

# SHRI SAILEELA

Official Organ of Shirdi Sansthan



Shri Baba used to go to Lendi Baug and sit there for long hours for doing his yoga practices.

December 1982

Rupee One

श्री साईनाथ वाचनालय  
श्री साईबाबा संस्थान, शिर्डी

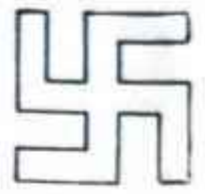
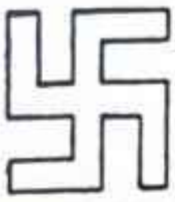
# SHRI SAI LEELA

DECEMBER 1982

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SHRI SAI LEELA  
1982



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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## Nectarlike Words of Shri Sai Baba

I

Whenever we pick up any book for reading we find it to be very interesting because of its contents but apart from its contents we often times find that the history of composition of that book also is equally interesting. Only thing is that such history of each and every book is not available as very few authors note it down. Dnyaneshwari, the famous commentary on Shreemadbhagwadgeta, was composed in the thirteenth century but curiously enough we get a clue of its history in the last chapter as follows :-

शके बाराशते बरोत्तरे । तै टीका केली ज्ञानेश्वरे ।  
सच्चिदानन्दबाबा आदरे । लेखकू जाहला ॥ १८१० ॥

(Shri Dnyaneshwar did his commentary in Shaka 1212 (1290 A. D.) and Shri Satchidanandbaba respectfully took it down)

It appears from the above Ovi that the commentary was dictated by Saint Dnyaneshwar to one Shri Satchidanandbaba who took it down as the author was dictating.

Such other examples are not uncommon in Marathi literature. The collection of the Abhangas ( a devotional song composed in one metre) of Saint Tukaram, which is known as "Gatha" contains over five thousand compositions; but they are nowhere found written in the handwriting of Saint Tukaram. Whenever the saint would get inspiration, he went on composing Abhangas at his sweet will. Saint Tukaram was specially fond of bhajan and keertan. There were twelve prominent persons, who used to

sing bhajans with Saint Tukaram with the accompaniment of the "tal". They were therefore known as "Talkaries" of Saint Tukaram. Some of these Talkaries were literate and they used to note down the Abhangas as Saint Tukaram used to sing them. One Shri Santaji Jagdade was a very devoted Talkari of Saint Tukaram and it appears that he noted down the greatest number of Abhangas and the "Gatha" of the Abhangas of Saint Tukaram was mostly based on the manuscripts that have been preserved by the descendants of Shri Jagdade. This interesting history behind the compilation of the Gatha of Saint Tukaram is seldom known though his Abhangas are widely read and sung.

Dasbodh is a very famous book of Saint Ramdas, who was contemporary of Tukaram and Shri Shiwaji Maharaj; but though Dasbodh is widely read and honoured by the devotees of Saint Ramdas, the history behind the compilation of this book is is sought very seldom. Saint Ramdas was a person, who had very little wants. His photograph that is commonly portrayed everywhere shows him as a man only wearing a loin cloth. He was fond of remaining in seclusion and therefore he was often times resorting to a cave near Mahad in Raigad District of Maharashtra State known as "Shivthar Ghal". Here he used to dictate some chapters of his book to a disciple that would accompany him. Thus this whole book was not written at a stretch; but it was compiled during the course of a few years and it is because of this that some times we notice some statements somewhere, which are contradicting each other.

The history of compilation of the three books given above has got a puranic tradition behind it. It is told about the completion of the great Indian epic Mahabharat that when Shri Vyas thought about writing that epic, he wanted some writer, who would take down what he dictated. When a scholar like Vyas, who compiled the eighteen Puranas required a writer, it was very difficult to find out a suitable person to do that job; but luckily when Lord Ganesh knew about it he volunteered to

do the work of taking down whatever Shri Vyas dictated and this is how the great Indian epic Mahabharat was compiled.

