur, A.P. 112. Shri Narayan Joglekar, Ugar. 113. Shri D. D. Rasane 114. Shri Raghunath Nagare, Shirdi 115. Shri Gangadhar Jadhav, Pune. 116. Shri Manohar Lonkar,

Pune. 117. Shri Ramchandra Khaladkar, Pune. 118. Shri Sharadkumar Khaladkar, Pune. 119. Shri Shyam Khaladkar, Pune. 120. Shri Dnyaneshwar Nagarkar, Pune. 121. Shri Chandrakant Lonkar, Pune. 122. Shri Vasant Kamtekar, Bombay. 123. Shri Barkuseth Mandavkar, Bombay. 124. Shri Shashikant Dalvi, Bombay. 125. Shri Pradip Satardekar, Bombay. 126. Shri Vasant Joshi, Bombay. 127. Shri Vilas Pavaskar, Bombay. 128. Shri Satyavan Maladkar, Bombay. 129. Shri Vilas Mahadik, Bombay. 130. Shri Bhai More, Bombay. 131. Shri Yashwant Naik, Bombay. 132. Shri Dattatraya Kadam, Bombay. 133. Shri Annasaheb Kadam, Bombay. 134. Shri Suresh Irlekar, Bombay. 135. Shri Shashikant Raut, Bombay. 136. Shri Ravindra Tavade, Bombay. 137. Shri Harishchandra Wadge, Bombay. 138. Shri Baban Velankar, Bombay. 139. Shri Anil Engineering Works, Shirdi. 140. Shri Shantaram R. Mirane. 141. Shri Bhalchandra Pendharkar, Bombay. 142. Shri Vishwanath Kanhere, Bombay. 143. Shri Shreekant Deshpande, Bombay. 144. Shri Madhukar Barve, Bombay. 145. Shri Prakash Vaidya, Bombay. 146. Smt. Vimal Gaikwad, Bombay.

During the days of the festival, the arrangements for the lunch of the devotees were made in Saiprasad, the new Bhojagriha under construction. Though the accommodation in this new building is enough for about 700 to 1000 people at a time, still the devotees had to wait in long queues. On all the three days, the articles presented to Shri Baba, were sold to the devotees by public auction. All devotees vied with each other in the auction and purchased the articles at high prices. Mandap and arches were erected in the Sansthan area and the Samadhi Mandir was illuminated by attractive electric lights. The Police and Homeguards helped to maintain law and order during the time of the festival. Sweet dishes were served to the devotees on all the three days and poor feeding was done on mass scale. The Sansthan premises were kept spotlessly clean and water

supply was maintained properly. On a moderate estimate, it may be said that two lakh devotees must have attended the festival.

Weather:- The weather at Shirdi was quite cool and free from any sort of disease. Though occasional showers were indicating the presence of rainy season, still the rain did not disturb the processions or the vehicular traffic of the incoming and out going devotees. Because of good rainfall, ample water was supplied to the devotees who attended the festival.



Sanctuary of the Heart

Emersson asks every one to make his heart a "Sanctuary." How? Let Love fill the heart, and let Love "Become more impersonal everyday." We talk of "Reforms". There is not true "Reform" without "Regeneration." Not debates, not controversies, but love will re-build communities and nations. The power to build is the power of the Spirit,-*atmashakti*. Release it, if you will truly serve society. Emerson says:- "All reform should let the soul have its way through us!"



श्रीसाईलीला

हिंदी विभाग

सितम्बर १९८०

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मेरठ में गुरु पूर्णिमा समारोह

श्री साई बाबा की असीम कृपा से "गुरु पूर्णिमा" पर्व संस्थान के तत्त्वा-
घात में २६ जुलाई व २७ जुलाई ८० को मेरठ में संस्थान के भजन केन्द्र पर
मनाया गया ।

पर्व पर करीब १३० अनाथ बच्चों को दूध व डबल रोटी मकखन का
नास्ता कराया गया । उत्सव में हापुड व मुजफ्फर नगर के भक्तों ने भी भाग
लिया । करीब १०० भक्त पर्व पर उपस्थित हुए । श्री साई सत् चरित का
११ का अट्रंड पाठ भी किया गया ।

