

SHRI

# SAI LEELA

Official Organ of Shirdi Sansthan



IDOL OF SHRI DATTA IN LENDI BAUG

December 1981

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SHRI  
**SAILEELA**

**Official Organ of  
Shirdi Sansthan**

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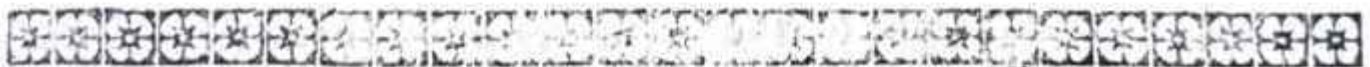


**To guide the world on the right path  
is the principal aim of SHRI SAI LEELA**

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## Apostles of Shri Sai Baba

After Shri Sai Baba came and stayed at Shirdi, His fame started spreading far and wide. His devotees like Nanasaheb Chandorkar and Solicitor Dixit used to speak about Shri Sai Baba among their friends and acquaintances. Shri Dasganu's propaganda was however different. Through his keertans, he used to spread Sai devotion in a very effective manner. Thus the fame of Shri Sai Baba was spreading through oral propaganda; but this propaganda had after all many limits. Real propaganda starts through written letter. This was done by Shri Annasaheb Dabholkar after the mahasamadhi of Shri Sai Baba through the Sai Satcharita. Though Shri Dabholkar started writing the biography of Shri Sai Baba, when He was alive, still it was completed later on. In 1923, Shri Sai Leela magazine was started and it was through this magazine that the biography of Shri Baba was published serially. However, it took seven long years for completing the publication of Sai Satcharita and it was only in 1930 that a biography of Shri Sai Baba, in a book form, was available. Thus though a beginning for the spread of Sai Cult and Sai devotion was made in 1923, by starting the publication of Shri Sai Leela magazine, still the real impetus was given to that movement after 1930 when the Sai Satcharita was placed in the hands of the devotees and it started circulating in the masses.

Shri Nanasaheb Chandorkar was a Government servant. Therefore he had limited time to devote to preach Sai Cult.

Similarly solisitor Dixit had his firm, where he had to work for whole day. Hence he was also not quite free to carry on the propaganda of Sai cult. The case of Shri Dasganumaharaj however was different. He had a job in the Police Department which he left according to the orders of Shri Sai Baba. He was therefore free to do the preaching for all the time and as stated before, he used to do it through his keertans. In Chapter XV of the Sai Satcharita, it has been stated fully how he had to change his dress while performing the keertan as per instructions of Shri Sai Baba as follows:-

### **Naradiya Kirtan-Paddhati**

Generally Haridasas, while performing the kirtan, wear a gala and full dress. They put on a head-dress, either a pheta or a turban, a long flowing coat with a shirt inside, an uparane (short dhotar) on the shoulders and the usual long dhotar from the waist below. Dressed in this fashion for some kirtan in the Shirdi village, Dasganu once went to bow to Baba. Baba asked him, "Well, bridegroom! Where are you going dressed so beautifully like this?" 'For performing a kirtan' was the reply. Then Baba said, "Why do you want all this paraphernalia - coat, uparane and pheta etc. Doff all that before me, why wear them on the body?" Dasganu immediately took them off and placed them at Baba's feet. From that time Dasganu never wore these things while performing the kirtan. He was always bare from waist upwards, a pair of 'chiplis' was in his hand and a garland round his neck. This is not in consonance with the practice generally followed by all the Haridasas, but this is the best and the purest method. The sage Narada, from whom the Kirtan-Paddhati originated, wore nothing on his trunk and head. He carried a 'Veena' in his hand and wandered from place to place everywhere singing the glory of the Lord. (Page 84, Sai Satcharit, 9th Edition, 1980)

Shri Dasganu Maharaj was not a mere performer of keertans. He was also an author. He wrote several books in

praise of saints and wrote their biographies in the ovi form. Thus in his books captioned Bhaktalilamrita and Bhaktisaramrita, Shri Dasganumaharaj wrote the biography of Shri Sai Baba and thus spread Sai Cult in the religious-minded persons in Maharashtra. Having thus devoted a major part of his life to the spread of Sai Cult and Sai devotion, it appears that Shri Dasganumaharaj can really be called as the first apostle of Shri Sai Baba.

It will thus be seen that the persons, who came into contact with Shri Sai Baba during his life time, tried to spread Sai cult and Sai devotion according to their mite; but all these persons had control only over the Marathi language and therefore their propaganda remained confined only to the Marathi speaking people. The common people in the South, staying in the present states of Karnataka, Tamil Nadu and Kerala do not in general know the Marathi language. Hence the propaganda, referred to above, could never reach the people, staying in the aforesaid states. A first step to reach these people was therefore taken by the Shirdi Sansthan by publishing the Sai Satcharita in English as late as 1944! Shri N. V. Gunaji did the job and with the publication of this book the spread of Sai devotion in the Southern India got a great impetus.

When the Shirdi Sansthan was thus making their arrangements for the spread of Sai devotion, Sai Baba was also in search of an apostle and in Shri Narasimha Iyer He found a suitable apostle. Shri Narasimha Iyer was a leading legal practitioner of Salem and in 1925 he voluntarily gave up practice in response to an inner call for spiritual quest. He therefore first went to Arunachala and for three years he studied Vedanta there. From 1928 to 1930 Shri Narasimha Swamiji (former Narasimha Iyer) stayed at Tiruvannamalai and turned towards the path of devotion for achieving spiritual progress. During 1930-31, He started visiting temples and shrines and came to Nasik. While staying at Nrsik, he met Shri Meher Baba, the

pupil of Shri Upasani Baba of Sakori. As advised by the disciples of Shri Meher Baba, Shri Narasimha Swamiji went to Sakori to meet Shri Upasani Baba. At the time of his meeting with Upasani Baba, Shri Narasimha Swamiji was advised by the former to stick up to the Bhaktimarga (the path of devotion). Having come to know that Shri Sai Baba was the Guru of Shri Upasani Baba, Shri Narasimha Swamiji was attracted towards the life and teachings of Shri Sai Baba.

Shri Narasimha Swamiji had decided to collect information about Shri Sai Baba. Most of the disciples of Shri Sai Baba were spread all over Maharashtra and many of them did not know English. In order to collect the experiences of the Sai devotees, this was a great stumbling block for him. However he did not get discouraged and proceeded to meet the Sai devotees and collected their experiences and published them in four volumes. These volumes helped to spread Sai devotion far and wide in Southern India and many people in the north, who came to know about Shri Sai Baba through them, also became Sai devotees. Shri Narasimha Swamiji thus rendered a great impetus to Sai movement and through it to humanity. These matchless efforts of Shri Narasimha Swamiji since 1936, discovered for us Shri Sai Baba as world saviour whose presence in our hearts helps us to ward off danger and cast off fear.

In his "Life of Sai Baba" Shri Narasimha Swamiji states, "At the time of His Mahasamadhi in 1918, Shri Sai Baba was little understood. Even in 1936, the number of persons seeking solace at the feet of Shri Sai Baba of Shirdi was very small, but it was only in the thirties and forties that Sai movement gathered tremendous momentum spreading all over the country and reaching out even beyond the frontiers of India".

In order to perpetuate Sai devotion in south, Shri Narasimha Swamiji started the All India Sai Samaj at Mylapore, Madras and started preaching Sai devotion through that centre. He

also started holding at Madras the same festivals, which are held at Shirdi every year. Shri Swamiji also started holding conventions of the Sai devotees on all India basis and thus helped the spread of Sai devotion and Sai cult. Shri Narasimha Swamiji also encouraged his disciple Shri Radhakrishna Swamiji to start the Sai Spiritual Centre at Bangalore and thus helped the Sai movement further. From the above contribution of Shri Narasimha Swamiji to the spread of Sai movement, we have to conclude that Shri Narasimha Swamiji was really a great apostle of Shri Sai Baba and it was quite appropriate that Shri Radhakrishna Swamiji always made a mention about his guru in this fashion.

After the Mahasamadhi of Shri Narasimha Swamiji, his dutiful disciple Shri Radhakrishna Swamiji became the President of the All India Sai Samaj at Madras. The Guru of Shri Radhakrishna Swamiji rightly placed in him the confidence and developed him to become ready to step into his shoes. By and by Shri Radhakrishna Swamiji also started preaching Sai devotion fervently and very soon proved that he was a very worthy disciple of Shri Narasimha Swamiji. In addition to his work at Madras, he had to nurse and bring up the Sai Spiritual Centre at Bangalore and it goes to his credit that he acquitted himself very well of the responsibilities of the institutions at Madras and Bangalore.

Shri Radhakrishna Swamiji was visiting Shirdi as often as possible and also attended the conference of the contributors to Shri Sai Leela Magazine in 1978 and 1979. At that time he gave valuable advice to the people who attended the conference. His speeches during both the above conferences showed his firm belief in Shri Sai Baba and his flare for the spread of Sai cult.

In May 1978, he installed a full-size marble statue of Shri Sai Baba at the Sai Spiritual Centre at Bangalore. As this statue is exactly like the one at Shirdi, the devotees in the



South India have a feeling of having taken the darshan of Shri Sai Baba at Shirdi itself. Due to his sincere work at the Sai Spiritual Centre at Bangalore, Shri Radhakrishna Swamiji gathered a very big following in Bangalore and the nearby places and thousands got the initiation of Sai devotion from him. As a president of the All India Sai Samaj at Madras and as the founder-president of the Sai Spiritual Centre at Bangalore, he was required to attend all the three main festivals at both the aforesaid places. Really speaking, of late, he was finding that this attendance at these two places on the same day was taxing him and his failing health was trying to revolt against his resolves; but inspite of all these hindrances, he used to attend the festivals at Madras and Bangalore most willingly and dutifully as he was pledged for it because of his Guru's orders in this behalf. Thus Shri Radhakrishna Swamiji spent his whole life in the spread of Sai cult and Sai devotion and the epithet "apostle of Shri Sai" which he gave to his Guru, Shri Narasimha Swamiji is equilly applicable to him. Therefore in the list of apostles of Shri Sai Baba, the name of Shri Radhakrishna Swamiji will have to be written next to Shri Narasimha Swamiji. The devotees and followers of Shri Radhakrishna Swamiji are installing his marble statue at Bangalore at the Sai Spiritual Centre on 6-12-1981 and we may say that Swamiji really deserves such a commemoration.

Apart from being the capital of the Tamil Nadu State, Madras has got a religious tradition. It is full of religious minded people, who are busy in doing pujas and other religious ceremonies. Hence only one Sai Centre (All India Sai Samaj) at Mylapore was not found to be adequate for all the Sai devotees in South India. Shri Sai Baba therefore inspired another saint, Shri Kesavaiahji, to establish another place of worship in Madras at Shenoyanagar. Shri Kesavaiahji founded Shri Sai Baba Bhakta Samajam and started the spread of Sai devotion from that Samaj. Though this Samaj was started

after Shri Narasimha Swamiji started the All India Sai Samaj, still there was complete harmony in the activities at both these places of Sai worship and the work of the spread of Sai devotion through bhajans, pujas and festivals used to be conducted with great zeal at both the aforesaid centres. Shri Kesavaiahji attained Samadhi on 9th August 1981 and looking to his work as the founder-president of Shri Sai Baba Bhakta Samajam, we have also to call him as an apostle of Shri Sai Baba.

Shri Sai temples have come up at several places in India and abroad and some more are contemplated to be built. Recently Shri E. Bharadwaj, who is the founder-president of Shirdi Sai Cultural Mission at Vidyanagar in Andhra Pradesh, has erected a Sai Temple at Vidyanagar. At Garkhal in Himachal Pradesh, Shri P. L. Goyal has also started the Sai Sudha Sabha under his presidentship. Under the auspices of that Sabha a Sai Temple has been erected at Garkhal (Kasauli). Shri Jugal Kishore Puri is the General Secretary of the Shirdi Sai Prachar Sabha at Chandigarh and he is also planning to put up a Sai Mandir there. Thus Shri Sai devotion is spreading far and wide and it will spread in the near future at still faster rate. Enthusiastic devotees from all places are doing their best to encourage the spread of Sai cult in the area in which they are known; but their work has just begun. They will have to do some penance before they become apostles; but why should we worry? Shri Sai Baba is always in search of his devotees and as He found out the apostles named above, he will find out future apostles, who will not allow the banner of Sai devotion to lie idle; but they will carry the banner of Sai devotion on their broad shoulders and will keep it flying very high

★



## OBITUARY

Shri D. D. Neroy has got a very close relation with the Shirdi Sansthan for the last 30 years or so because all the blocks required by the Sansthan were made by him. Because of his devotion to Shri Sai Baba, Shri Neroy has made so far many blocks of Shri Sai Baba in various poses and all these blocks

are very good.

