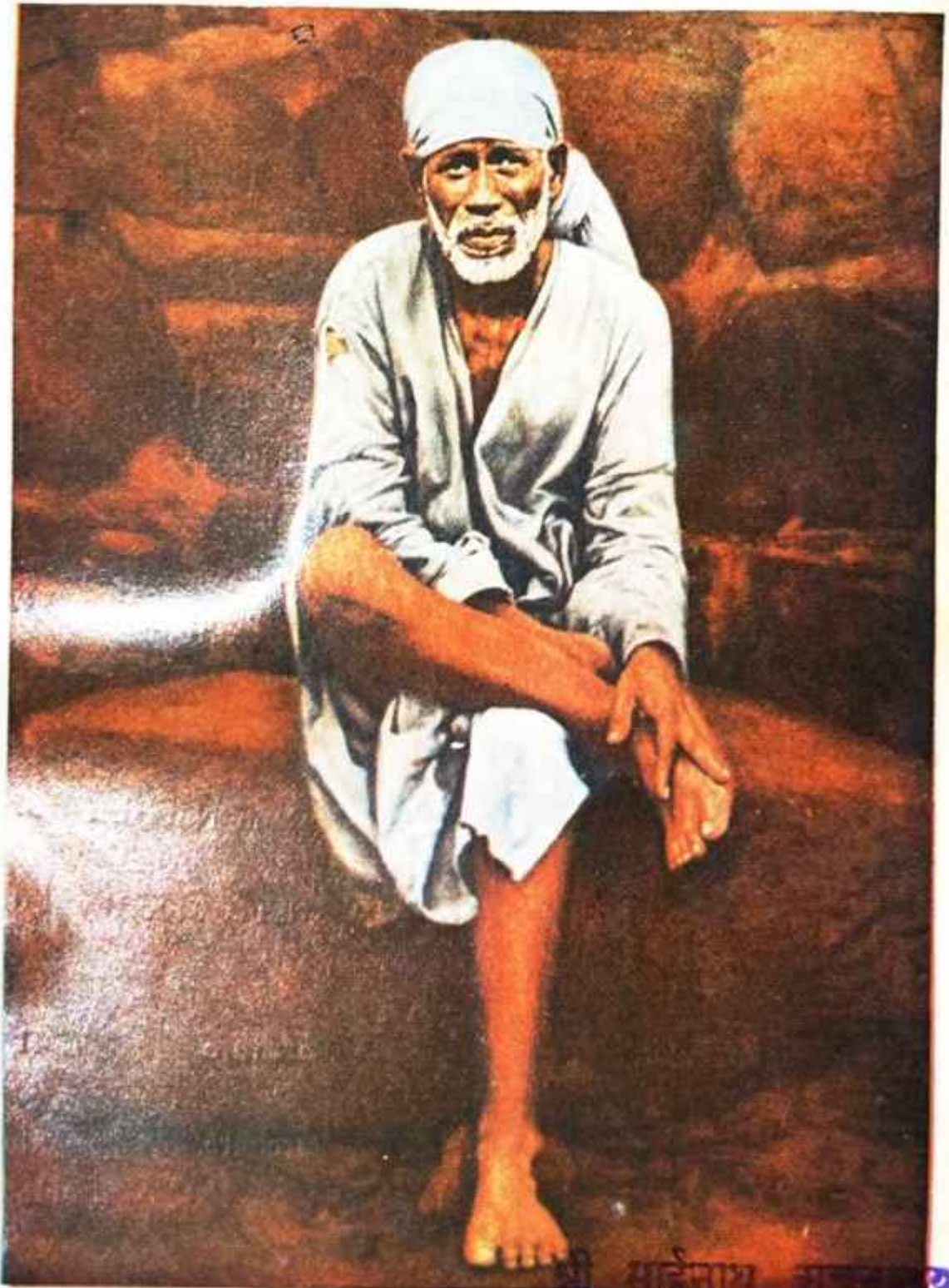


SHRI SAI LEELA

Official Organ of Shirdi Sansthan



श्री साईनाथ महाराज

दिवाळी विशेषांक

श्री साईनाथ महाराज

NOVEMBER 1982

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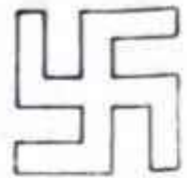
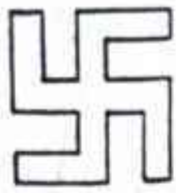
SHRI SAILEELA

NOVEMBER 1982

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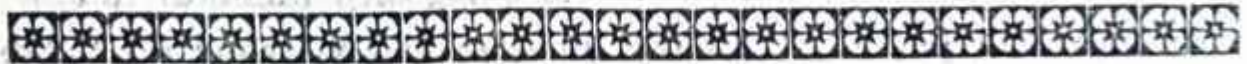
**Official Organ of
Shirdi Sansthan**

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is the principal, aim of SHRI SAI LEELA**

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Omniscient Sai Baba

When the elders are trying to impress upon their children the principles of morality or the code of good conduct they always refer to God. For example if a child is to be told that it should not tell a lie or that it should not steal anything, the elderly person will always say, "When you do such things you may feel that nobody will see you or nobody will know about it; but you are wrong in your supposition, God is all pervading. He sees every thing and He knows every thing. Therefore even if you may not be seen by a human being, you are not hidden from God's ken. The range of His vision is much beyond your imagination. He knows each and every thing that is happening and therefore He will punish you for doing such immoral things." This power of pervading all the universe and knowing all things that are happening everywhere in the world is described by the epithet Omniscient, which is very often mentioned when describing the power of God. We have seen before that the qualities attributed to God are all found to be present in the incarnations of God that have manifested themselves at different places in order to save the mankind from disaster. Shri Sai Baba, who was also an incarnation of God rightly deserved this epithet as He spoke to many people in a unique manner and as He referred to several incidents, which took place several kms away from Shirdi, from where He seldom moved out.

Shri Sai 'Satcharit is the only authentic book from which we know the incidents which took place during the life-time of Shri Sai Baba. If they are scrutinised and scanned carefully we

will easily come to the conclusion that Shri Sai Baba knew those things only because of His supernatural powers and therefore He is rightly described as Omniscient. For example in chapter 15 of the Sai Satcharit it is described that Shri Baba told all the devotees present in the Masjid that with in a short period another lizard would come from Aurangabad and meet the lizard on the wall of the Masjid and very soon the devotees saw the meeting of the two lizards on the wall of the Masjid. Was it possible for Shri Sai Baba to foretell this if He had no supernatural power ? Was it possible for him to tell about this meeting of the two lizards if He did not have the Yogic power to enter the body of any being and know it's mind ? The Adya Shankaracharya had this yogic power to enter the body of another being and get the experience of physical movements of that being. In his discourse with the Goddess of learning, the Goddess questioned him about sexual intercourse and said that he being unmarried he did not have that experience. To this Shankaracharya replied that he had it by परकायाप्रवेश (By entering another body). In some other incidents also, we find that Shri Sai Baba could not have known that particular thing unless he had this yogic power of entering the body of another being and knowing its feelings or intensions. Let us now examine some of the incidents from Sai Satcharita, which help us to conclude that Shri Baba was omniscient. The following incidents may be quoted for this purpose.

- 1) Advice to Shri Bhagwantrao Kshirasagar to start the worship of Vithoba which was in his family (Chapter 4)
- 2) Shri Baba points out the whereabouts of Chand Patil's mare (Chapter 5)
- 3) Shri Baba foretold the visit of Shri Nanasaheb Chandorkar to Shirdi (Chapter 7)
- 4) Shri Govind Balaram Mankar was questioned by Shri Baba about not offering to Him, the pedha given to Shri Mankar by Mrs. Tarkhad for offering it to Shri Baba (Chapter 9)

- 5 Shri Baba knew that the munim of Kaka Mahajani's firm would become sick and hence He ordered Shri Kaka Mahajani to return to Bombay on the next day (Chapter 12)
- 6 Shri Sai Baba knew that the case of Shri Bhausahab Dhumal at Nipani Court would be postponed and hence He did not allow Shri Dhumal to leave Shirdi for a week (Chapter 12)
- 7 Shri Sai Baba knew the vow of Shri Cholkar to drink sugarless tea upto the time he visited Shirdi and hence Shri Baba told Shri Bapusaheb Jog to give Shri Cholkar 4 cups of tea fully saturated with sugar (Chapter 15)
- 8 Shri Baba predicted the meeting of the two lizards on the wall of the masjid (Chapter 15. This has already been referred to in the early part of this article)
- 9 The danger to Shri Babasaheb Mirikar from a snake was foretold by Shri Baba (Chapter 22)
10. Shri Nanasaheb Denge, who was a great astrologer once foretold the danger to the life of Shri Bapusaheb Booty; but Shri Baba assured him that it would be averted. Accordingly a snake was seen in the privy by Shri Booty; but it went away without giving any trouble to Shri Booty (Chapter 22)
11. Shri Damuanna was saved by Shri Baba from two severe losses in cotton and grain speculations by giving him advance warning (Chapter 25).
12. Shri Baba gave three rupees to Shri Harishchandra Pitale and reminded him of the two rupees given to his father by Shri Akkalkotkar Maharaj (Chapter 26)
13. When Shri Laxmichand, from Santacruz, met Baba the latter told him about all the things that had happened en route from his house to Shirdi (Chapter 28)
14. Shri Baba referred to Laxmichand's desire to eat sanza and the pain in his back (Chapter 28)
15. Shri Sai Baba told Dr. Pillay in advance about the pecking of the crow and about his cure within ten days (Chapter 34)

16. The cure of the wife of Shama's younger brother from Bubonic plague in one night was foretold by Shri Sai Baba to Shama (Chapter 34)
17. Shri Baba knew that the friend of Shri Kaka Mahajani had no intention to give dakshina and therefore Shri Baba did not ask it from him (Chapter 35)
18. Shri Sai Baba pervaded all creatures (Chapter 42)
19. Shri Baba knew the past lives of Veerbhadrappa and Chenbassappa and He told that story at great length (Chapter 47)
20. Shri Baba recognised Hari Kanoba and returned to him his lost sandals (Chapter 49)
21. Shri Sai Baba quoted the thoughts of Shri Somadeva Swami while he was on his way to Shirdi (Chapter 49)
22. Shri Baba knew the restlessness of the mind of Shri Nanasaheb Chandorkar when he saw the face of the beautiful woman, who had come to take Shri Baba's darshan (Chapter 49)
23. Shri Baba knew that Shri Nanasaheb Dixit was coming to Shirdi from Ahmednagar and He therefore sent Shama to receive him (Chapter 50)

The twentythree incidents quoted above need not be scanned. Those, who are conversant with Shri Sai Satcharita will easily know the inner meaning of each of it. We may however briefly say that they all lead us to conclude very clearly that Shri Sai Baba was Omniscient and that he had great supernatural powers.

In order to confirm our above conclusion we may also point out to the several experiences of the devotees that are being published every month in this magazine. From those experiences also we have to conclude that Shri Baba had all the supernatural powers and He has been rightly called Omnipotent, Omnipresent and Omniscient.

All Sai devotees should consider themselves very lucky that they have the protecting hand of Shri Sai Baba always raised above to bless them and to protect them. This month the Diwali festival, which is the greatest festival of the year, will be celebrated by all Sai devotees with joy and mirth. Shri Sai Baba was not averse to mundane pleasures. Though He Himself had not married, He wanted that His devotees should enjoy a happy family life and He always blessed His devotees that they may enjoy the family life fully. Shri Sai Baba also knew that on an empty stomach nobody can think of spiritualism. He had therefore directed His devotees not to observe fast. Shri Sai Baba had also told time and again that the houses of all His devotees would always be full and that they will not feel any want. While giving this guarantee to His devotees Shri Sai Baba asked only two pice dakshina viz. Shraddha and Saboori, which His Guru had also asked from Him.

As all Sai devotees know, Shri Sai Baba is Omniscient. Hence He will know to what extent the above dakshina is offered by the devotees to Him. We should all therefore, be open-minded and offer our sincere prayers to Shri Baba on the coming festival of Diwali and if possible do some poor feeding individually or collectively as that was liked by Shri Baba very much and it would also be one way of offering our prayers to Shri Baba. About the spiritual well-being of His devotees, Shri Baba said that by mere remembrance of His name He will take care of His devotees in this world and in the next. The experiences of sincere devotees of Shri Sai Baba have proved that they have got prosperity in this world and that they have also progressed on the spiritual path nicely by their prayers. Let us all Sai devotees therefore remember Shri Sai Baba during the ensuing Diwali festival and offer to Him our sincere prayers in order to achieve mundane and spiritual progress. ★



Shri Muktanandswamiji Attains Mahasamadhi

The Siddha Peeth Ashram in Ganeshpuri, about two miles from Vajreshwari in Thane District, had a gloomy outlook on Saturday the 2nd October 1982, because Swami Muktanandji attained Mahasamadhi on that day. His mortal remains were interred in the premises of the Ashram around 11-30 a.m. on 5-10-82 in the same sitting posture in which he used to bless his devotees. Swamiji was buried in the very spot where he began his spiritual life. Before his body was lowered into the pit at the meditation centre in the Ashram, it was taken in procession to the Samadhi of Swami Nityanand, who was Swamiji's Guru and who selected the present site for Muktanand Swamiji's ashram.