It will be seen from the examples quoted above that there is a tradition in this country for saints and sages to dictate their works to their disciples or some competent persons who could take them down. Thus so many other religious books also have come to us because of the trouble taken by these illustrious and diligent persons, who offered their services to the saints for taking down their wise words. The example of Shri Gulabmaharaj can also be quoted in this context. He was blind from his childhood but there are a good many books, which show his wide knowledge, to his credit and it has been possible to publish these books only because some one took down what he dictated from time to time. Shri Sai Satcharit is also such a sacred book which fits in the aforesaid tradition of previous books. There is however a minor difference that the whole of this book was not dictated by Shri Sai Baba during his life time; but Shri Annasaheb Dabholkar has written the book from his memory during a few years after the Mahasamadhi of Shri Sai Baba and has quoted from time to time the words of Shri Sai Baba as he had heard from Shri Baba's mouth. Therefore though we often say that Shri Sai Baba did not give long sermons or lectures and that He did not write books giving advice to his disciples or that he did not recognise some people as his disciples and appointed them as His managers to take charge of his gadi after His Samadhi, Still we should not think for a moment that we do not at all know Shri Baba's mind about human beings and their behaviour. If we thus go minutely through Sai Satcharita, we often come across the wise or nectarlike words of Shri Sai Baba; but as they are stated in continuation of some story we often times do not give pointed attention to them. It is therefore proposed to give here the wise and nectarlike words of Shri Sai Baba after separating them from the story proper. Of course the background of the advice will have to be given in order to know the purpose of the advice.

A part of the history of the birth of Shri Sai Satcharit is narrated by the author, Shri Annasaheb Dabholkar in the second chapter of the book. Shri Annasaheb writes.

वर्षानुवर्षे ब्राब्रांची लीला । पाहोनि लागला मनासी चाळा । ब्राब्रांच्या गोष्टी कराव्या गोळा । भोळ्या प्रेमळां कारणे ॥ ४५ ॥ होऊनियां प्रत्यक्ष दर्शन । निवाले नाहीत ज्यांचे नयन । त्यांसी ब्राब्रांचे महात्म्य श्रवण । पुण्य पावन घडावे ॥ ४६ ॥ कोणा सभाग्याचिया मना । वाचावयाची होईल कामना । परमानन्द होईल मना । समाधाना लाहेल तो ॥ ४७ ॥ ऐशी मनांत उदेली वृत्ती । माधवरावांचे कानावरती । घातली परी साशंक चिती । कैसें मजप्रति माघे हें ॥ ४८ ॥

(After witnessing Baba's Leelas for years together, I thought I should collect the stories of Shri Baba for the simpletons who love Baba. Those persons, who did not have the good fortune to get the darshan of Shri Baba will acquire merit by listening to His greatness. Some fortunate person will feel like reading (this) and he will be glad to read it He will get peace of mind. When I got these ideas, I put them on the ears of Shri Madhavrao; but there was a doubt in my mind whether I would be able to write the book)

Annasaheb Dabholkar and Madhavrao were very close friends and therefore the latter was waiting for a suitable opportunity to break open the subject with Shri Baba. Once when Shri Baba was all alone, Shri Madhavrao Said to Him

बाबा, हे अण्णासाहेब म्हणती ; आपुलें चरित्र यथामती ।

लिहावं ऐसें येतें चिती । आपुली अनुमति असलिया ॥ ६७ ॥

(Baba, this Annasaheb says that he has a mind to write your biography provided you give him the necessary permission)

To the above request of Shri Dabholkar Shri Sai Baba replied

मी तो केवळ भिकारी । फिरतो भिक्षेसी दारोदारी ।

ओळी कोरडी भाजी भाकरी । खाऊनि गुजरी काळ मी ॥ ६८ ॥

त्या माझी कथा कशाला । कारण होईल उपहासाला । ..... ॥ ६९ ॥

(I am only a beggar. I go begging from door to door and pass my days by eating the morsels of dry and wet bread, which I get by begging. What is the necessity of writing the biography of such a person like me. It will only be a matter of redicule)

Shri Annasaheb writes after this that when Shri Sai Baba heard the request made by Shri Madhavrao, the former was full of pity (कहणा) for me and He gave His permission as follows -