Shri D. D. Neroy was born on 28-2-1901. His father, Shri Dwarkanath Bhau Neroy had started the business of block-making in 1898 and his shop was known as D. B. Neroy and Co. Shri D. B. Neroy expired in 1922 and therefore the responsibility of the family and the business fell on the shoulders of Shri D. D. Neroy at a comparatively early age of 22 years. It was really a challenge to run such a big establishment as developed by Shri D. B. Neroy, but Shri D. D. Neroy accepted that challenge and successfully ran the business and also maintained the family peacefully.

When his younger brother, came into age, Shri D. D. Neroy handed over the ancestral business to him and started his own company under the caption of D. D. Neroy & Co. Due to his hard labour and skill, Shri Neroy's company thrived so much and became so famous that when we talk of block-makers, we naturally first take the name of Shri D. D. Neroy and his Company. Block-making work is done best in Germany and therefore Shri Neroy went twice to Germany in order to learn the process of block-making. He picked up the work so nicely that for his skill in block-making, he was awarded a gold medal at Hamburg. Because of this proficiency acquired

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by Shri Neroy in Germany, he could get such fame in the block-making business. Shri Neroy had deep faith in Shri Sai Baba and he used to say that the success acquired by him in his business was due to the blessings of Shri Baba. Because of his devotion to Shri Baba Shri Neroy always made it a point to attend to the work of Shirdi Sansthan first and to carry it out in the least possible time.

Shri Bhalchandra Dattatraya Neroy, the eldest son of Shri D. D. Neroy has settled in Germany in 1960 and he also does the work of block-making there. His second son Shri Subhash is in Bombay and he started his own company in 1956 under the name of S. D. Neroy and Co. for carrying on the block making business. The grand-son of Shri Neroy, Shri Sandeep has also joined his father Subhash Neroy in his business in his early age. Thus the business of block-making is run by this family continually for four generations.

In this manner the business of block-making started in 1898 is running continuously for the last 83 years and is still progressing. Though Shri D. D. Neroy did not have very high education, still he was proficient in his work and because of that he could succeed in his business. Because of his good name in the block-making line, Shri Neroy will always be remembered and he has thus become immortal. Shri Neroy had so deep devotion towards Sai Baba, that he left his mortal coil on the blessed day of Thursday. We are very sorry for the death of Shri Neroy and we extend our heartfelt condolences to the members of the family of Shri Neroy in their sad bereavement. We also pray to Shri Sai Baba that the departed soul may rest in peace. ★

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## Yogi of Nareshwar, Swami Rang Avdhoot Maharaj

Near the holy Narmada River in Gujrat, there lived a remarkable saint who made the place most popular in the world of religion—the place which is now known as Nareshwar...

Among many places of religious significance in Gujrat, Nareshwar on the bank of river Narmada near Broach city has become today the place of pilgrimage where innumerable followers and devotees of Swami Rang Avdhoot Maharaj pay homage and have darshan of Swamiji's Samadhistan. They stay in the Ashram, which is also unique in its own way. It is run by the selfless devotees who have dedicated their lives to their ultimate Guru at the holy feet of swamiji and His mission.

Rang Avdhootji was born in the most cultured Maharashtrian Brahmin family in Godhra—Panch Mahal district. The elderly members of His family were all busy the management of two big temples—Ramji mandir and Vithal mandir in Godhra. Hence the hereditary virtues and religious atmosphere in which He was brought up made Him a child of character and righteousness. From His childhood only, He started reading regularly the Pothi of Gurulilamrutam and Dattabawani. Wordsworth has said 'Child is the father of man and rightly it was so with Avdhootji Who left His studies during the movement of Mahatma Gandhiji in 1920. He was then in senior B. A. in Baroda College. He got involved in the freedom movement led by Gandhiji for some years but then He left like Arbindo of Pondechary to free India was his spiritual mission. He therefore left all wordly ties and took the permission from His mother to become a sadhu. Since He had no father from His studenthood, His mother was everything to Him. His mother was the constant flow of inspiration and encouragement to Him for His religious and spiritual advancement. You will therefore find the samadhi temple

of His mother also in Nareshwar, to whom He was indebted as He said so several times when He was alive.

Avdhootji's original name was Pandurang Vithhal Vamle. He was afterwards known as Bapji (Fatherly Man) in Gujrat. He made Nareshwar as His Karmabhoomi and stayed there for many years. And what an illustrious life He lived!

With a single langoti on His body He never cared to eat to satisfy His stomach. Whatever He got, He mixed everything like Lord Shri Sai Nath and ate it in the worthy company of animals and birds like dogs, cats, crows, squirrels, sparrows etc. Neither the penetrating cold perturbed Him nor the consecutive days of fast disturbed His spiritual shedule. He was in the real sence a sannyasi He proclaimed for 'परस्परदेवो भव'. Only मातृदेवो भव पितृदेवो भव, आचार्यदेवो भव are not enough. We should respect each other. Love every other man that we come across.

Rang Avdhoot wami had enlightened the hearts of many people in the spiritual line. Many people were healed and cured by Him. Such events and illustrations are many, which cannot be quoted here due to space limitation; but I may assure you that some devotees and followers are feeling His presense and guidance in their lives even today.

It is said that once Narmada River was flooded with encircling waters all around during the heavy rains and all prayed Avdhootji to leave the place.

But Avdhootji was determined to stay. He said, 'Why do you worry? I have made parikrama of Narmada river for many times. It is now Narmada Mata who has come to have pradakshina of this place. Let Her take such rounds around tis place'. All others left the place and it was only Avdhootji, who remained there greeting the holy waters offering His gratitude and prayers to Mai Narmada. Although it is unbelievable,

none-the-less it is true that only the place where Avdhootji stayed was left dry. All the surrounding places were submerged under waters of Narmada river.

On 21-11-1968, when His mortal body was brought to areshwar for Agnisanskar, one lady saw Him greeting her in compound. Such are the innumerable ways of blessing the bhaktas by Him.

Avdhootji spread the bhakti of Lord Dattatraya through the length and breadth of Gujarat. He stressed the need of Guru and value of Guru Mahima. दिगम्बरा दिगम्बरा श्रीपाद वल्लभ दिगम्बरा. This was the verse He gifted to His followers, particularly Gujratis, in numbers, were turned towards the devotion of Lord Shri Dattatraya by His August grace. Such a great devotee and companion of Guru Dattatraya has not been found in Gujrat so far.

While remembering our beloved Lord Shri Sainath through such powerful media of 'Sai Leela' magazine, we cannot forget the cult of Lord Dattatraya in this world. Because as you know-Lord Sai Baba is none else but the reincarnation of Guru Dattatraya. . . .

Our countless salutes to Swami Shri Rang Avdhoot Maharaj. . . . ★

**Bipin Kapilray Swadia**  
Datta Mandir Road-307B-Kamal Kunj,  
Malad (East) Bombay-400064



# **EIGHTH ANNUAL GATHERING AT SHIRDI**

It is proposed to hold the Annual gathering of the contributors to Shri Sai Leela Magazine at Shirdi on Sunday the 31st January 1982 and Monday the 1st February 1982. Darshan of Shri Sai Baba, cultural programmes, mutual introduction, discussion for improving the getup and standard of Shri Sai Leela magazine and symposium etc. are some of the programmes arranged for the gathering.

As only the persons, who have contributed some articles (poem, story, article etc.), to Shri Sai Leela magazine are proposed to be invited to take part in the gathering, those people, who have contributed at least four articles to Shri Sai Leela magazine during the last seven years, will be invited by the Shirdi Sansthan to partake in the gathering. Those people, who would like to attend the gathering with the above stipulation are requested to return the form printed overleaf duly filled in, to the Court Receiver before 16th January 1982, on receipt of which the regular invitation will be dispatched to the delegates by the Court Receiver. No correspondence in connection with the gathering will be entertained after 16th January 1982. The delegates should come to Shirdi on 30th January 1982.

The arrangements for tea, lodging, boarding etc. of the delegates will be made by the Shirdi Sansthan. The form should be returned to the following address :-

**Shri K. H. Kakre,**  
Court Receiver, Shri Sai Baba Sansthan of Shirdi,  
At & P. Shirdi, Tal Kopergaon,  
Dist. Ahmednagar pin. 423109

S. D. Parchure,  
Sadanand Chendvankar  
Secretaries

**K. H. Kakre**  
Court Receiver,  
Shri Sai Baba Sansthan  
Shirdi



## FORM

Sub :- Annual gathering at Shirdi to be held on  
31-1-82 and 1-2-82

Sir,

I intend to attend the 8th annual gathering of the contributors to Shri Sai Leela Magazine, which is proposed to be held at Shirdi on the above dates. I am furnishing below the information required by you. I will be thankful to you if I am invited to attend the gathering as a delegate.

1. Full Name (Surname first) \_\_\_\_\_
2. Full Address : \_\_\_\_\_
3. Occupation : \_\_\_\_\_
4. Educational Qualifications : \_\_\_\_\_
5. Age : \_\_\_\_\_
6. I am / am not a subscriber of Shri Sai Leela English / Marathi issue. My number is : \_\_\_\_\_
7. I contribute Prose articles / poems : \_\_\_\_\_
8. Captions of the articles or poems:      Month      Year  
1) \_\_\_\_\_  
2) \_\_\_\_\_  
3) \_\_\_\_\_  
4) \_\_\_\_\_  
5) \_\_\_\_\_
9. My wife / husband / son / daughter / brother / sister is going to accompany me (only one)
10. I intend / do not intend / to move a resolution at the gathering, copy of which is enclosed.

Date:

Signature

# Sai Baba, the Saint of Shirdi

(Continued from November 1981 issue)

## CHAPTER X

Mr. Nimonkar a Watandar of Nimon  
Was once at Shirdi with his wife  
Spending a happy time with Thee at D'Mai  
Immersed in Thy service at Masjid Mai.

But then their son at Belapur fell ill  
Hearing this Mrs. Nimonkar was here unwell  
So she wished to go with Thy kind permission  
And to stay with her son and relatives.

But Nana asking her to return the next day,  
She was in a fix to go or not to go that day  
But Thou, the saviour, came to her rescue when  
She was thinking in her mind to go or not then

When Thou wert before Sathe's Wada  
And Sathe and others prostrated at Thy pada  
She asked Thy permission to go to her home  
And Thou ordered her to go immediately home.

Thus Thou solved her riddle  
Asking her to go unperturbed bridle  
And to return after a four day stay  
To enjoy the thrills of her Shirdi stay

Shinde Laxmibai, a lady rich and gentle  
Served Thee day and night with mind simple  
And took pleasure in feeding Thee gay  
heart's content every day.

Once in the evening, when Thou wert sitting  
In the Masjid with Tatyā jokes cutting

Laxmibai came and bowed to Thee  
Then Thou told her to bring bread to Thee

So off she went and back she came  
With vegetables and bread she had made  
To feed Thee to satisfy Thy hunger  
But Lo! Thou gave it to pacify dog's hunger.

Seeing this Thy way whimsical  
Laxmibai became bit typical  
And asked Thee why Thou did so  
To which Thou said her so.

Thou told her how lived Thou  
In the heart of the dog now  
And proved Thy presence in every being  
And Thy omnipresence in every living.

Since then Thou wert fed  
By Laxmibai with milk and bread  
With love and devotion so fine  
Which Thou returned her with coins nine

But Thou ate of her bread a part  
And Then asked her to give the other part  
To Radhakrishnamai to eat  
Who with pleasure could relish it.

Remembering Laxmibai's service  
Then at Thy last hour gave pieces  
Nine putting Thy hand in Thy pocket fine  
As a token of types devotion nine.

Thus Thou by Thy bread-story  
Taught the people their life-story  
And by seeing Thee in all the beings  
Is the crux of the whole living.

Raghuvir Purandare, Thy devotee great  
 Once desined to see Thee at Shirdi and wait  
 With his family to serve Thy feetholy  
 When Mrs. Tarkhad came and said lowly.

To take Thee the offerings three  
 Brinjals two and pedha making the lot three  
 To prepare and offer freely all Thee  
 Bharit, Kacharya and Pedha free

Mrs. Purandare, on Shirdi reaching  
 Gave Thee the Brinjal Bharit for eating  
 When Thou wert sitting for Thy meals  
 Engaged in Thy usual strange deals.

Feeling the Bharit very tasty  
 Distributed it Thou to all in hasty  
 To enjoy the delicious taste of it  
 As Thyself and called for Kacharya bits.

So a word was sent to Radhakrishnamai  
 That Thou wanted Kacharya at Dwarakamai  
 But Radhakrishnamai was in a fix  
 As it was not the season for brinjals fit.