पर्व पर भजन कार्यक्रम के अन्तर्गत निम्न लिखित गायकों ने भाग लिया :-
१. डॉ. बी. के. डी. मित्तल २. श्रीमती विमला गोयल ३. कु. रीना मित्तल
४. कु. गुड्डी गोयल ५. श्री विजय पाल गुप्ता ६. मास्टर विश्वास मित्तल
७. श्री पियुष गोयल ८. कु. त्रिपुरा सुन्दरी (डोलकपर संगतभीकी)

२७ तारीख को बाबा के चरणों में पुष्पान्जली अर्पित की गयी तथा गुरु
पूजा में हरेक भक्त ने भाग लिया ।

बाबा की कृपा से दोनो दिन आसमान साफ रहा तथा मौसम आर्त
सुहावना बना रहा ।

अन्त में आरती के पश्चात "साई रहम नजर करना" वाली दुआ मांगकर
बाबा की जै बोली गयी तथा उदी प्रसाद वितरण किया गया । ★

बी. के. डी. मित्तल
९, सिव्हील लाइन्स, मेरठ (यू. पी.)



॥ 'गीत गजानन' ॥

गीत क्र. १

॥ तस्मैर्थागणाधिपतये नमः ॥

'श्री' अर्थात् सब शुभ मंगल कार्यों का संगम, पापों का नाश और पुण्य का उदय - सब मंगलमय करनेवाले आराध्य देवता अर्थात् भारतीय संस्कृति में जिनको अग्रपूजा का मान मिला है। ऐसी मंगल देवता श्री गणेशजी का शुभ चिन्तन कर तथा शेगांव के श्री संत गजानन महाराज के चरणों में श्रद्धापूर्वक नमन कर उनके चरित्र का गायन अर्थात् 'गीत गजानन' कार्य का हम प्रारंभ करते हैं।

आइये, हम सब मिलकर भक्ति भाव से इस मंगलमय गजानन से एकरूप होकर उनका गुणगान करें।

विघ्न निवारक, बुद्धि प्रेरक, सिद्धिकारक, भक्ततारक, मंगलमूर्ति श्री गणेशजी के चरणों में हमारा शत शत वन्दन !!!

जय जय गणपति.....

जय जय गणपति, जय जय गौरीशंकरसुत ब्रह्मिहारी
मंगलमूर्ति हे गणनायक। तेरी महिमा न्यारी ॥ १ ॥

पूजनीय तू सब देवों में
सकलमूर्ते है सब भावों में
आद्यपूजा होवे तेरी मंगलमय सुखकारी ॥ १ ॥

सिंदूर चर्चित काया सुन्दर
एकदंत प्रिय हे लम्बोदर।
आकृतिबंध ओंकारेश्वर, तव मूरत मनहारी ॥ २ ॥

तू बुद्धि का स्वामी, दाता
समरधुरंधर युद्ध देवता
भक्तों का तू स्वामी तारक, दुःखविमोचनहारी ॥ ३ ॥

त्रिगुणातीत तू हे सिधेश्वर
 कालातीत तू हे परमेश्वर
 तू ही ब्रह्मा, विष्णु महेश्वर, सकल विश्व भवतारी ॥ ४ ॥

भंगलमूर्ति हे गणनायक ।
 तरे व्दारे आये याचक
 पूरी कर दे अभिलाषाएं, हे युग युग अवतारी ॥ ५ ॥

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

किस काम की

वह दुनिया किस काम की, जहाँ साई न हो,
 वह जुवां किस काम की, साई का नाम न हो,
 वह घर किस काम का, जहाँ साई तस्वीर नहीं,
 वह मन नहीं, जिस मन में, साई ध्यान न हो ॥

वह पैर किस कामके, जो शिरडी न गये,
 वह हाथ किस काम के, जो साई पुजा में न गये,
 वह फूल किस काम के, जो साई पर न चढ़ें,
 वह जिन्दगी किस काम की, जो साई शरण न गये ॥

प्रा. गुंडेराव पटवारी "साहित्यरत्न"
 एन्. एफ्. जे. कॉलेज, बिदर (कर्नाटक राज्य)