Mahamandaleshwar Swami, Brahmanand Giri of Hardwar performed the last rites. Among the thousands of devotees of Swamiji, who had assembled for the funeral there were many foreigners—Americans, Australians and Europeans. Overseas devotees were arriving upto the time the burial took place.

A short funeral ovation was arranged and Dr. Eugene Callandar, the black American leader and a minister in the New York Paesbyterian Church delivered his speech. His dramatic declaration of Swamiji's profound influence on his Church preachings evoked spontaneous audience response. Among the devotees present was Mrs. Molly Whitehouse, wife of the former American Ambassador to Laos and Kampuchea.

Young Swami Nityanand and Smt. Chidvilasanand, two successors of Swamiji also addressed the gathering, estimated at 25,000. The throat of Swami Nityanand got choked and tears rolled down his face when he welcomed the mourners. Smt

Chidvilasanand welcomed the mourners from the heart of Swamiji as she had spent a long time translating to the Western world Swamiji's Philosophy, his Shraddha, Compassion and conviction of God's existence within everyone.

About 500 devotees had come for the funeral from foreign countries along with their families. The large foreign following and their impressive attendance was a testimony of Swamiji's influence abroad. It is estimated that Swamiji had 3,00,000 followers all over the world including South Africa and Isarel. Siddha Yoga meditation techniques to realise God within oneself and reform the society and life, which were propagated by Swamiji are practised, preached and perfected at 300 centres and 20 ashrams all over the world.

At the funeral were present some prominent personalities from the world of finance, politics, business, cinema, art, fine arts, architecture, medicine, journalists, teachers, lawyers etc. Few Saints had such a following from diverse sections of the community.

Paramhansa Swami Muktanandji had great regard for Shri Sai Baba and he had visited Shirdi for two days from 18.2.78 to 19.2.78 along with his disciples, one thousand in number, amongst whom nearly six hundred were Americans (Males and females). Shri Swamiji came to Shirdi at 9-30 a.m. on 18-2-78. He was welcomed by Shri N. K. Parekh, then Judge of City Civil Court and Shri K. S. Pathak, the then Court Receiver of the Shirdi Sansthan.

On 19.2.78 all the disciples of Swamiji attended the araties in the Samadhi Mandir from morning to evening. At 9 a.m. the "Kalas" of the Datta Mandir in Lendibag was installed at the auspicious hands of Swamiji after inauguration of the Deepgriha there. He also laid the foundation stone of the present Bhojagriha and Dharmashala in Sai Uddyan between 9-45 a.m. and 10-25 a.m. and from 10.50 a.m. to 11-15 a.m. Swamiji also inaugurated the special room in the Sainath Hospital, staff quarters etc. He

also published the Shirdi Guide. Swamiji was felicitated on behalf of the Shirdi Sansthan when he delivered his benedictory speech. (A detailed report of Swamiji's above visit was published at pages 38 and 39 in the issue of this magazine for April 1978).

We pay our humble homage to this great departed saint.

S. D. Parchure
Executive Editor

Sai's Gracious Shelter

I feel guilty and ashamed too, to confess it here that about a decade back even, I was knowing very little about our gracious Shri Sai Baba and I was not a Sai devotee either. A tragic episode grabbed me and my family, which robbed away the entire peace and tranquillity of our happy home. In utter despair and dismay at this old age of mine I was thrown out almost to a wandering life in search, of solace accompanying my wife, the grief-stricken mother, from place to place, when miraculously we were blessed with kind and gracious shelter of our Lord Sainath, which has been narrated in the following lines.

As regards myself and my family, I am a medico by profession. I worked as Medical Officer in state and Central Govt. Hospitals. Out of my two sons, one is also a medico, who is attached as a Medical Officer to the Birla T. B. Sanatorium at Bihar. The other son "DEEPAK" was a Commissioned Officer in the army and was placed in infantry in Kumaon Regiment. My only daughter is married to an Army Officer and is contented with her family with two children.

In December 1971, war broke out between India and Pakistan. At that time the present 'Bangla-Desh' was not in

existence and the corresponding territory was known as "East Pakistan". My son Deepak's Battalion was stationed at that time at Agartala to the east of East Pakistan.

When war broke out and a very tense and critical situation was created, Indian Army cordoned and attacked East Pakistan from all sides. My son Deepak also played his part in the operation along with his Battalion. In the fierce fighting that ensued, Pakistan Army had to retreat and Indian Army penetrated deep into East Pakistan from all around.

Being jubilant of ultimate victory, Deepak marched on and on with his Battalion deep into the enemy territory. But as ill luck would have it, he received a direct hit from a long range Artillery Shell of the fleeing Pakistan Army and our "Deepak" was extinguished for ever! He could not live to see the birth of a new country named "BANGLA-DESH" for which he donated his entire blood and sacrificed his life!

The pathetic news, like a bolt from the blue, was conveyed to us, the ill-fated parents, by the Army Hd. Quarters by Telegram, which was followed by messages of condolence from Field Marshal Manekshaw, the Army Chief of staff and a number of other Generals, expressing their high appreciation of Deepak's valour in the battle field. I am thankful for the message of condolence and personal letter of Mrs. Indira Gandhi, the Prime Minister of India, who took a great sympathetic view of my misfortune and promised me all her help. Some of the Central Ministers and other dignitaries also visited my house to express their deep sense of sympathy in my sad plight. Lastly I am grateful to the people of Kanpur, who flocked to my house for days together and tried to share our sorrow. They were congregating in my house with the noble intention to offer hero's ovation to Deepak, whom they considered to be a Martyr, who laid down his life in defence of the 'Mother Land'.

But I should confess with humble submission that the vacuum once created in the mental state of the parents by untimely and sudden bereavement of their young and able son, could not be bridged over so easily. I cannot describe in words the intensity of mental agony and torture, we, the poor parents were undergoing at this old age.

As soon as the war came to an end and there was normalcy after about a fortnight or so, I received the "ASHES" of Deepak. I set out from home, accompanied by my wife, the grief-stricken mother, for immersion of the same in different holy rivers and confluences. We visited Badrinarayan, Gangotri, Yamunotri etc. on the Himalayas in extreme North and went upto Cape Camorin (KanyaKumari) in extreme south and visited numerous places of Pilgrimage for months and years together. But the mental peace, which was so cruelly snatched away from us, could not be replenished any where.

At this time a good old friend of mine, a renowned Member of Parliament, came to our rescue, He advised us not to run to so many places in search of solace. He advocated his strong faith and conviction in Shri Sai Baba and requested us to seek His gracious shelter, from where, he assured, none would ever come back empty handed. It was very appealing and was just catching a straw for the drowning men as we were. His timely advice, however, worked as healing balm and ultimately proved a miracle for us and we conceived him as an angel coming to our rescue to sooth our mental stress and strain.

But as we were quite ignorant about the destination, we enquired locally about all information and the route to be followed by us for going for Shri Sai Baba's darshan. As directed by the people we set out in March 1974 to Prashanthi Nilayam, Temple of Shri Sathya Sai Baba at Puttaparthi in Andhra. There at Puttaparthi we had the chance to participate in big festivals like Shiva-Ratri and birthday celebrations of Shri Sathya Sai Baba.

Here at Puttaparthi only we were inspired by Shri Baba Himself to visit Shirdi'. We noticed here a fascinating full-size oil painting of Shri Sai Baba of Shirdi, installed inside the temple. Thereafter on the festival days, Shri Sathya Sai Baba was seen performing Vibhuti (udi) Abhishek over a silver idol of Shri Sai Baba of Shirdi in great reverence with proper rituals. Over and above in personal interviews, Shri Sathya Sai Baba always urged the devotees to visit Shirdi. Lastly I had the chance to get a copy of the famous book "Sai Satcharit", written by the renowned great writer Shri Govindrao Dabholkar (Hemadpant). This book was very much helpful and informative to us and served us as a blind man's club, as regular study of the book solved various complicated problems in every day life.

Accordingly we developed a strong inclination to visit Shirdi. After collecting proper information we set out for Manmad by train and there by bus we reached Shirdi. Thanks to the Sansthan administration we were very comfortably accomodated in the Shanti-Niwas building. After taking bath we rushed to the Samadhi Mandir to have darshan of Shri Baba and thereafter we went to the Dwarakamai Masjid. The whole environment of Shirdi was so pleasant and peaceful that Baba's presence in flesh and blood was definitely felt, though He had relinquished His physical body long ago.

The very first darshan of Shri Baba worked as a magic wand to us in soothing our mental unrest and commotion. I feel happy to declare it emphatically that the mental peace and relief we regained here on the very first day by the grace of Shri Baba, could not be availed in the long five years of our wandering life, when we had visited almost all the important places of pilgrimage in India.

In our first visit to Shirdi we stayed there for about three days and nights in an atmosphere of perfect peace and tranquility and participated in all the daily programmes over there to our

heart's content and totally forgot our grief and sorrow. Thereafter came the time for departure, 'which was very much painful and heart-rendering. However, we prayed to Baba to keep His kind grace extended over us at all time to come and promised Him our visit to Shirdi at least once a year, which we are still carrying out in a regular way. Thus our wandering life came to an end and we are quite happy under the gracious shelter of Shri Sai Baba.

Shri Hemadpant rightly quoted Shri Somadeva Swamy's Guru in his great book 'Sai Satcharit', chapter 49:-

"The place, whose natural charm spontaneously fascinates the mind and provides profound mental peace and solace, should be considered to be the ideal place of resort". Hence Myself and my wife have rightly and confidently adopted in the core of our hearts the great maxim.

**"SAI BABA OUR LAMP
SHIRDI OUR CAMP"**



Dr. B. G. Das
305/1, Mirpur Cantt., Kanpur-208004 (U. P.)



Shri Baba's Darshan At Jalgaon

As per usual practice, I had gone to Sai-Niketan, Dadar on Thursday the 27th May, 1982 for Shri Baba's darshan and I sincerely prayed to Him that on the next Thursday, the 3rd June, 82, He should give me darshan at Sai-Niketan. I was to attend the wedding of my cousin Shri Suhas at Pachora on 2nd June, 1982 and therefore I feared that I might lose the opportunity of a visit to Dadar for darshan if I failed to return on the 3rd June, 82. The possibility of losing the opportunity appeared distinct as end of May vacation meant a big rush of passengers returning from their native places and I was therefore, sure about not getting any reservation for the return journey.

As decided I attended the marriage at Pachora and booked the return journey berth for the 30 DN train on 3.6.82 as reservation for 2.6.82 was full. The train was to start from Pachora at 10.00 p.m. This in effect meant that I was to lose the darshan of Baba on that day. Inwardly I pined to have darshan on that day. Thus in a despondent mood I went to bed at JALGAON at my relative's place on 2.6.82 and prayed for Shri Baba's forgiveness for the loss of this opportunity.

In the morning of 3rd June, 82, I got a very lengthy dream lasting for about 15 minutes. The dream commenced with Shri Baba sitting on a platform surrounding a tree near Nandadeep in Lendi Baug. Shri Baba's face was surrounded by an aura of light. He was clad in white kafni. He sat there doing Namajapa. Shri Baba then put some oil in the Nandadeep and made the wick burn more brightly and thereafter slowly He walked towards the Gurupadukasthan under the Neem tree. There the entire temple with Shivalinga appeared clearly and then the cellar where Shri Baba did tapa for 12 years appeared with His wooden plank with 4 lamps burning brightly in the four corners of the cellar. The rosary, the Gomukh too was also clearly visible. After His

salutation at the Gurupadukasthan Shri Baba slowly moved to Dwarkamayi, where He sat on the stone and thereafter climbed the three-steps and sat reclining against a railing, distributing udi. He applied udi with His right thumb to my wife's forehead and blessed her. Thereafter instead of Shri Baba, I saw His photo in Dwarkamayi. After that instead of His photo I saw Shri Hanuman and in front of Hanuman I saw two fruits one of Seetaphal and the other of Ramphal, i.e. custard apple and bulls heart respectively. Shri Hanuman ate Seetaphal. Shri Baba then appeared and took a basketful of Seetaphals i.e. custard apples and handed over the same to me. Then an ocean appeared and the mighty wave in the ocean bearing the mantra OM Shri Sai-Samartha on it appeared. Shri Hnuman was seen deeply engrossed in the chanting of the mantra at the shore of the ocean. Then Shri Baba's Chawdi appeared and again Dwarkamayi with Shri Baba sitting, leaning against a railing and a white horse suddenly appeared. The horse passed nine balls of stool. Shri Baba commanded me to collect the balls of stool and so I collected them in the Jholi of my Nehru-shirt. Shri Baba enquired of me if I have collected all the nine balls of stool. When I said 'Yes' I saw a well in Lendi Baug. Shri Baba then appeared in Dwarkamayi and he donated nine silver rupees to Smt. Laxmibai and passed away. I then saw samadhi Mandir and its cellar wherein the brick which was Shri Baba's companion when He lived and which broke before He passed away was clearly seen. The crack in the brick is in the middle and it is visible only when you go near. In the cellar Shri Baba's skeleton was clearly seen and it was being protected by a very nimble dark cobra which moved up and down from Shri Baba's head to toe. The samadhi Mandir full of people was then seen with Shri Baba's marble statue smiling at the devotees. The entire scene disappeared and I saw the threshold of my home which was covered with a thick layer of udi and Shri Baba with His fingers drew the date of my younger sister's marriage in the layer, then a cobra with raised and expanded hood came and sat near my head and kept

its hood over my head to give me shade. This scene also vanished and the marble statue in Sai-Niketan at Dadar appeared before me. It clearly said, "You thought that you would miss my darshan because you would be away from Bombay. Take my darshan here." I saluted the statue after garlanding it and then the dream ended. When I opened my eyes I saw that I was lying under a Peepal tree, which was flanked by two Audumbar trees one on its left and the other on the right.