Then on enquiry they all found  
 Mrs. Purandare to offer Kacharya bound  
 Thy enquiry of Kacharyas surprised all  
 And made all to feel Thy intuitive power all

Mr. Mankar in December 1915 once  
 Wanted to visit Shirdi Theme  
 To perform the obsequies of his father  
 So he landed at Thy feet at Shirdi there.

Before he left for Shirdi he  
 Came to Mr. Tarkhad to see he

So Mrs. Tarkbad wanted to send Thee  
Something with Mankar to offer Thee

She searched and searched but found nothing  
To offer Thee her offering anything  
Pedha at last she found for Thee  
And sent it with Mankar with glee.

Mankar then was in mourning though  
Still she ventured to send her offering low  
With firm faith and devotion pure  
Hoping Thou would accept and eat it sure.

Mankar at Shirdi landing when  
Forgot to take Pedha with him then  
But Thou simply waited for Pedha then  
Hoping he would bring in the afternoon when

Finding no Pedha with him then  
Thou being impatient asked him then  
Had he brought anything for Thee then  
Hearing nothing Thou asked him then.

Where was the sweet meat  
Given by Thy Mother to eat  
When he started for Shirdi  
To offer Thee her Pedha

Remembering then he his fault  
Ran to his lodge to correct his lot  
To bring the Pedha to offer Thee  
And placed it at Thy feet with glee

No sooner was the Pedha brought  
Then gulped the Pedha Thou sought  
And Thou showed all to Thee her devotion  
By eating the Pedha with gusto and emotion.

(to be continued)

M. M. Amingad  
Gulunche, Via Nira, Tal. Purandar, Dist. Pune

# AHIMSA

"It is not himsa (violence) that sustains the world, but it is Ahimsa (non-violence) that sustains the world. When I search for Ahimsa, truth says find it through me and when I search for the truth, Ahimsa says find it through me," are the words of Mahatma Gandhi.

Ahimsa is the most essential quality required for a devotee to realise God. Until and unless one does not possess the quality of Ahimsa, all the efforts put forth to seek God's grace are futile.

What is Ahimsa? Is it merely not killing animals and human beings?

Apart from non-killing of living creatures, it is noninjury to all the living creatures by thought, word and deed.

Thoughts have tremendous power. When a thought arises in the mind, the thought waves immediately move in all directions and enter into the mind of the person with similar thoughts. The external thought, once entered into the mind of other person, stirs similar thoughts and tempts him to perform similar actions. Thus by entertaining the mind with evil thoughts is himsa. Hence one should never have evil thoughts, but instead should entertain the mind with good thoughts.

By word: When we hurt the feelings of a person during a conversation it is termed as himsa.

By deeds: Killing, animals, birds and such other creatures is said to be himsa. Here arises a controversy. Opinions differ among individuals. Some people think that animals are created for human beings to eat. But when we carefully analyse and reason, we come to the conclusion that animals have been

created to help human beings. Of course, there are some dangerous animals like the tiger and other poisonous insects which create serious troubles to human beings. Such animals which are dangerous to human life can be killed. But on the other side, there are certain innocent animals which are not at all dangerous to man, instead their very existence is helpful to human beings. How are animals helpful to man?

Let us take the example of some of the animals and carefully analyse their activities. A buffalo is helpful to man in tilling the land, to cart luggages and other such activities. It eats the tall grown up grass which would otherwise be a hiding place for snakes and other reptiles. Likewise, the goat eats the tiny grass shoots which keep sprouting up and pricking the human feet. The extra fur of the sheep is used to make wool. Similarly, there are fowls which eat all types of poisonous worms and insects like scorpions, etc., which are very harmful to human beings. Fish purifies the water by eating away tiny insects and worms present in it and thus provide human beings with a natural means of protection. As a scavenger, the pig also helps us to be free from all impurities by eating away human and animal excretions around our homes and streets.

Thus when we reason out the activities of any innocent animal which does not harm any human being, we realise that every animal has been created to perform certain specific duties. The specific duties of animals are themselves helpful to human beings.

Man commits the greatest sin by killing such helpful animals. In God's view, all living creatures are equal. When someone beats our children we get very angry and try to take the revenge. Similarly, how angry would the Lord be if we slay his children - animals.

Suppose animals are not killed then there would be more animals than human beings in this world, is one of the doubts.

But such things cannot take place for God has created mightier animals to eat, weaker animals as their food and gradually the mightier animals become extinct. So God keeps the population of all the living entities in balance.

What happens if man eats meat? The meat of all animals creates Rajasic and Tamasic thoughts. In some persons the qualities like lust, anger, greed, passion etc. increase by consuming it. If the meat of a diseased animal is eaten, then there are chances of men being affected by similar disease. Thus by abstaining from meat eating and by consuming vegetarian food like pulses, green leafy vegetables and milk keeps one healthy and spiritually enlightened too. But can a human being live without harming or killing any animal? No, it is highly impossible, for there are tiny creatures invisible to the eyes, which get killed while performing actions. But there is a great difference between conscious killing and unconscious killing. Unconscious himsa has less effect than the conscious actions. Since such acts are unavoidable and unintentional, in order to free ourselves from unconscious sins, the scriptures have prescribed the following five yagnas.

1. Brahma Yagna - offerings to Brahma
2. Deva Yagna - offerings to Demi-Gods
3. Pitru Yagna - offerings to grand parents
4. Bhoota Yagna - offerings to living creatures
5. Veda Yagna - study of Vedas.

When once man frees himself from such bondages he becomes eligible to realise God.

The whole world would become a desert had not the animals, birds and other creatures been created. It is these wonderful animals which are beautifying our world.

Lord Sai Baba taught Ahimsa by word and practice. Dogs and crows were His guests during lunch. He shared food with



his children. Baba never chased the animals. His love on animals was so intense that one day a tiger came running to Baba and breathed his last at the feet of Baba.

Thus Baba showed to the world that love on all living creatures can elevate man to the highest stage. It is love alone that creates compassion and compassion leads to Ahimsa.

**Sai Kumar**

Sai Kumar Vyadhi Nivarana Ashram  
27B, Gandhinagar, Secunderabad - 3 (A. P.)



## Celebration of Mahasamadhi Day

The 63rd Mahasamadhi Day was observed under the auspices of Shirdi Sai Sabha, Chandigarh at Kothi No. 78-Sector 15-A, Chandigarh on 15th October 1981 from 7. 00 P. M. to 9. 00 P. M. About 200 devotees attended the function. All the devotees were fed sumptuously after the Aarti of Sai Baba.

Bhajans were sung on the life of Sai Baba by Shri J. K. Puri, J. P. Khanna, Smt. Sushila Jyoti, Joshi, Mrs. Mahajan, Harish, S. P. Khanna, S. S. Arora and N. K. Vasudeva. Smt. Sushila Jyoti and her party, T. V. artist, sung the bhajans on Lord Sai Nath. Discourses were also delivered by Shri J. K. Puri on the life of Sai Baba.

In the discourses Shri J. K. Puri, General Secretary of the Sabha, told the gathering about the services rendered by Lord Sai Nath for the welfare of the people. He appealed to all the devotees to spread the message of love and brotherhood among all the castes and creed. He also appealed for liberal contribution for Sai Baba's temple at Chandigarh. ★

**Jugal Kishore Puri, Gen. Sect.**  
Shirdi Sai Sabha, 78-Sector 15-A Chandigarh

## Baba's 63rd Punyatithi Festival at Shri Sai Baba Mandir Garkhal (Kasauli) H. P.

As usual Shri Baba's Punyatithi was celebrated this year also from 8. 10. 81 to 11. 10. 81 under the management of Shree Sai Sudha Sabha, Garkhal (Kasauli), Himachal Pradesh.

Shree Chander Bal Mangal, Mohidra Motors and General Finance Corporaton, New Delhi presided over the function. He also released the long awaited souvenir on 11. 10. 81. Some copies of the souvenir were distributed among Sai devotees present at the function.

While welcoming the chief guest, the persons attending the function were informed about the activities of Sai Sudha Sabha Garkhal.

Shirdi Sai Baba mandir costing Rs. 2 lacks is almost complete. Baba's full-size marble idol costing Rs. 65000/- is under preparation at Jaipur. It is hoped that it will be installed on Ram Navmi in April 1982.

An ashram consisting of 25 rooms to accommodate outside devotees is also under Construction. Its ground floor and first floor are almost complete. With Baba's blessings and co-operation of all Sai devotees the work is going on smoothly. All are requested wherever they may be to lend their helping hand to complete this very pious cause.

This was also revealed that this Mandir is well-known throughout the length and breadth of the world.

After this, the chief guest Shree Chander Bal Mangal was requested to release the souvenir. First copy of the souvenir was presented to our Lord Shree Sai Baba of Shirdi by Shree

Chander Bal Mangal and he declared it released and addressed the audience like this- -

"We all are lucky enough, who have come over here for Baba's blessings. One who even crosses the premises of the mandir gets salvation. Think of those who have entered His Mandir. I feel blessed are you all, who have attended the pious function and have got Baba's blessings with prasad."

In the end the speaker applauded the work done by Sai Sudha Sabha Garkhal (Kasauli) H. P. and appreciated the plans of construction at hand to be completed. He wished that the mandir of Shree Sai Baba of Shirdi at Garkhal should be of international fame and a place of solace to one and all.

He appealed to all Sai Devotees, wherever they may be, to help Sai Sudha Sabha, Garkhal (Kasauli) H. P. in completing the pious plans successfully at an early date.

In the end Shree J. K. Puri, advocate of Chandigarh, thanked the chief guest and all who attended the function and also appealed to one and all that they all should help their maximum they can in completing the pious plans of the Mandir. He further assured all the devotees that Baba will certainly help all those, who surrender before Him. He will bring out His devotees safe out of their difficulties.

After that there was regular aarti. Prasad and udi were distributed to all, who graced the occasion.

The function was over with the lunch which was served to all on behalf of Sai Sudha Sabha. ★

P. L. Goyal  
President Sai Sudha Sabha, Garkhal (Kasauli) H. P.

# S A I B A B A

I think it was in 1957, I was serving in Driving & Maintenance Regiment, Armoured Corps Centre & School, Ahmednagar. Some time during that period our military vehicles went out on trial basis. Here was an opportunity for some people to go on an excursion to the nearby places. It was at this juncture that our vehicles stopped at Shirdi Sai Baba's place in Ahmednagar district, on way back to Ahmednagar.

While I was just standing in front of the Samadhi of Sai Baba, some one just said, "Whatever desire one has in his mind, is fulfilled here". Like a flash an idea came in my mind, "I do not have a son". At that time my wife was pregnant. As such a daughter (6th daughter) was born on 23 May 1957. But next time it was on 12 May 1961 that a son named Rajinder Kumar Marwaha" was born.

Myself and my son were away from each other from 1969 onwards. However, on 5 Aug 1979, my son again joined me at Chincholi Village, Taluka Haveli, District Pune.

He was given the training of a Turner in Electrical & Mechanical Faculty Workshop of College of Military Engineering, Pune as an apprentice from 27 Nov 79 to 26 May 80 and was awarded a certificate from that Faculty accordingly. After this, the boy served in some small and two Limited Companies also on casual basis. But he could not make his standing firm in any of these organisations due to inexperience.

On 11th September 81, he decided to go back to New Delhi to attend my younger brother's daughter's marriage. One girl of our neighbour, also got ready to go with him, in order to become life partners. They started by a rickshaw from CME, Pune and went by bus from Pune to Ahmednagar. But at night, while they were planning to go to Ahmednagar Sadar Bazar,

they were sitting on a bench at Ahmednagar bus stand in front of a Police Chowki. In the meanwhile, they were interrogated by the local police. After interrogation they were taken into custody and on 13th September 81, they were brought back to Pune. During interrogation the girl remained faithful throughout and indicated her willingness for marriage with the boy.

On arrival at Dapodi, Pune the girl was handed over to her parents and the boy Rajinder Kumar Marwaha was handed over to me.

After his arrival at Pune, the boy was always talking only about the girl. In the meanwhile, twice the mother of the girl came to us to fight with me and my son about her girl, who had been taken away by the boy. She also got a message sent through a reliable person to have the boy sent away from Pune, his present place of residence.

Consequently on 16th September 81, at night I took away the boy from Pune to Dapodi Railway Station for onward transmission to Ahmednagar, the birth place of the boy and then to Shirdi, Sai Baba's place. On 19th September 81, after taking Baba's darshan, I got him entrained at Kopergaon Railway Station for New Delhi by Jhelum Express.

However, on the way he got down at Itarsi and stayed with his uncle. In the meanwhile, the grand-father, mother and the eldest brother-in-law of the boy, along with another friend of mine, came to me at Dapodi, Pune. In fact, this friend of mine had gone to bring them to Pune. On not finding the boy at Pune, they went back to New Delhi on the same day i.e. 21st September 81.

