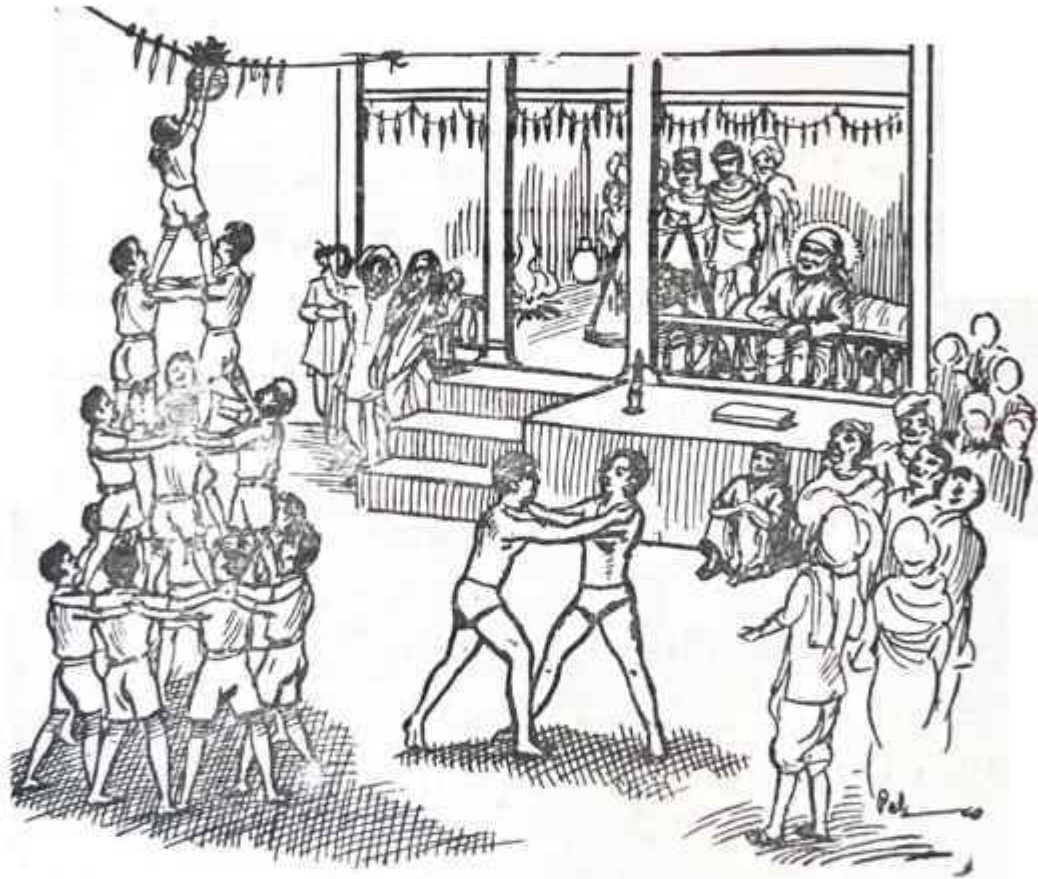


# SHRI SAI LEELA

Official Organ of Shirdi Sansthan



SAI BABA WAS FOND OF FESTIVALS.

Lord Krishna's birth was being celebrated at Shirdi on Gokul Ashtami day when dahi - handi was being hung in the court - yard of Dwarkamai. Wrestling bouts were also being arranged at which tempting prizes were being given. Physical culture and solidarity among the people were being achieved through this festival.

January 1984

Rupee One

श्री साईनाथ वाचनालय

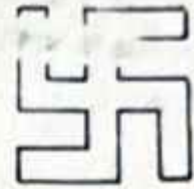
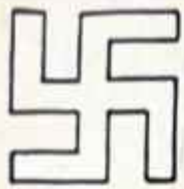


JANUARY 1984

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SHRI  
**SAILEELA**

**Official Organ of  
Shirdi Sansthan**

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

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SHIRDI 1984

There are many devotees who happen to have visited Shirdi before many years. They form their impression about Shirdi from what they have seen at the time of their visit; but the face of Shirdi is changing every day and it is therefore necessary to inform our readers about the facilities now available at Shirdi to the devotees. In the following brief article it is proposed to paint a picture of the Shirdi as it exists in January 1984. This will help our readers to know what the Shirdi Sansthan is doing from time to time to provide more and more comforts to the devotees, who visit Shirdi for a pilgrimage.

### BEFORE 1920

In Sai Sachcharit, written by the veteran Sai devotee Shri Annasaheb Dabholkar the following description about the way to Shirdi is given in Chapter IV:—

ते हे गोदा अहमदनगरी । कोपरगाव तालुक्याभीतरी । कोपरगावाच्या शेजारी । मार्ग देई शिरडीचा ॥ ३३ ॥ गोदा वळंघुनि पैलतीरी । सुमारें तीन कोसांवरी । तांगा प्रवेशतां निमगावाभीतरीं समोर शिरडी दिसतसे ॥ ३४ ॥

(on the bank of the Godawari, in the Ahmednagar District and in the Kopergaon Taluka, Shirdi is near Kopergaon. I will now point out the way to Shirdi. After crossing the Godawari, you have to travel for about 3 Kosa (Six miles) when you will reach Nimgaon and you will see Shirdi in front of you.

It appears from the above description that Godawari river was required to be crossed at that time by a boat, because there was no bridge over that river at that time. After crossing the Godawari river you had to travel for about six miles in a tanga (a vehicle which was drawn by two horses) and come to Shirdi via Nimgaon.

It apperars that tanga was the only conveyance to come to Shirdi at that time. A mention about this tanga is done very often in the Sai Sachcharit while narrating many stories as follows :-

तांगा ठेविला उभा करून । (अध्याय ९ ओवी १०)

त्रैसले तात्या तांग्यात जाऊन । (अध्याय ९ ओवी १३)

तात्या कोल्हार गांवा निघाले । तांगा जोडून पुसाया आले ।

(अध्याय ९ ओवी १७)

पुढें तांगा एकाकी चमकला । तोल जाऊनि तैसाच कलथला ।

(अध्याय ९ ओवी ३२)

परत भाड्याचा तांगा करोनी । साईचरणीं पातला ।

(अध्याय १६ ओवी ३३)

म्हणे आपुले तांग्यांत मजला । येणे चिथळीला आहे कीं !

(अध्याय २२ ओवी ६०)

तांग्यांत त्रैसाया पातले । (अध्याय २२ ओवी ७३)

Many more references to tanga like those quoted above can be shown; but it is not quite necessary. Kopergaon was at that time the nearest Railway Station to Shirdi (It is still the nearest railway station). Manmad was the station on the main line and devotees coming from various places had to change their train at Manmad and come to Kopargaon. From Kopargaon station they had to travel upto Godawari river either in a bullock-cart or tanga. After crossing Godawari river in a boat the devotees used to go to Shirdi by a tanga. In those days the devotees had to go through these hazards to reach Shirdi.



## AND NOW

Today however all the above hazards are over. There is a good S. T. Stand at Shirdi where S. T. buses are plying from all over the country. The devotees can therefore get into the buses in their own city and get down straight at the Shirdi bus stand. Those devotees who are required to travel by railway have to get down either at Manmad or Kopergaon station from where they get direct buses to Shirdi.

After getting down at the Shirdi bus stand, a pilgrim need not look up for a guide. The Shirdi Sansthan premises are at a distance of less than five minutes walk from the S. T. stand. On coming to the Office of the Shirdi Sansthan a devotee should first of all book his accommodation. Though the Sansthan is trying to provide more and more accommodation to the devotees, still the devotees are outnumbering them and therefore shortage of accommodation is always felt on days when there is extra rush of devotees.

## PLACES OF RELIGIOUS IMPORTANCE ;

After getting the accommodation a devotee should deposit his luggage in his room. If he intends to have hot water for his bath, it is available from early in the morning upto about 9-30 a.m. After his bath a devotee should purchase pooja material from the shops outside the Samadhi Mandir and go to the Samadhi Mandir for darshan. The Samadhi Mandir is open to the public for darshan from 5-15 a.m to 10 p.m. in the night. However the pooja articles are accepted by the pujaries after 7 a.m. when the holy bath of Shri Baba gets over. If a devotee has purchased the abhishek coupon in the morning he may wait in the Samadhi Mandir for abhishek with his Co-devotees, who would be waiting for their turn which they get strictly according to the serial number on the coupon. The priest helps the devotee for the Abhishek and guides him without accepting any dakshina as he is a regular servant of the Sansthan, who pays him a regular monthly salary. Though Samadhi Mandir is the main place of



religious importance still the other places, which have been sanctified by Shri Sai Baba at Shirdi, are Dwarkamai, Chawdi, Gurusthan, Lendibaug and Khandoba Mandir.

### DAILY PROGRAMMES ;

If a devotee can stay for a day at Shirdi, he would be able to attend the following daily programmes which take place at the following timings :

Programme	Time
1. Kakad Aarti.	5-15 a.m.
2. Holy bath of Shri Sai Baba	6-00 a.m.
3. Abhishek and worship	7-30 a.m. to 11-00 a.m.
4. Satyanarayan Pooja	9-00 a.m.
5. Noon Aarti	12-00 Noon.
6. Pravachan or Puran (Reading of Sai Sachcharit)	4-00 p.m.
7. Dhuparati	Sunset.
8. Bhajan, Keertan, Vocal Music etc.	9-00 p.m. to 10-00 p.m.
9. Shejarati	10-00 p.m.

In addition to these routine daily programmes there is a Palkhi procession on every Thursday. It starts in a well-decorated Palkhi, which is accompanied by music, bhajan etc. from the Samadhi Mandir at 9-15 p.m. and after going to Dwarkamai and Chawdi it returns to the Samadhi Mandir at 10. p.m. According to the rules in force if any devotee intends to give any programme of vocal music, instrumental music, pravachan or Keertan or if he wants to take any photographs, he should contact the Sansthan Authorities in advance and obtain the necessary permission. No Programme is allowed to be performed in the Samadhi Mandir after 10-00 p.m. The Samadhi Mandir is closed everyday from 10. p.m. to 5 a.m. on the next day.

### FESTIVALS :

Three main festivals are celebrated at Shirdi by the Sansthan. They are Ramanavami, Gurupournima and Dasara (Punyatithi) The Ramanavami festival was started by Shri Sai Baba himself.



It is held for three days. Procession of Palkhi, Pothi and rath, bath with water from the sacred waters of the Godawari river, Parayan of Shri Sai Sachchrita, bhajan, Keertan, dahihandi are the main items of all the aforesaid festivals. The festival of Ramanavami and Gurupournima are celebrated for three days, while the punyatithi festival lasts for four days. Renowned singers and bhajan parties have a customary "Hajeri" as homage to Lord Sai Baba in these festivals. Pilgrims from all parts of Bharat and other countries come over to Shirdi for darshan during the days of the festivals.

In addition to the above main festivals lasting for longer period, many one day festivals are held on important religious and national days. They are Gokulashtami, independence day, republic day, Datta Jayanti, Tulsi Vivaha, Kojagiri etc. On every Ekadashi day Keertan is arranged and on all important days the Palkhi procession, accompanied by music, bhajan parties etc. is taken through the Shirdi village.

#### BHOJANGRIHA :

The Sansthan is running a Bhojagriha and a tea canteen where tickets are sold charging Rs. 2.00 per adult and Rs. 1.00 per child for meals. Tea is charged only Re 0.40 per cup. Milk is also available for children at a nominal charge per litre. The meals are served at the Bhojagriha from 10.30 a. m. to 2 p. m. and from 7.30 p. m. to 9 p. m. in the evening. Tea is available from 4 a. m. to 8. a. m. in the morning and from 4 p. m. to 6.30 p. m. in the evening. Vegetarian meals of the Maharashtrian style are served at the Bhojagriha. The devotees consider the meals to be the prasad of Shri Sai Baba as the daily Naivedya is mixed with the food which is served to the devotees. The new bhojagriha located in the Sai Prasad Building is spacious and is able to accommodate about a thousand people at a time. It is provided with tables with stainless steel tops, fans, tubelights, taps etc. There is also a spacious waiting hall for the devotees who are required to wait for their turn.



## HOSPITAL

There is a big hospital of 100 beds with arrangements for X-Ray, blood test, urine test, eye examination, dental surgery, ear, nose throat treatment etc, Honorary visiting surgeons visit the hospital on fixed days in addition to the Resident Medical Officer and the Medical Officer, who are available every day. The devotees can have all medical help at any moment in this hospital. Food is supplied free to all indoor patients.

There is an out-patient Department in the hospital, which is open to all patients. If after examination any patient is required to be admitted to the hospital, he is immediately admitted to the hospital. Other patients, who can take treatment at home, are given the necessary medicines free and are allowed to go home.

## LIBRARY AND READING ROOM :

The Sansthan Library is accommodated in a big hall on the ground floor of Shantiniwas building. Books on Shri Sai Baba's life and teachings in various languages, Aratis, Hymns, and other religious books and books on fiction also are maintained in the library, both for reading and sale. A free reading room, with daily newspapers, and monthly magazines, is also maintained. Photos of Shri Sai Baba in various poses and sizes are also available for sale here.

The books published by the Shirdi Sansthan are available here for sale. They can be sent even by registered post, if their price is remitted to the Shirdi office or the Bombay Office together with the postage.

## POST OFFICE, BANK, POLICE, SECURITY, ETC.,

There is a Post Office with telegraph and telephone arrangements. There are three banks-- Ahmednagar District Co-Operative Bank, Merchants Co-Operative Bank and Central Co-Operative Bank--where travellers' cheques can be encashed. There is a Police Station, so that Police help can be availed at any time. There is a separate parking place, near Shanti Niwas building, for use of the persons coming in their cars.



There is a security office with a squad of watchmen for safety of the property of the devotees. They also try to minimise the trouble from the beggars.