Readers! I have written this article only to urge you sincerely to make it a point to visit Sai-Niketan whenever it is possible for you and on Thursdays in particular. It is a powerful centre of Shri Sai-Baba and He not only solves all your difficulties but also helps you in spiritual matters if you visit the place. ★

Anil K. Rasal
21/382, BPT Staff Quarters, Reynolds Road,
Wadala (E), Bombay 400 037



My dear Doctor Parchure Saheb,

I think you have now completed your series of editorials on the six enemies of mankind. The conclusion is also nice. In a very simple manner and language you have handled the subject very efficiently. Congratulations. With regards and best of luck,

Yours sincerely,

R. S. Junnarker
5, Vasant Apartments Kastur Park, Shimpoli Road
Borivali (w) Bombay-400 092



Sai Baba, The Saint of Shirdi

By: Shri M. M. Amingad

(Continued from October 1982 issue)

CHAPTER XXI

1. Baba's daily routine (contd.)
2. Story of Padukas
3. Wonderful incarnation

From the well nigh drew Thou water
On Thy shoulders pitchers carrying watered
On keeping the pitchers at the foot of tree neem
Unbaked pitchers of raw earth broke dean

The pitchers two in the evening broke
Wamantatya next morn gave two crock
This course went on for years three
And by toil and labour grew garden green

Now stands there a big mansion
A place holy Thy Samadhi Mandir
Frequented by devotees countless
To be blessed with bliss ever endless.

Dr. Kothare of Bombay came to Shirdi once
For blessings from Thee on Thy darshan hence
With his compounder Krishnaji Alibagkar
A devotee who worshipped Maharaj Akkalkotkar

There at Shirdi Bhai Krishnaji intimate bacame
With Sagun Meru Naik and Dixit Thy devotees sane
Things while being discussed thought they of Thy
memoir

The facts that revealed Thy Shirdi coming coir

Thy sitting under the neem tree holy
 Was an enigma to all people simply
 So thought they to instal Thy foot-prints
 Made of some rough stones glints

Thus then decided Bhai's friend a devotee
 To suggest this to his master Ramrao a devote
 Who would prepare Thy foot-prints nice
 To instal them at Shirdi in place fine

Liking all this proposal of foot-prints fine
 Ramrao ran to Shirdi to draw plan of Padukas Thine
 And he went to Maharaj Upasani at Khandoba
 To present his plan of Padukas of Thee, Baba

Maharaj Upasani made improvements many
 Lotuses, flowers, conch, disc, etc. changes many
 The stanza following suggested to write He
 Neem tree's greatness and yogic powers Thee

Sada nimbavrikshasya mooladhiwasat
 Sudhasravinam tiktamapi-apriyam tam
 Tarum Kalpavrikshadhikam sadhayantam
 Namameeshwaram Sadgurum Sainatham

Maharaj Upasani's suggestions being accepted
 The Padukas from Bombay being respected
 Were sent to Shirdi with the compounder
 And placed were they at Thy feet a founder

Ordering Thou to instal on Shrawan new Moon day
 At a.m.11 in enthusiastic procession that day
 Brought they by Dixit on head from Khandoba temple
 To place before Thee at Masjid, Dwarakamai

The foot prints touching to all Thou said
 That those were the foot prints of Thy Lord

Asked Thee Thy devotees to instal them
Under the foot of the Neem tree then

A day before a Parsi devotee of Bombay
Sent Rs. 25/- by M. O. for the expenses by the way
But asked Thou the people to use for installation
To add to the expenditure incurred for installation

Worshipped Dixit Padukas for years five
Then by Laxman Kacheshwar Jakhadi clive
Dr. Kothare Rs. 2 a month sent for years five
And the railing round the padukas five

Krishnaji a devotee of Maharaj Akkalkot
On his way to darshan of Maharaj of Akkalkot
Shirdi came at the time of installation
Asked Thee to go to Akkalkot permission

Said Thou then to him his Guru Akkalkotkar
Is not there at the shrine of Akkalkot
But is at Shirdi sitting before him there
And him asked Thee go not to Akkalkot fair

Bhai hearing words of Thee
Stopped going to Akkalkot to see
And frequented Shirdi to Thee
To take Thy darshan and see

All yogic practices Thou knew
Wert thou well-versed in all processes six
Including dhauti and khandayoga crux
Still about Thy religion Thou kept all in a fix

If one thought Thee a Hindu
Thou looked all like a Yawan
If one thought Thee a Yawan
Thou looked like a pious Hindu

Festivals Thou celebrated of Hindus
 Such as Ramanavami a liking of Hindus
 With formalities all followed by Hindus
 So made them all in Thee see a Hindu

Permitted also Thou the procession sandal
 To Muslims to their formation of Mandal
 So made all Muslims to believe Thee
 A Muslim perfect to their fee

Thou wrestling bouts encouraged
 And to winners gave prizes good
 And at festival Gokulashtami
 Observed Gopal-Kala in esteem

On Id days Thou allowed Muslims
 To say their prayers in Masjids
 During days of Mohrum allowed Thee
 The Muslims to keep Tabut in Masjid Thee

So constructed Muslims a Tabut
 Kept in Masjid in Thy presence the Tabut
 For days five to take it in procession
 On the day fifth to take it for immersion

Thy ears were pierced so
 Wert not Thou a Muslim so
 If one takes Thou a Hindu to be
 Advocated Thou for circumcision Thee

If one thought a Hindu Thee
 Thou lived in a Masjid fee
 If one thought a Muslim Thee
 Set Thou a sacred fire in Masjid free

Thus Thou Thy actions contrary
 Grinding, blowing couch and bells salutary

Taught all a faith secularism
And to follow the religion of humanism

Even the brahmins best
Fell prostrate at Thy feet crest
Setting aside their ways orthodox
Though Thou seemed a Muslim cox

Dumbfounded were all who
Tried to know Thy religion
And captured were They by
Thy darshan not knowing why

All those, who surrendered to Thee
Setting aside all their egoism free
And who thus became one with Thee
Had nothing to do with Thy religion

Saw thou no difference between
Caste and caste, beings and beings between
Shared thou so meat and fish with fakirs
Grumbled never for the dish touched by dog's kin

A unique incarnation Thou O ! Sai
The author had the good fortune
Because of the merits in past cartoon
To sit at Thy feet holy to enjoy bliss O ! Sai

The bliss and joy therefrom derived
In Thy company blessed thrived
Was incomparable delight a devotee,
Who always was at Thy feet covetee

Thou wert the bliss eternal said the author
The greatness and uniqueness of the father
Could not be described Thee sufficiently
Being unable to understand Thee thoroughly

Who took delight at Thy feet he
Established in him was ownself Thee
So all sorts of men salvation aspiring
Came to Thy feet holy inspiring

Never Thou disregarded them all
But talked and walked with them all
And always with Thy tongue uttered
The name of God "Allah Malik" fluttered

Liked Thou never disputations
Always wert thou calm and quiet
Though at times irritable and harsh
Still preached Vedant to know hard

Paupers and Princes were treated alike
As Thou always looked at them alike
And knowing all secrets of all souls poor
Whether innocent, arrogant or dear

Thus Thou expressed all their secrets then
Prostrated they before Thee when
And made them dumbfounded all
Left they Thy place with contentment all.

(To be continued)

M. M. Amingad
Gulunche, Via Neera, Taluka Purandar District Pune



Master of All Is One

Divine experiences of Sai devotees are published regularly in 'Sai Leela'. This serves multifold purpose. There is an expression of gratitude to our Lord Sai. Bond of love, affection and mutual respect/regards between Sai devotees develop. Sai cult spreads through these experiences.

Apart from the above experiences, Sai Leela also incorporates articles on other saints and experiences of devotees with other mode of worship. Sainath Maharaj said "Sub Ka Malik Ek" meaning master of all is One. Master, the supreme God manifests in different forms. Therefore we must keep doors and windows of our chamber of knowledge wide open for the freshness and fragrance flowing from these different manifestations. We all Sai devotees also bow down before the other saints and respect them. Persons, who follow different modes of prayer/worship, are also affectionate to us.

One of my friends Shri W. A. Fernandes, a true Christian invited me to attend a programme in Young Men's Christian Association, Byculla, Bombay, on Sunday the 23rd August, 1981. Shri Ronnie Peters of Canada was the speaker. His biography is very interesting and inspiring.

Shri Ronnie Peters aged 40 years was born in a Christian family in Canada. His parents (deeply religious) had no issue for several years after their marriage. His mother therefore took a vow that the child born out of the grace of Lord Christ will be offered to the Lord. In course of time Shri Ronnie Peters was born.

The child was above average in intelligence and other aspects of development. After graduation he took up a job and eventually got married. He had a successful career in service.

He developed skills in the personnel management and subsequently practised as a Personnel Consultant.

Talking to people, convincing them and making the best use of talent and opportunities were the qualities of Shri Ronnie Peters. One company in Canada manufacturing carpets was facing difficulty in sales. Shri Peters took the agency. He established contacts with department stores and other outlets for the sale of carpets. He organised a net work of sales throughout the country. His employees were booking orders for wall to wall carpets in all the new coming up residential buildings and offices. Success of Shri Peters enabled him to acquire the ownership of Carpet Manufacturing factories in Canada.

Subsequently the profits were invested in the purchase of another factory for the manufacture of bottle washing equipment. At the young age of 35 he was at the peak of materialistic success and prosperity when he also owned an Insurance Company.

The mother of Shri Peters was all along disturbed because inspite of her keen desire, there were no signs of Peters turning to spiritual field. Lord is always kind to sincere devotees. Mother's vow could not remain unfulfilled. Lord created a chain of the following events.

One day suddenly Peter's only daughter, who was about 1 year old, expired. Doctors could not even make out the exact cause of her death. This was a first shock in his life. After sometime, he met with an accident and damaged his backbone. He was hospitalised. Lower portion of his body below the waist was completely paralysed. Best possible treatment was given. Two major operations were performed without success. The doctors declared that Shri Peters would have to spend the rest of his life in bed.

During this period of 14 months when Shri Peters was lying in bed, the business established by him, suffered a serious set back.

People cheated him and the debtors did not pay the dues. Creditors precipitated the issues in the court of law, He was declared insolvent. He lost all his property. One house and a car in the name of his wife was the only property at his disposal. His wife continued to be affectionate and faithful.

His parents stayed in a town 1500 KMS away from him. His old mother was intensely worried about the future of her son. One day while she was praying in the church, she witnessed the miracles of an old visiting priest. The old priest was curing several devotees through spiritual healing. She approached the priest, knelt down and requested him to save her son. She wanted the priest to do the spiritual healing in the hospital. The priest stated that it was not necessary to go to the hospital. The priest made the mother sit in a chair and he prayed to the Lord. After sometime he declared that her son was alright.

The son in the hospital felt peculiar lively sensation in his legs. At 4.00 P.M. when the doctor visited the ward, Shri Peters expressed the change in his condition. The doctor did not take a serious note of his statement. However, in a jolly mood, the doctor raised his one leg which could be retained in the elevated position by Shri Peters. The same thing was repeated with the other leg. Because no special medicine or treatment was given, the cure of Shri Peters was considered a miracle.

Next day when the parents reached the hospital, they discovered that the incurable paralysis has already been cured. Within a week he was discharged from the hospital.

Shri Peters then approached his friends and well-wishers to restart the business. Surprisingly there was no favourable response from any quarters. He wondered as to how all his wellwishers had changed. He was quite desperate at these developments. In the meantime, he received a legal notice from his wife asking for separation. It was beyond his imagination

that an affectionate wife would take such a drastic step. He tried to convince his wife and his inlaws to drop the proposal of separation. His wife was not agreeable and finally the separation took place.

Shri Peters was now all alone. He was drawn to the Lord Christ. When he went to the Church, he had a different experience. The whole atmosphere, the music, the recitation, the sermon, the priest and the audience gave him a thrilling experience. Some sort of communication was established with the Lord. He felt that he was born for the missionary work. When he expressed his doubts for his sustenance, food, clothes, travel expenses, etc., Lord assured him that everything will be arranged and he had to start the work.

During the last 3 years Shri Peters has travelled twice round the world. He welcomes all groups of people, There is no distinction between catholics and protestants. Shri Peters expressed the importance of faith in the Lord, surrender to the Lord and the patience. He added that with the qualities of faith and surrender, we are sure to reach our destination. Span of one's life should not disturb us. Let us have patience. If the total volume of the lecture hall is compared with the time of the universe, our one life is like a small dot on the wall of this hall.

Thus we, who follow different modes of prayer/worship, meet at the same fundamentals.

Unfortunately we quite often witness the horrors of inter-religion clashes. Different groups claim their individual superiority and criticise others. They preach hatred. Religious fanatics adopt violence and inflict injury. This is happening throughout the world. Different groups in the same religion continue endless confrontations.

No true religion teaches to behave in the above manner. Those, who do not believe in God or any religion, are better

than those, who in the name of religion create circumstances of suffering to the humanity.