Now a separate history starts. After reaching New Delhi, they started sending letters, telegrams and telephone messages that the boy had not reached New Delhi. On receiving these messages of non arrival, it completely upset my mind, I was

finding myself only as a moving dead body. The main fear was, that after alighting from the train at a nearby railway station, the boy might have gone after the girl, to one village in Solapur district, where she had gone. On arrival there he might have fought with the local people and thereby come to a sorrowful incidence. This fear was throughout hovering over my mind.

Some time back, just in the early morning, I had a dream that the body of my son was lying in my hands in an unconscious state, with eyes closed and no breath. This dream, again, was worrying my mind and reminding me over and over again of the boy having gone to the girl's village and having met a tragic end there by fighting with the villagers singly.

Here my position was like that of Sati Savitri, who saved the life of her husband Satyawan from the hands of death. She saved the life of her husband. I was to save the life of my son. I was feeling in my own mind, however sinful I may be, if at all I have done some good deed in my life or if I have full belief in Sai Baba, who actually gave him to me, then He only can look after him (my son).

On 29th September 81, while I was going to Pune, my cycle automatically turned towards Sai Baba's temple. I was going on a road other than the one going to Pune. I immediately realised, Sai Baba Himself is calling me. I went there. I paid my respects to the Murty of Sai Baba. Here I met one staunch follower of Sai Baba (Bhagat of Sai Baba) He also narrated me a story. "One day he was feeling very hungry. As he was on temple duty (Sai Baba's temple). he could not leave the place also. In the meanwhile one of his friends brought some nice food for him. Was it not sent by Sai Baba?" He also gave me Udi, ashes rolled in a small piece of paper. He told me to keep it and added that the news of my son would come to me from wherever he had gone. The name of that Sai Bhagat is Babu Rao. He took me in front of Sai Baba's murty. He

impressed upon me not to worry about and assured me that automatically news about my son's whereabouts would come to me. I maintained that Udi.

Next day, 30th September 81, at about 10-00 hours one post card, conveying the news of my son having reached Delhi, was received and this news was narrated to me by my office New Delhi superintendent. My son Rajinder Kumar Marwaha had reached. All my worries had gone. There were tears of joy in my mind. God is great. Sai Baba is great. His Bhagats are blessed,

**Om Prakash Marwaha**  
HQ Mess, CME Pune 411031



## Shri Satardekar Hits A Century!

Shri Shreeram Vishnu Satardekar is a famous singer of devotional songs about Shri Sai Baba. For the last thirtysix years or so, he is regularly going to Shirdi at his own expense and giving a programme of his devotional songs in the Samadhi Mandir in the three festivals that are held at Shirdi every year. His programmes last from one hour to two hours according to the availability of time. At the time of the Punyatithi festival this year, Shri Satardekar gave his hundredth programme on 6-10-1981 in the Samadhi Mandir, when Shri Kakresaheb, The Court Receiver Shirdi Sansthan, Shri D. C. Pathaksaheb, Office Superintendent, Shri A. R. Shindesaheb, Shri Gopinath Kote Patil and many other important personalities were present. Shri Bagwesaheb, Manager of the Samadhi Mandir, introduced the singer to the audience. The melodious voice of the singer produced a very serene and devotional atmosphere. After the programme, Shri Pathaksaheb felicitated Shri Satardekar by offering him a shawl and a coconut by way of Shri Baba's prasad and expressed a wish that Shri Satardekar should continue his programmes and complete at least 150 programmes. ★

## His Holiness Swami Kesavaiahji

**(H. H. Swami Kesavaiahji, Founder-President, Shri Sai Baba Bhaktha Samajam (Regd) Shenoyanagar, Madras attained Samadhi on 6th August 1981 at Shenoyanagar)**

To understand Shri Sai Baba is easy for His devotees only. One can read Shri Sai Satcharita written during the life time of Shri Sai Baba (and published by Shri Sai Baba Samsthan, Shirdi) and understand Sai to a certain extent. Without reading Sai Satcharita and without hearing the Leelas of Shri Sai Baba from anybody, the great devotee, who realised Shri Sai Baba on 1.7.1939 (at Dharmavaram in Anantapur District, now in Andhra Pradesh) in a few hours after merely hearing the name of Shri Sai Baba is Swami Kesavaiahji.

Revered Swamiji was born on Shravana Bahula Amavasya day of Heavalambi year, at the end of the nineteenth century. His father Shri Swami Balaiah was a devout Hindu. A peculiarly religious temper seems to have taken powerful hold of Swamiji's mind, and it continued as the ruling principle throughout his life. He preferred charity, to the breaking of a coconut in the temple. In his school days, he stood first in the Bible classes, and had a vision of Jesus Christ. He learnt the Koran and had a vision of Prophet Mohammed. He met mystics like Sadhu Sunder Singh. His commonsense was strong and his power of observation was keen. Sooth sayers predicted his sainthood. Swamiji began his life as a clerk in the Registration Department in the Composite State of Madras. Very soon, he was a sub-registrar and earned for himself a good name. He was sympathetic to the poor and people described him as a 'Saint Sub-Registrar'. His superiors recognised his worth and paid encomiums and credited him with the coveted Red Entries, six times. He was a kind-hearted house holder, honest and hard working officer, coupled with integrity and character.



Wonderful was the grace and kindness of Shri Sai Baba for He drew the devotees to Him, or how else Shri Swami Kesavaiahji, then working at Dharmavaram would know Him? By the grace of Shri Sai Baba, he became a 'Kripa Siddha', overnight, on 1.7.39. Then he was ready to diffuse and preach the teachings of His Master to the humanity. All the 'Siddhis' were at his command. He neither practised nor craved for them. They flowed in profuse, naturally by the grace of Shri Sai Baba. He never made a show of his worth. If anybody went to see him, to have his darshan, he sometimes even without being asked, would give very liberally his spiritual wealth. Just as the sacred Ganga flowing from the matted locks of Lord Shiva, sanctified the Indian soil by washing away the sins of all Indians, Shri Sai Baba's grace, flowing through Swami Kesavaiahji, bestowed on thousands, with physical happiness, mental peace and spiritual enlightenment. There were many who had worshipped Sai for a long time. Swamiji did not go in search of Sai Baba. Baba came in search of him and made him an instrument to convey His grace to the humanity. The choice was appropriate and was well proved by Swamiji's service to the devotees during the last four decades. History of Swamiji, (after 1939) was the life of Shri Sai Baba, after His Mahasamadhi and explained His Leelas after that period. On 7. 4. 41 he came to Penukonda on transfer. Swamiji's pujas of Shri Sai Baba on Thursdays, at Penukonda, have attracted many. Shri S. Subba Rao, pleader, Gooty, wrote in "Shri Sai Leela Masik" for April, May June 1943 about Swamiji, that "He has acquired marvellous powers by Baba's grace. He foretells events with mathematical accuracy, cures diseases by mere touch and transfers the sick people's diseases to himself. In addition to daily worship, he performs special worship on every Thursday, which is attended by hundreds of persons. As soon as devotees enter the puja room, he looks at Baba's picture, tells them the grievances for which they have come to him, together with necessary remedies for the same. When he speaks to them in

worship room, he is not conscious of himself as Baba is in him. He does not do anything without Baba's permission. If devotees are not able to go to him, and write letters to him about their ailments and worldly worries, he places them in front of Baba's picture during the time of worship and gets correct answer by a mere look at Baba's picture, and promptly sends replies. Baba talks to him through the picture, through dreams and in a variety of ways and helps him always to do humanitarian work without prejudice to his official duties. Within the short period of about 16 months, he has received not less than 2000 letters, each of which has been promptly and correctly answered. Many persons coming or writing from distant places like Madras, Bangalore, Mangalore, Calcutta, Ceylon, Jofna and Burma had their desires gratified and miseries removed."

Swamiji was always grateful to Shri O. Pulla Ready, I. C. S. for the help received by him throughout his official career. Dr. H. T. Vira Reddy, F. R. C. S., F. I. C. S., came into the life of Swamiji in the year 1948 and he was to Swamiji what Nehru was to Mahatma. In 1948 Swamiji got a temple constructed for Shri Sai Baba of Shirdi at Penukonda. Then he fell sick and came to Madras for treatment. Since 1949, after his miraculous recovery, Swamiji had conducted Thursday Pujas at Sai Nilayam, Shenoyanagar. Shri Sai Baba's Puja at Sai Nilayam, Shenoyanagar occupied a high position in the country. Thousands of devotees gathered on these days, in pin drop silence seeking relief from spiritual and bodily worries. Is it necessary to invite bees to suck honey from flowers? That spoke volumes of his great selfless spiritual work and proved that Swamiji was sustained and supported by the great power of Shri Sai Baba. Sai Ram's merciful glance was the strength behind him. In puja, Swamiji gave Baba's udi (sacred ash), got from Shirdi, as prasad, which was gratefully received by the devotees and acknowledged as a panacea for all ills and woes which afflict mankind. In the year 1945, Late Shri B. V. Narasimha Swami observed that "Numerous

instances are found in the page of 'Sai Sudha' evidencing the wonderful accuracy of several Shri S. B. Kesavaiah's predictions. If they were all invariably true, one would begin to identify him with Shri Baba. Shri S. B. Kesavaiah is frank enough to admit that a few powers (within limits) do not make him a Sai. We must applaud him for his humility, condour and truthfulness." It was not without basis and reason that the late Shri Narasimhaswamiji declared that "If a hundred out of a thousand people get benefit by listening to me, 900 people get benefit by attending Swami Kesavaiahji's Puja. After Puja he tells of future events in a remarkable way." One is so much overawed with the Swamiji's magnetic personality and purity of life and with his motto of service to the sick and suffering and spiritual powers, that one forgets himself and cannot resist the spontaneous urge of offering his obeisance to him. The darshan of a real saint is a golden event in the life of the real sadhaka. Swamiji's touch on one's forehead with Baba's udi gave a thrill to the devotee and mystically his worries and anxieties vanished. He did kindle the sparks of spirituality among all those who came in contact with him. The great always bestow blessings on those, who are meek and humble. Swamiji transmitted his staunch faith in Shri Sai Baba, as the supreme force on earth, to all who went to him. Swamiji required no particular place or time to invoke Baba and give Udi and convey Baba's blessings. He visualised a stage, and that vision was so clear in his mind that he felt he was sitting and meditating by the side of Shri Sai Baba.

Saints are verily the living gods on earth. They are bestowers of liberation. Please listen to their glory. The saints have not failed any one so far. The saints always condescend and fulfil devotees desires. Service to a saint, will not go in vain. Anything given in the service of a saint, will grow infinitely. If you sow a grain, it is returned thousandfold. Yogis can see beyond the vision of ordinary men. Swamiji was a great saint and a Yogi. He was aware of the desires of all, hence there used to be no questioner among the audience. Before

they could ask him, he used to answer them. The real saints are like lotus leaves. The water of common human desires did not stick on, to tarnish the spirits of Swamiji. Saints relieve our pain, remove our difficulty, but will not interfere usually in the course of nature even though they are able to do it. When it was reported that there was no rain at Dharmavaram, Swamiji prayed to Shri Sai Baba and Lo, there was plenty of rain. It was also a common experience of thousands of devotees that, there used to be rain throughout the city of Madras, but there was no rain in Shenoyanagar; this was to enable the devotees to participate in the Mahasamadhi day celebrations of Shri Sai Baba and cook food and distribute it to the poor. The sage of Shenoyanagar protected all, even the crooked and the sinful, when they were repentent. Even the punishment inflicted on devotees was only to correct them. It was the experience of the devotees that their difficulties vanished by simply remembering him. He was no ordinary man. Tukaram says, "Even particles of dust attached to the feet of saints would work miracles." Swamiji often said "Even if I take 128 births more, I cannot become Shri Sai Baba. I am only His devotee. I visited Shirdi 73 times. The joy I had experienced is beyond words. It is difficult to understand Shri Sai Baba of Shirdi. Service to suffering humanity is Baba's dharma. He taught catholicity of religion. Everyone should serve and help others to his capacity. It is only the good we do, that accompanies our souls. Hatred and jealousy should be forbidden. Honesty and truthfulness are a must. God recedes from those who are dishonest and untruthful. Character and truth are essential. Truth and righteousness alone save us. The ignorant youth is running away from religious and moral discipline because he gets no religious education either at home or at the school to mould his character. Now-a-days science and politics are considered to be the be all and end all' of man's life. The responsibility to teach their children, the devotion to God, reverence to one's Guru, obedience to their elders, and to make them speak truth is always on the mothers,

In ordinary life, Swamiji was simple and unostentatious. He wore a milky white jhubba, a white dhoti and an upper cloth. He spoke so softly and affectionately and lovingly, that devotees felt unburdened the moment they saw him. After years of married life, many wondered how Swamiji, who was a grihastha, attained such spiritual powers. Perhaps it was only to establish, that celibacy, severe penance in caves and forests are not necessarily the pre-requisites to attain self-realisation, that the trinity avatar of Shri Sai Baba chose Swami Kesavaiahji, an adarsha grihastha, as fully qualified to receive His benediction and exercise His spiritual powers.