भावार्थ जाणोनि माझे मनीचा । अनुज्ञापनी प्रवर्तली वाचा । “कथा वार्तादि अनुभवांचा । संग्रह साचा करावा ॥ ७५ ॥ दफ्तर ठेवा बरे आहे ! त्याला माझे पूर्ण सहाये । तो तर केवळ निमित्त पाहें । लिहावे माझे मीचि की ॥ ७६ ॥ माझी कथा मीच करावी । भक्तेच्छा मीच पुरवावी । तयाने अहंवृत्ति जिरवावी । निरवावी ती ममपदी ॥ ७७ ॥ ऐसें वतें जो व्यवहारी । तथा मी पूर्ण साध्य करी । हे कथाच काय सर्वतोपरी ; तथा घरी राबें मी ॥ ७८ ॥ अहंवृत्ति जेव्हां मुरे । तेव्हा तथाचा ठावही नुरे । मीच मग मीपणें संचरें । माझ्याचि करें लिहीन मी ॥ ७९ ॥ ये बुद्धी जें कर्म आरंभिलें । श्रवण मनन वा लेखन वाहिलें । ज्याचें त्यानेंचि तें संपादिलें । त्यास तों केलें निमित्त ॥ ८० ॥ अवश्यमेव दफ्तर ठेवा । घरीं दारीं असा कुठें वा । वारंवार आठव ठेवा । होईल विसावा जीवासी ॥ ८१ ॥ करितां माझिया कथांचें श्रवण । तथांचें कीर्तन अणि चिंतन । होईल मद्भक्तीचें जनन । अविद्या निरसन रोकडें ॥ ८२ ॥ जेथें भक्ति श्रद्धान्वित । तथाचा मी नित्यांकित । ये अर्थी न व्हावें शंकित । इतरत्र अप्राप्त मी सदा ॥ ८३ ॥ सद्भावें या कथा परिसतां । निष्ठा उपजेल श्रोतयां चित्ता । सहज स्वानुभव स्वानंदता । सुखावस्था लाधेल ॥ ८४ ॥ भक्तासी नीजरूप ज्ञान । जीव-शिवा समाधान । लक्षेल अलक्ष्य निर्गुण । चैतन्यघन प्रकटेल ॥ ८५ ॥ ऐसें या मत्कथांचें विद्वान । यादूनि काय पाहिजे आन । हेंच श्रुतीचें ध्येय संपूर्ण । भक्त संपन्न ये अर्थी ॥ ८६ ॥ जेथें वादावादाची बुद्धी । तेथें अविद्या मायासमृद्धी । नाही तेथें स्वहित शुद्धी । सदा दुर्बुद्धी कुतर्की ॥ ८७ ॥ तो न आत्मज्ञानासी पात्र । तथासी ग्रासी अज्ञान मात्र । नाहीं तथासी इहपरत्र । असुख सर्वत्र सदा ॥ ८८ ॥ नको स्वपक्ष स्थापन । नको परपक्षनिराकरण । नको पक्षब्दयात्मक विवरण । काय ते निष्कारण सायास” ॥ ८९ ॥



Translataion of the above extract from Sai Satcharita would be as follows :-

Knowing my mind Shri Baba ordered as follows, "You can maintain a record of the stories, news and experiences and collect it properly. It is good to keep a record of the happenings. I will give full co-operation to that. He (Shri Annasaheb Dabholkar) is only an instrument. I will write about myself. I should write my own story and thus fulfill the desire of my devotees. He (Shri Dabholkar) should renounce his ego and leave it at my feet. Not even that, I will even go and serve at the house of that person. When ego is given up then there does not remain even its trace and I will pervade that person and write the whole book with my hand. When any work is started with this view, though it apparantly appears to be edited by the person concerned still it will be edited by me only by making him as an instrument. If you maintain the daily record then you may be anywhere, but if you will remember me very often your life will be at peace. Your devotion to me will be fostered by listening to my stories, telling them and pondering over them. Your ignorance will also be totally removed by listening to my stories. Wherever there is devotion accompanied by faith I am always there. You should have no doubt about this. Be sure that I shall never be available at other places. If you listen to these stories with good intention then faith will be generated in the minds of the listeners. They will experience natural mirth and they will attain a state of pleasure. A devotee will have the knowledge of his own self. Jeeva and Shiv will have complete solace. Nirgun, which is invisible, will be seen by him and Chaitanya will appear before him. Such is the fruit of my stories. What else is wanted by a devotee? This is the main goal of the Shruties and my devotee is therefore very lucky from this point of view. Where the intellect is spent only in useless discussions, the ignorance and Maya will have their full sway at those places. You will not gain anything there and only bad thoughts and

suspicion will reign there. He is not fit to acquire the knowledge of self. He falls a prey only to ignorance. He cannot achieve anything in this world or the next. He will only have unhappiness at all time and at all places. It is not necessary to establish one's own view or the refuting of other's views. Discussions relating to two sides also are not necessary. They only lead to fruitless effort".