Religious groups tending to destructive course of action have no basis to exist. Only those who practice mutual respect and equality may be permitted. National and International forums for participation of different religious groups should be promoted for creating better understanding and brotherhood in all the citizens. ★

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Importance of Udi

I have firm faith in Sai. My sister with her family came to our place in the month of June. She is a diabolic patient,

Once she went with my brother-in-law to a picture. When they were returning from there, her heart was beating very fast. She lay for half an hour; but the condition was the same. Then my brother-in-law went to the doctor. I was alone in the house. Suddenly, it struck in my mind that I should give udi to her.

Therefore, I applied udi on her forehead and put some in her mouth. In hardly two minutes time she was alright having no pain. She was astonished to see herself in perfect condition. Sai has saved her life. I pray to shower, His divine grace on all the Sai devotees. ★

Rama K. Sood

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BABA'S GRACE

On 18th January 1982, we all members of our family, including my grandson aged eleven months, were returning by our car from Hubli after attending a BharatNatyam dance programme organised for the benefit of our two temples. As we neared Kerur, a place about 30 Kms from Bagalkot, our car passed over some horse gram crop spread across the road for threshing. On this side, the farmers from the road side villages often do this as the crop gets automatically threshed by the moving vehicles. When our car, with a low clearance passed over this dry crop, some of the grass got stuck in the silencer pipe as also below the engine and due to heat and friction the dry grass caught fire. Our car was running down a slope and we could not notice the fire. When we came near the K. E. B. office a school going boy started bawling out, "fire, fire" and we tried to stop the car by putting it in low gear as the brakes had failed. Somehow four of us came out of the car but my son could not do so as he tried to stop the car completely. He was trying to jump out, and we were praying Lord Krishna, Shri Avadimata and Shri Sai Baba to rescue us.

Just then a State Transport bus approached us from the opposite direction. The driver of the bus stopped it & on noticing that our car was on fire he asked all the passengers to rush out and extinguish the fire which they did in no time. Having done the job, the driver of the bus and the passengers jumped back into their vehicle and left the place even without waiting for a minute for us to thank them. When I touched the petrol pipe after the fire was extinguished, it immediately gave way. This only showed that had there been a minute's delay in extinguishing the fire, none of us would have been alive today to relate this incident. Is this not due to Lord's grace that our prayers were answered? ★

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Can We Contribute To Spread Sai Cult ?

By putting a title with a question mark it would make us feel to ponder over the subject of our share to spread Sai cult in this universe. There are many media & ways of spreading Sai cult, which can be practised by the real devotees of Shri Sainath. However, the magazines in which all the subject matters, miracles and greatness of Sai are discussed are one of the significant media of making people more & more bent upon 'SAI CONSCIOUSNESS'.

It is a very salutary gesture on the part of the Court Receiver Shri K. H. Kakre, and executive editors Shri Sadanand Chendwankar & Dr. S. D. Parchure for improving the quality & also adding more pages to English & Marathi editions of Sai Leela. The front pages specially during the months of Punyatithi & Dipawali were very very attractive & eye-catching. We hope, the same quality will be maintained henceforward.

Along with the other avenues of spreading Sai cult, those who are the subscribers of 'Sai Leela' magazine should make more and more people known about its publication by the Shirdi Sansthan. Whosoever is the devotee of Sai Baba and is acquainted with you, either directly or indirectly, should be informed about this periodical publication of 'Sai Leela'. I think this is the fairest way to boost up the sale of this magazine and thereby to give our humble contribution towards Sai awareness.

If a survey is undertaken about the devotees, who visit Shirdi, regarding their knowledge of these magazines, I think the result would be quite hopeless. If I don't exaggerate the figure, I am sure, not even twenty percent of them may be aware of 'Sai Leela' magazine. Most of them have no idea that the Sansthan is also publishing a magazine on Shri Sai Baba every month with a very nominal subscription. In spite of visiting Shirdi for so many years, I was also not knowing about 'Sai Leela' until recently.

It is therefore quite necessary to display the current issue of 'Sai Leela' at every corner in Shirdi. The issues can be put in an attractive show case near the new dining Hall, Booking office, Dwarkamai, Lendi Baugh, Chawdi and in the Samadhi Mandir. These are the places where devotees observe and come to know about these periodicals.

Another meek suggestion on this line is about giving a copy of the running issue of Sai Leela to all those who donate Rs. 50/- and above to 'Shirdi' Sansthan! This copy can be given free of charge along with a thanks giving letter to the donor. This healthy practice (Thanksgiving Letter) is prevailing in many charitable trusts which not only encourage the donor but it also enhance his faith and confidence in the conviction and belief for which he donates money every now and then. A brief reference about 'Sai Leela' magazine- its subscription etc can be given in this letter. If this fair and just practice is adopted by the Sansthan, it will definitely be proved as a lion's share of contribution to spread Sai Cult on this earth. We, as the ardent devotees of Shri Sainath expect a great deal of action and initiative in this direction from the Sansthan itself. I am sure the officials of the Shirdi Sansthan will spare no pains to put in their worthy efforts to spread Sai Cult and to boost up the sale of 'Sai Leela'.

Sai Centres, Sai Temples & Sai institutions at other places can also display such magazines by paying the annual subscription of Sai Leela'. They can very conveniently spare the necessary amount of subscription every year from the income they receive from the devotees.

Let us therefore conclude with a pledge to put our maximum attempts to spread Sai awareness all over India & abroad. ★

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The Central Anguish of Ego and Spiritual Authority

How eager ego is to spread its opinions and beliefs, to expand its ideological structure in the social field! And how easily it criticizes those of other opinions and beliefs, other ideological structures, other Gods, other spiritual heroes. Or, if it is criticized, it stores up the resentment of wounded pride, it plots a way to refute the criticism.

This entire field, battlefield, of influential egos is superficial and covers up the real issue, which is the need of direct perception of truth within oneself. Direct Self-Truth is not within the conflicts of egocentric influencing and counter-influencing. It does not reject, for all truths are included; it cannot be criticized, for it is not an egocentric structure of self-defensive belief. It is the petty ego that chooses its heroes or spiritual authority and criticizes all other heroes and spiritual authorities from its fortress of self-defense and pseudo-certainty. And this immature behaviour is its own punishment, for the very process of socially expansive confrontation veils Direct Self-Truth and blocks off the inner wellspring of bliss, of nearness of God or Truth. When ego is in a position of spiritual authority, it will and often does claim that all other spiritual authorities are false, inadequate, misleading cults, and so on. The people of one tradition criticize the people of another tradition. This entire process breeds deep anguish in both the perpetrators of it and the recipients of it.

The whole interest and motivation of ego is in the field of its own social expansion and ambition, whether in its own name or in the name of another. It will always claim socially to have found truth, but the outer assertions only hide the inward emptiness and anguish that fester like a boil in the deeper heart.

Whatever the scope of the belief-system, however great the chosen hero or spiritual authority, the real story is the secret pain and darkness ego is built up on. Through avoidance of the central issue, the peripheral social issues of influencing and counter-influencing become the excitement upon which ego feeds—even when it claims its interest is in meditation and liberation. How can there be meditation in a mind filled with social excitements? How can there be liberation where there is egocentric assertion and defense? All the activities of egoism are binding ignorance that veils the real self of Direct Truth.

In the direct Self-Truth, which is non-dualistic, unitary, beyond outer spiritual authority, all-inclusively understanding, the multiplicity of belief-structures and spiritual movements throughout the world are at best remote tributaries into the ocean of it, or spontaneous expressions of it from beyond ego. So, the entire battlefield of spiritual authoritarian influencers is a vast misunderstanding cultivated through Self-blinding ego. Truth can never be found and appreciated through such immaturity and ignorance, for the entire process prevents intelligent discussion of truth and its deep understanding and co-operation. The authority influencers often speak of "understanding", "love", but these things are far from them. When they try to bridge the gap that ego has created, the most they can manage is a superficial conference where they are superficially courteous and try to "tolerate" one another so as to avoid having to dive deep in through examination of one another's understandings and visions in the realm of Direct Self-Truth. Superficial acknowledgements of one another cover up the spiritual laziness, the lack of genuine Direct Self-Truth searching that has created the problems or discords in the first place. How can ego learn from ego when both are locked into what they consider to be their final truth? How can spiritual authority truly acknowledge other spiritual authority when such acknowledgement would cause a loss of authority in favour of truth?

Ego can have the most marvelous, miraculous Guru, Guide, or Teacher with the most impressive pedigree, but if it utilizes that spiritual leader as a means for its own social expansion and aggrandizement, it is very far off from the humility and all-understanding inclusive oneness that characterizes truly divine consciousness. No teacher or spiritual leader however self-realized can truly further Direct Self-Truth in a disciple or follower who is not ready to cease his immature ego-activities and submit to a higher action of truly divine consciousness. And any teacher—no matter how seemingly great—who furthers and encourages egomaniacal expansion and ambition in his name or in the name of his tradition or ideology, is certainly guilty of questionable, dubious social action himself.

In genuine Direct Self-Truth, all spiritual influencers are free to offer their contributions into the central understanding in the divine individual, and none are to be suppressed one by another. There is a place for everyone on all levels. This openness and depth of non-conflict is itself the primal Guru, the highest of teachers he be called Dattatreya, Dakshinamurti, Adiguru, Adinath, Adibuddha, the Qutub, the Supreme Spiritual Guide, or what you will. This being, this Mahaguru or Great Teacher is the same with the element of Direct Self-Truth in the core of the heart of the individual seeker of truth. God, teacher and self are of one fundamental light in Direct Self-Truth. The beauty, depth, and significance of this is ever lost upon ego, though it often tries to claim it knows all about it.

This path of Direct Self-Truth does not reject any teacher or tradition, nor does it cling in a combative, exclusivistic, petty, or dogmatic manner to any one teacher or tradition. It can centre itself in anything as needed, and from that centre include all contributions of value that have been properly weighed in the perfect scale of Direct Self-Truth. Growth in Direct Self-Truth is the only valid path and the only valid aim. Those who are

after physical immortality and supersensory powers, those who seek some immature salvation in some childish heaven of their dreams, and those who want to create a better and more perfect external world in accordance with their particular limited understanding, are all wallowing in the ignorance of ego. Only that spiritual motivation which is of the real self of Direct Truth is valid, and it alone gives peace or release. Direct Self-Truth is utterly out of reach for the ego that is eaten up in itself by its own cravings, expansions, and social conflicts. Its relativistic aims on the intermediate spiritual levels are nothing but sophistications of ignorance with no final value.

Ego sometimes can achieve for itself a position of authority in the world of shallow spiritual search. It can build up its respectability. Sooner or later tape-recordings are made of ego having a discussion with other ego-of-respectability in some mutual aggrandizement situation. The spiritual leader is interviewed by the famous college professor. Respectability is interchangeable on various levels of itself. Popularity and authority are the basic prostitution of ego to further itself on the social plane. And, of course, it is always in the name of "truth" or "brotherhood". Ego, realizing it is a questionable being subject to impermanence, tries to make itself permanent through having its ideas remembered and believed in. It seeks the proxy-immortality of name and fame. Ego fears its books will go out of print and be forgotten.

There are some very great truths written in books of various traditions, sometimes anonymously. But only Direct Self-Truth can benefit from such literature, and it has, absolutely nothing to do with propaganda based on ego. The literature of truth is hidden within and behind the literature of ego. Nothing is to be destroyed. All is there to be preserved and understood by Direct Self-Truth. Ego knows this, however, and tries to turn it to its own advantage. Lie or pretence needs truth to make it

possible. There must be light if you want to cast a big, impressive shadow.

Direct Self-Truth is not a prisoner of words. It just knows what the truth in the words really is. Direct Self-Truth is never a prisoner of Ego illusion. It is never on ego, nor does it accept the authority of ego is very much a verbal entity of the social sphere, but Direct Self-Truth is never confined to such superficiality. It can and does express itself on the surface plane to help itself awaken in other individuals who have become caught up on the surface level. But it is fundamentally never a thing of the surface. Direct Self-Truth is the one thing the ego of superficial spiritual authority dreads the most deeply. Direct Self-Truth summons ego and dismisses it again in a mysterious manner from beyond ego that makes ego very, very uncomfortable. This can be done verbally or nonverbally. The outer confidence and smugness of ego in position of authority never fully assuages the inner truth.

Direct Self-Truth is the only real Master, Sufi, Yogi, or Zen-Master. All things are to be appreciated and understood in this light in our own real self. The more this substantial reality is self-illuminated, the more it can freely function in any necessary way without waste or obstruction. The basic work of the true path of spiritual progress is in the transmission of Direct Self-Truth in the disciple. This divine transaction is completely beyond the sphere of the struggling egos of authority and their emotional adherents.

The one who gets all upset and outraged when all this is pointed out is simply ego blindly reacting. When Direct Self-Truth is pointed out on this planet, egos everywhere become extremely agitated and hostile. Spiritual authorities cringe on their self-made thrones when attempts to condescendingly dismiss a source of Direct Self-Truth have not put out the fire. Direct Self-Truth always provides the questions that false spiritual authority cannot bear to be asked. ★

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First Anniversary of the Mahasamadhi of His Holiness Swami Kesavaiahji

Mahasamadhi day of His Holiness Swami Kesavaiahji was celebrated in a befitting manner, on 29th July, 1982, Shravana Shuddha Dashami day at Shri Shirdi Sai Baba Mandir, Shenoy Nagar, Madras; under the auspices of Shri Sai Baba Bhaktha Samajam. During 30 and odd years of his stay at 'Sai Nilayam', Shenoy Nagar, Swamiji helped all the devotees of Shri Sai Baba of Shirdi. Swamiji was an authoritative teacher of Sai Cult. He often said that Shri Sai Baba's main purpose of descent was to make Himself available for service of His devotees in bestowing on them both material as well as spiritual benefits. He was the founder - President of Shri Sai Baba Bhaktha Samajam at Shenoy Nagar, Madras. He also founded similar spiritual centres at Vuyyur, Vijayawada, Bangalore etc., in the past four decades, which speak eloquently of the unlimited grace, he was enjoying, of Shri Sai Baba. He was a leader of this great Sai Movement, with great distinction, whose character, integrity and saintliness were recognised by all. His life of truth, purity and dedication had a profound influence on the life of the citizens of Madras.