### LENDIBAG GARDEN

There are gardens where benches are provided for rest. Clean and treated drinking water is made available at all places by installing pumps on wells. Trees are planted on all roadsides for shade. There is a fish-pond in Saramjame Bag. Arrangements are being made to keep deer and peacocks in the garden for entertainment of the devotees. There is a fountain in the chowk near Lendibag. There is a cloakroom in the Mandir premises where the devotees can keep their bag and baggage at nominal charges.

### SAI LEELA MAGAZINE :

With a view to acquaint the devotees of the activities of the Sansthan, the stories of recent wonder experienced by the devotees, the poems composed by the devotees, and other religious matter, a monthly magazine named "Sai Leela" is published by the Sansthan. The annual subscription for the magazine is only Rs. 10/- and it is issued both in English and Hindi, Marathi. The devotees can send their articles for publication in the magazine by writing them on one side of the paper in clear handwriting. Special editors are appointed for the purpose.

As regards the accommodation for pilgrims staying at Shirdi, the schedule of rates etc. is given on the 3rd cover page of this issue.

From the picture of Shirdi 1984, painted above, the devotees will come to know that all the money, offered by them to Shri Sai Baba, is being utilized by the authorities of the Shirdi Sansthan for providing more and more facilities to the devotees, who come to Shirdi from far off places for the darshan and worship of Shri Sai Baba. Further development programmes are in the minds of the authorities and the everchanging face of Shirdi will brighten further with the lapse of time and Shirdi will continue to be known as an ideal place of pilgrimage. ★



# The Immortal Swamiji



Shri Radhakrishna Swamiji was the Chief Guest at the Contributors' Gathering held at Shirdi in 1979.

[Saipadanand Shri Radhakrishna Swamiji entered Mahasamadhi on the 14th of January 1980 at 10-30 p. m. at Bangalore. He was the President of the All India Sai 'Samaj at Madras and the Founder-President of the Sai Spiritual Centre at Bangalore. As a true disciple of His Guru, Shri Narasimha Swamiji, Shri Radhakrishna Swamiji also tried very hard to spread Sai devotion in South India. He was really an Apostle of Shri Sai Baba. In order to pay our homage to Shri Swamiji on his fourth Punyatithi coming on 14-1-1984, the following article written by his sincere devotee Shri Anil Rasal is being published in this issue.]



In the worldly lives of the commonfolk if some saintly person peeps by divine arrangement then the former get illuminated in and out. For, the saints live only to relieve the sufferings of humanity and lead it to Almighty Sai Baba. It is often said that the best way of respecting and offering tribute to a saint like Saipadanand Shri Radhakrishna Swamiji is to emulate Him in every respect and aspect of our own lives.

At the outset, I am reminded of an Ovi from Jnaneshwar which when liberally translated describes the brief and appropriate utterances of a realised soul as the sprinkling of nectar from the fountain of heart. The Ovi runs like thus :-

“तैसैं साच आणि मवाळ । मितले आणि रसाळ । शब्द जैसे कछोळ । अमृताचे ।”

“So apt and soft, short and sweet, words as a shower, of nectar”. (Vide Chapter No. 13 Ovi 270).

Those of us who had an opportunity to observe Swamiji were dumfounded by His silken, soft and melodious tone of speech. No doubt, our hearts opened up and we craved for more grace. His words were few, but they carried the full weight of His sadhana and the effect was naturally like electrical charging of our souls' batteries.

Readers ! believe me, He was not an ordinary run of the devotees. He was the perfect teacher and a Sadguru, who lived only to show us the path to self-realization. Even now after four years of His Samadhi He still lives, moves and guides us. Recently, while I was in meditation, Shri Baba gave me a morsel to eat from His plate. I refused to accept the offer for it was a piece of meat and being a vegetarian I could not eat it. After some time Swamiji appeared and politely asked me “Why did you refuse the Guru's prasad ?” I repented. The next morning Shri Baba gave me in a dream good vegetarian stuff to eat and on the second morning He again gave me meat and other non-vegetarian stuff to eat and I ate it without hesitation. By



for Swamiji's guidance I would have repeated the initial blunder. What more proof is required to establish that Swamiji is still alive and that he is guiding us ?

In Chapter No. 13 of Jnaneshwari Saint Jnaneshwar has, in detail, enumerated the attributes of a self-realized soul and each of the attributes fits Swamiji like a glove.

Readers ! it is the fourth anniversary of Swamiji's Samadhi and therefore let us keep His feet in our hearts and remember Him always so that He will guide us and reform us and make us the humblest and therefore the best devotees of Sai Baba. ★

**Shri, Anil Keshavrao Rasal,**  
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## GRATITUDE

At the time of the sad demise of my wife Mrs. Tarabai Chendvankar on 7-10-'83' many friends, Sai devotees and well-wishers, expressed their condolences orally and in writing. I express my gratitude to all of them as the sympathy shown by them helped me a lot to bear my sorrow. As it is not possible to meet everybody in person, I am taking this opportunity to express my gratitude to all. ★

**Sadanand Chendvankar**  
Executive Editor, Shri Sai Leela (Marathi - edition)



## Shri Sai Baba's grace is to one and all

Sai Padananda Radhakrishnaswamiji's third Punyatithi (Mahasamadhi) was celebrated by the Sai Spiritual Centre, Bangalore for three days from 9-2-83 to 11-2-1983.

Shri K. R. Gopinath of Sai Spiritual Mission, Hubli was invited by the President Shri C. V. Bhasker Rao of Sai Spiritual Centre, Bangalore to attend the function and receive the blessings of Swamiji. As Shree Gopinath was preoccupied with urgent official work, he sent me to attend the same on behalf, of Sai Spiritual Mission, Hubli. I thank him with all my heart for giving me the opportunity to attend the function from 9-2-1983 to 11-2-1983.

My brother from Madras also joined me there at Bangalore and we were well received and treated by Shri Bhaskar Rao, President Shri Sheshadri, Vice President, Shri Datratraya and Shri Krishnamurthy, Swamiji's close disciple and others.

As soon as one enters the Mandir (Sanctum Sanctorum) he comes in contact with the Holy personalities viz. Shri Sai Baba (Baba's statue) Shri Radhakrishnaswamiji's statue by His side. Shri Narasimhaswamiji and Radhakrishna Swamiji standing (cut-out pose) in the central hall, Shri Ganapathi, Shri Rama, Lakshman, Seetha with Hanumanji. Outside the main hall, a lovable marble statue of Lord Radhakrishna with flute in his hands was installed by Sai Padananda, revealing to his Bhakthas that it is his real nature. All glory and praise to Swamiji, "The Apostle of Love".

Swamiji's Aradhana (main day) on 9-2-83, was performed with Vedic rites and on the next day (10-2-83) "Sahasranama Homa" with "Poornahuthi" in the end was performed by the learned Vedic scholars. On both these days, hundreds of devotees were fed to their heart's content. Throughout these two days



"Vishnusahasranama Stotra" was chanted by group of Swamiji's devotees, day in and day out, As soon as a devotee enters the Mandir, he automatically begins to chant "Vishnusahasranama". Even young children between 5 to 10 (both boys and girls) recite the "Stotra" perfectly which is very dear to Swamiji. Really, blessed are the devotees, who used to sit around Swamiji and chant "Vishnusahasranama". Even now they feel that "Swamiji" is with them (in Sookshma shareera) when they chant the same.

Bhishma Mahapita of Mahabharath proclaimed to the world through Shri, Yudhishtira, the Pandava King, the efficacy of "Vishnusahasranama". Shirdi Sai Baba initiated Shri Shama, the School master of Shirdi (alias Madhavarao Despande) and likewise Swamiji also initiated hundreds of devotees who came in contact with him. It is really a great, wonderful and powerful "Mantra" handed over to us by the sages and saints to cross over the sea of Mundane Existence. Shri Ramakrishnan of "Nagasai" Madras and the Executive Editor of "Sai Leela" deserve all our congratulations and thanks Sai for enabling the devotees to drink this "Nectar" (Amrit) of "Vishnusahasranama" vide publication in the March 1983 issue of "Shri Sai Leela" under the caption of "The Efficacy of Vishnusahasranama" by Shri R. S. Ramakrishnan. Let us learn it and recite the same with love and devotion and get blessed by the Almighty God (Lord Vishnu).

On 10-2-83 I met one Shri Khade, Swamiji's Devotee from Bombay. Baba prompted me to give him "Baba's Udi" as soon as I saw him (I always carry "Udi" packets with me whenever I go out of Hubli). As soon as he received it, he was surprised and told me, full of gratitude to Shri Baba as follows :-

"I always carry with me Baba's Udi. Today, i.e., on 10-2-83, when I left Bombay to catch the plane to Bangalore in a hurry burry, I forgot to take "Udi" with me. On the way, I came to know of this and felt verry sorry. Baba is really great and He has sent me "Udi" through you "Jai Sainath"."



“That is our abode and place of rest where the mind is most pleased and charmed” (Chapter 49 Sai Charitra P262, 9th Edition). One gets the same impression as one enters “Shirdi” (or) “Narasimhaswamiji’s cottage, where Swamiji’s mortals are interred at Mylapore, Madras and the same at Sai Spiritual Centre, Bangalore. All Radhakrishnaswamiji’s devotees feel that He is there guiding and helping them as before while He was living. (Of course, in infinite form now).

By Baba’s grace, I came in contact with all Swamiji’s devotees, who are very kind and serve the visitors, with “love and devotion”. Among them is one Shri B. S. Narayanamurthy” (former Vice President of Sai Spiritual Centre) who narrated to me with tears in his eyes that Swamiji was more than a mother to them all and he was saved mainly by Swamiji when he met with a serious accident, two years back, with a severe fracture in his hands. Shri Krishnamurthy, who lit Swamiji’s pyre when he died, is a dedicated soul and a selfless worker. He invoked Swamiji’s blessings and helps one and all (Transference of power from the Guru to the disciple is seen here). Shri Bhaskar Rao, President, Shri Sheshadri, Vice President, Shri Dattatraya, Secretary and all other office bearers of Spiritual Centre are great devotees of Shri Baba and Swamiji and are carrying on the activities of the Centre with “Missionary Zeal”. Although I do not know personally the following Swamiji’s intimate devotees, viz. Shrichand Rajpal, Jaswant Contractor and Shri Kannan, one could see divinity in them doing selfless work. Even the young volunteer Chi. Murali, who was the first to receive us at the entrance gate with a warm welcome is a great devotee of Swamiji.

On 10-2-83, evening I left Sai Spiritual Centre, Bangalore, to see my son who is staying at Adugodi (6 Kms. from the Mandir). I was feeling sorry for not having seen Shri vaidya, my friend and ardent devotee of Sai Baba who has been recently transferred to Bangalore from Hubli But, by Baba’s grace unexpectedly Shri Vaidya entered the Mandir when I was about



to leave the Mandir and both were glad for meeting each other. It is our Sai who knows the hearts of all and fulfills their desires at the appropriate time. Another incident which took place is as follows :-

When I took leave of the devotees, I found that a copy of "Vishnusahasranamam" was kept ready on the table in the office room where I used to sit. I asked all the other devotees in the room to whom it belonged to. None of the devotees acknowledged it as their own as it is in Tamil and their mother tongue being 'Kannada'. Immediately, I got a "flash" (Mental vision) in which Radhakrishnaswamiji blessed me with a smile and disappeared.

Now it has become a regular book of daily parayan of Vishnusahasranama alongwith Sai satcharitra and Bhagawadgeeta.

"Oh! Sai Deva!!, how much care and interest you are taking in the well-being of your devotees, both materially, as well as, spiritually, which cannot be described by us. Therefore, we always remember you and chant your name which is the pure nectar (Amrit) for us to drink to our heart's content and which will free us from the cycle of birth and death." ★

**R. Radhakrishnan**

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Hubli 20 (Karnataka)



## Quarrel Is the Outcome of Jealousy and Hatred

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

**Shri Saipadanand Radhakrishnaswamiji**



## Saibaba Is Born With Divine Virtues

I visited Shirdi for the first time and stayed there from 14th to 16th October 83 during Punyatithi festiwal. Since I was not knowing much about Shri Sai Baba, I purchased a book entitled Shri 'Sai Charita' from the library of the Sansthan. The book contains wonderful life, several miracles, leelas and teachings of Shri Sai Baba. Really Sai Baba has done much for the welfare and uplift of the world and after His 'Nirwan' He looks at them who look at Him.

On having gone through the above sacred book, it is observed that He possessed all the divine virtues, as described in Shrimadbhagwadgita Chapter XVI S. 1 to 5 These are divine qualities.

Fearlessness, purity, a steady use of discriminative faculty, charity, self-control, unselfish service, reading of scriptures, discipline, frankness, non-violence, freedom from anger, non-attachment, tranquillity, innocence, kindness towards all creatures, absence of greed, gentleness modesty, firmness, enthusiasm, mercy, power of endurance, cleanliness and absence of jealousy and pride.

Shri 'Sai Baba' was born not only with these virtues but he was having Godly powers. It is the experience of all the people that they get spritual strength and a new vision when they go to the Samadhi Mandir, Dwarakamai, Chawdi etc at Shirdi. Sai Baba gives peace and perfect tranquillity of mind to them. I bow at the lotus feet of 'Sai Baba'. ★

Beohar Meghshyam

P. O. Patan, Distt. Jabalpur (M. P.) 483 113





# Shri Nanamaharaj (Taranekar) of Indore

(Continued from November 1983 issue)



## MATHA MAYA

Once Nana halted in a Matha (Mutta). The Mahant of this place was a very rich man and he had a group of disciples, say of 25 men. He was an old man. He was on the lookout for a worthy man who would look after his Gadi or seat. But the disciples who lived in the Matha were fond of smoking Bhang and Ganja and ate delicious food daily of 'Shira-Puri'. The Mahant saw the daily routine of Nana.