(To be continued)

**Raja Krishna Moorthy**

Shri Sai Bhaktha Samajam, Shenoyanagar, Madras 600 030.

## All India Sai Devotees' Convention 1981

It is proposed to hold The All India Sai Devotees' Convention on the 4th and 5th December 1981 at Bangalore under the auspices of The Sai Spiritual Centre. On the 6th of December 1981, the installation ceremony of the marble statue of Shri Radhakrishna Swamiji is proposed to be held at The Sai Spiritual Centre in continuation of the convention. Those Sai Devotees who intend to participate in the convention are requested to contact.

**SHRI C. V. BHASKARA RAO**

**Sai Spiritual Centre**

**Sai Baba Mandir Road,**

**Thyagaraj Nagar, Bangalore**





"If I receive one as  
Dakshina from anybody  
I have to repay tenfold."

— Sai Baba of Shirdi

Dwarkamai Educational Society (Regd) is a spiritual non-profit and voluntary organization with a dedicated following of a number of educated young men. It has been striving to spread the glory and gospel of Lord Sainath all over the world under the leadership of Acharya E. Bharadwaja, who is its Founder-President.

D. E. S. has proposed to raise a Shirdi Sai Baba Mandir at Venkatagiri Town, with an Ashram attached to it to shelter ardent Sadhakas and Sai-Missionaries. On the strong spiritual foundation of the Sai Mandir, it is also planned to raise a 'Superstructure' of a free medical dispensary, a school, a library and a book-publication unit. Cordial cooperation is sought from all by way of liberal contributions. We wish your contribution will be mighty spiritual investment for you for ever.

All contributions and correspondence may be addressed to the Correspondent, D. E. S.

## **DWARKAMAI EDUCATIONAL SOCIETY**

**Venkatagiri Town-524 132 (Nellore Dist., A. P. India)**

N. B. :- The donors will be exempted from Income-Tax for the amount they donate to the Society. (By H. Qrs. No. I/80G/59/80-81, of the Commissioner of Income Tax, A. P.)

## The Miracle of My Holy Pushkar Theerthsnan in River Krishna at Vijaywada - 1980

As usual I was at Shirdi for my annual prayers at Shri Sai Baba's Lotus feet from 20-8-80 to 24-8-80. After my prayers, I left for Delhi via Khandwa as per my railway pass, to convey the blessings of Shri Sai Baba to Shri M. Singaravelu, IPS., Inspector General of Police and member, U. P. S. C. and Shri K. Ramamurti, IPS., Inspector General, Border Security Force and now Director General, B. S. F., who are ardent devotees of Shri Sai Baba of Shirdi.

My miracle starts from Bina Jn. Though my return journey railway pass to Bangalore, was via Khandwa, Manmad and Secunderbad, I came to Nagpur to go via Khazipet and Secunderabad to Bangalore, being a shorter distance as compared to via Khandwa and Manmad Jns., permissible by railway rules as per convention. I had also left some articles at Nagpur while going to Shirdi and had to pick them up while returning to Bangalore.

It is a wonder, I do not understand, as to why and how I left my articles at Nagpur inadvertently, and thus had to change the course of my journey—may be—perhaps, presumably, with a purpose behind, planned by Shri Sai Baba for reasons best known to Him alone.

Had not I left behind some articles at Nagpur, which is the doing of Shri Sai Baba, I would not have taken this shorter route via Nagpur. Thus, the left behind articles became the fundamental and primary instrument for changing the route of my journey and from here (Nagpur) the miracle leads to my holy dip in river Krishna at Pushkar at Vijayawada, the first pushkar theerthsnan in my age of seventy years.

At Nagpur, when I wanted to reserve my accommodation to Secunderabad (bound to Banglore) via Khazipet, the railway authorities abruptly and adamantly refused to reserve on unfounded flimsy reasons, despite my hard pleading and trying to convince them that it could be done, but all was in vain and my hopes of going to Secunderabad were dashed to ground and the journey was totally blocked to my utter disappointment.

At this 3rd stage of miracle, the trouble started for reaching Bangalore, my destination, as the railway authorities would not reserve seats on the pass in my possession. I was therefore stranded, puzzled and scared, since it is not a short distance to pay the fare to travel from Nagpur to Bangalore which is about Rs. 200/- for two persons (self and wife) in II Class, which a poor pensioner, like me cannot afford, as I did not have at that moment so much money with me, nor there was any one who could help me and I was thus left in sad predicament.

It is at this critical juncture that one of my railway relatives came to my rescue in getting me a pass direct to Bangalore via Vijayawada and Madras with great difficulty and I am highly indebted to him, my nephew Shri T. Ramana Rao of Central Railway, Nagpur. As a Shri Sai devotee, I take it, that Shri Sai Baba made all these arrangements for His bhakta's sake. By this arrangement, I was made to travel to Bangalore via Vijayawada compulsorily which I did not dream of.

Incidentally, I wish to impress upon the readers and to note with interest, that till I left Nagpur I never knew, nor did any one tell me about the River Krishna Pushkar at Vijayawada, coming by the month end of September, 1981. It was news to me to be told only at Vijayawada on arrival on 20-9-80 by my brother Shri B. Gundu Rao from Kakinada, who had come to meet me at Vijayawada.

Although I had no mind to break journey and halt at Vijayawada, as it was nearly 4 months since I left home and



was eager and anxious to reach home, my brother compelled me and detained me by force at Vijayawada and thus got us the rare and unique opportunity of having a holy bath in the sacred River Krishna on 27-9-80, particularly during Pushkar which occurs once in twelve years. Especially for us, it was the first Pushkar Snan in my age of 70 years, and thus Shri Sai Baba washed of my past sins, if any, and purified our souls as His bhaktas, and thus planned these unexpected arrangements

In concluding this miracle, what I want to impress here is not of my taking, a holy snan but how and why I was made to take this holy bath, and to impress the point and to ponder as how Shri Sai did it is indicated here.

1. Why and how I should leave behind my articles inadvertently and without preplanning at Nagpur.

2. Why and how my journey route was changed to via Nagpur instead of via Khandwa.

3. Why and how the railway authorities refused my reservation to Secunderabad via Khazipet on unfounded and flimsy grounds.

4. Why and how the railway authorities were adamant and not conducive to amenable reasons.

5. Why and how my nephew Shri T. Ramana Rao of Cenral Railway, Nagpur came to my rescue and made me to travel to Bangalore, via Vijayawada and Madras.

6. Why and how my brother Shri B. Gundu Rao who met me at Vijayawada apprised me of the Krishna River Pushkar, a news to me only at Vijayawada, which I did not know at all before and detained me at Vijayawada for the sole purpose of a holy dip in the sacred Pushkar snan. But for his compelling me and detaining me at Vijayawada, I would have travelled through to Madras, not knowing the fact of Krishna Pushkar.

7. Above all and most important is the point, how Shri Sai Baba planned the course of events and the ordials so easily solved for His bhakta's sake, only to give me a holy bath in the Pushkar.

From this, I desire to impress and indicate to my co-devotees that it is blatantly clear that you are not the planner, nor your plans work out as you plan, but Shri Sai Baba is the planner. He changes your plans and course of events and designs them to the benefit of His bhaktas for their salvation, mukti and moksham by His grace and blessings.

So bow to Shri Sai and leave all to Him Who steers your career. ★

**B. Ramanandha Rao**

Shri Sai Kutir No. 24, Manivilas Lane II Cross, Corporation  
Park Down, Magadi Road, Post Bangalore 560023.

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## **SAI MAHIMA (A Hindi Magazine)**

Shri P. L. Goyal, President, Sai Sudha Sabha, informs that he proposes to start a magazine in Hindi under the above name and intends to publish its first issue on the occasion of this Ramnavmi, coming in April 1982. Those, who intend to become subscribers of the above magazine and also those, who intend to contribute their articles to it may please contact Shri Goyal on the following address.

**Shri P. L. Goyal**

President Sai Sudha, Sabha Garkhal, Kasauli H. P. 173201

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## The Secret & Significance of Renunciation

It is well-known to all devotees of Shri Sai Nath Maharaj that, while He personified absolute renunciation as a Fakir, Sadhu or Sadguru, what He told His devotees, high and low, was to live in the state in which they were placed and to observe the moral law (Neeti), while their material desires were fulfilled. Total surrender to the Guru was all the sadhana He prescribed which will result in wiping out ego, desire and pride. He said, "what God gives lasts for all time. No one pays attention to what I say. My God's treasure is full. Come and take away the wealth in cart-loads." Renunciation of desires is the price He required for gaining the divine wealth of grace.

Renunciation is a principle of broad spectrum, within which its significance is understood or misunderstood in varied degrees. The sannyasi renounces everything in his quest of truth. The beggar owns nothing, and has no capacity to renounce. The affluent acquires by skill through other's efforts and fears to give even a little of what he has. The businessman, professional and politician spurns the idea, as a counsel of despair and futility. But renunciation is a practical and psychological discipline, without bearing on wealth or poverty and very relevant to practical living. It is not incompatible with wealth and privilege nor poverty. By renunciation, no divestment of worldly goods is meant. The secret lies in mental detachment or freedom from attachment, even while conditioned by wealth or poverty. It is not an impossible doctrine, as experience proves clearly in individual cases. Desire or attachment and selfishness pay a bitter price in frustration, failure and inadequacy. There is no lasting joy in this pursuit and yet the urge persists, which is due to ignorance of the seat of lasting peace. The traits of anger, greed, pride, lust, passion etc. are the distracting outcome of selfishness and desire. It is, therefore, clear that to rid oneself

of these haunting distractions, one should cultivate contentment at every stage, while doing one's duty with prayer and dedication. Sacrifice is not a ceremony, but it is a process of giving up of selfish desires as the Gita affirms (vide Chapter III sloka 9). This is also the essence of what Shri Sai Nath stressed in His teachings. His teaching to Chandorkar and Khaparde was to remove ajnana and to accept God's gift of one's lot in life; to cultivate 'shruddha' and 'saburi' in constant surrender to the Guru. When God activates all thoughts and actions, why should one assume responsibility for dictates of self-will? By surrender to the Guru, renunciation is implicit,

Shri Sai-Nath spoke in epigrams. He directed Das Ganu to learn the essence of Ishavasya Upanishad from the maid servant of Kaka Dixit. He explained to Chandorkar the implication of a Gita shloka dealing with the seva of Guru to get rid of ignorance and then only to understand truth. By fulfilling devotees' desires, He awakened reverence (bhakti) and atma-vichara. He placed all beings, including dogs and other animals, on-par with Himself on the basic ground of soul-equality. His omniscience was a clear sign of His supernatural powers. He demonstrated dispassion, detachment and absence of desires by His own example. He neutralised distinctions of creed erudition and birth among His devotees. He advised all to be charitable, kind and tolerant. 'Samatva' was His cardinal teaching. Faith and courage in reliance on eternal grace and protection of God or Allah Malik was His constant advice, as the body and its attachments are impermanent. His mercy was bestowed equally on the lowly (e.g. Abdul) and the highly placed (e.g. Chadorkar, Dixit and others). All His teachings contain the core of mental renunciation only.

Renunciation is another word for Sharanagati. Self-surrender (Atma-Nivedana, one of the nine paths of bhakti) is a potent force of renunciation. Conquest of ego and desire is the price

of surrender. "Remember Me always and I will never fail to protect you. But you must act rightly without pride or ego of selfish desires." This summarises His teachings. At times, Shri Sai Nath would remark, "Many persons, who come and listen to me, cannot understand what I say to them, just as earthen pots kept on the floor with their mouths turned downwards cannot hold water poured over them." Blessed are those who imbibe and respond to His advice. A simple Subhashita is apt in this context to illustrate the ignorance which obstructs this attainment-

पुण्यस्य फलं इच्छति मानवः न करोति पूष्यम् ।  
पापस्य फलं न इच्छति करोति पापं यत्नतः ॥

(A man always wants the fruit of meritorious deeds; but he does not accomplish any meritorious deeds. Though a man deliberately sins, he does not want to have its fruit.)

Renunciation through surrender to Guru holds the key to moksha (liberation). Shri Sai Nath's Grace works even now, over sixty years after His Mahasamadhi (October 1918). Ceaseless self-analysis is necessary to endeavour to deserve and earn His Grace. ★

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OCTOBER 1981

In this month the 63rd Punyatithi festival was celebrated at Shirdi from 7-10-81 to 10-10-81. The staff of the Shirdi Sansthan had to work hard during the first half of the month for successful culmination of the festival. Because of the Diwali holidays, the schools and colleges were closed. The rush of devotees therefore continued even after the Punyatithi festival and hence the staff had a busy time even in the second half of the month.