There was mass poor feeding, which was so dear to Shri Sai Baba, in the fore-noon of 29th July, 1982, after Mahanivedanam, to mark the occasion. A special pooja was performed to Shri Sai Baba and Samadhi of Gurudev Swamiji.

In the evening a public meeting was held in the magnificent hall of Shri Shirdi Sai Baba Mandir. The meeting commenced with a prayer. More than 3000 devotees came from different parts of the city and far off places like Bangalore, Nandyal, Nizamabad, Hyderabad, Proddatur, Tadpatri etc.

While welcoming the gathering, Shri M. Uttam Reddi, Chairman of Shri Sai Baba Bhaktha Samajam, said, "it is

difficult for us to imagine this place without Swamiji. We miss today his over-whelming presence. It is almost a year now since His Holiness Swami Kesavaiahji attained Mahasamadhi and we have been carrying on the torch he left us to the best of our ability. It is but appropriate that we should recall the ideal life he lived, on this occasion. We could not have thought of a better person than Justice Shri T. Ramaprasada Rao, (Retired Chief Justice of Madras High Court), who is not only a devotee of Shri Sai Baba of Shirdi and of our Swamiji but his great admirer, to come and join us on this occasion. All of us will recall the humble beginning of Swamiji and the great spiritual heights he attained by the grace of Shri Sai Baba of Shirdi. So he serves as an ideal for all of us and demonstrates to us that it is not impossible for any one of us, with the proper aspirations, to rise to those heights. I request the chief guest to say a few words before we start the programme of devotional songs."

Justice Shri T. Ramaprasada Rao addressing the gathering of devotees said, "Shri Uttam Reddy and respected devotees, who have gathered on this occasion which is resplendent with nostalgic memory, your president has rightly begun by pointing out the void created in this great spiritual hall by the absence of Swamiji. He was not only a moving force, when he was alive, to drive his work with all the elements known to be good, practiced to be good, thought of to be good and all that was good. It was this exercise of his, which was continuous indeed, that made him not only the spiritual leader in this great metropolis of Madras, but also he was able to inspire confidence into every one of us during the time when he was alive, as to what is divinity and how best to reach at least the periphery of divinity, if not into it. Material world in which we are living, the materiality which is surrounding us, makes it impossible to go within divinity, but certainly an exercise can be made, which would not be futile for those to go at least at the border and periphery of divinity. I have had the opportunity of receiving

blessings from Swamiji, who was not only an over-bearing and over-whelming personality, as you have rightly described, but a personality, who would just give you parental care and affection, whenever you seek for it. This simplicity and humility in that great man to receive everyone in his arms when we seek the darshan of Shri Sai Baba through him is a distinctive characteristic of his gregariousness. As a man's nature is to seek company, he was always particular that his lessons were imparted not singularly or individually but always in company, so that he could create an atmosphere, and saturate that atmosphere with that spirituality and divinity of his sayings. What about his sayings? His sayings are not punctuated by divine quotations in Sanskrit but are very simple, appealing, understandable, workable, and implementable. It is not as if we had a guru, or a swamiji, who was always talking on a plane higher than ourselves so that, it will be difficult for us either to reach him or understand him. But Swami Kesaviahji, was a person who always felt a delight in being in the same plane as we are, mixing up with us, exchange thoughts, innermost in him, and in that exercise of his and in that divine exercise of his, which he practiced throughout his life, just made us to revise our action in Godly way. He has always thought that company and companion worship is the methodology by which we could achieve at least the thought of God. Godhood is not an institution. It is not a workshop in which we can work, it is not an industry in which we can be employed, it is not a management with which we can be associated with, but it is something, which we are not able to see, but which we are able to feel. The feeling of such God amongst the humanity, amongst those working in the day to day work was easily made perceptible by the simple, humble, and clear teaching of Swami Kesaviahji. You must have had, all of you, his divine way of receptive blessings. Whenever he meets you, he just touches your head, blesses you with all that is in his comand to make you live a life of living, normally allfe, in which ultimately or in the ultimate analysis, yon would be in a

position to realise what is good in the community and what ought to be good around you. These teachings are very difficult to get from Swamiji. Swamijis are there in plenty but that Swamiji is one who can be taken to be real one, when we are able to reach him simply without paraphernalia, without any recommendation, without a pass word for his approach and without all that is necessary to enter into the portals of His being. Swami Kesavaiahji has been a family man, his son whom I have blessed always, and bless him today for his higher prospective life, is fortunately with us all today. Let all of us, who have congregated here, wholeheartedly and unanimously on this first anniversary of the divine disappearance of that divine soul render our pranams to that great soul. Even though he was much himself a man, who was around a family of his own yet he was able to cut out from the deep rooted affiliation towards family. He was able to just treat himself and treat others whom he took as his disciples, who respected him as his GURU, by just embracing them and by giving them not only words of advice but words on such occasions like the Gurupoornima day, and the various auspicious occasions and on Thursdays in this spiritual hall, all that was necessary for a decent living in a community. Swami Kesavaiahji was known to me for a considerable length of time and before this magnificent hall with the help of so many benefactors, with the lead of my good friend Mr. Uttam Reddi, was just conceived and when he was in that house, he did not receive me as a judge, but I went to him as a disciple, and when I went to him as a disciple, he wanted to treat me as a judge; that was the difference between a pure guru and an impure disciple. The impurity in the disciple like myself prompted me to just go in with a peon in my car to help me get down from the car, but Swamiji was not conscious of such various things attached to the office, but he received me as his disciple, gave me his sincere blessings, and ultimately advised me as to what ought to be the course, with which I should be in a position to just rise through this perilous sea of

life. Swamiji has said so many things, must have said to you so many things in this hall, which must be reverberating and should be echoing by now, the sentiments which he had expressed from time to time. It is difficult on an auspicious occasion like this, to just give a detailed description in an iron jacketed frame within the short space of time all that is good, all that is respectable and all that is divine in our Swamiji. I have had occasions to know many things from him, I had occasion to discuss with him about many things but his simplicity always attracted me. I know that on this occasion, you are all anxious not only to respect, but also to just emulate yourself further by hearing the divine songs, which Smt. Janaki, who is very well-known for her singing and devotion, is going to give you shortly. Smt. Janaki, is not only on the silver screen, but she has also made out her name behind the silver screen. She had also made herself, as a divine disciple of divinity so that on occasions, like this, she would rise up to such heights as to enthral us and instill into us what is meant by divine life, what is meant by pure life and what is meant by clean life. I thank Mr. Uttam Reddy, who was good enough to arrange the first anniversary celebrations of our revered Swamiji and I have nothing more to say except to pray to that divine soul that his soul may rest in peace, continue not only to rest in peace of eternity and immortality so far he is concerned, but as far as the bhakta brinda assembled here and who is going to assemble here on various more occasions, be blessed and continued to be blessed by him, by his divine grace."

A great devotee and the renowned play back singer Smt. S. Janaki and her party with orchestra gave a fine concert of devotional songs in praise of Shri Sai Baba of Shirdi and Swami Kesavaiahji.

Celebrations came to a close with the distribution of Udhi & Prasadam (laddu) to all the devotees that participated in the celebrations.

Raja Krishna Moorthy

Shri Sai Baba Bhaktha Samajam, Shri Shirdi Sai Baba Mandir,
Shenoy Nagar, Madras 600003

Shri Sai Sharan Anand Passes Away

Solicitor Shri Wamanbhai Prangovind Patel, who is popularly known as Sai Sharan Anand, cast away his mortal coil at Ahmedabad on Wednesday the 25th of August 1982.

He was born in 1889 in a small village in Bardoli Taluka of the Gujarat State. As a boy of seven or eight years, he had the opportunity to visit the temple of Somanath. There, outside the temple he saw one Fakir. Thereafter in the vicinity of that temple, he saw the same Fakir several times. However :when Shri Wamanbhai visited Shirdi in 1911 he was surprised to find that Shri Sai Baba was exactly like the Fakir, who met him at Somanath.

Shri Wamanbhai was educated at Bombay and he passed his B. A. examination from the Elphinstone College in 1910. Thereafter he passed the LL. B. Examination in 1912. In the meanwhile Shri Patel visited Shirdi in 1911. After passing the LL. B Examination Shri Wamanbhai wanted to become a Solicitor and he had therefore joined a Solicitor's firm. In 1913 Shri Wamanbhai went to Shirdi in the May vacation and when the vacation was over he wanted to return to Bombay ; but Shri Sai Baba did not allow him to return to Bombay for nearly a year.

Shri Wamanbhai thereafter worked as the Pricipal of the Model Hlgh School at Ahmedabad; but somehow this service could not attract him. He therefore came to Bombay in 1921 and took the job of the Managing Clerk in the Solicitor's firm running under the name of M/s. Kanga and Sayani. While carrying on all these activities Shri Wamanbhai all along continued to visit Shirdi and stay in Shri Sai Baba's company.



Late Shri Sai Sharan Anand

Birth 1889

Death 1982

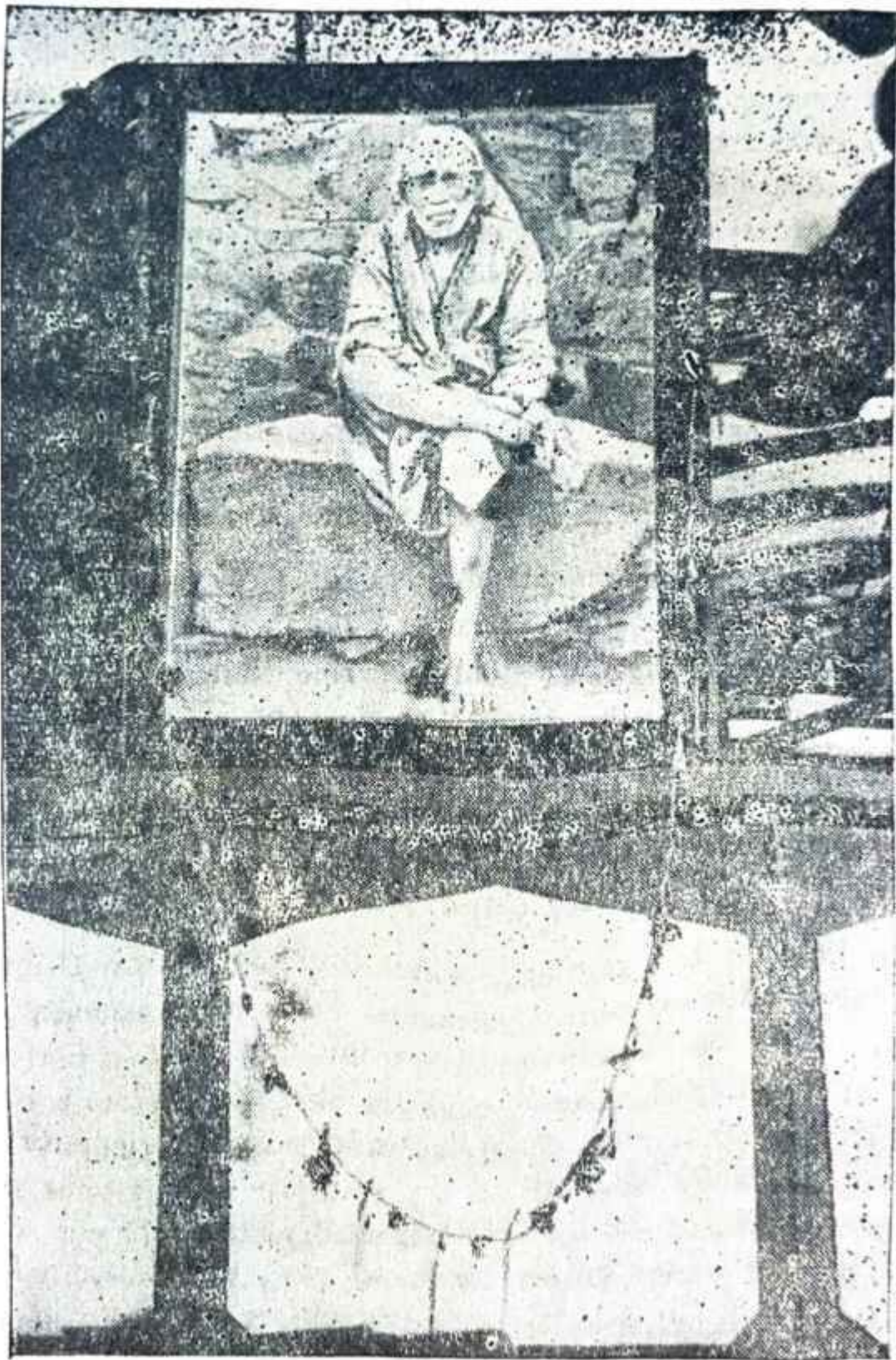
With a view to spreading Sai devotion in Gujarat Shri Wamanbhai wrote in 1946 a book of nearly four hundred pages in Gujarati under the caption "Shri Sai Baba". This book is so popular among the Gujarati speaking people that more than six editions of this book have been sold out so far. Shankaracharya, Manushyadharma, Sati Savitri, Shri Pralhad, Ambarish, Shukadeo, Gajendra Moksha, Saint Dnyanadeo etc. are some of his books which he wrote for the spread of religion and righteousness among the masses. These books have been published by "The Sastu Sahitya Wardhak" publishing institution of Ahmedabad.