साईनाथ के चरणकमल धुलवाओ

भोर भई साईदेव गुरुचरणकमल धुलवाओ
उन चरणों के धोवन से मन शांति करवाओ ॥ ४ ॥
चरणों का धोवन चरणामृत पिये
चरणामृत पीकर जन्म जन्मों का पप को धोये ।
हम पागल नादान है क्या जाने तेरी पूजा,
दुःख दटों का भार लिये सारा शरीर है सुजा ।
अपने काज के खातिर देव तुझे हम पुकारे,
हे कृष्णानिधि दया के सागर हम तेरे है सहारे ।
हे दिनों के नाथ हरी साई रक्षा कर दो हमारी,
हे जगत के पालनकरता कर दो हमें सहारा ।
कभी न भूले हम सब तुझको यही संबध रहे हमारा,
आदिव्याधि दूर करो रक्षा करना हमारा ।
ताप निवारक दयानिधि हो क्षण में इसको दूर करो
रक्षा कर दो साईनाथ प्रभु शरण तेरे हम पडे ।
जिसकी स्तुती रिषि मुनि स्तुती दिव्य श्रोतों से करते थे
जिसकी महिमा का पार जगत में कोई न पाया था ।
हम अज्ञानि उनकी महिमा का वर्णन क्या कर पायेंगे ।
भोर भई साईदेव गुरुचरणकमल धुलवाओ
उन चरणों के धोवन से मन शांति करवाओ ॥

रामसमुझ जगरूप यादव

जे. कं. इंजिनियर्स फाईल्स, जे. के. ग्राम, ठाणे



बिगडी बना के आज्ञा साई चरण में

बिगडी बना के आज्ञा साई चरण में,
दुविधा मिटेगी तेरी पल भरमे ।
खाली गया न कोई बाधा के दर से,
गले लगाया, जिसने माना है मन से ।
शिरडी की धूल तू सिर से लगाले
होगे दूर दुखडे साई जपेमे
बिगडी बना के आज्ञा साई चरण मे

॥ १ ॥

शिव भी साई और राम भी साई
नूर खुदा का एकरूप है साई
भाव रुप वैसा दर्शन पाले
मन का सारा भ्रम तू मिटा ले
बिगडी बना के आज्ञा साई चरण में

॥ २ ॥

मद, अभिमान को छोड के आज्ञा
संशय-बन्धन तोड के आज्ञा ।
धीरज रूपी दीपक में तू
अज्ञा की अपनी ज्योति जला ले
बिगडी बना के आज्ञा साई चरण में

॥ ३ ॥

धिरेंद्र सक्सेना

गुप्ता चाळ, वायशेट पाडा, कुरार व्हिलेज, मालाड (पूर्व) बम्बई ४०००६४



चंचल मन

बुद्धि का आधार ज्ञान है, और बुद्धि तर्क पर आधारित है। बुद्धि का विकास होनेपर सांसारिक स्तर पर मनुष्य ज्ञानी माना जाता है।

मन इन्द्रियों का संचालक है। इन्द्रियां मन के इशारे पर चलती हैं। मन पर संस्कारों की छाप रहती है। बुद्धि का विकास हो जाने पर जल्द ही नही कि मन में फेरफार हो जाय। इसी कारण कम बुद्धिमान लोग भी मन से भ्रष्ट हो सकते हैं और ऐसा भी हो सकता है कि श्रेष्ठ बुद्धिवालों का मन खराब ही बना रहे।

मन में फेरफार बुद्धि के सदुपयोग से या दुरुपयोग से हो सकता है। इसलिए बुद्धि का विकास और सदुपयोग 'मन को साफ' रखने में सहायक होता है। इसके लिए दृढ़ता व संकल्प शक्ति की आवश्यकता है।

इसके विपरीत यदि बुद्धि का दुरुपयोग किया तो संस्कारों से मन और भी खराब हो जायगा फिर लोग कहेंगे - इसका 'मन काला' है। कहते हैं वह मनमानी करता है। मन प्रधान है, बुद्धि तर्क को पीछे धकेलकर अपनी धुन में इन्द्रियों को अनेक दिशाओं में ले जाता है, भले बुरे काम करवाता है।

इन्द्रियां सुख के लिए आलस्य से घिर जाती हैं। स्थिति वही है जो रथ के अडियल घोड़ों की होती है। खूब बोझा लादकर रेत में चलाओ, चाबूक मारो दृढ़ता से काम लो तो घोड़े सीधे रास्ते पर चलेंगे। तुम इन इन्द्रिय रूपी घोड़ों को पुनःकारते रहोगे, इन पर दया करते रहोगे तो ये और निकम्मे हो जायेंगे, जरा सख्ती से काम लो तो तुम्हारे वश में रहेंगे। वश में कौन रखेगा - मन की लगाम।