The philosophy embodied in the above words of Shri Sai Baba is very clear. It is expressed in clear terms and in simple language. The philosophy is very valuable and the nectarlike words of Shri Sai Baba have added beauty to it. From the above example it will be clear that Shri Sai Baba never gave sermons and never delivered pravachans or lectures only to explain His philosophy, which will be found useful by the common man in proceeding on the spiritual path and achieving substancial progress on it. All Sai devotees will like to read again and again these nectarlike words of Shri Sai Baba and digest them for their own spiritual progress. We would like to help all Sai devotees by quoting these valuable words of Shri Sai Baba in future. ★

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## Punyatithi Festival at Sai Niketan, Dadar

Ramanawami, Gurupournima and Punyatithi festival are celebrated on a grand scale at Shirdi every year. All Sai devotees sincerely yearn to go to Shirdi and attend these festivals; but it does not become possible for all devotees to go to Shirdi. Hence they flock at the numerous local Sai temples on these festival days. As Sai devotion is spreading far and wide, Sai Baba's temples also are springing up at different towns and cities. This is providing additional facility to the devotees as they are able to reach a Sai temple without much inconvenience to them. Every year all the aforesaid three festivals are celebrated in the office of the Shirdi Sansthan at Sai Niketan, Bombay on a small scale

for one day. All Sai devotees are aware of this fact and therefore many of them make it a point to attend the noon arti there, which is sung exactly at, 12 noon as is done at Shirdi. However the other devotees who are not able to attend the arti, pay a visit to Sai Niketan according to their convenience and take darshan some time during the day.

This year also the office of the Shirdi Sansthan at Sai Niketan, Dadar, was opened on the Punyatithi day (27th October 1982) at 8 a.m. and from that time the devotees started attending the office for darshan. Slowly and slowly people were coming and going away after taking darshan. The persons who want to attend the arti, start coming to Sai Niketan by about 11-30 am. as they want to take darshan at ease. The steady flow of the devotees continued and by 12 noon the hall was full to its capacity. In serene and devotional atmosphere the arti was sung from 12 noon to about 12-30 pm. and prasad was distributed to all who attended the arti.

Immediately after the arti was over, it was announced to the devotees that the publication ceremony of "Saiprasad" a Diwali issue (in Marathi) edited by Shri Vijay Hajare, a staunch Sai devotee, would take place in the hall and all were requested to grace the function. Most of the devotees therefore took darshan and took their seats in the hall.

In his introductory speech Shri Vijay Hajare welcomed all the devotees and said, "By the grace of Shri Sai Baba, I had the good fortune to publish a Diwali number under the caption "Saikripa" last year and this year, I have given the name "Sai prasad" to this year's Diwali number. These are the days when the printing presses have too much work and it becomes difficult for them to complete any work in time. It was almost impossible for me to get these issues for publicity today if I was not fortunate enough to get the help of Shri Sudhakar Samant quite

in time. It is because of his timely help and influence that I am able to present this issue to you today. I now request Dr. Parchure, Executive Editor of Shri Sai Leela to publish this Diwali issue and place it in the hands of the Sai devotees, who are eagerly waiting for it".

In his speech Dr. Parchure said, "No one likes to be called a mad person; but Shri Hajare calls himself Sai-mad and it is true about him. For the last few years I have seen him and I find that he is always eager to spread Sai devotion in all possible ways. His present attempt of publishing this Diwali number is also to spread Sai devotion among the masses. I am glad to declare this Diwali number of "Saiprasad" as published on this very auspicious occasion of Dasara and wish that Shri Hajare should continue to publish such issues for many years to come".

After thus publishing the issue of Saiprasad, Dr. Parchure requested Shri Sudhakar Samant to speak on the occasion. Shri Sudhakar Samant, editor of Bhaktisangam said, "God is incarnating on this earth from time to time as told by Himself in Shremudbhagwadgeeta and Shri Sai Baba is one such incarnation, who lived at Shirdi for nearly sixty years for the uplift of the common people. Whenever I think about the life of Shri Sai Baba, I always remember about an earlier incarnation of God i.e. of Kabir. During his life-time Saint Kabir tried for the unity of the Hindus and Muslims as they were predominantly residing in India at that time.