Shri Wamanbhai ultimately passed the Solicitor's examination in 1923 and started to work as a solicitor. For some time he also worked as a lecturer in the Law College at Ahmedabad.

After the Mahasamadhi of Shri Sai Baba a photo of Shri Baba was placed in the Samadhi Mandir. However it was decided by the Sai devotees that a marble statue of Shri Baba should be installed there. Hence the work of carving the statue was entrusted to Shri Balaji Vasant Talim, the famous sculptor of Bombay. This statue was installed in the Samadhi Mandir at the auspicious hands of Shri Wamanbhai Patel in 1952, as he was considered to be a very senior Sai devotee at that time.

In 1953 Shri Wamanbhai Patel took sannyas and started using the saffron-coloured garments. He also assumed the name of Shri Sai Sharan Anand from that time. For the benefit of the English knowing devotees Shri Patel wrote a book captioned "Shri Sai The Superman" and gave the rights of the book to the Shirdi Sansthan. Two editions of this book also have been published and they are expected to be sold out soon. This great and sincere Sai devotee passed away at a very mature age of 93 years. We pray at the feet of Shri Sai Baba that the departed soul may rest in peace.

— S. D. Parchure



The Garland grows double of the original size

Miracle of Garland

Though more than 64 years have passed since Shri Sai Baba attained Mahasamadhi, He is still very active and shows His presence by his miraculous leelas. The miracle of increasing the length of the garland offered to the photo of Shri Sai Baba is taking place in several houses and those miracles are being published in this magazine from time to time. However, this miracle also happened at Sai Niketan, Bombay on 4-5-1982.

The Ramanawami festival at Shirdi was started by Shri Sai Baba himself during his life-time and hence many devotees make it a point to attend this festival. Recently some devotees have started taking the Palkhi of Shri Sai Baba to Shirdi from Bombay for this festival. The devotees start well in advance and walk along with the Palkhi and reach Shirdi in time for the festival. This year about 80 devotees took part in this palkhi procession. After returning from Shirdi they performed a Satyanarayan Puja in Sai Niketan at Dadar on Sunday 2nd May, 1982. At that time they garlanded all the photos of Shri Sai Baba in the office. For the whole day devotees were coming for darshan. On 4-5-82, however, it was noticed that the garland of the photo on the opposite page was getting longer. Up to noon the garland became still longer and it was found to be growing further. Upto the evening of that day (4-5-82) the garland became double of the original length as will be seen from the photo. In order to confirm the faith of His devotees it appears that Shri Sai Baba is showing such leelas to them occasionally. ★

—S. D. Parchure





SEPTEMBER 1982

In this month the rush of devotees, visiting Shirdi was as usual. The crowd used to increase on Thursdays, Sundays and holidays, The following artists gave their programmes in the Samadhi Mandir during the course of the month :-

Keertan:- 1. Shri Laxman Ananda Mirajkar, Islampur. 2. Shri Dukre, Peth.

Pravachan:- 1. Shri Naitikanand, Shreerampur. 2. Shri Laxman Maharaj Wakchoure, Shirdi.

Vocal Music, Instrumental Music, Bhajan, dance etc.

1. Smt. Nalini Sadanand Kamat, Thane. 2. Shri Vitthal Vishnu Manjrekar, Shirdi 3 Shri Nandkishor G. Purohit, Bombay. 4. Swami Sanjayanand, Badrinath. 5. Sou. Mira Sanjayanand, Badrinath 6. Shri Satyasaibaba Samiti, Ulhasnagar. 7. Tarun Bhajani Mandali, Pune. 8. Shri Ratanlal Sharma, Nagpur. 9. Shri Shymasunder Bheda, Sangamner. 10. Shri Shivram Bidwe, Sangamner. 11. Smt. Meera Chatarji, Patna. 12. Shri Sunil Madhavrao Joshi, Sangli. 13. Arun Tukaram Dayal, Satara. 14. Sangeetratna Shri Nanhebabu Kuvar, Bidar. 15. Shri Satyanarayan Jadhav, Hyderabad, 16. Shri Sainath Bhajani Mandal, Vile Parle.

Vasectomy Camp for men

Under the joint auspices of Saibaba Sansthan Shirdi, Panchayat Samiti, Kopargaon and The Primary Health Centre,

Rahata a Vasectomy camp for men was arranged in the Sainath Hospital on 29-9-82.

In all 110 Vasectomy operations were done in the camp. Arrangements for tea, lunch etc. of the patients and their relatives, who accompanied them, was made free of charge by the Saibaba Sansthan.

Every person who underwent the operation was given the following grant-in-aid.

Grant-in-aid by the Sansthan	: Rs. 100 00
Grant-in-aid by the Government	: Rs. 155 00
Grant-in-aid by the Panchayat Samiti	: Rs. 25 00
	—————
	Total Rs. 280 00

In addition to the above payment made to the person, who was operated, an amount Rs. 27 00 per patient was paid to the promoter, who brought the patient to the camp.

Dr. Joshi, Resident Medical Officer of the Sainath Hospital, Medical Officer Dr. Deshpande and the following doctors from the Primary Health Centre, Rahata Dr. Gunjal, Dr. Kshirsagar, Dr. Swami, Dr. Patil and Dr. Dodiwalla performed the operations and gave every help to conduct the camp successfully.

The grant-in-aid was given to the patients by Shri D. C. Pathak, the Office Superintendent of the Shirdi Sansthan. He also felicitated the doctors and other persons, who helped to conduct the camp peacefully. Sabhapati Shri Kalwaghe, B. D. O. Shri Shinde and other important personalities attended this function. Shri K. H. Kakresaheb, the Court Receiver made all the arrangements of the camp and gave useful guidance in conducting the camp.

Shri Sant Bashir Baba's visit to Shirdi

Shri Sant Bashir Baba, from Kadappa (Hyderabad), who is a very active worker of the world Sai Prachar Sabha, came to Shirdi for darshan of Shri Sai Baba along with his disciples numbering about six to seven hundred. He was at Shirdi from 25-8-82 to 4-9-82. During his stay at Shirdi, he performed a sacrifice, delivered pravachans and sang arti and held some other religious functions.

Weather:- Due to some good showers, in this month, acute water shortage will not be felt at least for some time. The weather in general was healthy and free from epidemic or other illnesses. ★



Happy Diwali



We wish all our contributors, subscribers, advertisers, readers, well-wishers and all Sai devotees, a Happy Diwali and a Prosperous New Year.



श्रीसाईलीला

हिंदी विभाग

अनुक्रमणिका

नवम्बर १९८२

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१ नीम तले साई	श्री विनय	५०
२ श्री साईनाथ स्तवन मंजरी	श्री वसंत रणपिसे	५१
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नीम तले साई

नीम तले रुचि शुचि बैठे तुम माई
शिरडी की ग्रामया आरती ले आई ॥ ४ ॥

चन्दन को छेप धरो
मिश्री प्रसाद - भई
मुकट शीश निरख
अभिनव तृप्ती भई

जग-मग दीपों से सजी द्वारिका माई
नीम तले रुचि शुचि बैठे तुम साई ॥ १ ॥

तन पर बस कफनी
हाथ मे टमरेल है
लेण्डी तक जाती राह
स्वर्ग पथ अनमोल है

भक्त हेतु तुमने जलाई थी कलाई
नीम तले रुचि शुचि बैठे तुम साई

चन्दन को उत्सव
रामनौमी को त्यौहार
वेद और कुरान ज्यों
गले मिलें बार-बार

धूल तूने शिरडी की पावन बनाई
नीम तले रुचि शुचि बैठे तुम साई ॥ ३ ॥

चिनय

७६ पटौडी हाऊस, नई दिल्ली - ११०००१



श्री ह. भ. प. श्री दासगणू कृत श्री साईनाथ स्तवन मंजरी

हिंदी अनुवाद

श्री साई बाबा के एक परम भक्त श्री दासगणू महाराजने मराठीमें लिखी हुवी "श्री साईनाथ स्तवन मंजरी" का हिंदी अनुवाद एक साई भक्त श्री वसंत रणपिसे ने किया है। उसका कुछ अंश अक्टूम्बर १९८२ के अंक में छपा हुआ था। अभी उसका शेष भाग इस अंक में छपा हुआ है। — — सम्पादक

संत कस्तुरी मोहक जैसे। कृपा उनकी खुशबू जैसी ॥ संत रस गन्नेका। मीठी रुची उनकी कृपा ॥ ८१ ॥ संत भले-बुरे के लिए। एक सा सबके लिए ॥ ज्यादा प्यार पापी के लिए। उनके दिलमें ॥ ८२ ॥ जो मैला है वही आता। गोदावरी जल में समा जाता ॥ निर्मल वह संदूकमें रह जाता। दूर गोदा जलसे ॥ ८३ ॥ जो संदूक में बैठा था। वही वस्त्र एक बार आया था ॥ अच्छी धुलाई के लिए। गोदावरी जल में ॥ ८४ ॥ यहाँ संदूक वैकुण्ठ। गोदा तुम निष्ठा घाटी ॥ जीवात्मा यह वस्त्र। षड्विकार मैल उनका ॥ ८५ ॥ तुम्हारे पद का दर्शन। यही है गोदा स्नान ॥ करता है पावन। सब मैल निकाल के ॥ ८६ ॥ हम गृहस्थी लाचार। गंधे हो रहे है उपर के उपर ॥ इसलिए हमे ही अधिकार। संत दर्शन पाने के लिए ॥ ८७ ॥ गोदावरी में बहुत जल। और मैली गठरी की न हलचल ॥ न बनी वह निर्मल। दोष इसका गोदावरी को ॥ ८८ ॥ तुम सघन शीत तरुवर। हम पथिक लाचार ॥ तापत्रयका यह प्रखर। तम हुआ है सूरज ॥ ८९ ॥ उसका ताप दूर करो। उससे हमारी रक्षा करो ॥ आपकी कृपा छाया लोकोत्तर। सबसे ज्ञात है ॥ ९० ॥ उसे छायातरु कोन कहे। जिसकी तले धूप लगते रहे ॥ जो धूप का ताप न हरे। वह वृक्ष किस कामका ॥ ९१ ॥ जब आपकी कृपा न रहे। तो हम कैसे भले रहे ॥ अर्जून के संग भगवान रहे। धर्म के कारण ॥ ९२ ॥ सुग्रीव कृपासे बिभीषण। पाया राम के चरण ॥ संतोंके ही कारण। शान मिली भगवान को ॥ ९३ ॥ जिसका वर्णन वेदागोचर। ब्रह्म को भी न हुआ साचार ॥ सगुण बना के भूमीपर। लाया संतोने उसे ॥ ९४ ॥ दामाजीने बनवा दिया महार। वैकुण्ठपती रुक्मिणीवर ॥ चोखोबाने उठाने ढोर।