तो मन को वश में रखना है। मन इच्छाओं का उद्गम स्थान है। इसको वश में कर लिया तो इच्छायें और इच्छायें प्राप्त करने के साधन (इन्द्रियां) अपने आप वश में हो जायगी।

मन का प्रभाव व पकड़ तो आत्मा की आवाज तक को दबा देती है। मन बड़ा ही चंचल है। आप बैठे पूजा पाठ करने को और मन उठ खड़ा

हुआ। आपका ध्यान भंग करता रहा। आप भी जिद्दी है इस मन के कान को पकड़ पकड़ कर बैठाते है और कहने है मेरी साधना पूरी हो या नही हो तुझे मनमानी नही करने दूंगा। संघर्ष चलता रहता है। सद्गुरु भगवान ऐसे निरञ्जलबाले को बदलते है और मन पर विजय प्राप्त कराते है।

ऋषि, मुनि जप, तप करते रहे। लक्ष्यपर पहुंचने के पहले ही अनेकोंकी तपस्या भंग हो गई। इसलिए कब मन डिग जायगा और सब करे कराये पर पानी फिर जायगा कोई नही जानता। अतः सद्गुरु श्री साईनाथ महाराज के चरणों में शीश नवाकर प्रार्थना करें कि इस मन को आप वश में कर दो तो हमारी तकलीफें दूर हो जाय।

यह मन को वश में करने की बात एक इद तक ठीक है पर इसका इलाज है इसको जला देना। वस में कहां तक करेंगे। इस धोखेवाज, धूर्त का क्या भरोसा - इसे तो जला देना ही ठीक है, सद्गुरु कृपा से भक्ति मार्ग शनैः शनैः यह मन को जलाने की क्रिया चालू रहती है। जब त्रिकुल जल जायगा तो क्या? तो सतायेगा और क्या रंग दिखायेगा। अपना संकल्प सच्चा है तो इसी जीवन में पूरा पूरा जल जायगा। फिर इंद्रियों के प्रलोभन और माया के चक्कर इसको सींचने की कोशिश भी करें तो बेकार जायगी। न रहेगा बांस और न बजेगी बांजुरी।

शिवदत्त रामपाल जोशी

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



साईं स्तुति

मैं तेरे गुन हमेशा गाता रहा
तेरी चीखट पे सर को झुकाता रहा
जहाँ से भला मेरा क्या वास्ता
मैं तो मन की मुराद पाता रहा

कोई पाये यहाँ अपने राम को
कोई देखें यहाँ अपने श्याम को
मुझे तो नजर आय नाथ साईं मेरे
जो मेरे गम हमेशा चुगता रहे

आये यहाँ पे बेशुमार सवाली
गया कोई भी नहीं यहाँ से खाली
फूल सब श्रद्धा के जो चढाये यहाँ
वो सब कुल यहाँ से पाता रहा

सब के गम तू हमेशा लेता रहा
बज्जे शाद तू हमेशा देता रहा
जिसे भी तू एक बार बुलाले यहाँ
वो हमेशा हमेशा मुस्कराता रहा

रमेश 'आत्मा'

व्दारा : मॅनेजर, इंडियन बैंक, जि. खेडा आणंद गुजरात



श्री बाबा के भोजन दरवार की शान

श्री साईंबाबा का बैठने का स्थान था व्दारकामाई । व्दारकामाई मे दोपहर में आरती के बाद जो भोजन दरवार होता था उसकी शान उनके मुँह से सुनने को आज भी मिलती है, जिन्होंने उसे देखा था । धन्य है वो लोग जिन्होंने यह शान अपनी आँखों से देखी । श्री साईंबाबा के कर-कमलों व्दारा प्रसाद बाँटा जाता था । कुछ विशेष भक्तगण उनके समीप बैठकर ही भोजन ग्रहण करते थे ।

उनमें प्रतिदिन १. भी काकासाहेब वीक्षित २. बापूसाहेब बूट्टी ३. फकीर बाबा
 ४. तात्या पाटील कोते ५. बयाजी पाटील ६. भागोजी शिंदे ७. माधव फसले
 ८. नानासाहेब निमुणकर ९. श्यामराव देशपांडे इन लोगों को सिर्फ खीर
 मिलती थी और अन्य भक्तगणों को पंच-पक्वानों का भोजन मिलता था।
 खोजन के लिए श्रीमंत बूट्टी ने एक दर्जन चांदी की थालियाँ भेट की थी।
 किन्तु वे थालियाँ भी बाबा भक्तगणों को देते थे और स्वयं सकोरे में भोजन
 ग्रहण करते थे। श्री साईबाबा इस तरह वैरागी जीवन बिताते थे।