### PUNYATITHI FESTIVAL

#### First day, Wednesday 7-10-81

The Samadhi Mandir was opened as usual at 5 a. m. and the Kakad aarti was sung at 5.15 a.m. At 6 a.m. the photo of Shri Sai Baba and the Pothi (Sai Satcharita written in Marathi by Shri Annasaheb Dabholkar) were taken in procession from the Samadhi Mandir to Dwarkamai via Gurusthan. The first chapter was read by Shri Kakresaheb, the Court Receiver of Shirdi Sansthan and thereafter other devotees continued the reading. This continuous reading went on upto the morning of the next day. All the devotees who took part in the Parayana (continuous reading of the Pothi) were given a coconut and Prasad after they finished their reading.

The routine programmes in the Samadhi Mandir continued as usual. At 6.30 a. m. holy bath was given to the statue of Shri Sai Baba. At 8 a. m. Abhishek was started and it continued upto 12 noon when the noon aarti was sung. After the teerth

and prasad were distributed, the devotees retired for taking lunch. Shri Gangadharshastri Beedkar, from Beed, performed keertan in the Samadhi Mandir from 4 p. m. to 6 p. m. Good knowledge of Indian philosophy and mythology coupled with melodious voice led the keertan to be very absorbing and the audience remained spell-bound when they were listening to the keertan. After the Dhuparati was over, a programme of vocal music by the famous singer Shri Chhota Gandharva, from Pune, was arranged in the Samadhi Mandir from 7.30 p. m. to 9 p. m. and from 9.30 p. m. to 11 p.m. He was accompanied on the Tabla by Shri Chandrakant Samant, from Pune, on the harmonium by Shri Bhausahab Gokhale, from Pune, and on the Tanpura by Miss Sucheta Thombre and Shri Manohar Chandorkar both from Pune. Side by side with this programme of vocal music the Palkhi of Shri Sai Baba was taken in procession in the Shirdi Village from 9.15 p. m. to 11.15 p. m. This procession was accompanied by music and bhajan parties in which thousands of devotees took part. After the procession returned to the Samadhi Mandir, the Shejarati was sung and the programme for the first day of the festival came to an end.

### **Second day, Thursday 8-10-81.**

This day was the main day of the festival, as in 1918 on Dasara, Shri Sai Baba attained Mahasamadhi. After the Samadhi Mandir was opened at 5 a. m., the kakad aarti was sung at 5.15 a. m. As the continuous reading of the Pothi in Dwarkamai concluded at 6 a.m., the photo of Shri Sai Baba and the Pothi were brought back in procession from Dwarkamai to the Samadhi Mandir via Gurusthan. At 8 a. m. Abhishek was started in the Samadhi Mandir and it continued upto 12 noon. At 9 a. m. the "Bhiksha Zoli" (begging alms) programme started. Shri Kakresaheb himself took a zoli and gave zolis to other devotees, who accompanied him. The Zoli procession went round the Shirdi village. The ladies in all the houses worshipped the flag of Shri Sai Baba and offered wheat, rice, jawar and such

corns, fruits and coconut by way of alms and took the prasad that was offered to them. From 10 a. m. to 12 noon, Shri Gangadharshastri Beedkar, performed the Punyatithi Keertan in the Samadhi Mandir. After the keertan was over, the noon-aarti was sung and teerth and prasad were distributed to the devotees who attended aarti.

From 1 p. m. to 3 p. m. Aradhana Widhi on account of the Mahanirvana of Shri Sai Baba was performed. Shri Kakresaheb offered dhoties to the brahmins, aries and blouse pieces to the ladies and dhoties and cloth to the servants of the Shirdi Sansthan. At 5 p. m. the seemollanghan (crossing the border) programme was arranged. A procession accompanied by music was taken from the Samadhi Mandir to the Khandoba Temple. Shri Kakresaheb worshipped the flag and Shami at that place and gold (in the form of the leaves of the Apta tree) was offered to each other. After taking darshan of Khandoba, the devotees returned in procession and took darshan of all the gods in the village temples and offered gold to each other as a mark of their friendship.

In the evening after the Dhuparati was over, the Shrikrishna Band Pathak, of Bhoiwada Parel, gave their programme from 7.30 p. m. to 8.30 p. m. The Rath (Chariot) of Shri Sai Baba decorated and illuminated with electric lights, was taken in procession from Dwarkamai at 9 15 p. m. and went round the the Shirdi village. The procession was accompanied by Band troupes from Rahata and Bombay and by drums, shahanai and other musical instruments and bhajans. Thousands of devotees joined the procession and sang bhajans on the way. After the Ratha procession returned to the Samadhi Mandir, several devotees sang Garuds and Bharuds, the chief of them were Shri Tukarambuwa Pardeshi, Eknath Kote, Namdeo Shinde and Kaghunath Sandbhor from Pune.

The Samadhi Mandir was kept open for darshan for the whole night and from about 9 p.m. the artists gave their various



programmes in the Samadhi Mandir and continued upto 6 a. m. in the morning on the next day (i. e. 9-10-81) The procession of the Chariot returned to the Samadhi Mandir at about 1 a. m. (9-10-81) and all the devotees in the procession joined the audience in the Samadhi Mandir, who were listening to the programmes of the artists that were being presented there. The programmes that were given in the Samadhi Mandir during this night were good on the whole. However the programmes of the following persons were found to be outstanding and will be remembered by the audience for a long time:-

1 Shri Anantrao Rane (Harmonium solo) 2 Shri Chhaburao Ahire (Vocal Music) 3 Shri Shahu Bhosale (Vocal Music) 4 Shri Damuanna Mahadev Dalvi (Shahnai) 5 Shri Kishore Devdas Devlekar (Phani wadan) 6 Shri Raghunath Shankar Landge (Vocal Music) 7 Shri Bholanath Samel (Vocal Music) 8 Shri Jagannath Mahadeo Ganacharya (Tabla Solo) 9 Shri Shriram Vishnu Satardekar (vocal Music).

### **Third day, Friday 9-10-1981**

The programme of this day started with the holy bath of Shri Sai Baba at 6 a. m. From 8 a. m. to 12 noon Abhishek was done as usual in the Samadhi Mandir. The aartis were also sung as usual at the scheduled timings. In the Gurusthan, Rudrabhishek was done from 7.30 a. m. to 8.30 a. m. As it was the Ekadashi day, Shri Laxmanbuwa Wakchoure, from Shirdi delivered Pravachan on a religious topic from 8.0 p. m. to 10 p. m. The Shejarati was sung thereafter and after distributing prasad to the devotees present for the aarti, the programme of the third day in the Punyatithi festival came to an end.

(To be continued)

# श्रीसाईलीला

हिंदी विभाग

अनुक्रमणिका

दिसम्बर १९८१

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## पुण्यतिथि पर्व

शिरडी की पावन भूमिपर, साईं ने अवतार लिया  
६० वर्ष की अवधि में, भक्तों का कल्याण किया ।  
न जात मानी जमात मानी, समता का उपदेश दिया  
घन निर्धन का फर्क नहीं, सरल हृदय पहचान लिया ।  
प्रेम भाव का पाठ पढाया, सेवा का सत्रक सिखाया  
श्रद्धा सबूरी दक्षिणा लेकर, मुक्ति का मार्ग दिखाया ।  
ब्रह्मा विष्णु महेश गौरी, गणपति सियाराम बजरंग  
योगीराज महाराज ही, दत्त दिगम्बर विठ्ठल पांडुरंग ।  
विजयादशमी अपरान्हमें, समाधिस्थ साईंनाथ  
समाधिस्थ होने के पहले, बाबा ने वचन सुनाया । ॥

साकार निराकार भेद मिटाया !

हम सब साथ रहेंगे, बात करेंगे आलिंगन होगा  
प्रेम मिलन, प्रभू दर्शन, संत समागम-समाधान ।  
निष्कपट नतमस्तक होकर, जो मुझपर बोझा डालेंगा ।  
उसका भौतिक आध्यात्मिक, भार मुझे लेना होगा ।  
अन्न वस्त्र आरोग्य सम्पदा, ममता की झोली भर दूंगा !  
शरणागति-सरिता सागर सम, जीवनमुक्त चिरंजीव कर दूंगा ।  
हिन्दू, मुस्लिम, सिख, इसाई, जैन, बौद्ध आदि अनुयायी  
साईं मीलन की आश में, टोली की टोली शिरडी आई ।  
जैसी मन की भावना, वैसा ही परिणाम  
ध्यावे सो पावे गुणगावे, परम मार्ग कल्याण ।

शिवदत्त रामपाल जोशी

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



# श्री साई गौरवस्तोत्र

(गतांकसे आगे)

श्री साई गौरवस्तोत्र का शेष भाग यह अंकमे छपा हुआ है । उम्मीद है की इसका उपयोग हिंदी भाषी साईभक्तों को हर दिन पठन के लिये होगा—संपादक)

छोडकर खंडोबा मंदिर । जीर्ण मसजिद का आधार ।  
बैते साई कमलाकर । 'द्वारकामाई' कह के ॥ ५१ ॥  
तात्या पाटील की माता । बायजाबाई पुण्य चरिता ।  
साई को कौर खिलाती माता । धन्य धन्य मानती ॥ ५२ ॥  
महान संत गंगागीर । आनंदनाथादि साधुवर ।  
साई बाबा का तेज अपार । देखकर आश्चर्य करते ॥ ५३ ॥  
शिरडी की पावन धूल । करेगी उज्ज्वल विश्वभाल ।  
गोदामाई का पावन जल । तीर्थ होकर रहेगा ॥ ५४ ॥  
शिरडी के व्यापारीजन । नहीं देते तेल का दान ।  
पानी से जला ज्योति तत्क्षण । 'दीपोत्सव' साई मनाते ॥ ५५ ॥  
मसजिद में लगाते दीप ज्योति । आत्मतेज से वे थीं जलती ।  
बाबा की अघटित रीति । विस्मित सारे देख के ॥ ५६ ॥  
उन दीपों की प्रकाशकिरण । करतीं सीमोल्लंघन ।  
पतितपावन करुणाघन । । अवतीर्ण थे शिरडीमें ॥ ५७ ॥  
मसजिद में अद्भुत शैथ्या पर चिंधियों से बंधी पटिया पर ।  
निद्रा करते संत प्रवर । योगेश्वर श्री साई ॥ ५८ ॥  
कैसें इतनी ऊपर चढते । कैसे नीचे वे उतरते ।  
रहस्य न कोई जान पाते । साई के सामर्थ्य का ॥ ५९ ॥  
मसजिद को बनाया मंदिर । धूनी में जगाया वैश्वानर ।  
घंटानाद गूंजता निरंतर । पवित्र द्वारकामाई मे ॥ ६० ॥  
जीर्ण कफनी को नित पहनते । कुशासन पर बे बैठते ।  
विश्व को पदस्पर्श करते । अपने सिद्धियोग से ॥ ६१ ॥

मिक्षा मांगकर निर्वाह करते । भक्तोंसे दक्षिणा मांगते ।  
 पर स्वयमेव लक्ष्मीपति के । चरणों की दासी सिद्धियाँ ॥ ६२ ॥  
 मसजिद को कहते द्वारकावती । फकीर की यह अद्भुत रीति ।  
 'अल्ला मालिक' अखंड प्रीति । प्रत्यक्ष गुरु अवधुत ॥ ६३ ॥  
 धुनी की उदी मृत्युञ्जय । विपदा में करें रक्षा अक्षय ।  
 दुःख निवारक निरामय । ऐसा अद्भुत सामर्थ्य ॥ ६४ ॥  
 उस दिव्य उदी का अमोघ गुण । भक्त जानते उसके लक्षण ।  
 करते नित भाल विभूषण । आज भी उस उदी से ॥ ६५ ॥  
 सदा मौन रह, जब भी बोलते । मित शब्दों से इशारा करते ।  
 वेदों का राज भी खोलते । अर्थ भरे वचनों से ॥ ६६ ॥  
 स्थल, काल का नियमन । पंचभूतों पर नियंत्रण ।  
 मसजिद से करते संचालन । बाबा आत्मयोग से ॥ ६७ ॥  
 धीरे धीरे फैली कीर्ति । भक्तों की भीड़ बढ़ती ।  
 साईचरणों में चिरप्रीति । जगाते भक्तिभाव से ॥ ६८ ॥  
 म्हाल्लासपति, दासगणु, चांदोरकर । शामा माधव चतुरनर ।  
 किये एकत्र भक्त अधिकतर । श्री साई बाबा ने ॥ ६९ ॥  
 श्रद्धा, सबूरी, प्रेमसत्ता । निष्ठा और सुशीलता ।  
 भक्ति और सहनशीलता । साई उपदेश देते हैं ॥ ७० ॥  
 ऋण, हत्या और बैर । इनको त्यागना निरंतर ।  
 प्रेमबंध से करना प्रभुवर । अंकित अखंडित ॥ ७१ ॥  
 नहीं व्रत, यज्ञयाग । जप, तप उपवास योग ।  
 करके पापों का त्याग । करना प्रेमसे प्रभुप्रार्थना ॥ ७२ ॥  
 उस पर रखकर सब भार । भावसे करना सब व्यवहार ।  
 फल अर्पण नित चरणों पर । सद्गुरु साई के ॥ ७३ ॥  
 वह सच्चिदानंद गुरुराज । भक्तों के पूर्ण करे काज ।  
 प्रेम का यह भक्तिसाज । भगवान भूखे भाव के ॥ ७४ ॥  
 बाबा की प्रेमभरी दृष्टि । भक्तजनों का रक्षण करती ।  
 सभी संकट टाल देती । निजवचनों से भक्तों के ॥ ७५ ॥