काममे लगवाया जगदीश ॥ ९५ ॥ जानके संतकी महानता । बना दास विश्व
 विधाता ॥ मेहमान प्रभू का वही हां जाता । जो असलमे संत हो ॥ ९६ ॥
 बोलनेसे क्या हम पाता । तू ही हमारा माता पिता ॥ हे सद्गुरु साईनाथा ।
 शिर्डी के रहनेवाले ॥ ९७ ॥ तुम्हारी लीला महान । किसे होगी पहचान ॥
 वहाँ मेरी जबान । गुणगान कैसे कर पायेंगी ॥ ९८ ॥ दीप तूने जलाए । तेलके
 बदले पानीसे ॥ जड़ जीवोंके उद्धार के लिए । आप शिर्डी मे आये ॥ ९९ ॥
 थी लकड़ी सब्बा हाथ । बनाया पलंग निज हाथ ॥ योग सामर्थ्यकी करामत ।
 तूने भक्तोंको दिखलायी ॥ १०० ॥ संतानहीन को दी संतान । रोगी का रोग
 किया हरण ॥ जो आया तुम्हारी शरण । उसे उदीने तुम्हारे बचालिया ॥ १०१ ॥
 करना संकट हरण । ना आपको ना मुमकीन ॥ चिंटीका कैसा वजन । जो हाथी
 न उसे संभाले ॥ १०२ ॥ हे साईनाथ मेरे । रहम मुझपर करो प्यारे ॥ शरण में जो
 आया हूँ तेरे अब मत ठुकराओ ॥ १०३ ॥ तुम महाराज राजेश्वर । तुम कुवेर के
 कुवेर ॥ तुम हकीम के हकीम निर्धार । तुमसे बढकर नही कोई ॥ १०४ ॥ दूसरोंके पूजा
 कारण । विशेष सामग्री पडी निर्वाण ॥ लेकिन आपके कारण । कोई चीज ही
 नही ॥ १०५ ॥ दिवालीका त्यौहार । आया सूरज के घर ॥ किसकी रोशनी
 सजाकर । वह मनायेंगा ॥ १०६ ॥ बुझाने सागर की प्यास । कहाँ जल भूमीके
 पास ॥ अग्नी के लिए अग्नी कहाँसे । गर्म होने के लिए, देंगे ॥ १०७ ॥ जो
 पदार्थ पूजा का । वही आपके ही आत्माका ॥ अंश उसीमे आपका । हे श्री
 समर्थ गुरुदेव ॥ १०८ ॥ तत्व दृष्टीका यह कहना । दिल कहाँ वैसा बना ॥
 बोल दिया, अनुभव न जाना । व्यर्थ निरर्थक बातें ॥ १०९ ॥ सोचा कुछ भर्षण
 करूं ! तो धन कहाँसे पाऊं ॥ "से आपको कहूँ । मेरे पास कुछ भी नही ॥ ११० ॥
 करता हूँ उनकी कल्पना । जो है पूजा के साधन ॥ वही पूजा है दयाधन ।
 स्वीकारों दासकी ॥ १११ ॥ अब प्रेम आँसू लेकर । करता हूँ सिंचाई चरणोपर ॥
 सद् भक्ती का चंदन घिसकर । लगाता हूँ ॥ ११२ ॥ कफनी शब्दालंकारकी ।
 पहनाता हूँ निशानी प्यार की ॥ प्रेमभाव फुलोंकी । माला गलेमे डालता हूँ ॥ ११३ ॥
 धूप दुर्वासना का । जलाता हूँ सामने आपके ॥ यदि वह बुरे द्रव्यका । फिर
 भी बदबू न आयेंगी ॥ ११४ ॥ सद्गुरुं बिन दूसरी ओर । जो जो धूप रहा
 जलकर ॥ होगा इस तरह प्रकार । उस धूप द्रव्यका ॥ ११५ ॥ धूप द्रव्यको
 अग्नीका । स्पर्श होता है जब क्षणका ॥ अस्तित्व न खुशबूका । छोडकर जाती
 है ॥ ११६ ॥ आपके सामने उलटा होता है । बदबू जल जाती है ॥ सद्गुण

देखने के लिए रह जाता है । शाश्वत दुनिया के लिए ॥ ११७ ॥ तब निर्मल
मन होता है । जब विकार जल जाता है ॥ गंगा भी पवित्र होती है । जब मैल
निकल जाता है ॥ ११८ ॥ मोह माया का दीप यही । जलाता हूँ मैं साई ॥
उससे वैराग्य की रोशनाई । प्राप्त हो मुझको ॥ ११९ ॥ शुद्ध निष्ठाका
सिंहासन । आपको विराजने कारण ॥ उसका करो ग्रहण । भक्ति नैवेद्य
स्वीकारो ॥ १२० ॥ भक्ति नैवेद्य आप खाओ । उसका रस हमें पिलाओ ॥
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दक्षिणा । कर रहा हूँ आपको अर्पण ॥ जिससे न रहे बड़प्पण । किसी भी
बात का ॥ १२२ ॥ अब प्रार्थना आपको । चरणोंमें रखता हूँ सरको ॥ स्वीकारो
मेरे प्रणाम को हे पुण्यश्लोक साईनाथ ॥ १२३ ॥

प्रार्थनाष्टक

शांतचित्त महाप्रज्ञ । हे साईनाथ दयाघन ॥
दयासिंघू सत्स्वरूप । माया तम विनाशन ॥ १ ॥ १२४ ॥
जातीगोतातीत सिद्ध । अचिंत्य करुणालय ॥
पाहि मां पाहि मां नाथ । शिर्डी ग्राम निवासिय ॥ २ ॥ १२५ ॥
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सृष्टि कर्ता विरिंची तूं । पात तूं इंदिरा पती ॥
जगत्रय लय करनेवाला तूं । रुद्र वह तूं उमापती ॥ ४ ॥ १२७ ॥
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सर्वज्ञ तूं साईनाथ । सबके हृदयमे ५ ॥ १२८ ॥
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स्वर्नदीरूपत्वपदको । प्रणाम करता हूँ मैं । ७ ॥ १३० ॥
रख दो सर पर मेरे कृपा का करपंजर ।
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यही प्रार्थना रही मेरी । कृपा रहे तेरी ॥ पाप ताप और दैन्यकी हो दूरी ।
 हे मेरे साईनाथ ॥ १३२ ॥ तू गाय मै बछडा । तू माँ मै बच्चा ॥ बनो मत
 निर्दय । मेरे लिए ॥ १३३ ॥ तू चंदन वरीष्ठ । मै पौधा कनीष्ठ ॥ तू गोदा
 जीवन श्रेष्ठ । मै दुराचारी महापापी ॥ १३४ ॥ होके तेरा दर्शन । अगर गंदा
 रहे मेरा मन ॥ कौन कहेंगा तुझे चंदन । हे सद्गुरु मेरे ॥ १३५ ॥ माटी को
 भी मोल । जब कस्तुरी का संग अनमोल ॥ घागा जब धारण करता है फूल ।
 तो खुशबू उसके साथ ॥ १३६ ॥ बड़ोंकी यही रीत । जिसपर उनकी प्रीत ॥
 वही वही वस्तु पवित्र । होती है महत्पदके कारण ॥ १३७ ॥ भस्म कौपीन
 नंदीका रह गया । शिवजीने संग्रह किया ॥ लोगोंने उसका गौरव किया ॥
 शिवजीके कारण ॥ १३८ ॥ गोप रंजन के लिए । वृन्दावन यमुना तट भए ॥
 जगजेठी क्रिडामे समाए । जो विद्वानोंने भी पसंद किया ॥ १३९ ॥ वैसा मै
 दुराचारी । पर आपका लाचारी ॥ इसलिए सोचो हृदय भितरी । हे दयाधन
 प्रभू ॥ १४० ॥ ऐहिक या पारमार्थिक । जिसे मानू मै सुख ॥ मेरा मन यह
 निःशंक । वही वही देते जाना मुझे ॥ १४१ ॥ आपकी कृपासे इस प्रकार करो ।
 मन मेरा सेंवारो ॥ मधुर बन गया सागर । तो डर ना नमकीन जल की ॥ १४२ ॥
 सागर मधुर बनाने की । शक्ति रहे आपकी ॥ इस लिए दास गणू की । याचना
 पुरी करो ॥ १४३ ॥ कमी जो जो मुझमे । वही वही सिर्फ तुझमे ॥ तूही
 राजा सिध्दोंके मेलेमें । इसलिए छोटा पण आपको अच्छा नही ॥ १४४ ॥ अब
 किसलिए बाते बेकार । तूही मेरा आधार ॥ बालक जब माँ के कटिपर । तो उसे
 डर ही नही ॥ १४५ ॥ जो पढे इस स्तोत्रको । अर्पण कर प्रेम तुझको ॥ दे दो
 मन इच्छित फल उसको । हे गुरुराज मेरे ॥ १४६ ॥ इस स्तोत्रको आपका वर ।
 यही रहे निरंतर ॥ पठण कर्ताके त्रिताप दूर । हो जाए बरसमें ॥ १४७ ॥
 शुचिर्भूत होकर । ले लो स्तोत्र नीज कर ॥ शुध्दभाव मनमें भरकर । स्तोत्र पठण
 कर लिजीए ॥ १४८ ॥ यही न बना हरदिन । तो हर गुरुवार दिन ॥ कर के
 सद्गुरु का ध्यान । पठण किजीए ॥ १४९ ॥ यही न बना अगर । एकादशी है
 मगर ॥ उस दिन यह पढकर । इसका चमत्कार देखीए ॥ १५० ॥ स्तोत्र पाठक
 को उत्तम गती । अंत मे देगी गुरु मूर्ति ॥ ऐहिक वासना सत्वर गती । पूरी हो
 जाएंगी ॥ १५१ ॥ इस स्तोत्रका पारायण । मुख भी बने विद्वान ॥ कम है
 जिसकी आयुःमान । वह भी शतायू बने ॥ १५२ ॥ जो धनहीन लाचार ।
 आयेंगा पास कुवेर ॥ यह स्तोत्र पढकर । सत्य सत्य मेरी वाणी ॥ १५३ ॥

संतान हीन को संतान । जब करेगा स्तोत्र पठण ॥ हो जाए हरण । सब रोग पाठकोंके ॥ १५४ ॥ चिंता होगी दूर । बदले जिंदगी बड़ेगा नूर । शांत हो जायेगा अविनाश ब्रह्म विचार । नित्य स्तोत्रके पारायणसे ॥ १५५ ॥ स्तोत्र के प्रति रखो आदर । विश्वास मनमे कर ॥ दुर्बुद्धी तर्क वितर्क के विचार । दूर करो मनसे ॥ १५६ ॥ शिर्डी क्षेत्र की यात्रा करो । मनमे बाबा के चरण स्मरो ॥ जो दुःखीयोका सहारा । भक्तकामकल्पद्रुम ॥ १५७ ॥ बाबाकी प्रेरणा पाकर । इस स्तोत्र को लाया आकार ॥ नही तो कैसा बनता साकार । मुझ जैसे पतितसे ॥ १५८ ॥ शके अठरासौ चालीसमे । भादो शुध्द पञ्चमे ॥ तिथी गणेश चतुर्थी मे । सोमवार दूसरे प्रहर ॥ १५९ ॥ श्री साईनाथ स्तवन मंजरी । महेश्वरी हो गयी पूरी ॥ पुण्यपावन नर्मदा किनारे । श्री अहिल्या सन्निध ॥ १६० ॥ पुण्यपावन क्षेत्र महेश्वर । वहां स्तोत्र हुआ तयार ॥ मनपर साईका अधिकार । असलमे उनकी ही रचना ॥ १६१ ॥ लेखक शिष्य दामोदर । इन्हे हुआ साचार ॥ दासगणू मै किंकर । सब संत महंतोका ॥ १६२ ॥ स्वस्ति श्री साईनाथ स्तवन मंजरी । तारक हो तैरने भवसागर ॥ सबके प्रति प्रार्थना आदर । दासगणू श्री पांडुरंगा ॥ १६३ ॥

श्री हरिहरार्पणमस्तु । शुभं भवतु । पुंडलीक वरदा हरि विठ्ठल ।
सिताकांत स्मरण । जय जय राम । पार्वतीपते हर हर महादेव ।

श्री सद्गुरु साईनाथ महाराज की जय ।

॥ श्री सद्गुरु साईनाथार्पणमस्तु ॥ शुभं भवतु ॥

अनुवादक :- वसंत तुकाराम रणपिसे
मुक्काम बचेरी, पोस्ट पिलीव, तालुका माळशिरस, जिल्हा सोलापूर



शिरडी के साई बाबा

पहिले श्री साई के चरणों में, अपना शीश नमाऊं मैं ।
शिरडी साई कैसे आए, ये साग हाल सुनाऊं मैं ॥ १ ॥

कौन है माता-पिता यह ना किसी ने भी जाना ।
कहां साई ने घरा रूप, यह प्रश्न पहले से रहा बना ॥ २ ॥

कोई कहे अयोध्या के, श्री रामचन्द्र भगवान जी हैं ।
कोई कहता साई बाबा, पवन पुत्र हनुमान जी हैं ॥ ३ ॥

कोई कहता गोकुलमोहन, श्री देवकीनन्दन हैं साई ।
कोई कहता मंगलमूर्ति, श्री गजानन हैं साई ॥ ४ ॥

शंकर कई भक्त तो, बाबा को ही भजते रहते ।
कोई कहता अवतार दत्त का, पूजा साई की करते ॥ ५ ॥

कुछ भी मानों उनको तुम, पर साई हैं सच्चे भगवान ।
बड़े दयालु दीनबन्धु, कितनों को दिया जीवन दान ॥ ६ ॥

हमारा देश भारतवर्ष अनादिकाल से ही संतों के लिए प्रसिद्ध है । हजारों सन्त इस पुण्यभूमि पर प्रकट हुए तथा अपनी-अपनी विशेष पध्दति से अवतार कार्य सम्पन्न करते हुए वे लोकजाप्रति कर ब्रह्मलीन हो गए । सन्त पुरुष वास्तव में मार्गदर्शक गुरु हैं । सर्वश्री तुकाराम, एकनाथ, नामदेव, समर्थ रामदास स्वामी आदि सन्तों ने हमें भक्ती का सच्चा मार्ग दिखाया । उन्होंने कर्मभूमि पर मानव धर्म के अत्यन्त पवित्र तथा मूल्यवान सत्य को प्रतिष्ठित कर लोगों को परमेश्वर प्राप्ति का सर्वोत्तम मार्ग बताया ।

“सच्चिदानन्दरूपाय मायातमविनाशिने ।

निर्मलाय प्रशान्ताय साईनाथाय ते नमः ॥”

इसी पवित्र भूमि पर श्री सद्गुरु साई बाबा के रूप में भगवान ने अवतार लिया । ८० वर्षों की कालमर्यादा में हिन्दु-मुस्लिम-सिक्ख-इसाई आदि धर्मों के