He thought that Nana was a pious and virtuous man and an able man to hand over the seat or Gadi of Mathadhipati (Head of the Matha). So he ordered two of his disciples to look after Nana as a watch and ward so that he might not run away. Nana thought in his mind that he was a parikramawasi of the river Narmada and would start again for further journey and there was no use of these two disciples to look after his needs. On the third day his riddle was solved. The Mahanta took him to a silent place and said, "Panditji, it is my wish to place this Matha under your charge. I have many disciples but they are unworthy to hold the office of Mathadhipati. I saw in you the confluence of Gnyan or knowledge, Shakti and Tapasya. You are a meritorious man, be kind enough to grant my request." What a calamity has come in his way of pradakshina. He, therefore, invoked his Sadguru; "O most merciful Guru Mauli! Do you wish to



keep me imprisoned in this Matha? Now, be pleased to set me free from this danger." Nana thought of escaping from there but it was not an easy task for like Rahu-Ketu (evil planets) these two disciples kept a strict watch on him day and night. An idea struck him. He said to the Mahanta. "I will look after your Matha. I like to sing religious songs (Bhajan). I shall stay here, if you allow me to do so. (Bhajan is a devotional singing of songs and worship). The Mahanta called the group of persons near by (Choristers). In a cool moonlit night the bank of the Narmada reverberated with the sound of musical instruments and songs. It continued upto about 11 PM. Then Bhang was distributed to all the singers. Again the singing continued Nana began to sing in his loud sweet voice the Hindusthani songs which were most divine. Now, it was the second-half of the night. At about 2.30 or 3 p.m. save Nana all were intoxicated with the drink of Bhang. He thought of taking a chance by the forelock. He pointed at his two fingers by way of a sign that he wished to go out for his morning routine. To tell the truth Nana ran away very far-a long distance. He prayed to the Mother Narmada and said, "Let my pradakshina round about thee be fulfilled. Never in my life I have lied please forgive me. He then prayed to his 'Guru-Mauli' and the river Narmada and took a leap into the waters and swam swiftly in deep waters and reached Koteshwar and bowed a farewell to Matha Yatra.

### SALVATION OF BRAHMASAMANDH (Devil)

There is a village known as Shinor on the bank of the Narmada and there is also a temple of Mother Anusaya (a deity) and even today she stands there blessing her devotees. At this spot Nana made a reading of Shri Guru Charitra Akand path. (Nonstop reading) He visited the Swami Chit Anand. Both of them talked for sometime. Both of them were pleased very much with each other's conversation. The Swami asked: "Where will you put up at night?" Nana replied: "In the Shiv-Mandir." "Will you halt there?" the Swami repeated again.



This Shiva-Mandir is very old and nobody goes there. The pujari of the Mandir goes there every day before the night-fall for lighting the earthen lamp, As usual he came there on that day and saw Nana sitting there. He went near Nana and said, "Are you an unknown traveller; is it so?". There was a tale connected with this Mandir. The pujari continued; "At night here dwells a Brahma-Samandh, and if by chance, any one halts here, he would see his dead body." Nana listened to his words serenely and said; "I have already arranged my seat (Assan). Let me see what happens at night or else my number might come in all these persons who had come here and died." The pujari was wonder-struck and went away by throwing a glance at Nana. He did his daily path or reading and began his Jap (counting the beads) very devotionally. At night the ground shook like an earthquake with a fearful roaring, crying and laughing. Fire was seen and a strange weapon came hurling at Nana by way of attack. Had there been any other person, he would have fallen dead at this awful scene. But Nana was an uncommon Sadhak (devotee) He had the blessings of his Sadguru, so the weapon proved ineffective, Nana said in a challenging voice; "Whoever you might be, come forward." A fearful figure-very strange laughing like a demon-presented before him. But he was cool. The Brahma-Samandh got more angry and crashing his teeth said: "Get up and come here. I will eat you up." But the Rakshas was afraid to go near Nana. At last the Rakshas disguised as an old man like a Brahman bowed before him and said "please set me free from this fearful form. I prayed all the Sadhakas who had come here but none could do so, hence I had to kill them cruelly. Today I got the darshan of a Siddha purush, please give me deliverance, therefore, I bow before you." Nana recollected his Sadguru and put on his head Vibhuti (Ashes) with uttering mantras and said, "Go and rub these ashes (vibhuti) and jump into the river Narmada and you would get liberation. The Brahma-Rakshas applied the vibhuti as directed by Nana. A thundering noise was heard and the Brahma Rakshas



got Mukti. Next day the pujari of the temple came there and looked at Nana curiously. Nana told him : "Now there is no cause of fear. All of you have become fearless. The curse of this place has been destroyed by Gurukripa, After this incident, this abandoned place-Shiv Mandir-became a place of pilgrimage. People lived there. They began to perform festivals. In this manner Nana got happy as well as sorrowful experiences in his Narmada pradakshina.

Nana next started through the thorny forest of Shoolpaneshwar. Here the Bhils (local Adivasis) live, if ever they see a lonely traveller, they show him bow and arrow and plunder him.

But if they see a truthful person, they do not molest him. The Bhils received Nana very well. Most cordial welcome was given to him by these Bhils. They gave him fruits and shidha (food) of dish.

Once it so happened that no generous person met him on his way and he had to go without food for three days. Tormented by hunger and thirst he lived on the water of the Narmada. He remembered his Sadguru. He laid himself down under a tree.

It was a place where no one lived, It was absolutely a very silent place. The night too appeared very frightful. At this time a lustrous woman adorned with gold ornaments brought a pot of milk and said, "Panditji, you seem to be very tired, so the Raja (Ruler) of this place has kindly sent you milk to drink. Who else could it be than his Sadguru? He was his Raja. Nana looked at her, with wide open eyes. He drank milk. He by way of gratefulness bowed before Narmada, Then the divine woman vanished. How can the mother Narmada keep her devotee or Sadhaka hungry? She never did. Seeing the earnestness of her devotee, her heart melted with the milk of human kindness. "Har Narmada" shouted. Nana "Jai, Jai" and threw the golden pot in the river. Once she stood before



Nana in the guise of an old woman. Never, never the Narmada keeps her Bhaktas or devotees hungry or thirsty. Nana experienced this fact several times in his pradakshina. Then he returned to his town Tarana chewing the wonderful experiences of his life.

### SAT CHIT SWARUP NANA MAHARAJ

Sadguru Param Pujya Shri Nana Maharaj is an incarnation of Lord Dattatraya. His 'Darbar' is at Indore. If one goes there with full faith and devotion for His darshan, one will get the anand or joy of Paramanandswarup the divine joy. Shri Nana is ever swinging with excessive joy uttering 'Digambara, Digambara.'

He is just like Shri Eaknath Maharaj-an householder. He has a daughter-in-law, son and son's son. Many Bhaktas come and go in his Darbar day and night. Even today Sadhus, Saints and other guests receive a cordial reception. His Sat-Chit, Purna Brahma Anandswarup joy is obtained by his son Shri Shankar Martand Taranekar. He and his wife Snehlata (daughter-in-law) are serving Shri Nana most respectfully. Along with them there is a large gathering of devotees from Maharashtra, Uttar Pradesh (U.P.), Gujarat, Karnataka, Andhra Pradesh etc. and even in foreign countries there are his Bhaktas (devotees). Like Taranekar family all these persons get the joy of his company.

Shri Gulvani Maharaj of Pune and Shri Rang Avdhoot Maharaj of Nareshwar these two are Shri Nana's Guru-Bhandhu and several times they got the joy of one another's company. Moreover Nana got the divine company of these eminent saints. Swami Nityanand, the lame Swami of Baroda, Khatkhedikar Maharaj of Nagpur; Dhunewala Baba of Khandwa and param Pujya Yoganand Saraswati Mouni Baba.

God controls nature. Such a divine power is centered in Sat Chit Swarup. Due to this power they might be seen



anywhere-sen if one remembers them truly from the bottom of one's heart. And they too run towards their devotees or Bhaktas. Shri Nana's image is always in their hearts and some times he gives them darshan too. Or he might help them in times of danger or drive away the evil-spirits. It so came to pass that he presented himself before eight persons at the same time and they all got the joy of his Puja, at other times Nana might save a drowning man or might catch a fallen man in their hands or he might drive away the imps off or might save them from impending accidents or he might give them happiness of getting sons or might arrange for their weddings etc. Such are the wonderful Leelas of Shri Nana. Sadguru is like a mother (Mauli). Consequently Shri Nana Maharaj is our mother. Such is the experience of many Bhaktas. One may be travelling any where Nana's shadow accompanies one. In short Shri Wasudevanand Saraswati Swami is Nana's remembrancer.

By taking birth in human form these persons show them the way to paramartha, they give them the sweetness of Bhakti. They being themselves incarnate God set examples and lessons for Bhaktas (followers) how to do the religious ritual, sing songs and Bhajans. They perform themselves Sandhya (a necessary rite for a Brahman,) sing regularly 'Karuna Tripadi'. But at other times, they do not tell people any thing to do. They talk little. Nana's whole body quivers with non-stop words "Digambara, Digambara". The sound is echoed. Such a Tejomaya Sat Chit Swarup's darshan may be granted to all persons is the sole desire of the writer. This is the eternal joy. ★

**Vaman H Pandit**

17, Khati Pura Road, Indore City (M. P.)





## Sai Baba - The Financier

It was in the month of July 1981 that I first met Pujya Shri Acharya E. Bharadwaja, who is doing yeoman service for the spread of Sai devotion, at Chivatam village. It was a "Mandalaradhana Day" after the Mahasamadhi of "Mother of Chivatam" and a Guru Pournima day too. On that auspicious occasion and in the presence of so many "Mahatmas", I got an inspiration to start Sai Satsanga at Kovvur. Accordingly we started Satsang with the children of our surroundings, who belong to the age group of 5 to 15 years. It is now going on every day with increasing faith and devotion and the participants of the Satsang are enjoying the blessings of Baba as well as the appreciation of the society. It is clearly evident from our experience that it is His Power alone that enables us to conduct the Satsang every day without fail. I wish to narrate here a great miracle which happened at our Sai Kuteer.

It was in the month of July 1983 that my sister-in-law, Smt. Lakshmi Kamamurthy, who is the chief organiser of our Satsang, was worried a lot regarding how to celebrate the coming Guru Pournima Day. As all the members of our Satsang are only children, we do not have any patrons to raise funds for special offerings on that day. So, Smt Lakshmi had decided to celebrate it in a simple way without much expenditure. But the compassionate Baba would not allow His devotees to be disappointed in any matter. On 6th July 1983, the postman handed over a registered cover to Smt Lakshmi. It was from my brother's son, Mr. Satya Prasad, who is working in Hyderabad. Immediately after opening the cover nineteen ten rupee notes (a sum of Rs. 190/-) fell down. In utter astonishment, she unfolded the letter inside, in which she found Rs 75/- kept separately. Mr. Satya Prasad wrote in the letter that he used to send Rs. 25/- to Shirdi every month. But he could not do so since three



months for unknown reasons. So, he is sending that amount of Rs. 75/- for the coming Guru Poornima Celebrations in our Sai Kuteer. But he did not mention any thing about the other Rs. 190/-. Smt, Lakshmi thought that they were put in the cover by mistake and so she dropped a letter immediately to Mr. Satya Prasad seeking clarification about this amount. By return of post, he confirmed that he did not know anything about those Rs. 190/- and that he sent only Rs. 75/-. Then we understood that it is nothing but a "Sai Leela". In that way Baba, financing by Himself, got performed Sahasra Nama Puja, Anna Samaradhana etc., on a grand scale on Guru Poornima Day. ★

**P. S. R. Vijaya Bhaskar**  
Door No. 10-10-11, "Sai Kuteer" Gowthaminagar,  
Kovvur (West Godavari District) A. P.

To  
The Executive Editor  
Shri Sai Leela  
Sir,

I am a devotee of Shri Sai Baba for more then three decades. I am a subscriber of 'Shri Sai Leela.' I am one who strongly believes that amongst many monthly magazines, 'Shri Sai Leela' is the best in the propagation of Shri Sai faith in this country and abroad. ★

Yours Sincerely

**D. L. Kantarao**  
Retd Dy Tahsildar,  
Pannapuram Post, Nandyal Taluk, Kurnool Dist. (A. P.) 518503



## Sincerity - Austerity - Integrity

Truth, justice and ethics have only one rigid standard. They cannot be altered to suit one's convenience. A man of integrity will not circumvent the moral law. He will never compromise on principles.

A promise once made, whether oral or written shall never be broken. It should be kept up at any cost - (very hard indeed to follow nowadays). Even though registered documents are there, we try to suppress facts, fan krodha, and enjoy at the other man's downfall and suffering. We take revenge by running to courts. But, ultimately, truth comes out triumphantly. Yudhishthira, the Pandava King, staked his all - kingdom, brothers and consort to keep up his promise. King Bali gave up his life to fulfil his sankalpa to "Vamana".

God rewards those who abide by law. The all pervading infinite and unseen Supreme Power is the dispenser of our destiny. All activities in the world have been planned by that infinite power. A prudent man will submit himself to God's schemes in which He rewards those who abide by moral law and punishes those committing sins. Since prosperity or adversity depends on one's deeds, let us always endeavour to do good to others and help them.

Life is like a bubble, which vanishes at the very moment it is formed. A flower blossoming at dawn fades away by dusk. So also wealth and other worldly possessions are not permanent. Like the frogs which croak with all their mite when the pond is full and leave it when once it becomes dry, our kith and kin, who flock around us when we are affluent, would deride us the moment they find that we have become poor.

Worldly pleasures are shortlived and are bound to vanish when conditions which created them deteriorate. The supreme power may strip them in a trice making us immobile if we forget Him.



One of the greatest grammarians of recent past, Shri Narayana Bhattathri of Kerala, who could recite extempore Sanskrit verses, sometimes indulged in offending the religious sentiments of others. Suddenly he was afflicted with paralysis. Being reminded by his Guru of the supreme power, Bhattathri took refuge in Lord Krishna of Guruvayoor. He repented and opened his heart before the Lord and that was the birth of "NARAYANEEYAM" the Magnum Opus of Bhattathri for the prosperity of posterity.

Pattinathar, a millionaire, who amassed wealth by maritime business, discarding all his fortune, in a split second turned a hermit, when he realised that even a small broken needle would not accompany him when he leaves his mortal coil.