For the whole of his life Saint Kabir preached that there was no difference between Rama and Rahim. Life and work of Shri Sai Baba always reminds me of this teaching of Kabir as Shri Sai Baba similarly preached the equality of all religions and showed it by his own actions that the good principles of all the religions were the same." He further said, "the worship of God as per the practices of all religions leads to the same goal—the

emancipation of mankind. Shri Vijay Hajare, who is an ardent devotee of Shri Sai Baba, wants to spread Sai devotion through this magazine and his attempt is really praiseworthy. From my observation I may say that this issue is circulated widely among Sai devotees and it helps a lot to spread devotion towards Sai. As Shri Hajare got a good response for his Diwali issue last year, he got encouragement to bring out an issue this year also. I have been watching the progress of this issue from its very beginning and I can assure you that it embodies much readable material. I congratulate and bless Shri Hajare for having brought out this Diwali number after putting in much labour and wish that he will continue to serve Shri Sai Baba in this manner for many years to come. I thank Shri Hajare for having given me this opportunity to attend this function of the publication of Saiprasad."

Shri Ramakant Pandit and Shri Nachane thereafter blessed Shri Hajare on the occasion of the publication of Saiprasad by their short speeches. Shri Nachane also read his poem which related to the auspicious occasion of the publication of the magazine.

In his presidential address Dr. Parchure congratulated Shri Hajare for having accomplished this uphill task of bringing out a magazine this year also as he did at the time of last Diwali and said "Today is the Punyatithi day. A big festival is going on today at Shirdi and therefore every Sai devotee wishes that he should be present at the festival at Shirdi; but it does not become possible for all to go to Shirdi and therefore they attend local Sai temples; but remember we should not be sorry for not being able to attend Shirdi today. As told by Shree Vishnu, Shri Sai Baba is also present at all places where his songs are being sung. So we should be sure that Shri Baba is present here just now and He is blessing Shri Hajare for bringing out this issue, which is meant merely for spreading Sai devotion. Shri Sai Baba remains present at various places in different forms. We must only have

the eye to locate Him and to recognise Him. You might remember in this connection the episode of Shri Sai Baba going to Dahanu at the house of Shri Deo for a function; but Shri Deo could not recognise Him and felt sorry later on for not having recognised Shri Baba. This same is the position of most of us. Shri Sai Baba manifests before us in various forms; but we fail to recognise Him. Shri Hajare is doing his best in spreading Sai devotion through this issue and I feel that everyone of you should take advantage of those efforts of Shri Hajare in diving deep in Sai devotion and developing our eye for recognising Shri Sai Baba. Incarnations like Shri Sai Baba are omnipresent and they are present everywhere. Only we should have an eye to recognise that presence."

"The publication of a magazine is a very difficult task. Collecting articles and advertisements, approaching printing presses and getting the material printed in time and ultimately to circulate the printed magazine requires a lot of tenacity and Shri Hajare has been doing it for the last two years. In comparison with other Diwali numbers Shri Hajare has offered this issue only for Rs. 8/- which I should say is a very reasonable price. This itself shows that Shri Hajare has no motive of monetary gain from the publication of this magazine. I thank Shri Hajare for giving me this opportunity to serve Shri Sai Baba by publishing this issue. I also wish that he would give us another good issue next year."

In the end Shri Hajare thanked all for having helped him in the publication of Saiprasad and this small function ended after distribution of sweets to all who attended the function.

The office remained open upto 7-30 p. m. and more than two thousand devotees came for darshan during the course of the day. ★



# SHAHANAI PARTY

Shahanai is considered as a very auspicious musical instrument and is played on all auspicious occasions like marriage ceremony, thread ceremony, etc.