मन, बुद्धि अंतःकरण । गुरु को करके अर्पण ।  
 गुरुपददृढश्रद्धार्चितन । करना अहंकार छोड़ के ॥ ७६ ॥  
 विकल्प कल्पना रोककर । चंचल मन को स्थिर कर ।  
 गुरुपद जीवनार्पण कर । रहना सदा संतोष से ॥ ७७ ॥  
 बाबा स्वरूप में होकर लीन । देहभाव करना समर्पण ।  
 श्रद्धा भक्ति मन में । चरण धरना भक्ति से ॥ ७८ ॥  
 साई बाबा का नित्य स्मरण । मनवांछित होवे पूरन ।  
 भक्तों को देते अटल वचन । ऐसी वाणी बाबा की ॥ ७९ ॥  
 शिरडी के उस पावन रास्ते । पर भक्तगण दिनरात आते ।  
 धर्मपंथ भेद न मानते । जात पात सब समान ॥ ८० ॥  
 बाबा के ये अमृतवचन । पावन करते अंतःकरण ।  
 बोध करते क्षण प्रतिक्षण । आनंद भरे हृदय में ॥ ८१ ॥  
 दयालु फकीर को देखकर । खींचा जाये मन चरणों पर ।  
 अंतर्बाह्य सुख का सागर । मिले पूर्ण समाधान ॥ ८२ ॥  
 बाबा के प्रेमभरे वचन । करे आत्मबोध संपादन ।  
 खोले फिर आनंद की खान । बह जाए प्रेमधारा में ॥ ८३ ॥  
 दासगणु पहले न थे जानते । हरिहर में भेद मानते ।  
 उसके शकको वे दूर करते । चमत्कार दिखा के ॥ ८४ ॥  
 गंगाप्रवाह उत्पन्न करते । 'दूर क्यों जाना' कहते ।  
 साई साक्षात् शिव लगते । प्रत्यक्ष यह प्रमाण है ॥ ८५ ॥  
 त्याग से मिलती तृप्ति । बाबा की उपनिषद उक्ति ।  
 साई सत्ता ब्रह्मांड भरती । दासगणु को ज्ञात हुई ॥ ८६ ॥  
 चांदोरकर को वे अपनाते । ज्ञान भक्ति खुद सिखलाते ।  
 गीतार्थ का उपदेश देते । दूर करके अज्ञान को ॥ ८७ ॥  
 मन बुद्धि तरंग के जाल । यही प्रपंच का जंजाल ।  
 तोड़ नहीं सकते एक पल । पर, ज्ञान खड्गसे तोड़ना ॥ ८८ ॥  
 प्रारब्ध की प्रेरणा उठती । कर्मबंध में जीव फांसती ।  
 निरहंकार निस्संग वृत्ति । निर्भय रहना क्रियमाण में ॥ ८९ ॥

स्वकर्म रेखा को लांघकर । फल-कामना भी छोडकर ।  
 संचित के पाश तोडकर । बंधमुक्त रहना सर्वथा ॥ ९० ॥  
 भक्त यह पार्थ धनंजय । सारथी बाबा करुणामय ।  
 समझाते गीता का आशय । लोकोध्दार कारण ॥ ९१ ॥  
 जानकर भक्तों के मनोगत । पूर्ण करते वे मनोरथ ।  
 स्वयं पूर्ण अनासक्त । दत्त दिगंबर श्री साई ॥ ९२ ॥  
 भक्तों के हैं चार प्रकार । उनके मन के भाव जानकर ।  
 मनोकामनाएं पूर्ण कर । वर्षा करते प्रेम की ॥ ९३ ॥  
 पूर्ण करके मनोरथ । समझाते भक्तों को परमार्थ ।  
 त्यागकर अपना धुद्र स्वार्थ । परउपकार सिखाते ॥ ९४ ॥  
 ऐसे भगवान संतवर । मंगल रूप दत्तावतार ।  
 बाबा शोभे करुणाकर । देह धारी परब्रह्म ॥ ९५ ॥  
 करके भक्तों का सर्व संग्रह ! बाबा समेटते लीला विग्रह ।  
 छोड गये यह अवतार देह । विजयादशमी के दिन ॥ ९६ ॥  
 तात्या पाटील का मरण । किया आदरसे ग्रहण ।  
 स्वयं किया देह विसर्जन । करुणाकर बाबा ने ॥ ९७ ॥  
 बाबा का यह अखंड अवतार । खंडित नहीं होगा क्षणभर ।  
 भक्तों के लिये लेगा आकर । निराकार नित्य नूतन ॥ ९८ ॥  
 बाबा समाधि में से करते । भक्तों के साथ प्रेम की बातें ।  
 नित्य नया अनुभव पाते । बाबा के सद्भक्त ॥ ९९ ॥  
 जहाँ कष्ट दुःख अशांति । व्यथा वेदना और आर्ती ।  
 वहाँ बाबाकृपा बरसती । ओतप्रोत करुणासे ॥ १०० ॥  
 रहता नित्य मस्तक पर । सदा कृपा आशीर्वादकर ।  
 भक्तों को अनुभव बार बार । मिलता नित्य नियमसे ॥ १०१ ॥  
 स्वानंद का कैवल्यनिधान । शिरडी बैकुंठ महान ।  
 खोल दी मोक्ष की दूकान । उध्दारार्थ भक्तों के ॥ १०२ ॥  
 खंडोबा का आद्यस्थान । नीम के तले गुहचरण ।  
 समाधि मंदिर कलश, निशान । करते मन को प्रसन्न ॥ १०३ ॥

साई समाधिभवन । गोपालकृष्ण का वृन्दःवन ।  
 क्रिडा करे श्री भगवान । द्वारकाधीश श्री हरि ॥ १०४ ॥  
 शनि चबूतरा, नृसिंह मंदिर । तपोवन नितांत सुन्दर ।  
 जहाँ पर साईश्याम सुन्दर । हृष्ट अवतरित ॥ १०५ ॥  
 समाधिस्थान पर सगुणरूप । द्वारकामाई में निर्गुण स्वरूप ।  
 शिरडी क्षेत्र में विश्वरूप । गुरुराज श्री साई ॥ १०६ ॥  
 चाचा का 'साई गौरवस्तोत्र' । भक्त 'चकोर' कारण मात्र ।  
 मलंग फकीरने दृष्टांत । सत्य देकर लिखवाया ॥ १०७ ॥  
 दृढ श्रद्धा मन में रखकर । साई चरणों में लीन होकर ।  
 निरहंकार वृत्ति धरकर । 'गौरव स्तोत्र' पढियेगा ॥ १०८ ॥  
 साई की ही यह प्रेरणा । जागी सहज अंतःचेतना ।  
 पूर्ण करे मनोकामना । श्री साई सद्गुरु ॥ १०९ ॥  
 'साई गौरव स्तोत्र' लेखन । कारण मात्र भक्त 'चेतन' ।  
 हिन्दी में सादर समर्पण । चरणों पर श्री साई के ॥ ११० ॥  
 साई का यह गौरव स्तोत्र । मनको करके निर्मल पवित्र ।  
 पढते ही साई कृपा पात्र । होंगे पाठक निश्चित ॥ १११ ॥

॥ श्री साई गौरवस्तोत्र समाप्त ॥

राधाकृष्ण गुप्ता "चेतन"

पाटकर वाडा, भगतसिंग पथ, डोंबिवली (पूर्व) जि. थाने ४२१ २०१





## सोचो नाम तेरा !

हे ! आनंद धन ! कृपा-सिन्धु-साई बाबा ! आपका बारम्बार स्मरण करने पर भी आत्मा को तृप्त नहीं मिलती है । हर-बार, हर-क्षण, हर-पल वस आपके नाम की स्मरण पिपासा बनी रहती है । हे करुणावतार । निरन्तर भक्तों पर निरालस भाव से कृपा करने वाले आपको शत शत नमन है । आपके दिव्य स्वरूप का अवलोकन करने से मन भाव-वेढल हो उठता है अहा । भव्य मुखमण्डल पर कितनी करुणा है, प्राणिमात्र के दुःखहरण के लिए । आँखों में लहराता हुआ अगाध नीलसागर प्राणिमात्र में आशा एवं प्रेम का संचार करता है । पीत शिरस्त्राण एवं श्वेत वस्त्र से अलंकृत हे साई नाथ ! भौतिक सुखों के माया जाल में भटकती हुई मानवता को आत्मिक शान्ति देने वाले हो ! हे नाथ ! शिरडी आपके स्थायी निवास से विश्व में पवान तीर्थस्थली बन गयी है । कितने धन्य है वे लोग ! जो इस तीर्थस्थली में रहकर अहर्निश आपके दिव्य चरणों का पूजन करते और पावन उपदेशामृत का पान करते थे; तथा आज भी वहाँ के निवासी अत्यन्त भाग्यशाली हैं जो कल्पवृक्ष की तरह फलदायी निम्बवृक्ष की छाया में स्वच्छन्द जीवनयापन करते हैं ।

हे बाबा ! आपने कितने ही असाध्य रोगियों को सुन्दर स्वास्थ्य एवं नवजीवन देकर रोगग्रसित मानवता को अभयदान दिया है । असंख्य विकलांगों को सुन्दर रूप देकर आशा का नवीन प्रकाश दिया है ! शिरडी में निवास करते हुए भी संसारमें फैले हुए अपने समस्त भक्तों पर सदैव कृपा करने वाले तथा आवश्यकता पडने पर अपने सूक्ष्म शरीर से वहाँ जाकर तत्काल सहायता करने वाले, हे दयानिधान ! आपकी महिमा अपार है ! वर्णनातीत है । वायु को किसी रबर या पोलिथीन की थैली में बन्द कर रखा जा सकता है ! अग्नि और जल नियंत्रित किया जा सकता है ! अलंध्य गिरिवर को पदाक्रमित किया जा सकता है लेकिन हे साईबाबा आपकी लीलाओं तथा आपकी करुणामूर्ति बिना आपकी कृपासे लेखनीवध्द या तूलिका बध्द नहीं किया जा सकता ! 'हरि अनन्त, हरि कथा अनन्ता ।' को सार्थक करने वाले हे भक्तवत्सल ! आपका कोई बाध्द-अन्त नहीं है ।

हे आराध्य देव ! सभी धर्मों में समभाव वाला आपका 'साई धर्म' सभी प्राणियों में समान रूप से आनन्दकारी एवं शान्ति प्रदान करने वाला है । हे दयासिन्धु । मैं आपका गुणगान करने में असमर्थ हूँ । परमात्मा ! जब से मेरी आत्मा में आपका अंश आ गया है , मेरा जीवन सार्थक होने लगा है । मन पुलकित रहता है । मैं सभी प्राणियों में आपके अनन्त रूप का अवलोकन करने लगा हूँ ।

हे साई बाबा भगवान कृष्ण की तरह रथवान बनकर मेरे जीवन-रथ को ताना प्रकार छल-एवंच, काम, क्रोध, मोह, अभिमान से निकाल कर शान्ति, प्रेम, कृपा की ओर प्रशस्त करो । हे दिव्य धाम । अपने दास पर वरदहस्त रखकर रोगियों को रोगमुक्त करो । हे नाथ । मैं तुम्हारी ही कृपा से रोगियों के रोग-मुक्ति की कामना करता हूँ । औषधियों में गुणतत्व के रूप में विद्यमान हे साई नाथ ! मैं प्रातःसायं आपका ही स्मरण करता हूँ ।

सदा निबवृक्षस्य मूलाधिवासात्

सुधास्त्राविणं तिक्तमप्यप्रियंतम् ।

तरुं कल्पवृक्षाधिकं साधयन्तम्

नमामीश्वरं सद्गुरुं साईनाथम् ॥

डॉ. ब्रजमोहन मौर्य  
सिंगाही-खीरी (उ.प्र.)