So God is our only true relative, who runs to our rescue whenever we beckon Him and He alone is our companion when we are in distress and despair. Just as a turbulent river is contained by its bunds, our activities should be controlled rigidly by just and upright deeds with unalloyed dedication, devotion and discipline. By adhering to the traditions evolved from time immemorial by our ancestors, who were deeply seeped in devotion to God, we can achieve permanent prosperity. A spiritual aspirant, performing good acts, should never seek fame, as it will cloud his mind and make him jealous, or kindle his ego. Every act should be performed as an offering to the supreme God with a feeling that whatever we possess is His gift.

Our scriptures stress the trait of developing detachment from mundane affairs and dedicate ourselves to the deeds of nobility and goodness.

Let every Sai devotee inject himself with the triple - antigen of SINCERITY - AUSTERITY - INTEGRITY.

Let us cleanse our mind from all evil thoughts and keep it still without any ripple to see Sai's reflection in it.



Let us surrender completely at His Holy Feet, with body, mind, wealth and speech as Sai is The Creator, Sustainer, Destroyer and Deliverer from bondage. ★

**R. S. Ramakrishnan,**  
Nag Sai Vihar, 31, Dr. Radhakrishnan Road,  
Mylapore, Madras 600 004

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To The Editor,  
Shri Sai Leela  
Sir,

I very much like to congratulate you for your having given the finest picture of Baba as the cover page of Ramanavami Number for April 1983. To my knowledge this is the first time when such a lively picture of Baba appeared. May Baba bless you to give more of such pictures to His devotees in future.

Your editorial 'Great Minds think alike' in the issue of May 1983, has enlightened, interalia, the secular aspect inherent in the Hindu religion. Such editorials would definitely go a long way in clearing some wrong notions about the Hindu religion with an appeal towards universal brotherhood based on humanity without any fanatic barriers. Needless to emphasise that Baba's life was a mission towards real secularism inherent in the Hindu religion. Let His spirit act as a beacon light to clear off darkness created by the vested interests. ★

Yours Sincerely

**M. Ganga Reddy**

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# Human Development

Basically there are three important aspects of human development - physical, mental and spiritual. Only few individuals are able to devote serious attention to these three aspects. As a result, others in majority are not satisfied with their lives. By the grace of Baba, we now discuss some of the important factors which contribute to the success of these developments.

**Physical developments :-** Regularity in daily life plays the most important role in physical health. As far as possible, the time of waking up, routine work, food and rest should be maintained.

Human body is very flexible in adopting habit of hard work, normal work or sheer laziness. Sense of strong determination is required to make the best use of the body.

Effective life span can be increased substantially by adding more active hours everyday. In order to achieve these results, self-imposed targets for achieving realistic goals are required. Busy schedule for attending to important/priority jobs ensures good health and/a cheerful disposition. Capacity to bear stress is useful. Care should be exercised to see that stress does not develop into panic.

Simple, Satvic and nourishing food (80 to 90% of full appetite) maintains the body in good order. Overcooked spicy, fried, fatty foods and excess consumption should be avoided. Nature gives us vegetables/fruits more suited to health in different seasons. These may be eaten in preference to off season items.

Food shared by friends, relatives and 'Guru-Bandhus' in a cheerful atmosphere is relished well. Food earned/cooked/served by pure-hearted noble souls has no substitute. Devotees of Sadguru usually experience the divine taste of such food preferably



after the prayers. Those who visit the religious places out of curiosity or with an idea of enjoying a picnic, do not prefer simple food served in religious places. We do not intend to criticize them; but all the rich dishes of star hotels, membership of health clubs and prescriptions of specialists are unable to give them cheerfulness, peace and contentment, which an ordinary devotee enjoys.

The balanced physical work, exercise, entertainment and rest improves the health. Consumption of alcohol and excess of sex deteriorates the body.

**Mental Development :-** It is a gift of God that the man is endowed with intellectual power. Degree of intelligence differs from person to person. Apart from inheritance, the environment and the style of upbringing of a child also contribute to the development of intelligence. Physical, moral and spiritual aspects do influence the intelligence of a person. Reading, writing and oratory sharpens the intelligence. Study and influence of biographies of great men may also create lasting impression to change the course of life.

Thought is the origin of mental power. Thought is virtually a force, a form of energy which is obviously capable of producing physical results and transformations.

Thought is the predecessor of work and deed. Therefore control on thought is a primary requirement to avoid the ill effects of wrong words and deeds. Happiness or misery of an individual is ultimately based on his thought process. He cannot blame anyone else because through the conscience he is guided to identify bad thoughts. He has the liberty to generate thoughts of his own choice.

Parents, family members, classmates, teachers, friends and others in school/college, job situation, community, spiritual circle, etc. contribute to the thought process of a person. They tend to make vital changes for improvement or decline.



Fortunately as a result of the above, a person decides to do hard work, believes in perseverance, adopts courage and convictions and learns to behave in an exemplary manner. He develops sense of dignity and fair treatment.

He is regular in his habits and routine work. He is punctual and establishes discipline for self and others. His devotion and sincerity is reflected in his movements and actions. He is considered truthful, reliable and dependable.

He sets goals in phases to achieve the ambition of life. He is clear about his priorities and does not waste his energy on trifling matters.

He generally avoids arguments and confrontation. He extends co-operation and help with a creative attitude. Simplicity, contentment, progressive outlook, working in harmony with team spirit, saving habit, investment plans and personal economic independence for old age become his guidelines.

Such a man normally believes in God. His religious outlook makes him stand firmly on the pillars of faith and patience. His sense of humility and attitude of surrender at the feet of God brings about tranquility of mind and astounding mental powers. Several devotees perform exceptionally well in their career sometimes even without possessing proper base of higher education, training and experience. There is no scientific analysis or explanation for this phenomenon.

**Spiritual Development** :- It is to be understood at the very outset that this subject is beyond the scope of intelligence. It is therefore quite amusing to note that intellectual stalwarts take up this subject for discussion and proof. They beat about the bush around the periphery of spiritual circle. They are not qualified and equipped to enter the area and to get the sweet divine experience. However they try to prove whether the subject matter is real or unreal. When they are unable to experience



themselves, they declare to their hearts' content that simple ignorant and gullible people are wasting their lives in the search of non-existent God.

A believer on the other hand, having achieved satisfactory results in mundane matters referred to in 'Mental Development' above is well poised for spiritual upliftment. It is evident to him that his specific situation and condition, which related to his birth, was based on the cumulative result of his past lives.

During the course of this life, he observes the extremes of happiness and misery. Happiness is an illusion and miseries of life make it abundantly clear to him that cycle of birth, death and rebirth must be broken for eternal peace. He therefore considers this human life as a golden opportunity to terminate this process of rebirth.

He becomes anxious to release the shackles of soul. He also realises that this onerous task cannot be tackled without divine help. His sincerity of the purpose attracts him to a Sadguru, who is ever engaged in the mission of releasing the trapped souls.

Sadguru, a kind Master first removes the materialistic resistances from the path of a devotee. He makes the career of a devotee commensurate with his spiritual aspiration. His mundane requirements are simplified and solved. His attention, talent and time are simultaneously drawn to the spiritual endeavours. This is reflected through a total change in the personality of the devotee.

Once the process of refinement starts, lower instincts are agitated and filtered out (Catharsis-Purging away of sins). A devotee experiences terrible pain in this process; but at the end he finds himself buoyant physically and mentally at the threshold of spiritual door. Master is holding him erect and helping him to walk on the divine path.



Sadguru is like a skilled potter, who is consolidating the clay of the devotee by tapping him from outside and supporting him from inside to prevent breakages. Tapping seen by others becomes a subject matter of criticism by non-believers but the invisible inner support is realised only by the devotee.

Chanting of Sadguru's name enables a devotee to become a powerful receiver of signals, advice, instructions, avoidance of calamities and ushering in blessings for mundane and spiritual rewards.

A devotee's total surrender to Sadguru makes him a true disciple. He is then able to conquer the six enemies viz. lust, anger, ego, greed, attachment and enmity. He becomes simple, unassuming, kind hearted and benevolent. He is overpowered by divine love and identifies the whole creation with the creator. The differences, the duality vanishes. At this stage the disciple has become a saint.

A saint enjoys the heaven on this earth. and having neutralised the good and bad effects of his past actions does not pile up samskaras (results of his actions) any more. As a representative of God, he becomes active in the service of humanity. His purity of thoughts, absence of mundane needs and desires and serious concern for suffering humanity elevate him to the pedestal of a Sadguru, a navigator for safe sailing of boats in the rough ocean. Even after leaving the mortal coil, Sadguru continues his mission rather more vigorously. Chanting his holy name and looking to him are very simple prescriptions followed by millions of devotees.

On the auspicious occasion of the 65th Punyatithi celebration of Lord Sainath, we the devotees bow our heads in reverence and pray to him for physical, mental and spiritual development. ★

Sadguru Sainath Maharaj Ki Jai

S. R. Joshi

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## SAI BABA - The Saint who lightened the lamp with water

The land of Maharashtra, is fortunate enough to have seen on it a good number of saints, who by their virtuous life, and teachings affected the masses. To illustrate, Samarth Ramdas, Gajanan Maharaj, Tazuddin Baba, Avtar Mehar Baba, Nivratti Gyandev, Sopan, Muktabai, Janardan, Eknath, Namdeo, Tukaram, Kanha, and Narhari, are the names of some of such saints, whose activities, though centralised in Maharashtra, were later on worshipped all over the nation due to their teachings.

In the above said tradition the name of 'Sai Baba' also should be mentioned, who made 'Shirdi' a place of pilgrimage by his appearance there.

So far, no body could identify, as to whether 'Sai Baba' was a 'Muslim' or a 'Hindu'. To those who intensified their search about the above matter, Baba magically changed their minds to such an extent that they forgot their original question.

If anybody wished Baba with 'Pranam' he would bless him with 'Allah Rakkhe', and for 'Salam' his reply was 'Ram Rakkhe'. He was staying in a Masjid which was named in Hindu style as 'Dwarka Mai', contrary to Muslim traditions. In the Masjid 'bell' 'fire' 'flour grinder' etc. were there. During Moharram days 'Tajias' were kept in the above place, and on 'Ram Navami' the festival of the birth of Lord Ram, was celebrated with full spirit and zeal.

On the one hand 'Sai Baba' possessed fair knowledge of 'Quran', and on the other he was well versed with 'Geeta' and 'Vishnu Sahasranam'.

As a matter of fact 'Sai Baba' had no differentiation between 'Ram' and 'Rahim', or 'Krishna' and 'Karim'. He believed that 'Master' of all is one, and religions are different paths to reach Him.



Let me tell you an incident from Baba's life. Sai Baba used to take round of shops every evening to beg for oil. The oil thus received, he used to pour in a pot, and it was distributed to different earthen lamps, which were lighted in the Masjid. This programme of Baba which was continuing for a long time, annoyed the shopkeepers, and one day they decided not to oblige 'Baba' henceforth.

The next day, when 'Baba' took his usual round, nobody obliged him by giving Him oil. He returned with the empty pot. The shopkeepers, who had not obliged him, were eager to see the disappointment of 'Baba' and they followed him.

Baba put some water in his mouth, and poured it in the empty oil pot. This water he drained in the earthen lamps, and lighted them. To the utmost surprise these lamps, with water continued to burn in the Masjid for the whole night as usual.

The shopkeepers, who had been witnessing all this magical event, bowed before Baba, and asked for an apology. In reply Baba, cautioned them to be careful about their behaviour.

As a matter of fact, charity does not go in vain. Baba, in one of his sayings had declared that whatever he received through charity he had to repay ten times.

His Godly acts, are beyond the understanding of men like us. Such was the wonderful saint 'Sai Baba'. ★

**V. K. Thakur**

'Sai Niket' 152, Shakti Nagar Gupteshwar Jabalpur (M. P.)





## Faith Can Move Mountains

Believe me dear readers the context of the saying is Above Board (Honest, Upright and fair). An incident of my life will illustrate the truth of it.

But first let us see what is 'faith'.

Instead of going into an elaborate interpretation of the literary meaning of the word, the following narration will serve the purpose far better :

In a village there was no rain for a long spell. The people gathered therefore in the local Church to pray to God.

The priest who presided over the prayer-meeting looked at the crowd and inquired, "we have gathered here to pray to God to bestow us with rain. Why then have you not brought your umbrellas?. Where is Your Faith?."

Indeed, true faith is a rare gift and its fruits are the sweetest. We must develop such true faith in Sai, Our Lord, and should lay ourselves completely open to his protection in order to enable his divine grace to shower abundantly on us.

The perpetual faithful meditation of 'Mara Mara' (although a wrong pronounciation of 'Rama Rama') enabled dacoit Ratnakar to achieve fame and immortality as 'Rishi Valmiki'.

True and sincere faith with firm belief in 'Sai Lord', and a little of Self-Help, can create wonders and surpass the worst of difficulties.

My mother-in-law and myself desired that the Navjote (Thread Ceremony - Munj)<sup>o</sup> of my elder son should now take place. But the financial circumstances were such that it looked like a pauper's dream.



Years passed - time flew - taking on its wings my dear mother-in-law to her heavenly abode, leaving me alone with the dream, which we had so jointly cherished. Realisation of this dream now seemed like a long road that has no turning.

I had now a double responsibility, two sons-one of eleven and the other of eight, both of the age when the religious ceremony was absolutely required to be performed. My husband and myself sought the help of our relatives to back us up. But to no avail. Either they were helpless or pretended to be helpless.

Driven to bay, my husband thought of seeking help from our religious institutions which performed Common-joint Navjotes (Sarvajanic Munj) for poor Parsi children.

"Beggars cannot be choosers. Better a little fire to warm you than a large one that burns," he advised.

But I could not give in. I wanted the occasion to be a grand one as dreamt by my mother-in-law. After all while there is life there is hope.

"Well, your dreams, your desires are your own bed and so you must lie on it," he threatened.