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PLEASE CONTACT

## APPA SAMANT

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the Telephone at the Office  
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Sai Niketan, 804 B,  
Dr. Ambedkar Road, Dadar,  
Bombay, 400 014  
is changed to

**8822561**

K. H. Kakre  
Court Receiver

## Prayer and Coconut Offering to Baba

It is a universal fact that all nations and people have prayed to, and worshipped a God or Gods. Prayer has several other meanings. It does not mean only a pleading or petition. In ancient days it was meant more for an invocation and incantation. The 'mantra' prayer of the Hindus, has precisely such a meaning that the Brahmins hold themselves higher than the common 'Devas' or 'Gods'. A prayer may be an appeal or an incantation for malediction, and a curse as much as for blessing. Most of us are intensely selfish, and pray only for themselves, asking to be given their "daily bread" instead of working for it, and begging God not to lead them "into temptation".

A coconut is round shaped covered with fibres outside. It has sweet water and kernel inside. Our heart is the coconut and it is covered by the fibre of desires. The water that flows out is the 'samskara' or 'earned merit'. We must strip the heart of all desires and offer the core in pure form only. It then becomes an offering to BABA. Our body is just like the shell and our life is the kernel. So long the samskaras are within us, the heart will always cling to the body consciousness just as the kernel clings to the fruit. Control of the senses is the only way to get rid of evil tendencies. By praying and offering a coconut to BABA some have adored and propitiated devils and harmful spirits, but this only proves the universality of the belief in the efficacy of the prayer.

Any action good or bad can be compared to seeds. In order not to sow such seeds, we should do all actions without desire. All actions should be done only for the pleasure of God. We should try to replace fruitless and useless prayer by meritorious and good actions. ★

V. Sundaram

120/B, Rash Behari Avenue, Calcutta - 700029



## OBITUARY

We are very sorry to inform our readers that Shri Ramchandra Balkrishna Khot, a senior and honest ex-employee of Shirdi Sansthan expired at Aurangabad, in the Medical college Hospital on 18-9-82.

Shri Khot was born on 28-2-1910 at Kalas in the Akole Taluka. He joined the Revenue Department as a Talathi and served for a long time in the Ahmednagar District. For some time he was also posted at Shirdi. Because of his honest work he rose to the post of Circle Officer in his department. For his good service record, he was awarded a medal and a certificate by the Central Government. In order that he should be able to serve Shri Saibaba Sansthan, Shri Khot retired prematurely and joined the Shirdi Sansthan. Due to his good work, he was first promoted as Head Clerk and was thereafter very soon appointed as Superintendent. He was placed in charge of the Establishment section and he was also looking after all legal matters of the Sansthan regarding land, buildings etc. He managed all these jobs very efficiently and paid attention to the work of acquiring land for Shirdi Sansthan and guarding the rights and property of the Sansthan. Selfless work may be mentioned as his special quality. He was like the living encyclopedia of Shirdi Sansthan. He is survived by his wife, three married daughters, two married sons and grand children. We extend our heartfelt condolences to the relatives of the deceased ex-employee of the Shirdi Sansthan in their sad bereavement and pray at the feet of Shri Sai Baba that the departed soul may rest in peace.

1. **Smt. Jijabai Punja Kalse** : who was working in the Bhojagriha of Shirdi Sansthan from 1973, expired in the Sainath Hospital on 18-9-1982 after a brief illness at a very young age of only twentyeight years. She was very honest, painstaking and amiable in nature. All the staff of the Shirdi Sansthan felt very sorry for the sad demise of Smt.Kalse.

2. **Shri Haridasbaba Kulkarni** :- ex-employee of the Shirdi Sansthan expired at Shirdi on 17-9-1982 due to old age.

3 **Shri Laxman Salba Arne** :- a young employee in the Health Department of the Shirdi Sansthan, expired at Shirdi on 21-7-1982 at a very young age of only twentyfive years. His sudden death was mourned very much by all the staff of the Shirdi Sansthan. He is survived by his wife and two daughters.

We express our heartfelt condolences for the sad demise of the three persons mentioned above and extend our sympathy to their relatives in their sad bereavement. We pray at the feet of Shri Sai Baba that the departed souls may rest in peace. —**Editor**



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# Sai Baba, The Saint of Shirdi

By: Shri M. M. Amingad

(Continued from November 1982 issue)

## CHAPTER XXII

1. Behaviour of Sai Baba
2. Baba's yoga practices
3. Baba begging food
4. Sagun manifestation of Brahman

Thou though being repository of knowledge all  
Still always ignorance Thou feigned all  
And never Thou liked honour and respect  
As Thy characteristics were so perfect

Though had Thou a body human  
Still Thy deeds testified Thy God man  
People Thee considered their Lord  
And came to Shirdi to see their Lord

The author a fool being could not  
Thy miracles without a forethought  
Thy blessings without could he prescribe  
All Thy enigma could he describe

Through Tatya Patil got Thou repaired  
Shani, Ganapati, Maruti Temples prepared  
All the deities of hamlet holy Shirdi  
Were set in order by Thy order.