[श्रीमती उषा मुळे (शिरडी) इनके श्री साईलीला (मराठी) अप्रैल १९८०
 से प्रसिद्ध हुए लेख का हिन्दी अनुवाद]

अनुवादिका :- श्रीमती अरुणा नायक
 'कमल पुष्प', माहीम कॉजवे, बांद्रा (प.) बम्बई ४०००५०



साई तुम ही मेरे माता-पिता

साई तुम ही मेरे माता-पिता हो।
 हम बाल बच्चों के प्यारे गुरु ही तुम हो।
 तुमने ये संसार बनाया।
 सभी सुखों से इसे सजाया।
 साई हमको वीर बना दो।
 दुखियों की सेवा करने दो।
 तेरा कृपा से हमें अच्छा बनाओ।
 बार बार हमें शिर्डी में बुलावो।
 शिर्डी है सब धर्म का मेला।
 साई तेरा ही नाम ईश्वर अल्ला।
 तू ही है हमारा शंकर भोला।
 सबको अच्छा बनाने वाला।

चि. दीपककुमार रेवणकर
 बालाजी नगर, कुंटोली, अंबरनाथ, जि. ठाणे

आरती

(जो हररोज शिरडी के समाधी मंदिर मे गाई जाती है, और जिसकी रचना श्री माधव अडकरजीने श्री साईबाबा जब जीवित थे तब ही मराठी मे किया था, उम आरती का स्वैर अनुवाद)

आरती श्री सद्गुरु साई बाबा की ।

सब जीवों के आनन्ददाता की ॥

दास और भक्त तुम्हारे आश्रय पाते तुम्हारी चरण रज में ।

वांछा विनष्ट कर तुम रहते तन्मय निज आत्मन में ॥

आकांक्षियों को भगवान दिखानेवाले बाबा की ।

आरती श्री सद्गुरु साई बाबा की ॥ १ ॥

जैसी हो भावना जिसकी, अनुभूति कराते उसको वैसी ।

हे दयानिधे । है शक्ति तुम्हारी ऐसी ॥

ध्यान तुम्हारे नाम का भवसगर मे पर करे ।

है कार्य - प्रणाली तुम्हारी अपरम्पार हरे ॥

दीन - असहायों के सदा सहायक बाबा की ।

आरती श्री सद्गुरु साई बाबा की ॥ २ ॥

इस कलियुग में प्रकटे दत्त सर्वव्यापी तुम सगुन ब्रह्म बन ।

भव भय से मुक्त करो प्रति गुरुवासर आते, तुम तक जो जन ॥

विष्णुपद का दर्श दिखानेवाले बाबा की ।

आरती श्री सद्गुरु साई बाबा की ॥ ३ ॥

हे देवों के देव ! तब चरण सेवा मम निधि बनना स्वीकार करो ।

चातक को स्वाति-बूँद जैसा माधव के आनन्द प्रदान करो ॥

यूँ अपना वचन निभानेवाले बाबा की ।

आरती श्री सद्गुरु साई बाबा की ॥ ४ ॥

अनुवादक :

जनार्दन प्रसाद श्रीवास्तव

४५, सिविल लाइन्स, रावा (मध्य प्रदेश)

महिमा

साईनाथ को भज ले मानस भवसागर तर जायेगा ।
साईनाम का पीकर प्याला जनम सफल कर पायेगा ॥
ये तेरा है — मेरा तेरा इसमे जनम गँवाया ... ।
कष्टों ने जब तन मन घेरा साईं तभी याद आया ॥
ईश्वर का न नाम लिया तो अन्तमय पछतायेगा ।
साई नाम जिम्हा पर आते परम शांति सुख पायेगा ॥
साई नाम को भज ले मानस भवसागर तर जायेगा ।
साईनाम का पीकर प्याला जनम सफल कर पायेगा ॥
साईराम ।

एम. एस. विकल

साई कुंज, भारती स्टूडियो, गुजगती स्ट्रीट, मुरादाबाद (यू. पी.)