## साई महिमा (हिंदी मासिक)

साई सुधा सभाके अध्यक्ष श्री. पी. एल् गोयल साई महिमा नामका हिंदी मासिक प्रसिद्ध करना चाहते हैं । और उसका प्रथम अंक आगामी रामनवमी के शुभ अवसरपर (अप्रैल १९८२) प्रसिद्ध होगा । जिन को यह मासिकका वर्गणीदार अथवा लेखक होने की इच्छा है वे कृपया श्री गोयल जी को निम्नलिखित पतेपर लिखनेकी कृपा करें ।

श्री. पी. एल् गोयल

अध्यक्ष, साई सुधा सभा, गारखल, कसौली, हिमाचल प्रदेश १७३ २०१

## गीत

ऐ खुदा सेरे,

मुझे अच्छा बनाना तुम ।  
हम तेरी ही सन्तान हैं,  
अपने सा बनाना तुम S S S S S ॥

ऐ खुदा - -

जगत तेरा अति सुन्दर है,  
पर माया जाल बिछा,  
करना दया हम पर S S S S S  
हमको बचाना तुम ॥

ऐ खुदा - -

दुनिया को नहीं हम समझ सके,  
घोखा हर घंडी दे,  
घोखा न किसी से करें S S S S S  
सच्चा बनाना तुम ॥

ऐ खुदा - -

हम शरण तुम्हारी आ गए,  
दुःख दूर, तू करना ।  
करना कृपा हम पर S S S S S  
हमको अपनाना तुम ॥

ऐ खुदा - -

जीवन की कश्ती टूटी है,  
मंजिल अभी है दूर ।  
करना मेहर हम पर S S S S S  
भव-पार लगाना तुम ॥

ऐ खुदा - -

स्नेह एस. सी. जैन (शंकरी),  
७ सी/८३३ फरीदाबाद (हरयाणा)

## साई मां की प्रेरणा

हे शिरडीनिवासिनी मां तू ही कृपा की छाया ।  
कर दे मां तू नष्ट लोभ, मद, क्रोध, काम और माया ॥  
जय साई राम जय साई राम ॥

मैं हूँ तेरा बालक तू ही मेरी पालक माता ।  
भूल नहीं जाना तू मुझको करना सदा मार्गदर्शन ॥  
जय साई राम जय साई राम ॥

मैं अज्ञानी तू है ज्ञानी कर दे तू अज्ञान विनष्ट ।  
अपने पावन चरणों में मां देना मुझको सदा शरण ॥  
जय साई राम जय साई राम ॥

मैं हूँ तेरा कृपा-भिखारी तू कृपालु दानी ।  
मैं दुखियारा बालक तेरा तू ही दुःखविनाशिनी ॥  
जय साई राम जय साई राम ॥

चढा समाधी की सीढी जो सब दुखों को हर लेती ।  
और सभी भक्तों को यह आनन्द सदैव बिखेरती ॥  
जय साई राम जय साई राम ॥

मैं तो देही तू विदेह है, तदपि दौडती सुन पुकार ।  
बाहं थाम लेती तू माता कर देती तत्क्षण उध्दार ॥  
जय साई राम जय साई राम ॥

मैने अपनी इन आंखों से दर्शन दिव्य तुम्हारा पाया ।  
पाप-शाप मिट गये जननि और पावन हुई पतित काया ॥  
जय साई राम जय साई राम ॥

मैं भोपाल चिकित्सालय में ,महाकाल से टक्कर दी ।  
दौड पडे तुम शिडी से स्वप्न-स्पर्श से प्राण बचाये ॥  
जय साई राम जय साई राम ॥

अब तो शरण गह चुका तेरी जन्म सफल हो गया हमारा ।  
यह विश्वास अडिग है मन में शान्ति-पूर्ण अब जीवन मेरा ॥  
जय साई राम जय साई राम ॥

मैं कुछ भी करने में अक्षम पर तू सब प्रकार सक्षम है ।  
आशा हुई तुम्हारी माता, मैंने किया हुक्म-पालन है ॥  
जय साई राम जय साई राम ॥

एच. बी. महाले

अध्यक्ष, गणित विभाग ज. ह. शासकीय महाविद्यालय, बैरूल

## साई कृपा

जबसे मैंने साईखेडा (शिर्डी) पहुँच, अबसे चार वर्ष पूर्व, बाबा के पूजन-वन्दन-अर्चन-भजन के कार्यक्रम देखकर दो दिन रह सम्पूर्ण व्यवस्था का आनन्द लिया, तबसे मुझे बाबा की अपूर्व शक्ति निरंतर पथ प्रदर्शन कर रही है । दैनिक जीवनमें, सार्वजनिक कार्यक्रमों में सम्मिलित होने के मुझे प्रतिदिन दो चार निमंत्रण प्राप्त होते हैं । उनमें कहां सम्मिलित होना और कहां नहीं होना इस सम्बन्धमें बाबा पहलेही प्रेरणा दे देते हैं । जिनमें सम्मिलित नहीं होनेकी प्रेरणा मिलती है उनमें कहीं उपद्रव, कहीं तोड़ फोड़, कहीं अव्यवस्था के अधिकतर समाचार मिलते हैं । और जहां सम्मिलित होने की प्रेरणा मिलती है, वहां सम्मान अभिनन्दन, पर प्रोत्साहन के ही योग अधिकतर आते हैं ।

यह कृपा साईबाबा की ही है कि अन्तरश्रद्धा से स्नेहसिक्त उपहार सबूरी पाकर छलछन्दरहित, स्वच्छन्द, मधुर, उरका विश्वास जगाकर सदबुद्धि की सही साधना सिद्ध करें । साई की भक्ति सत्यं, शिवं, सुन्दरम् की नित उरमें उपजा करती है ।

★

उत्सवलाल तिवारी "सुमन"

२५।१ सुमन कुटीर, तिवारी मार्ग, भाऊसाहेब का बाडा उजैन ( म. प्र )

## साईं शरण मे आ

साईं शरण में आके, मिट जायेंगे तेरे गम ।  
भंडार मे बाबा के, बंदे कुछ नही है कम  
साईं ... .. गम  
जिसने किया, फरीयाद तो  
बेशक हुआ आवाद वो ।  
विश्वास के आगे नही टिकता है कोई भ्रम  
साईं ... .. गम  
बाबा की देखो बात क्या  
वो तो रेहनूमा इन्सान का  
संसार मे आये कई बावासे, लेकिन कम  
साईं ... .. गम  
चाहूँ मै तुमसे मिलने को  
आता नहीं पर वख्त को  
कहदो प्रभू इस वख्त से जाये जरा वो थम  
साईं ... .. गम

आशा सेक्सेना

पी. एल. गुप्ता चाल, मालाड (पूर्व), बम्बई-४०००६४

## साईं स्तुति

लगता जीवन यूं खारा जैसे पानी सागर का सारा ।  
बार बार यहीं दोहराये जिन्हें नहीं साईं का सहारा ।  
मेरे साईं भोले है, वो जगमें सबसे निराले है ।  
देते है सबको खुशियाँ और गम सभी के पाले है ।  
है जिसकी जितनी भावना, पूरी होती है उतनी कामना ।  
वो अपने सारे भक्तों का सदा ही भार संभाले है ।  
जिसे याद तेरी दो बातें, वो कभी न ठोकर खाते ।  
रखते है वो सबकी खबर वो सबके रखवाले है ।

रमेश 'आत्मा'

Manager. Indian Bank, Station Rd., Anand-388 001 (Dist. Kaira)

## भजन

आया था बड़ी अरमान लिये, बातें करूंगा मैं साईंसें  
पहुँचा जब दरबार मे सभसे, कुछ न निकला मेरे जवानसे

भूल गया सब सोँचा था जो, याद था जो सो कह न सका  
सोँचा था घंटो बैठूंगा मैं, दर्शन लूंगा दिल भरकर मैं  
एक पल भी मैं बैठ न सका, आँखों से आँखे मिला न सका  
देख के भक्तों की भध्दा को, मन ही मन मे मैं शरमाया  
मुझमे नही है शक्ती इतनी, नही है मेरे मन मे भक्ती  
कैसे निकलेगी जवानसे अजी, कैसे होगी सुनवाई मोरी

आया था मैं बड़ी दूर से, दर्शन लेने इन आँखोंसे  
देखा नही था वहीं पैं मैने, बुराई क्या है इन आँखोंमे  
दिल को मैने नही टटोला, भक्ति भाव को नही था तोला  
देख के दरबार मे भक्तों को, शरमाया बहोत दिल ही दिलमे  
साईं की महिमा को जाना नही, लीला उनकी पहचाना नही  
बैठा रहा फिर एक कोने मे, राह दे दी भक्तों के लिये,

पूजा अर्चा करनी नही थी, चादर चढानी मुझको नही थी  
दुआ मांगने आया था मैं, कुछ बातें थी उलझन मन में  
निकला घर से यही सोँचकर, छत्र है साईं का मेरे सिरपर  
भीख करम की मांगूंगा मैं, खडे रहूंगा कोने मे कहीं मैं  
साईंदास लक्ष्मण कहे मन से, क्यूं गया था इतने दूरसे  
श्रध्दा भक्तीसे जो तू पुकारे, साईं खुद ही पासमे आवे

लक्ष्मण बापूराव रापतवार  
रिटायर्ड ड्राफ्ट्समन, किल्ला वाटर वर्क्स, नांदेड

## मेरे साई बाबा

ओ शिड़ीं वाले ओ साईं मेरे,  
भक्त पुकारे दर्शन को तेरे ।  
दे दे रे दर्शन तरसा है यह मन,  
खडा है दर पर लिए आस कोई ।  
झोली भरेगी कृपा तेरी रहेगी,  
यह आस मन में मेरे रहेगी ।  
न मांगू मैं पैसा न मुझे कोई चाहत,  
तू जाने है सब कुछ फिर क्यों आएगी आफत ।

‘उदी’ तेरी दवा है ।

‘तीर्थ’ तेरा अमृत ।

मस्जिद में रहा तू, सिर पर पहने वो कफनी,  
क्या शान तेरी, क्या लिखू कलम से ।  
बस याद तेरी आती रहेगी,  
मन में जगह वो बनाती रहेगी ।  
ओ शिड़ीं वाले ओ साईं मेरे,  
भक्त पुकारें दर्शन को तेरे ।

अरुण कपूर

घर नं. १२९।१ जवाहर नगर, मण्डी (हिमाचल प्रदेश)

## जब ज्योत आत्माकी शरीरसे बिदा हो

इतना तू करना औ मौला साईं अब प्राण तनसे निकले ।  
जबान पर नाम सिर्फ तेरा हो साईं जब प्राण तनसे निकले ॥  
घरकी चार दीवार हो या नीचे धरती ऊपर आकाश ।  
उस क्षण तूकेवल निकटतम हो जिस क्षण सांसकी गति थम जाय ॥



जब कठ प्राण आवे कोई रोग ना सताले ।  
 यम दर्शन ना दिखाले जब प्राण तनसे निकले ॥  
 मेरा प्राण निकले सुखसे, तेरा नाम निकले सुखसे, ।  
 बच जाये घोर दुखसे, जब प्राण तनसे निकले ॥

शिरडी जैसा स्थल हो, गोमती गंगा जल हो मुहमें ।  
 मुखमें उदीका प्रसाद हो, जब प्राण तनसे निकले ॥  
 समाधिमंदिरमें बैठे हो ऐसी मनभावन मूर्ति ध्यानमें मेरी रहे ।  
 इस नयनरम्य मूर्तिका एहसास हो मनमें साई, जब प्राण तनसे निकले ॥

दृष्टि उस पवित्र चरणोंकी तरफ मेरी रहे ।  
 तू नक्षरसे ओजल न हो जाय जब प्राण तनसे निकले ॥  
 यह नेक सी अरज है, मानो तो क्या हरज है ?  
 कुछ आपका फरज है, जब प्राण तनसे निकले ॥

यही हृदयकी पुकार है, आवरी इच्छा है हमारी तुझमे, ।  
 कि हमें अनुकम्पासे अनुग्रहीत करना साई, टुटती जाय साँस जब धीरेधीरे ॥  
 कभी तूटे ना, कभी छूटे ना, मेरा तेरा साई प्रेमबंधन ।  
 ये शरीरका नाता तुटे जब, तेरा नाता तब बना रहे अतूट ॥

आत्मा की ज्योत शरीरसे विदा हो कर ।  
 साई ज्योतमें पूर्ण रूपसे समा जाय ॥  
 जब प्राण तनसे निकले ।  
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