Remarkable was Thy charity  
As Thou freely gave money in clarity  
Got by way of dakshina purely  
From deyoted devotees given freely

Gave away Thou every day  
Rupees twenty to some a day

Rupees fifteen to fifty to others  
Without compensation least and bother

Thought this the recipient charity pure  
And the money to be used usefully sure  
Thus Thou wished from Thy devotees  
The daily members of Thine the covetees

Thy darshan benefitted the souls many  
Hale and hearty became the souls canny  
And turned the wicked and the stupid into good ones  
Who stepped into Thy Dwarakamai once.

Cured was leprosy in cases some  
Desires of many were fulfilled dumb  
Without any medicines or juice prescribe  
Got their diseases cured by Thee describe

Thy simple look at the blind  
Brought him sight pure and fine  
And Thy staring at the lame  
Brought him legs for a sure game

Thus Thy fame far and wide spread  
To Shirdi from sides all pilgrims led  
But could see none the end of  
Thy extraordinary greatness top

Sat Thou always near Dhuni  
And relaxed Thyself there coolly  
Sometimes meditated Thee with bath  
And other times meditated without bath

Thy wears were always simple very  
A cloth on head, a dhoti round the waist ferry  
And on Thy body a shirt to enfold  
A dilapidated Masjid to live in fold.

With this garment Thou first  
Practiced medicines in hamlet first  
By patients diagnosing medicines prescribed  
So were cured all and all Thee described

Being successful in Thy essay  
Thou Hakim famous became say  
So patients all flocked to Thee then  
To get cured of the diseases by Thy look fen

A devotee once got swollen eyes  
A doctor being not available to cure eyes  
The devotees other brought him to Thee  
Thy remedy being unique Thou cured he

The doctors all would have used  
The ointments, cow's milk and drugs cured  
But by thrusting balls of Beeba into eyes  
And wrapping cloth bandage cured eyes.

Knew Thou all the processes of yogic practice  
Out of which two always Thee practiced  
But knew nobody that Thou practiced in Thy infancy  
And Thy processes in yogic proficiency

The first being dhauti, the process cleaning  
Went Thou to a well near a banyan tree seating  
Every third day to Thy mouth wash a bath have  
And cleaned Thy intestines and spread on a tree wave

The second, being Khandayoga gregarious  
Extracted Thou Thy body limbs various  
And placed them at places different  
In Dwarakamai a masjid credulant,

A gentleman once saw this state of Thee  
Very much being terrified ran away from Thee

This news to inform to the village head  
Being afraid of the after effects saw no head

Surprised was he very much the day next  
When saw he Thee as usual in the form first  
So was he in a fix to know the truth of Thy being  
Which was true and which was untrue Thy being.

Though charged never fees any for cures  
But by virtue of Thy merits for Thy cures  
Became renowned and famous all around  
By giving health to poor souls suffering around

Thou, the doctor of doctors, cared not  
For Thy sufferings and interests naught  
But lived Thee for the good of others  
And worked always for the welfare of others

The people of Shirdi hamlet blessed are  
As Thou visited their houses begging for  
Thou a beggar stood before their homes  
And called out a lassie for bread loaves.

Thou carried always a tin pot and a zoli  
And spread out Thy hand to receive in zoli  
The solid things and liquids in pot tin  
Given by Thy devotees loving tin.

Thou had control over Thy tongue  
So Thou never had any taste for Thy tongue  
The liquids and the solids tasted alike  
As Thy tongue knew not the taste like

Thy way of begging was very irregular  
As Thou never begged regular  
Sometimes Thou took rounds many  
But sometimes Thou begged till noonday

Collected thus Thou the food every day  
 And put in a pot earthen by day  
 The animals and birds ate the food so  
 But never Thou drove them to go

The woman sweeping the floor of Masjid  
 Took away ten to twelve pieces of bread  
 But prevented her none from doing so  
 And drove her away from Masjid her home go

Thou who drove the cats and dogs never  
 In dream even how could Thee drive ever  
 The man poor and helpless didn't care  
 From food partaking in the pot earthen fair

Blessed is Thy life noble indeed  
 Thou a friend in need is a friend indeed  
 Took Thee a Fakir mad with a bowl  
 Begging from door to door for dole

Wer't Thou known by this name  
 In the hamlet as none knew Thy fame  
 How could Thee begging for crumbs  
 Be respected by village numbs ?