By now, (this is after 1977), I had come under the fold and protection of Lord Shree Sai and was well aware that "All things come to him, who waits".

Desperate cases need desperate remedies. I started praying day and night, in earnest, at the feet of Sai, to invoke his help, for I remembered. He had said, "Meditate on Me, repeat My name, and sing about My deeds - I shall stay by your side, always".

It was October 1st, 1981, I saw His grace in my dream beckoning me to go to Shirdi.



I had been to Shirdi before, on three occasions, but with a different problem, each time all of which were satisfactorily solved by my Lord Sai Baba.

The very next day, with my husband and children, I reached Shirdi.

Entrusting my husband with the problem of lodging, etc. I immediately ran to my dear father's abode, There in His royal presence I forgot all my worries and woes and found peace of mind. I looked at His Majestic personality with tear-streaming eyes, and placed my problem in his care.

Later on in the calm and serene atmosphere of Dwarkamai I poured my heart out to Him. I spoke to him as I would to the elders in my family and called upon him to help. Sai never sends anyone empty-handed. I too returned home with his Udi and his blessings, thrilled with the joy of His protection. "Cast all your burdens on me and I shall bear them". He had said and I believed Him. I did So, I knew that when one enters the Dwarkamai his goal is achieved.

In November '81 my maternal aunt (one of the quarters I had knocked before, seeking help), a widow now, came to stay with us.

Casually she asked me when I would perform the Navjote of my sons. I appraised her of my mother-in-law's dream and how difficult it was for me to realise the cherished dream.

Deeply moved by my sincerity, she, of her own accord, promptly offered financial assistance to pay for the costs.

I was taken aback and all agog to hear this. The offer had come from the blue, What a Leela! What a Miracle! My Father 'Sai' had heeded to my prayer and set the ball rolling. Sai's mill grinds slow but sure.



Besides our own contribution of Rs. 10,000/- (from society etc.) my aunt had offered another Rs. 11,000/-; The monetary side was solved in a jiffy. When Baba wills, it does not rain, It pours. The occasion could be now celebrated with pomp.

I had set my heart on having the Navjote on the 26th January 1982. But the hotel was fully booked for the next two months. Not a single date was available. I could see my hopes going up in flames.

That night as I lay in a semi-awake state, wondering what would happen, I suddenly felt Baba's presence in the room. His image on the wall glowed - a strange Mona Lisa Simla played on His face. "Do not fear child. My eye is ever on those who love me, I am always aware of everything. Try again tomorrow", he assured me. A great calm filled me. I went to sleep.

I tried again the next day and was told that the hotel could be available on the 25th of January 1982 (A Monday My husband's Off-day) due to a cancellation. A second bolt of surprise. I was humbled. He was right. I must trust Him, I made the necessary bookings immediately.

From then on everything, connected with the occasion, went well and we were able to make the dream of my mother-in-law come true, through the benevolence of my father 'Sai'. My sons moved about, bedecked in the richest of clothes, smart as ever, proud as a pair of peacocks.

Yes, dear Sai - brothers and sai-sisters faith in Sai, had made the impossible possible. Without a single farthing in the month of October, we had performed a grand Navjote in the month of January - a span of only four months.

See how faith in Sai moved mountains.



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## Shri Laxmanrao alias Balasaheb Naik



It has been a practice to elect a person as the president of the contributors' gathering at Shirdi, who had the good fortune to have darshan of Shri Sai Baba during His life time. Shri Laxmanra Sadashiv Naik is such a lucky Sai devotee from Indore, who has been elected as the president of the tenth annual gathering at Shirdi, proposed to be held on 29th and 30th January 1984.

Shri Balasaheb Naik was born at Harda (M.P.) on 14th January 1907. His father Sadashivrao Naik was staying at that time at Harda. He was dealing in grocery articles and was also attending to his landed property,.

He had love and devotion for saints and holy men. When he had occasion to visit saint Gondavalekar maharaj, the latter told him that some evil spirit was ruling over him and that he should go to Ganagapur for getting rid of same. According to those orders of Shri Gondavalekar Maharaj, Shri Sadashivrao Naik went to Ganagapur and got rid of the influence of the evil spirit.

Shri Sadashivrao had close contact with Shri Sai Baba from 1914. Before that also he was often visiting Shirdi for the darshan of Shri Sai Baba. Shri Balasaheb remembers very well that he had visited Shirdi with his father in 1914 and 1915.

Once "Shama", Shri Madhavrao Deshpande, happened to come to Harda when the mother of Shri Naik Complained to Shri



Shama that Shri Naik was a man with a family. If he went to Shirdi very often, how would he be able to take care of his family ? Hearing this complaint from the mother of Shri Naik, Shama said to Shri Naik, "Do Not give your mother any cause for complaint. Henceforward do not come to Shirdi unless you are called by Shri Baba".

As Shama was very close to, Shri Baba, Shri Naik considered Shama's words as the order of Shri Sai Baba Himself and stopped going to Shirdi. When Shri Baba knew about it He said, "Due to Shama's orders, Shri Naik would not come. So ask Shri Parulkar to bring Shri Naik along with him". So a letter from Shri Sai Baba was sent to Shri Naik and he went to Shirdi in 1914 along with his two sons. Shri Balasaheb had the darshan of Shri Baba in this way when he was only about seven years of age. Shri Parulkar and Shri Sadashivrao used to sit with Shri Sai Baba for hours together smoking Chilim. Shri Balasaheb and his brother got at that time prasad and Udi directly from the hands of Shri Sai Baba.

Immediately in the next, year, that is in 1915, Shri Balasaheb got an opportunity to visit Shirdi along with his father. At that time they stayed at Shirdi for about 10 days. This time also they got opportunity to take darshan of Shri Sai Baba from close quarters. When he used to go to Chavdi along with his brother, Radhakrishnamai used to apply sandalwood paste on their forehead. The thread ceremony of Shri Balasaheb was attended at Harda by Shri Dixit, Shri Deshpande and Shri Tatya Kote Patil. At that time Shri Baba had sent to him rupees five and Savitribhajanmala. At the time of Dasnavami in 1915 Shri Baba sent His big photo to Harda to Shri Naik, along with Shri Balakram Muktaram. To day this photo has been kept for darshan at the house of Shri Balasaheb Naik at Rajendranagar at Indore and many Sai devotees who know about it take its darshan regularly. As a close Sai devotee, the photo of Shri Sadashivrao Naik is hung in the Samadhi Mandir at Shirdi along with Shri Baba's other devotees.



Shri Balasaheb had his primary education at Harda. He also attended the middle school there. In 1927, he came to Indore at the house of his sister for higher education and passed his Matriculation examination at Indore. He studied further upto Inter Arts at Indore. Shri Balasaheb served in the High Court at Indore and retired from there. He is now drawing a pension. He is now working in his own firm known as "Malwa Trading Syndicate". He is also having an agency of Camel Ink. His son is helping his father in this business. Shri Balasaheb Naik is also giving free Homeopathic medicines to poor people. He is taking keen interest in all the social and religious activities conducted at Indore.

Shri Balasaheb Naik was married in 1943 and the name of his wife was Malatibai. They led a married life for full thirty five years and Mrs. Malatibai left for heavenly abode in 1978. Shri Balasaheb has two sons and a daughter. The names of his sons are Vishwanath (30) and Dhananjaya (25). The Name of his daughter is Vanita. She is aged 30. His daughter-in law is named Girija and she is having two children.

We are really lucky in having such a sincere Sai devotee as our President for the tenth annual gathering proposed to be held, at Shirdi at the end of this month. All delegates of the gathering will be eagerly awaiting to hear the experiences of Shri Balasaheb Naik from his own mouth. ★





## A Temple Comes Up

By Sai Baba's grace and blessings Shri Kailash Bakiwala the then Asstt. General Manager, Bank of Baroda got inspired to install a statue of Lord Sai under a beautiful marble canopy designed and got built under the supervision and guidance of Shri Staya Narain Nahata, whose name is synonymus with the marble industry in Rajasthan and who has won international acclaim in this field. It was on Ram Navami day in 1978 that the pious statue of Baba carved out by Shri Ganesh Narain of Sai Murti Kala Bhandar was ceremoniously and religiously placed over the necessary construction work at Kukas on land set apart for this purpose by Shri Kailash Bakiwala out of his own farm land, only 17 km. from the beautiful pink city of Jaipur, abutting the Jaipur Delhi section of National Highway of No. 8. Since more than 4000 vehicles pass over this road every day, it was taken care to see that the people occupying the vehicles can have darshan of Shri Sai Baba. The height was kept accordingly. As is usual for Baba, the place started attracting people from near and far off places. Devotees even from Alwar and Delhi visit this place. Shri S. C. Dingra of Skippa Construction Co, Delhi is also visiting the place very often and is extending full cooperation in the construction of the temple.

### “Sthapna” Of Holy “Charan Paduka”

This year (1983) Baba gave inspiration to Shri Kailash Bakiwala to ceremoniously install the charan paduka. Shri Nahata got a very ornamental and beautifully built white marble charan paduka. This was taken by Shri Kailash Bakiwala to Shirdi for presenting it before the lotus feet of Shri Sai Baba at the holy shrine on the Gurupurnima day. The management of Shirdi Sai Sansthan was very cooperative. Shri Kakre and his colleagues encouraged the idea and felt happy in performing the necessary rituals at the shrine. Shri Shivnesh Swamiji of Dwarkamai also extended full help in performing pooja in



Dwarkamai. The pious Charan paduka was properly packed at Shirdi and brought back to Jaipur. It was kept in its original packing till it was finally installed on the Punyatithi day of Shri Sai Baba.

H. E. Governor of Rajasthan Shri O. P. Mehra very kindly agreed to grace the occasion by his presence. On 16th October, 1983 in the presence of more than 500 devotees and among chanting of bhajan, H. E. the Governor and Lady Governor, both staunch devotees of Baba, arrived at 4 pm. On their arrival they were garlanded by Mr. and Mrs. Kailash Bakiwala. Shri Satya Narain Nahata (Director, Indian Bank) Shri M. K. Saxena (Suptg. Engineer PWD) Shri Nathoo Lal Jain (Advocate General of Rajasthan), Shree Vineet Mehtha, Shree Jaimni, Shree Komal Chand patni, Shri Munnalal Arya, Shree Poonam Chand Baj and a few others including Sarpanch of the village. Governor Shri Mehra and Lady Governor were presented the pious dupattas brought from Shirdi by Mr. Kailash Bakiwala and Mrs Bakiwala and with ceremony and necessary rituals the Charan Paduka was installed after puja. Arti of Sai Baba in Hindi was sung by the Governor and other devotees. The Governor was also presented by Kranti and Ashok Bakiwala, sons of Shri Kailash Bakiwala, with a photograph of Sai Baba and the English copy of Sai Sat Charitra by Shri M. K. Saxena. The Governor addressed the gathering and felt happy at the progress made so far and desired that by Babas' grace the temple may come up soon. Shri Kailash Bakiwala and other devotees have taken a pledge to lay roof over the temple very soon. ★

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OCTOBER 1983

In the last week of this month the schools and colleges got their Divali Holidays and at the middle of this month the Punyatithi festival was celebrated at Shirdi. Hence nearly from 14-10-'83 to the end of the month there was heavy rush of devotees at Shirdi. The staff of the Shirdi Sansthan therefore had a very busy time in this month and their patience was really tried in looking after the comforts of the devotees, who came to Shirdi during this month.

Due to previous experience, the Court Receiver as usual held two meetings quite in advance and allotted the work regarding the Punyatithi festival to different Heads of Departments of the Office at Shirdi and they faithfully carried out their duties. Therefore the Punyatithi festival went on smoothly. There was no chaos or commotion anywhere. All the programmes of the festival went on as planned by the Court Receiver.

Let us now have a look at the programmes that took place from day to day during the festival.

**SATURDAY - 15-10-'83.**

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 Marathi Pothi of Sai Sachchrit were taken in procession from the Samadhi Mandir to Dwarkamai via Gurusthan. The Parayan (Continuous reading of the Pothi) was started immediately in the Dwarkamai after Shri Baba's Photo was suitably placed there.



The usual programme of the holy bath in the Samadhi Mandir was started at 6 a.m. and all the other programmes like abhishek, the noon aarti, Dhuparati went on there at the usual fixed times. From 4 p. m. to 6 p. m. Shri Chintamanbuwa Shirwalkar from Dombiwali, performed Keertan in the Samadhi Mandir. The Mandap was fully packed with the audience, who showed great interest in the Keertan. The sweet voice and good knowledge of the Indian Philosophy of Shri Shirwalkarbuwa made the Keertan very interesting.

After the Dhuparati in the evening, Shri Sharad Jambhekar, from Bombay, gave a programme of his vocal music in the Samadhi Mandir from 7-30 p.m. to 9 p.m. and from 9.30 p.m. to 11.15 p.m. The Palkhi (Palanquin) of Shri Sai Baba was decorated as usual and it was taken in procession in the Shirdi village from 9.15 p. m. to 11.15 p. m. The procession was accompanied by band troupe, bhajan parties and other musical instruments. After the procession returned to the Samadhi Mandir at 11.15 p. m, the Shejarati was sung and the Samadhi Mandir was closed thus ending the programmes of the first day of the festival.

#### SUNDAY 16-10-1983.

This was the principal 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. On completion of the Parayan of the Sai Sachcharit in Dwarkamai for 24 hours, the photo and pothi, which were taken there on the previous day, were brought back in procession to the Samadhi Mandir from Dwarkamai via Gurusthan. The holy bath and other routine programmes like abhishek and noon-aarti etc' were continued in the Samadhi Mandir at the usual timings.

During his lifetime Shri Sai Baba subsisted on 'bhiksha' which He used to collect only from five houses. As a remembrance of that practice a bhikshazoli programme is arranged every year



on the Punyatithi day. Hence at 9 a.m. the Court Receiver, Shri Kakresaheb took a zoli and gave zolies to other Sai devotees, who intended to join the programme and all went begging alms in the Shirdi village. The procession went from door to door in the village where all the ladies worshipped the flag of Shri Baba and gave alms in the zoli in the form of Wheat, jowar, Bajra, fruits, money, coconuts etc. and accepted the prasad. While this zoli procession went in the Shirdi village, Shri Chintamanbūwa Shirwalkar performed Keertan in the Samadhi Mandir from 10 a.m. to 12 noon. The noon aarti was sung after the Keertan was over and the teertha and prasad were distributed to the persons present for the aarti.