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अल्लाह मालीक बोल

शुभ दिन मे जो फकीर आये । शिरडी में अनमोल ॥
मस्जिद मे वो लकीर गाये । अल्ला मालीक बोल ॥
मनमंदीर मे उसके उसने छुपा दिया है रामन को ।
हर संकट मे उसकी मैने धुला दिया है पैरन को ।
अरे कन्हैया क्यूँ पहनाये ? कुरता, छुंगी बोल ॥
मस्जिद को दारका पुकारे धुनी जलाया तूने ।
मंदीर यु हरीका प्यार उदी पिलाया दुखमे ।
सुखवन मे जल द्विप उजाले । दत्त दिगंबर डोल ॥
लक्ष्मी माँ ने रोटी खिलाई तु डखी ने भी पानी पिलाई ।
छेडी बाग कश्मीर समाई भीमाने भी करी भलाई ।
मिट्टी में भी आग जलाये । जीवन अपना तोल ॥
प्रियतम मेरी तु है मैया सब दुनियामें तेरी माया ।
जीवन की रे तु है नैया । हर आपद में तेरी छाया ।
प्रभुदास मन साईं भुलाये । अब तो जियरौ खोल ॥

प्रभुदास लक्ष्मण जाधव

पंकज लॉज, खिस्त गल्ली, अहमदनगर

कव्वाली

मेहेर नजर करना S S S अल्लाह मेरे,
फीरयादी बन आइं हूँ दर पे
राम भी तू है, रहीम तू है,
कृण भी तू है, करीम भी तू है,
नानक तू, महावीर भी तू है ।
राम भी तू है, रहीम भी तू है,
झोली मेरी भरना, S S S अल्लाह मेरे
झोली मेरी भरना S S S अल्लाह मेरे ॥
मेहेर नजर करना S S S ॥ १ ॥

सोना न मांगू, चान्दी न मांगू,
राज न मांगू, पाट न मांगू,
ऊंच ऊंचे महल न मांगू,
सोना न मांगू, चान्दी न मांगू
दीदारे रहम करना S S S अल्लाह मेरे ।
दीदारे रहम करना S S S अल्लाह मेरे ॥
मेहेर नजर करना S S ॥ २ ॥

तेरा ही सजदा करूं मैं साइं,
दिल मे तेरी तरघार हो साइं,
मैं भी बनूं साइं मे साइं, ।
तेरा ही सजदा करूं मैं साइं,
फिर काहे डगना S S S अल्लाह मेरे,
फिर काहे डरना S S S अल्लाह मेरे ।
मेहेर नजर करना S S S अल्लाह मेरे ॥ ३ ॥

रनेह एस. सी. जैन (शंकरी)
'साइं निवास' ५सी./८३३ फरीदाबाद (उ. प्र.)

प्रार्थना

ॐ जय भी साई हरे ।
शरणागत को क्षण में अभय का हस्त मिले ॥ ॐ ॥
ना हिन्दु ना मुसलमाँ, ईसाई ना पारसी ।
मैं केवल इन्सान हूँ, शरण की आश लिए ॥
ना राजा ना रंक हूँ, ना मूस्ला ना पादरी ।
मैं तो सेवक आपका, मन-मालिन्य लिए ॥
बचपन और जवानी देखी, मिला न सच्चा मीत ।
आया अब दरवार में, गाता तेरे गीत ॥
सच है, माया-मोह में, अन्धकार का राज ।
ज्ञान-चक्षु कैम खुलें, बिना आपके आज ॥
शिर्डी आ हाजिर हुआ इसीलिये शिर्डीश ।
दया प्रभो, दयानिधे, श्री चरणों में शीश ॥

वी. पी. श्रीवास्तव

रेल्वे क्वार्टर नं. २७७/२, सुभाष कालनी, जबलपुर ।

भजन

दर्शन दो घनश्याम नाथ तुम
दर्शन दो भगवन साई तुम अखियाँ प्यासी रे S S
मनमन्दीर में दीप जलाये । घर घर दीप जले रे S S
द्वार तुम्हारे जो भी आता । खालि झोली भर कर आत
चरण तुम्हारे छुकर आता । अपरंपरी रे S S S ॥ १ ॥
तेरा मन्दीर सचका मर्दाना सब कुछ हाता तेरा छवीना
जो कोई आये देखे छवीना ।
लिला न्यारी रे S S S ॥ २ ॥
जब जब तुझसे सबने पुकारा
दे दिया तूने सब को महारा
मागे भीक हमेशा तेरी घर घर जायेरे S S S
दर्शन दो भगवान साई तुम अखियाँ प्यासी रे S ॥ ३ ॥

एकनाथ मोटकर

खासगी गोठ, लष्कर गवालियर (म. प्र.)