असंख्य लोगों को सन्मार्ग की ओर प्रवृत्त करने का श्री साई महाराज का कार्य निस्सन्देह पुण्य नदी भागीरथी के पवित्र अविरल प्रवाह की भांति ही सतत, अद्भुत और रहस्यमय ढंग से चलता रहा। श्री साई नाथ एक अलौकिक एवं अवतारी पुरुष थे। उनका जन्म कहां हुआ? क्या जाति थी? क्या धर्म था? उनके माता-पिता कौन थे? आदि प्रश्न आज भी अगम्य बने हुए हैं? उनका पवित्र जीवनचरित तथा उनकी लीलाएं अत्यंत हृदयस्पर्शी और मन को बरबस आकर्षित एवं मोहित करने वाली बनी हुई हैं। कोई कहता है ये सोलह साल की अवस्था में नीम के नीचे तेजयुक्त एवं आकर्षक शरीर लिए हुए लोगों के कल्याण के लिए प्रकट हुए। किसी के कथनानुसार ये मल्लाह दम्पति, गंगा-भावडिया, तथा देवगिरिअम्मा की तीसरी सन्तान के रूप में ब्रह्मदान स्वरूप प्रकट हुए परन्तु दम्पति ने वैराग उत्पन्न होने के कारण तीसरी सन्तान (पुत्र) को जन्मते ही एक वरगद के वृक्ष के नीचे त्याग दिया। इस सन्तान को पाटिल नामक सन्तानहीन दम्पति ने पाला। यही बालक 'शिरडी का साई बाबा' बना। तब फकीर बना बालक शिरडी के गलियों में भीख मांगा करता था। चांद पाटील की खोई घोड़ी बताना, निःसन्तानों को सन्तान देना आदि चमत्कारों से उनकी कीर्ति दूर-दूर तक फैल गई। द्वारिकामाई मस्जिद में बं रहते थे। "अल्लाह मालिक" सदा जीभ से उच्चारण करते थे यद्यपि बाबा भक्तों को उनकी इच्छानुसार ही पूजन करने देते थे, परन्तु कभी-कभी उनका व्यवहार विचित्र हो जाया करता था। जब कभी वे पूजन की थाली फेंक बद्रावतार धारण कर लेते, उनके समीप जाने का साहस ही किसी को नहीं हो सकता था। कभी वे भक्तों को झिडकते, कभी मोम से भी नरम होकर शांति तथा क्षमा की मूर्ति से प्रतीत होते। वे सदैव भक्तों के समीप रहते और जब भक्त उन्हें पुकारते तो वे तुरन्त ही उपस्थित हो जाते। वे तो सदा भक्तों के प्रेमभूखे थे। वे अद्भुत योगी थे। कभी कभी अपनी आंतों को निकाल कर टुकड़े-टुकड़े कर फेंक देते। फिर बाद में उन्हें जोड़ लेते। वे अष्ट सिद्ध के ज्ञाता थे, पर अपने कार्यों में इसका प्रयोग कभी नहीं करते थे। वे भक्तों को अेक इष्ट के रूप में ही दर्शन देते थे।

एकबार एक रामभक्त डाक्टर साहबने बाबा को यवन बताते हुए कहा, "मैं किसी यवनको नमस्कार नहीं करूंगा।" जब वे शिरडी पहुँचे तो बाबा को देखकर अपने साथियों से पहले ही बाबा के चरणों में साष्टांग प्रणाम किया।

कारण पूछने पर उन्होंने बताया कि बाबा के स्थान पर उन्हें अपने प्रिय इष्ट श्रीराम के दर्शन हुए और इसी लिए उन्होंने बाबा को साष्टांग प्रणाम किया ।

इसी प्रकार बढ़ते हुए चमत्कारों से भक्तों की संख्या बधी और द्वारिकामाई में अपार जनसमूह एकत्रित रहता था । शिरडी में दो ही कुएं थे जिनमें से एक का जल खारी था, तथा दूसरा सूखा रहता था । पानी की समस्या थी । बाबा ने कुएं में फूल डालकर मीठा जल करके लोगों की परेशानी को दूर कर दिया । बाबा शिरडी में ६० वर्ष तक रहे । इस प्रकार ८० वर्ष की अवस्था में सन १९१८ में महासमाधि ग्रहण की ।

द्वारिकामाई में साई की प्रज्वलित की हुई धूनी इस क्षण तक अखण्ड रूप से प्रज्वलित है । इस धूनी की अग्नि एवं उसकी उदी के पीछे नितान्त रम्य इतिहास परम्परा तथा धार्मिक संस्कृति है ।

श्री बाबा के पवित्र कर स्पर्श से पुनीत हुई यह उदी आज भी भक्तों के लिए अत्यन्त मूल्यवान सिद्ध होती रहती है । बाबा ने सब धर्मों का एकीकरण कर "मानवधर्म सर्वत्र समान है, परमात्मा अल्लाह सबका मालिक है, प्रत्येक मनुष्य को बन्धुत्व भाव एवं प्रेम से बर्ताव करना चाहिए ।" इस प्रकार की विश्वबन्धुत्व की शिक्षा दी । श्री साई महाराज में समस्त चराचर सृष्टि के निर्माता जैसी अगम्य दिव्य-शक्ति थी । जिस महान विभूति ने मानवों पर इतने अनन्त उपकार किए हों, अनन्य भाव से उन श्री सद्गुरु साईनाथ की शरण में जाकर मैं अपनी लेखनी को विश्राम देती हूँ ।

कु. इन्दु गुप्ता

२४, कॅनाल कालोनी, फूलबाग, कानपुर (उ. प्र.)



बाबा तुम्हें प्रणाम !

हे समाधि में बसने वाले साई बाबा तुम्हें प्रणाम !
साई राम साई राम साई राम जय साई राम ॥

क्षीरसिन्धु का शेष-शयन त्यागा, शिरडी में वास किया ।
नीम वृक्ष के नीचे प्रगटे, ईश्वरीय आभास दिया ॥
शिरडी की बनता को मोहित करके लुप्त हो गये तुम ।
धुब्ध ग्रामवासी चिन्तित थे, बाबा कहाँ खो गये तुम ॥
लुका-छिपी से प्रेम जगाने वाले बाबा तुम्हें प्रणाम ।
भांग-धनूरा छोड़ चिलम-धर साई बाबा तुम्हें प्रणाम ॥
हे समाधि में बसने वाले साई बाबा तुम्हें प्रणाम ॥ १ ॥

तीन वर्ष बीते, शिरडी में आई पाटिल की बारात ।
देख चाँद का प्रेमभाव बाबा तुम आये उनके साथ ॥
कहा म्हालसापतिने 'आओ साई' नाम रुचा तुमको ।
खोई निधि मिल गई गाँव वाले ने जब देखा तुमको ॥
जल से दीप जलाने वाले साई बाबा तुम्हें प्रणाम ।
आधि-व्याधि भव-ताप मिटाने वाले बाबा तुम्हें प्रणाम ॥
हे समाधि में बसने वाले साई बाबा तुम्हें प्रणाम ॥ २ ॥

नन्दनवन का कल्पवृक्ष बन गई नीम गुरु आश्रम की ।
तिकत पत्तियाँ मधुर बना दीं, कडुवाइट का काम नही ॥
लेंडी बाग अशोक वाटिका का पावन प्रतिरूप बना ।
नन्दादीप अखण्ड जल रहा, दत्तात्रय का धाम बना ॥
राम-कृष्ण-शिवरूप दिखाने वाले बाबा तुम्हें प्रणाम ।
शान्तिधाम वसुधा पर रचने वाले बाबा तुम्हें प्रणाम ॥
हे समाधि में बसने वाले साई बाबा तुम्हें प्रणाम ॥ ३ ॥

गौरीवर शंकर त्रिपुण्डधर ! नन्दी का वाहन त्यागा ।
कलि-भवतारी-वाहन श्यामकर्ण पीछे पीछे भागा ॥
नागाभरण तजा फूलों का हार कंठशृंगार बना ।
जटाजूट में बहती गंगा को चरणों में वास मिला ॥

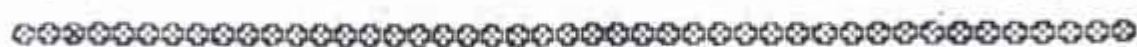
वाघम्बर तज कफनीधारी साईबाबा तुम्हें प्रणाम ।
मस्जिद को कैलाश बनाने वाले साई बाबा तुम्हें प्रणाम ॥
हे समाधि में बसने वाले साईबाबा तुम्हें प्रणाय ॥ ४ ॥

साठ वर्ष शिरडी में लीला दिखला महाप्रयाण किया ।
वचन सत्य उतरा, समाधि से लाखों को परित्राण मिला ॥
दुःखियों पर सुख-शांति-वृष्टि करती नित बनी हुंई चेरी ।
तुम अव्यक्त, किन्तु बोला करती है यह समाधि तेरी ॥

दौड नग्न पद विपदा हरने वाले बाबा तुम्हें प्रणाम ।
देह त्याग साकार धूमने वाले बाबा तुम्हें प्रणाम ॥
हे समाधि में बसने वाले साई बाबा तुम्हें प्रणाम ।
साई राम साई राम साई राम जय साई राम ॥ ५ ॥

प्रो. ए. पी. त्रिपाठी

अध्यक्ष, हिन्दी विभाग, ज. ह. शासकाय स्नातकोत्तर महाविद्यालय, चैतूल, (म. प्र.)



साई स्तुति

हे भगवान, हे भगवान, साई राम,
साई साई रटते रटते बीते सुबह ओ शाम ।
साई बाबा बिन यह तन कच पाये विश्राम ॥
साई मेरे गम हैं साई ही हैं सबके श्याम ।
भज ले मनवा साई राम, साई राम, साई राम ॥
जब हम निराश हो जाते हैं रुक जाते सब काम ।
देख हताश बुलाते हैं फिर साई अपने धाम ॥
सब चिन्ता मिट जाती है लेते ही साई नाम ।
साई गुरु हैं सबके, करते सबको शांतिप्रदान ॥
हे भगवान, हे भगवान, साई राम साई राम ।

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दीपावलि शुभकामनाएं

हम अपने सभी पाठकों, लेखकों, कवियों, विज्ञापनदाताओं, शुभचिन्तकों तथा सभी साईभक्तों को दीपावली के शुभ अवसर पर हार्दिक शुभकामनाएं अदा करते हैं और नूतन वर्ष के लिये उन्नति की इच्छा व्यक्त करते हैं ।

साँई जपा कर

अनाज के नशे से

धन का नशा बुरा है,

गर चाहे आराम तू

साँई नाम का नशा कर

॥ १ ॥

खैरात करके गर तेरे

मनमे अहम् आया,

बेहतर है तेरे वास्ते,

कुछ दान मत किया कर

॥ २ ॥

व्यापार से कमा धन,

बेमानी तू ना कर,

गर हब्श पूरी ना हो,

तो आसरा साँई का कर

॥ ३ ॥

अच्छे काम देख कर

क्यों जलता है पागल,

रोडा अटकाने की जगह,

कुछ मदद किया कर

॥ ४ ॥

यह जग मेला सब ठग हैं

अपने खीसे को संभाल

साँई नाम के हीरे मोती,

हर वक्त भरा कर

॥ ५ ॥

मत मांग कुछ भी तू

साँई को सब पता है

गर माँगना है कुछ तो,

साँई से रहम माँगा कर

॥ ६ ॥

पिछले पुण्यों के फल से
 अब सुख की फसल मिली,
 परलोक फल सुधर जाएगा
 हर पल "साई" जपा कर ॥ ७ ॥

डॉ. बी. के. डी. मित्तल
 ९, सिविल लाईन्स, मेरठ

शिर्डी के साईबाबा

शिर्डी के साईबाबा, मैं आया तेरे दरपे
 डूबा था अरे मैं तो, संसार के सागर में । शिर्डी के ॥ ४० ॥

तू मालिक है सारे जहाँ का ।
 मैं तेरा एक बन्दा हूँ ।
 बिना शरण तेरे आए कोई ।
 नहीं भवसागर तर पाया ।

बिना साफ किये अंतर, नहीं किसीने पाया है ।
 डूबा था अरे मैं तो, संसार के सागर में । शिर्डी के ॥ १ ॥

कौन है यहाँ अपना पराया ।
 यहाँ कोई नहीं अपना है ।
 सारे मतलब के है साथी ।
 पर कोई नहीं समझा है ।

मेरा तू ही है एक सहारा, इसी लिए मैं आया हूँ ।
 डूबा था अरे मैं तो, संसार के सागर में । शिर्डी के ॥ २ ॥

श्री हसमुख ओंकार पाटील
 गुजर गली, मु. पो. ता. नवापूर, जि. धुलिया, पिन-४२५४१८



राम रहीम का नाता

ओ शिरडी के साई बाबा

कैसे कहूँ तुम्हे दर्द मरा !

दुःख है मेरे मन मे बाबा

क्यों मानव मानव है निराला ?

एक अपने को मुस्लीम कहलाता

दूसरा खुद को हिन्दु समझता

होता हुआ इन्सान सरीखा

क्यों मानव मानव में यह भेद रहा ?

क्या अलग अलग है ईश्वर अल्ला ?

यह कैसे हो सकता भला ?

वह तो है एक नाम शक्ति का

जो चला रही है दुनिया - ई छकडा !

उसी शक्ति का ही नाम परमात्मा

जो बनकर रही हम सबकी आत्मा

जिस शक्ति से ही मानव जकडा

फिर कौन हिन्दु कौन मुसलमाँ ?

तुमने आकर यही दिखलाया

राम रहीम का क्या है नाता

मन्दिर मस्जिद दिल है अपना

क्यों फिर जुदा ईश्वर अल्ला ?

रघुनाथ शं. जुन्नरकर

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