From 1 p.m. to 3 p.m. the aradhana vidhi was carried out by the Court Receiver, Shri Kakresaheb on account of the Punyatithi of Shri Sai Baba. Dhoties etc. were given to the brahmins and saries etc. were given to the ladies. The attendents were also given dhoties and cloth. In the evening the Seemollanghan (Crossing the border) procession was taken to Khandoba temple where the flag of Shri Sai Baba and Shami was worshipped by the Court Receiver. Then the gold in the form of the leaves of the Apta tree were looted and offered to each other. Shri Kakresaheb thereafter visited the Khandoba temple along with the devotees, who were present on the occasion and took darshan of Shri Khandoba. After that the devotees took darshan of all the gods in the village temples and returned home.

The Chariot of Shri Sai Baba was decorated and illuminated with electric lights and it was taken in procession through the Shirdi village from 9 p.m. to 12 midnight. The procession was accompanied by Shreekrishna Band troupe, Sahanai, Chowghada, drums and the Rahata Band troupe. On return of the procession of the Chariot it was stationed near Gurusthan and the local people and other devotees sang garud and bharud. Shri Raghunath Sandbhor from Pune and residents of Shirdi village took part in



the programme of singing garud and bharud.

In the Samadhi Mandir the programmes of Vocal music, Instrumental music, dance, bhajan, singing of devotional songs etc. were started from 9 pm. When the procession of the chariot returned from the village, the inmates of the procession joined the audience in the Samadhi Mandir. The artists continued their programmes in the Samadhi Mandir upto about 6 a.m. (on 17-10-83). The Samadhi Mandir was kept open for the whole night for darshan and the devotees, who had started coming for darshan from 6 a.m. on 16-10-83, continued to come even late in the night.

#### MONDAY 17-10-1983.

This was the third day of the festival. As the Samadhi Mandir was kept open overnight, there was no singing of Kakad aarti on this day. The holy bath of Shri Baba was therefore started at 6 a.m. and other programmes like Abhishek and aarti continued there at the usual timings. From 7.30 a.m. to 8.30 a.m. Rudrabhishek was done at Gurusthan. On account of the Ekadashi day Shri Laxmanbuwa Wakchoure, from Shirdi, delivered Pravachan in the Samadhi Mandir from 8 p.m. to 10 p.m. The Shejariati was sung after the pravachan. The usual teertha and prasad were distributed to the devotees, who were present for the aarti and the Samadhi Mandir was closed for the day. Thus concluded the programme for the third day of the festival.

#### TUESDAY 18-10-1983.

This was the fourth and the last 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. The holy bath was started at 6 a.m. and the Abhishek was started as usual at 8 a.m. From 10.30 a.m. to 12 noon, the Kala Keertan was performed in the Samadhi Mandir by Shri Chintamanbuwa Shirwalkar from Dombiwali. After the dabihandi programme the noon aarti was sung and



teerth and prasad were distributed to the devotees, who were present for the aarti. After the Dhuparati in the evening, a programme of vocal music was given by the Anand Sangeet Vidyalaya, Kopargaon from 7.30 p.m. to 10 p.m. After the Shejarati was sung at 10 p.m, the Samadhi Mandir was closed and this Punyatithi festival which lasted for the last four days came to an end.

### KOJAGIRI POURNIMA

On Friday the 21st October 1983, Dr. K. B. Gavankar and party from Kurla gave a programme of vocal music in the Samadhi Mandir from 8 p.m. to 10 p.m. From 10 p.m to 12 midnight Keertan was performed by one artist of the party. On account of Kojagiri Pournima worship of Shri Sai Baba and the moon was performed by the Court Receiver, Shri Kakresahib at midnight and parched rice and milk were given to all, who attended the programme, by way of Prasad. Shri Prakash P. Dighe from Dombiwali gave a programme of Geeta Ramayan and the artists from the party of Dr. K. B. Gavankar gave various other programmes from 12.30 a. m. to 6 a. m, on 22-10-1983. As Dr. Gavankar and party is giving these programmes continuously for the last fifty years, the audience is aware of it and they always attend these programmes in large numbers.

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

**Keertan :-** 1) Shri Laxman Ananda Mirajkar, Sangali, 2) Shri Chintamanbuwa Shirwalkar, Dombiwali, 3) Sou. Padma Sahasrabuddhe 4) Sou. Pramila D. Paithankar 5) Sou. Padmaja Deshpande.

**Pravachan:-** Shri Laxmanbuwa Wakchoure, Shirdi.

(to be continued)



# श्रीसाईलीला

हिंदी विभाग

अनुक्रमणिका

जनवरी १९८४

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# आओ साई आंगन में

(स्व. सौ. तारा चेन्दवणकर की याद में)

साई के आंगन में दीप जलाकर चले गये,  
गली गली में रोशनाई दिवाकर चले गये ॥ १ ॥

उनके विरहगीत मैं कैसे भूल सकता हूँ,  
चरणों के दर्शन न कर सका कैसे मैं अब रो सकता हूँ ॥ २ ॥

साई को अमृत से नहलाने वाली, तारा कहाँ चली गयी,  
मीरा बनकर आयी थी, मेरी माँ कहाँ चली गयी ॥ ३ ॥

गीत किसे सुनाऊ, माता का हृदय जो नहीं रहा,  
चाँद कैसे निकलेगा? तारा जो अब नहीं रहा ॥ ४ ॥

प्रेम की छाया में पलकर, मैं बड़ा हुआ हूँ यारो,  
कसम तुम्हारी जी न सकुंगा, मूना साई का आंगन यारो ॥ ५ ॥

साई ने कमाल कर दिया, तारा को छीना हम तुम से,  
अपने पास बुला लिया वो, पछताना क्या अब तब से ॥ ६ ॥

सुखी रहो तुम स्वर्ग में तारा, पास रहो तुम साई के,  
देर न लगेगी, हम भी आयेंगे पास तुम्हारे साई के ॥ ७ ॥

प्रा. गुन्डेरारव पटवारी  
ब्राह्मण वाडी चौबारा, विदर ५८५४०१





# साईचरणों में लीन दिवंगत आत्मा

(गतांक से आगे)

बाबा की लीला के सम्बन्ध में एक बात । बाबा अपने भक्तों को किस प्रकार परस्पर मिलाने हैं, इसकी एक रोचक कहानी है, जो अब मेरी स्मृति की धरोहर है । मैं जुन्नरकर जी की पुस्तक का अनुवाद कर रहा था । इस प्रक्रिया में प्रति सप्ताह उनके प्रेमपूर्ण पत्र भी प्राप्त हो रहे थे । इसी बीच ३१ जनवरी और १ फरवरी, १९८२ को शिरडी में लेखक-कवि-सम्मेलन आयोजित हुआ । जुन्नरकर जी ने भी कोर्ट रिसीवर श्रीमान काकरे साहब के पास अनुमति के लिए प्रार्थनापत्र भेजा और मैंने भी । दोनों को अनुमति भी मिल गई । जुन्नरकर साहब ने मुझे लिखा कि स्वास्थ्य की दृष्टि से वे इस सम्मेलन में भाग लेने की स्थिति में नहीं हैं, यद्यपि प्रार्थनापत्र भेजा दिया है । फिर भी मुझसे शिरडी में व्यक्तिगत रूप से मिलने की उनकी उत्कट इच्छा देखकर बाबा उन्हें शिरडी ले ही आये । अपने १९-१-८२ के पत्र में उन्होंने लिखा, “मैं २० जनवरी, ८२ को अपनी पुत्री निर्मला के साथ शिरडी के लिए रवाना होऊँगा । मेरा स्वास्थ्य बिल्कुल अच्छा नहीं है, किन्तु दूसरे वर्ष मैं शायद इस सम्मेलन में कदापि न शामिल हो सकूँगा ।”

मैं २९ जनवरी, ८२ को ही शिरडी पहुँच गया । यह मेरी शिरडी की चौबीसवीं यात्रा थी । ३० जनवरी, ८२ को आवास व्यवस्था के सम्बन्ध में शान्ति-निवास कार्यालय में पूछताछ करने पर मैं साई बाबा की यह लीला देखकर दंग रह गया कि जिन जुन्नरकर साहब से मिलने के लिए मैं व्याकुल था, संस्थान के अधिकारियों ने मुझे भक्त-निवास के एक कमरे में उन्हीं के साथ ठहराया था । इस प्रकार बाबा ने “जाकर जापर सत्य सनेहू । ताहि मिलै सो निस्सन्देहू” को सार्थकता प्रदान की और श्री जुन्नरकर जी के निकट सम्पर्क में रहकर उनकी उत्कट साई-भक्ति को प्रत्यक्ष देखने का अवसर दिया । आज भी उनका वह सौम्य और मृदुल व्यक्तित्व उनकी सेवाभावी कन्या निर्मला के साथ स्मृति-पटल पर रह-रहकर कौंध जाता है । निर्मला विले-पाले में कहीं अपने पति के साथ रहती है, पर पता सही न मालूम होने के कारण मैं उसे भी कुछ समवेदना-सन्देश नहीं भेज सकता । कितना अभागी हूँ मैं !



अब पुण्य-स्मरण का अन्तिम प्रसंग । सारंगबाद (कलकत्ता) के मेरे साई-बन्धु श्री टी. ए. रामनाथन ने मुझे जुन्नरकर जी के उपन्यास 'मिशन डिवाइन' का हिन्दी अनुवाद करने के लिए प्रेरित किया और तभी मैंने जुन्नरकर जी को अक्टूबर, १९८१ में पत्र लिखकर दोनों पुस्तकों का अनुवाद करने की अनुमति मांगी । ७ दिसम्बर, १९८१ को जुन्नरकर जी ने 'मशिदीत प्रगटला परमेश्वर' और 'मिशन डिवाइन' की एक-एक प्रति भेजकर मुझे अनुवाद आगम्भ करने की अनुमति तो दी ही, साथ ही मुझे एक हजार रुपया पारिश्रमिक देने का भी वचन दिया पुस्तक छप जाने के बाद श्री टी. ए. रामनाथन और बंगलौर के साई-बन्धु श्री ए. एन. रामस्वामी ने स्वेच्छा से जुन्नरकर जी को पत्र लिखकर मुझे कम पारिश्रमिक देने की शिकायत की और पुस्तक की बिक्री में अनुवाद को रायल्टी देने का सुझाव दिया । दूसरों के विचारों का आदर करने की अपनी स्वाभाविक प्रवृत्ति का परिचय देते हुए स्व. जुन्नरकर जी ने अपने १९-१२-८२ के पत्र में मुझे लिखा—“मैं अपनी मामूली आवश्यकताओं और दवाओं के ऊपर व्यक्तिगत खर्चों की व्यवस्था भी बड़ी कठिनाई से कर पाता हूँ । अन्य किसी से मुझे कोई सहायता नहीं मिलती, पर मुझे कोई शिकायत नहीं है । बाबा की यही इच्छा है । चूँकि मैं नकद रूप में आपको और अधिक नहीं दे सकता, अतः मैं आपको हिन्दी पुस्तक की पच्चीस प्रतियाँ और भेजने वाला हूँ जिनसे आपको कुछ नकद राशि प्राप्त हो सकेगी ।” उनका यह पत्र जब मुझे मिला, तब मैं बैनूल से १८ मील दूर पाठर अस्पताल में प्रोस्ट्रैट ग्लैंड के आपरेशन के बाद स्वास्थ्य-लाभ कर रहा था । उसके बाद जुन्नरकर जी का स्वास्थ्य बिगड़ता ही गया । वे अनेक बार बाबा की कृपा से मृत्यु को धक्का देकर बच भी निकले, किन्तु १९ अप्रैल का आक्रमण उनके लिए जानलेवा सिद्ध हुआ । उनका २९ अप्रैल, १९८३ का अन्तिम पत्र यहाँ विशेष रूप से उल्लेखनीय है, जो उनकी मृत्युकी भूमिका को भी उजागर करता है । उन्होंने लिखा, आपका १८ अप्रैल का पत्र समयपर मिला । उस समय मैं अस्पताल में था । १९ अप्रैल, १९८३ को मुझे पनः हार्निया का भयानक आक्रमण हुआ, । जिसने सारे प्रयास व्यर्थ सिद्ध कर दिये । मेरी दशा अत्यन्त चिन्तनीय हो गई । शाम को मेरे फेमिली डॉक्टर बुलाये गये, जिन्होंने तत्काल ऑपरेशन की सलाह दी । मुझे अस्पताल में भर्ती किया गया और स्थानीय सर्जन बुलाये गये । उनके साथ एक हृदयरोग विशेषज्ञ भी थे, जिन्होंने इ.सी.जी., खून पेशाब, शक्कर की जाँच की और सबकी रिपोर्ट



आ जाने पर रात के १२ बजे मेरा ऑपरेशन हुआ, यद्यपि मैं बाबा की कृपा से बिल्कुल भयभीत नहीं था। डॉक्टरों ने पूर्ण सावधानी बरती और पांच डॉक्टरों की उपस्थिति में ऑपरेशन हुआ। इससे मेरे पुत्र पर २५०० रु. का अनावश्यक खर्च पडा। मैं २६ अप्रैल, ८३ को घर आ गया। मैं आपके बड़े पुत्र के आचरणों से अत्यन्त दुःखी हूँ, किन्तु धीरज और पूर्ण विश्वास रखना सीखिये और अपनी मानसिक शान्ति भंग मत होने दीजिए। यह सब बाबा की कार्य-प्रणाली और उन्हीं की इच्छा है।”