शिरडी साईनाथ

शिरडी साईनाथ,

भजो रे मन शिरडी साईनाथ ॥ ५ ॥

नाथ साई, नाथ साई,

शिरडी साई । भजो रे ॥ १ ॥

अभील - गुलाल, चढे चंदन,

चिमटा कमंडलु हाथ । भजो रे ॥ २ ॥

एक दूध लोटा, साईको चढाऊ,

और चढाऊ फुलहार । भजो रे ॥ ३ ॥

साई शंकर, साई दिगंबर,

शिरडी. विश्वधाम । भजो रे ॥ ४ ॥

श्री हसमुख ओंकार पाटिल ("श्रीसाईशरण")

गुजर गल्ली, मु. पो. ता. नवापूर जि. धुळे पिन - ४२५४१८

भजन

बाबा तेरी शान निराली

तूने लाखो की बिगडी बना दी,

प्रेम की राह सब को सिखा दी

बाबा तेरी शान निराली ॥ १ ॥

सारी दुनिया तेरा सजदा करे,

तू चाहे जिसे उस कीत मिटाए,

तेरी पहुँच खुदा तक,

बाबा तेरी शान निराली ॥ २ ॥

पानी से तूने दीप जलाए,

शिरडी के भाग जगाए,

बाबा तेरी शान निराली ॥ ३ ॥

जुगल किशोर पुरी

शिरडी साई समाज SCF 18, सेक्टर १९ - डी चंदीगढ १६००१९

सहायता बाबा ने की

मई का महीना था, मैं और मेरी दो बहनें भी दंपहर के वक्त शॉपिंग पर दादर वालिया की दुकान पर गये हुए थे। पहले हम तीनों बाबूभाई की दुकान पर मिलक देखने के लिये गये फिर वहां से वालिया के यहां। दादर की हरएक दुकान पर इतनी भीड़ थी कि मेरा सा मालूम पड़ता था। खैर हम लोगोंने अपनी पसंद की खरीददारी की और बेफिक्री से टैक्सी लेकर घर आ गये। तब तक यह ध्यान न था कि बड़ी बहन ने अपना बटवा करी खो दिया है। घर आने पर अचानक ध्यान आया और फिर सोच कर थक गये कि बटवा कहां छोड़ा किस दुकान पर। या शायद टैक्सी में ही तो नहीं छुट गया। खैर मैंने पूरे विश्वास के साथ उससे कहा कि जाओ बटवा वालिया के यहां ही होगा। आखिर दिल को कड़ा कर वो बेचारी बाबा की विभूती खाकर फिर टैक्सी से दादर गईं और सन्ननुच वही उसे उनका बटवा मिला गया। उसके दादर जाने के बाद मैंने बाबा को दिल से बुलाकर कहा था कि, “देवो बाबा आप मेरे बाबा है याने रखवारे, आजतक आपने मेरे हर वक्त में सहायता की है तो फिर आज झाली खाली मत लोटाना उमे उनकी अमानत जरूर मिल जाये।” और मुझे पूरा विश्वास था भी कि बाबा कभी ठुकरायेंगे नहीं। जब जब जिसने बाबा को दिल से पुकारा है बाबा ने बटकर सहारा दिया है। ये कभी भी झूठ नहीं होगा। एक बार सच्चे दिल से पुकार कर देखो कि बाबा दौड़े-दौड़े आने है या नहीं? साईं करी नहीं गये। वो तो सिर्फ उनका शरीर था जो उन्होंने छोड़ा है वो स्वयं तो यहीं है, हमारे भीतर, बाहर जब दिल से पुकार लगाओ वो सामने है ये सत्य है बाबा हमारे साथ है।

उनके सामने मैं अपना शीश छुकाती हूँ।

मलीका सेहगल

५१५ ए, डीसोझा मॅन्शन, कॉलेज रोड, माडुंगा, बम्बई ४०० ०१९





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