हारनिया और हृदयाघातों में वे डूबते-उतराते रहे और 'प्रगटे मस्जिद में साई भगवान' की उनके द्वारा संकल्पित पच्चीस प्रतियाँ मुझे प्राप्त न हो सकीं। श्री जुन्नरकर जी की पत्नी, दो पुत्र और एक पुत्री निर्मला है। उनके बड़े पुत्र एम.डी. हैं और चिकित्सा कार्य करते हैं,। उनके पुत्रों के नाम ज्ञात न होने के कारण मैं उन्हें अपनी आन्तरिक शोक-संवेदना भी नहीं भेज पाया। शायद "श्री साई लीला" यह कार्य कर दे। बाबा के पावन चरणों में स्व. जुन्नरकर जी को स्थान प्राप्त हुआ है, इसका मुझे पूर्ण विश्वास है और इस विश्वास की भी एक कहानी है।

मैं सागर विश्वविद्यालय के आदेश पर एक पुस्तक तैयार करने में व्यस्त था। २० जून, ८३ तक पुस्तक की पाण्डुलिपी विश्वविद्यालय में पहुँचा देनी थी। १४ जून, ८३ को अर्थात् स्व. जुन्नरकर जी के देहान्त के ठीक एक माह बाद जून का साई लीला (अन्ग्रेजी) अन्क प्राप्त हुआ। साई लीला के प्रत्येक अन्क में 'मशिदात प्रगटला परमेश्वर', 'मिशन डिवाइन' और 'प्रगटे मस्जिद' में साई भगवान' का विज्ञापन छपता था। इस अन्क में वह विज्ञापन न देखकर मैं चिन्तित हुआ। पढते-पढते शोक सभाचार (ओबीच्युरी) शीर्षक ने ध्यान खींचा और महान् शोक--वह जुन्नरकर जी की मृत्यु का संवाद था, जिसके अन्त में मेरी पुस्तक के साथ मेरा नाम भी आ गया था। मैं लगभग संज्ञाशून्य हो गया। हाथ में ली गई पुस्तक का काम ठप्प हो गया। रात भर जागकर जुन्नरकर जी की मधुर स्मृतियों का लेखा-जोखा करता रहा। जाने किस घड़ी नींद आ गई। स्वप्न में देखा--"मैं एक लाश को कन्धा देकर श्मशान की ओर ले जा रहा हूँ और 'राम नाम सत्य है' इतने जोर से बोल रहा हूँ कि परिवार के लोग जागते होते तो स्पष्ट सुन सकते थे। मैं चाहता हूँ कि लाश



को कन्धा लगाने वाले अन्य लोग भी 'राम नाम सत्य है' की धुन दुहराये, पर मेरे अतिरिक्त कोई नहीं बोलता। लाश के दाह-संस्कार के बाद मुझे एक नया तौलिया दिया जाता है, जिसे लेकर मैं एक सरोवर के किनारे स्नान करने जाता हूँ। इतने में काफी दूरी पर भगवान श्री साई बाबा का भव्य जुलूस उसी ओर आता दिखाई देता है। मैं सोचता हूँ कि जल्दी से स्नान कर लूँ ताकि जुलूस पास में आने पर भगवान साईनाथ का दर्शन प्राप्त कर सकूँ और मैं स्नान करने लगता हूँ। जुलूस धीरे-धीरे मेरी ओर बढ़ता आ रहा है।" जुन्नरकर जी की मृत्यु के शोक में डुबे हुए स्वप्न में लाश को कन्धा देना और उसी के साथ भगवान साईनाथ का जुलूस दिखाई देना यह प्रमाणित करता है कि भगवान साईनाथ ने जुलूस के साथ आकर स्व. जुन्नरकर जी को अपने चरणों में लीन कर लिया। देवाधिदेव भगवान साईनाथ अपने अनन्य भक्त श्री रघुनाथ शं. जुन्नरकर की दिवंगत आत्मा को शान्ति प्रदान करें और उनकी वृद्धा पत्नी, दोनों पुत्रों तथा पुत्री निर्मला को यह महान् शोक सहन करने की शक्ति प्रदान करें, यही उनके पावन चरणों में मेरी आर्त प्रार्थना है। जय साईराम।

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## साई - बिगडी बनानेवाले

बिगडी बनानेवाले वाह रे साई खुदाई

काहे को कर दी जुदाई

तूने काहे को कर दी जुदाई

लोगों के दिलमें तूने भक्तकी ज्योत जलाई

काहे को कर दी जुदाई

तूने काहे को कर दी जुदाई

॥ ५. ॥

शिर्डीमें घर तेरा मशिद था ठिकाना

घोडा ना गाडी तेरी दर-दर भटकना



गाव को दिया तूने रूप सुनहरा

गली गली सजाया रंग बिखेरा

मशीद मे रहके तूने दुनियाको रीत सिखाई

काहे को कर दी जुदाई

॥ १ ॥

धरतीकी मिट्टी को विभूती बनाया

कुवेके जल को तूने तीरथ बनाया

जगह न ऐसी तूने खाली गवाई

चांदी और सोने जैसी किम्मत लाई

पानीसे दिप जलाके खुद की शक्ति दीखाई

काहे को कर दी जुदाई

॥ २ ॥

तू न जीवन में आता किसको मै पाता

भजता किसको न मै किसे दिल लगाया

अब तो तेरे बिना ना मेरी मंजिल

जैसे सागरमें डुबे नाव बिना साहील

सुने जीवनमें तूने आशा की प्रीत जगाई

काहे को कर दी जुदाई

॥ ३ ॥

तू भी तो देता होगा दुवा कहींसे

नजरोसे देखता होगा द्वारकामाईसे

जो भी देखे तुझको तू उस और देखे

अन्त के श्रद्धा-भाव को नाप नाप के जोखे

कृपाका प्रसाद देके प्रेमकी गंगा बहाई

काहे को कर दी जुदाई

॥ ४ ॥

बिगडी बनानेवाले वाह रे साई खुदाई

काहे को कर दी जुदाई

तूने काहे को कर दी जुदाई

संजय के. परळकर,  
नाना निवास, गोखले रोड (साउथ) दादर पुलिस स्टेशनके सामने

बम्बई क्रमांक ४०००२८



# ओ मेरे साई

अब सुध लो मोरी साई रे  
शिरडी जात मैं भूली रे डगरियाँ ।  
अब सुध लो मोरी साई रे

॥ ७. ॥

सावन-भादों की निशी-आँघियारी  
बादल गरज गरज मेहा बरसाए  
कोपरगाँवसे शिरडी जात मैं गलेमे भटक गयी ।  
आओ साई साई ना तर लिकसे प्राण रे  
अब सुध लो मोरी साई रे

॥ १ ॥

शिरडीनाथ, दुखियों के सहारे  
कष्ट हरो, दुखियारी पुकारे  
रात अँधेरी कछुना दिखे आशा मोरी छटक गयी ।  
धीर बँधाओ, जल्दी आओ सुत लेलो मेरी मेरे साई रे  
अब सुध लो मोरी साई रे

॥ २ ॥

भय की मारी, मैं दुखियारी तुम बीन साई कौन हमारा  
तेरी दर न मिलत, मैं हारी बीच डगरमें भटक गयी  
अब सुध-बुध भूल गयी अब पार लगाओ साई रे  
अब सुध लो मोरी साई रे

॥ ३ ॥

पंडित महाराज नारायण 'दर'  
C/o, राजेन्द्र नारायण दर ओ बी. नं. १६ एस्. एस्. कॉलनी  
सिरपूर कागजनगर आंध्र प्रदेश. पिन कोड ५०४२९६







## श्री साईनाथ सगुणोपासना का विमोचन शिरडी में सम्पन्न

श्री. कृ. जा. भीष्मकृत मराठी 'श्री साईनाथ सगुणोपासना' का हिन्दी अनुगायन राष्ट्रपति पुरस्कार प्राप्त प्राचार्य ठाकूर भूपतिसिंह अंदारा प्रकाशित हुआ है जिसका विमोचन विगत १५ अक्टूबर को श्री साईनाथ समाधिमन्दिर में श्री साईबाबा संस्थान शिरडी के न्यायालय धारक माननीय श्री के. एच. काकरे-साहेब के कर कमलोंसे सम्पन्न हुआ। पुस्तक नव साहित्य प्रकाशन पाटन (जबलपुर) म. प्र. से प्राप्त की जा सकती है। मूल्य एक रुपया मात्र है।



### साथी - भजन

दिन ढल गयो, शाम मुरारी साथी  
अब तो ले लो खबर  
समय अभी है बाकी ॥ ५ ॥

जुगनू बनके चांदणी आओ  
छुपने लगी अब सभी निळाओ ॥ १ ॥

सारी जगत के तुम हो स्वामी  
गह दिखा दो साथी ॥ २ ॥

रात अन्धेरी बैरन बन गओ  
काली कमली ओढे ये अवनी ॥ ३ ॥

फुत्कारत है चहुँ औरसे  
अभय अभी दो साथी ॥ ४ ॥

सौ. शन्कुतला शन्कर जगतकर

१९/१६२ उन्नतनगर वि.२ गोरेगांव पश्चिम मुं ६२ पिन कोड ४०० ०६२



# अनोखा फकीर

संभ्या शनैः शनैः भूमण्डल पर उतरने लगी थी। शरद् ऋतु की हल्की शीतलता के साथ मन्द पवन गतिमान हो चली थी। शिरडी की छोटी सी बाजार में इस समय कोई विशेष गहमा गहमी न थी। दूर-दराज गावों के लोग सौदा सुलूफ करके घर की ओर लौट रहे थे। एक युवा फकीर धीमी गति से बाजार में प्रवेश कर रहा था। उसने अपने सिर पर एक लाल कपडा बाँध रखा था जिसका एक सिरा कन्धे पर जूड़े की तरह पीछे की ओर लटक रहा था। उसने घुटनों तक लम्बा सफेद कुर्ता पहन रखा था। उसके बाये कन्धे पर एक लम्बा झोला लटक रहा था तथा दाहिने हाथ में एक टिनपाट था।

बाजार में अधिकांशतः खरीद फरोख्त करने वालों ने इस फकीर को श्रद्धा से देखा और अभिवादन करके राह से हट गये। फकीर ने आगे बढ़कर बगल में एक किराने की दुकान वाले की ओर टिनपाट दिखाते हुए कहा-“बच्चा, फकीर को थोडा तेल दे दो। अल्लाह तेरा भला करेगा।”

“माफ करो बाबा, यह बाँटने के लिए तेल नहीं है।” दुकानदार ने हाथ हिलाते हुए तेल देने से इन्कार कर दिया।

फकीर बिना किसी पुनर्निवेदन या प्रतिक्रिया के साथ आगे बढ़ गया। कुछही दुरी पर एक अन्य तेल बेचने वाले दुकानदार के सामने अपना टिनपाट बढ़ाते हुए अपना पूर्वप्रश्न दोहराया-“बच्चा, अल्लाह के नाम पर थोडा तेल दे दो।”

“जा...बाबा...तेल नहीं है। आगे बढ़ो।” दुकानदार ने नकारात्मक उत्तर के साथ एक उपेक्षापूर्ण दृष्टि से उसे देखते हुए अपने ग्राहकों को निपटाने में जुट गया।

फकीर पूर्ववत् शान्त-मुद्रा में आगे बढ़ गया। उसने उसी भाव से तीसरा दुकानदार से याचनापूर्ण स्वर में कहा-“अल्लाह तुझे बरकत देगा। बाबा को थोडा तेल दे दो।”



“भाफ करो बाबा...रोज-रोज तेल मांगकर दिवाली मनाते हो ।” इस दुकानदार ने जरा तीखे और उपेक्षापूर्ण स्वर में कहा—“कहाँ लोगों को खाने को नहीं जुडता और कहाँ आप हैं कि अपने शौक के लिए हम लोगों से मांग मांग कर रातभर दिये जलाते हो । खबरदार ! क्या समझ रखा है ? अब तुम्हें कोई तेल नहीं देगा । देखें ! आप कैसे दीया-दिवाली करते हो ?”

फकीर निर्विकार भाव से यह सुनकर सीधा खडा हो गया । उसने अपना टिनपाट वाला हाथ आकाश की ओर उठाया—“या अल्लाह । तुम इन दुकानदारों को नेक नीयती दे ! इनका भला कर !”

इतना कहकर वह आगे बाजार में बिना किसी दुकानदार से याचना किये अपने निवासस्थान की ओर लौट पडा । उसने चेहरे पर तेल न मिलने व दुकानदारों द्वारा तिरस्कृत किये जाने का कोई भी दुख, या ग्लानि या प्रतिशोध का भाव न था । संध्या का नीम-अंधेरा अब गहरा बन गया था । फकीर ने शान्त भाव से मसजिद में प्रवेश किया । मसजिद में निस्तब्ध अंधेरा था । अंधेरे के कारण उस पुरानी मसजिद में चमगादड़ों की चीखे व फडफडाहट बीच बीच गूँज उठती थी ।

वह कुछ क्षण चुपचाप मसजिद के बीच खडा रहा । फिर उसने कुछ सोचकर पिछली रात को जलाये गये दियों के शेष तेल को अपने टिनपाट में इकट्ठा करना आरम्भ कर दिया । फिर भी उसने देखा मसजिद में दीप जलाने का तेल नहीं हो पाया है । उसने ‘अल्लाह’ का स्मरण करते हुए सारे टिनपाट का तेल अपने गले के नीचे उतार दिया और दूसरे ही क्षण टिनपाट में सारा तेल वमन कर दिया । इस सारे अन्तराल में उसकी मनोदशा सामान्य थी । टिनपाट के वमित तेल को उसके मसजिद में जलाये जाने वाले समस्त दीपों में क्रमशः डालकर जलाना आरम्भ कर दिया । कुछ ही क्षणों में अंधेरे में डुबी मसजिद दीपमालाओं से जगमगा उठी ।

फकीर ने मसजिद में आश्वस्तपूर्ण एक दृष्टि डालकर लम्बी श्वाँस ली । उसके आनन्द से प्रफुल्लित मुखमण्डल पर एक अनिवर्त्तनीय मुस्कान खेल रही थी । तभी उसकी दृष्टि मसजिद के द्वार की ओर गयी, जहाँ कुछ लोग खडे अन्दर की ओर झाँक रहे थे । फकीर ने उन्हें पहचानते हुए मसजिद के अन्दर



आने का इगारा किया—“आप लोग बाहर से क्या देख रहे हैं ? अन्दर आ जाओ । यह मसजिद नहीं, फकीर की द्वारकामाई है ।”

उसके स्वर में आग्रह था । वे लोग, जो गिनती में ६-७ थे, सहमे और डरे से अन्दर आये । फकीर के पास आते ही भयभीत से उसके चरणों पर गिर पडे । फकीर सबकुछ समझते हुए अन्जान था—“अरे यह क्या ? उठो ! आखिर तुम लोग इतना डरे क्यों हो ?”

“बाबा हमें क्षमा कर दो हम से बहुत बड़ी गलती हो गयी है ।” “अरे भाई साफ-साफ कहो क्या बात है ? तुम्हारी गलती से मेरा क्या वास्ता है ?”

“सम्बन्ध है बाबा ! हम लोगों ने आपका अपमान किया है ! आप सब कुछ जानकर भी अन्जान बनकर मानसिक संताप को और बढा रहे हैं । अरे हम लोग वही पापी लोग है जो आप जैसे महान सन्त को न पहचान सके । हम लोगों ने ही कुछ देर पहले आपको तेल न देकर तिरस्कृत किया था । बाबा हमें क्षमा कर दो । हम आपकी शरण हैं !”

फकीर ने उनके पश्चात्तापपूर्ण निवेदन को सुनकर सभी को बारी बारी से गले लगाकर आश्वस्त किया “मसजिद का फकीर बडा दयालु है । तुम आनन्द पूर्वक अपना व्यवसाय करो । तुम्हारा कोई दोष नहीं यह तो उसी की माया है । सन्त ईश्वर का जीवित रूप होता हैं । उनका सम्मान व भरणपोषण का दायित्व निभाना गृहस्थ का धर्म है । अधिक संग्रह व लोभ मनुष्य की अशांति व दुख का कारण है । इसलिए मेरी इन बातों का स्मरण करते हुए निडर होकर घर जाओ । अल्लाह सदैव तुम्हारा भला करेगा ।”

फकीर से अभयदान पाकर व्यापारी लोग मसजिद से निकल कर हँसी खुशी अपने अपने घर चले गये । फकीर के इन संक्षिप्त ज्ञानपूर्ण एवं अमृततुल्य वचनों ने उनके मानसपटल पर जमी लोभ, अहंकार व धनसंग्रह की वृणित लिप्सा को धो दिया । फकीर के पारस हृदय के स्पर्श मात्र से ही उन अज्ञानी व लोभी व्यापारियों का मन कंचनतुल्य निर्दोष व स्वच्छ हो गया ।

फकीर उन व्यापारियों को विदा करके ईश्वर का स्मरण करते हुए मसजिद की फर्श पर फैले हुए फटे, पुराने टाट के टुकड़ों को एकत्रित करके उन्हीं की



शैथ्या बनाकर लेट गया । उसकी श्वास प्रति श्वास में 'श्री हरि' का धीमा-धीमा स्वर मसजिद में ध्वनित होने लगा । मसजिद में दीपों की पंक्तियाँ अब भी जागृत थी मानो आकाश के समस्त तारे वहीं पर इकट्ठे हो गये हो । बाहर सम्पूर्ण सृष्टि रात्रि के आँचल में शान्त थी । कलाधर मसजिद के वातायन से, झाँक कर भूतल के इस वीतरागी अनोखे फकीर के दर्शन कर अपने को धन्य मान रहा था । वह फकीर निश्चित ही संसार का 'साई' कहलाने के सर्वथा योग्य था । इसीलिए कालान्तर में यही क्षीणकाय साढे तीन हाथ का सामान्य वेशभूषा वाला फकीर महाराष्ट्र की पावन भूमि में अपने अनोखे एवं ज्ञानपूर्ण कार्यकलापों से मथुरा में श्रीकृष्ण की तरह शिरडी में यह महान सन्त साई बाबा के नाम से विख्यात हुआ । आज भी यदि आप शिरडी जावेंगे तो वहाँ के लोकजीवन में रची-बसी इस सन्त की पावन स्मृतियाँ आपको प्रेम, भक्ति और ज्ञानरस से सराबोर कर देगी ।

डा. ब्रजमोहन मौर्य

सिंगाही-खीरी (उ. प्र.) पिन-२६२९०५

## श्री साँई गीत

मन है खींचलिया, साँई,  
गीत है, एक मनोहर, साँई का      ॥ धृ ॥

गया अन्दर मन्दिर के  
सुना रहा साँई गीत  
सिर उठ देखा साँई को  
हुआ विचलित मन      ॥ १ ॥

दौडा आँख साँई के पास  
मग्न हुआ कान साँई गीत पर  
चुरालिया मन साँई ने  
भूल गया अस्तित्व मेरा      ॥ २ ॥



सोचा मैंने बन्नू एक उनमें  
 नित्य करूँ मैं साई भजन  
 हर दिन देख लूँ साई को  
 छोड न दूँ साई को            ॥ ३ ॥

कोट शेष साई किशोर  
 इनगुदुरु घर का नं. ५/२ (5/2) मछलीपट्टणम्

## बाबा ने अन्तरात्मा की पुकार सुनी

रविवार का दिन था। प्रातःकालीन नित्य क्रियाओं, स्नानादि से निवृत्त होकर मैं बाबा के पूजन आदि में लग गया। पूजन, अर्चन समाप्त करने के उपरान्त मैं बाहर निकला। खडे-खडे कुछ सोचता विचारता रहा, फिर एकाएक चल पडा। एक पान की दुकान पर जो मेरे काफी परिचित व्यक्ति की है, रुक गया, पान खाने के बाद सोचने लगा, अब क्या करूँ ? अचानक स्मरण हो आया कि “आज तो गुरु-पूर्णिमा का दिन है” क्यों न कुछ एक लोगों को इकट्ठे कर बाबा की लीलाओं, कथाओं का पाठ किया जाये।

मैं पान की दुकान से चल पडा। अनायास ही मेरे कदम तीव्र गति से परम श्रद्धेय, परम पूजनीय डॉ. बी. जी. दास के घर की ओर बढ़ते गये, रास्ते में एक दुर्गा जी का मन्दिर पडता है वहाँ पर भी मेरे पहुँचने तक कोई भजन आदि नहीं प्रारम्भ हुआ था। मैं पूजनीय डॉ. साहब की दुकान पर, जो उनके निवास स्थान के निचले खण्ड में है, पहुँचा। बाबा का चित्र जो दुकान में लगा था, नमन किया, साथ ही डॉ. साहब को भी।

मैं अभी दुकान में बैठ भी नहीं पाया था कि डॉ. साहब का आदेश हुआ कि आप मेरे साथ आइये। आगे-आगे डॉ. साहब पीछे-पीछे मैं मकान के ऊपरी हीस्ते में पहुँचने के लिए सीढियाँ चढ़ने लगा। तभी मेरा हृदय



प्रफुल्लित हो उठा। मुझे ऐसा प्रतीत हुआ कि मैं द्वारिकामाई की सीढियाँ चढ़ रहा हूँ जैसे ही मैं कमरे में प्रविष्ट हुआ, कुछ पढ़ने की मधुर आवाज कानों में पड़ने लगी, तभी मैं दूसरे कमरे में पहुँच गया।

देखते ही मैं रोमांचित हो उठा, घर के मन्दिर में बाबा चित्ररूप में विराजमान हैं। डॉक्टर साहब के सुपुत्र डॉ. प्रदीप जो राँची के एक बड़े अस्पताल में मेडिकल ऑफिसर हैं, बैठे हुए “साई सत्चरित्र” का पाठ कर रहे हैं तथा आदरणीय माता जी दत्तचित्त होकर पाठ श्रवण कर रहीं हैं। मैं ठगा सा खड़ा रहा। डॉक्टर साहब भी खड़े थे माता जी ने बैठने का आदेश दिया। मैं बैठ गया और पाठ सुनने लगा।

कुछ ही समय पश्चात् “साई सत्चरित्र” जैसी महान आदर्श वाली पुस्तक मुझे पढ़ने की आज्ञा हुई। अपने को धन्य समझते हुए मैंने पुस्तक पढ़ना आरम्भ किया। बाकी लोग सुनने लगे। किसी-किसी समय माता जी के भाई साहब भी इस धार्मिक ग्रन्थ को पढ़ने लग जाते थे। मैंने पढ़ने का क्रम करीब सवा दस बजे दिन में प्रारम्भ किया था। एक अध्याय मैं पढ़ना, एक अध्याय डॉक्टर प्रदीप इस तरह क्रमवार रात्रि नौ बजे तक हम लोगों ने “साई सत्चरित्र” का पूरा अखण्ड पाठ समाप्त किया।

अन्त में बाबा की आरती विधिपूर्वक की गई तथा प्रसाद वितरण हुआ। प्रसाद का सेवन करने के उपरान्त मैं फिर क्षणभर में बाबा की लीलाओं के बारे में सोचने लगा कि “बाबा कितने अन्तर्यामी हैं” मेरी अन्तरात्मा की पुकार कुछ ही क्षणों में पूरी कर दी। मुझे ऐसे स्थान पर पहुँचा दिया जहाँ प्रातः से रात्रि तक मैं उनकी ही लीलाओं और कथाओं का गुणगान करता रहा।

मैं रात्रि में प्रसन्नचित्त, बाबा की ऊदी और प्रसाद लेकर अपने घर वापस लौटा। अपनी स्त्री एवं बच्चों को ऊदी और प्रसाद दिया तथा बाबा की अपार लीला से अवगत कराया।

जी. पी. पाल

२९०/३, रेलबाजार, कैन्ट, कानपुर-२०८००४





# कलजुग का सहारा

साई शाम—साई राम..... S S S

आस लगाये, हम बैठे है, जनम जनम की तेरे  
कब होगे दरशन तेरे ॥ साईबाबा ॥

तू है साई पतीतपावन-हीन दीन हम है यतीम  
निद्रावस्था में बैठे क्यु? चरण मे आये तेरे

॥ १ ॥

अटका हूँ मैं मायाजाल में, छुटकारा कब पावूँ,  
तोड दे बन्धन इस माया के  
द्वारे खडे तेरे

॥ २ ॥

यवन-हिन्दु का मिलन मिलाया-जातिभेद को तूने मिटाया,  
'सबका मालिक एक है' ऐसा ये भी तो सिखलाया  
हिन्दु, मुस्लीम, सिख, इसाई  
यह है सब तेरे

॥ ३ ॥

कलजुग में तो हमको साई एक सहारा मिला  
नाम तिहारा 'साईबाबा' क्या करे इससे भला  
तुम हो साई-कृष्ण कन्हारी...  
शरण में आये तेरे

॥ ४ ॥

अनिल कुमार पृतडे

वार्ड नं. १७, आंफ्रे के घर के पीछे, वर्धा ४४ ००१





**Schedule of rates for each tenement in the  
buildings of the Sansthan :**

NAME OF THE BUILDING	NO. OF TENEMENTS	RATE (PER DAY)
1) Sai Niwas	9 Blocks	Rs. 20-00
2) Sainath Chaya	1 Block	Rs. 20-00
3)        "	3 Blocks	Rs. 15-00
4) Shanti Niwas	90 Rooms	Rs. 10-00
5) Sai Prasad	81 Rooms	Rs. 12-00
6) Bhakta Niwas	60 Rooms	Rs. 5-00
7) Gurusthan	16 Rooms	Rs. 6-00
8) Sewadhām	26 Rooms	Rs. 2-00
9) Samadhi Mandir	10 Rooms	Rs. 2-00
10) Sai Udyan (Dormitory)	17 Rooms	Rs. 15-00
11) Sai Udyan	20 Rooms	Rs. 30-00
12) Sai Udyan	22 Hall	Rs. 50-00
13) Keshav Mandir	1 Room	Rs. 15-00
14) Hall (Sai Chaya)	1 Hall	Rs. 15-00
15) Mangal Karyalaya (Ground- floor with two rooms)	-----	Rs. 156-00
16) Mangal Karyalaya (1st floor with two rooms)	-----	Rs. 101-00
17) Shanti Niwas Hall Lockers	128	Rs. 0-50
18) Sai Udyan Lockers	90	Rs. 1-00
19) 1 and Chaddar each	-----	Rs. 0-50
20) sheet	-----	Rs. 0-25

Note. Except in the Sewadhām and Mangal Karyalaya, extra beds, bedsheets and chaddars are being given.





# SHRI SAI BABA PHOTOS

No.	Photos	Size (Inches)	Price		Postage	
			Rs.	P.	Rs.	P.
1)	Ashirwad	14x20	1-	65	3-	00
2)	"	10x14	1-	10	3-	00
3)	"	7x10	0-	55	3-	00
4)	"	4x5	0-	20	3-	00
5)	"	2x3	0-	15	3-	00
6)	Baba Sitting on Stone (Col)	14x20	1-	65	3-	00
7)	" (Black & White)	14x20	1-	65	3-	00
8)	Statue Photo	13x18	2-	75	3-	00
9)	"	13x18	1-	00	3-	00
10)	Dwarkamai Photo (Col)	14x20	1-	10	3-	00
11)	"	10x14	0-	85	3-	00
12)	Camera Photo (Coloured)	9x12	1-	65	3-	00
13)	" (Black & White)	9x12	1-	10	3-	00
14)	Baba Sitting on Stone (Blue)	9x13	0-	75	3-	00
15)	Shri Sai Baba Tin Plate Calendar		16-	00	8-	00

Publications & Photos Available at :-

1. Receiver Shri Sai Baba Sansthan, P. O. Shirdi,  
Tal. Kopergaon, Dist. Ahmednagar
2. "Sai Niketan" 804-B, Dr. Ambedkar Road, Dadar,  
Bombay-400 014