Being Thou very liberal of heart and head  
 Being disinterested and of charitable mind  
 Thou though from outside fickle and restless looked  
 Wert Thou steady and firm from inside hook

Thy ways though were inscrutable  
 Still hamleteers some blessed and kind traceable  
 Recognised and regarded Thee a soul great  
 And served Thy feet holy till last straight

Though Thou like a man looked  
 Still in the hearts of all Thee seat took

Though Thou wer't unattached inwardly  
Thou longed for public welfare outwardly

Thou though looked indifferent and disinterested  
inwardly

Still for devotees looked full of desires outwardly  
Though Thou appeared abode of peace inwardly  
Wer't Thou still restless looked outwardly

Had Thou the State of Brahman inwardly  
Thou still acted a devil like outwardly  
Thou union or tranquility loved inwardly  
But got Thyself involved with world outwardly

Sometimes Thou with affection looked all  
But sometimes Thou stones threw at all  
Scolded Thou sometimes devotees all  
Sometimes embraced Thou with love devotees all

Wer't Thou sometimes calm and composed  
Tolerent, well balanced and disposed  
Abided and engrossed wer't Thou in the self  
But wer't Thou well disposed towards devotees self.

(To be continued)

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



# OMNIPRESENT SAI

Our beloved Lord Sainath is generally regarded as "SHIVA INCARNATE". Apart from visiting different temples in various places, we have so far visited with great affinity the famous Shiva shrines of Kedarnath in north on the Himalayas, Rameshwaram in the extreme south, Somanath in the west by the side of the Arabian sea, Kashi Vishwanath at Varanasi and Tryambakeshwar at Nasik. With the inspiration of imparting sewa, I always carry my medicine box along with me for affording necessary free medical treatment to the needy during the journey.

Since the time, myself and my wife came under the gracious shelter of Shri Sai Baba, we had a longstanding keen desire to visit the 'Nature-built' Shiva Linga of ice of holy Amarnath at Kashmir. But journey to Amarnath being very hazardous and we being of advanced age, we were so long postponing the same year to year with the apprehension whether we would be able to stand so much hardship and strain. But it was Shri Sai Baba's grace to infuse enough courage in us to take up the journey and we finally decided to set out on the 31st of July 1981.

His grace also favoured us in securing immediate railway reservations in over-packed Kashmir bound trains during hot summer months, where sufficient advance notice was generally required. Lastly it was a pleasant surprise to us that when we were about to set out for the journey, the postman delivered a packet of Vibhuti Prasad, which was considered as green signal from Baba for a safe and peaceful journey.

The holy cave is situated in the snow belt of the western Himalayas in Kashmir. The height is about 13000 ft. above sea level. The distance from the base camp at Pahalgam to Amarnath is about 50 Km., which is non-motorable and is only covered on foot, dandy or pony. The route passes over the maximum height of about 15000 ft. on the Mahaguna peak.

The rare Shiva Linga here is a natural phenomenon, which is made of solid ice and whose architect is no other than Almighty Himself. The Linga fluctuates in size every month, being the smallest during the New Moon (Krishna Paksha) and attaining the maximum size during the Full Moon (Shukla Paksha). However, it is a historical fact that it never disappears altogether at any time. The auspicious darshan of Amarnath is scheduled for one month only in the whole year. The customary darshan starts on the Guru Pournima Day and ends on the Raksha Bandhan Day every year, just corresponding with the month of Shravan.

By the grace of Almighty Baba we had a very pleasant journey and we reached Pahalgam safely after passing through Jammu and Shrinagar. We carried the sacred book "SAI SATCHARIT" with us. As soon as we were settled in a hotel at Pahalgam, we started 'Saptahant Path' of the book. Here we had to make necessary arrangements for the final stage of the Journey. We registered ourselves with a travelling agency, which provided us with food and shelter in tents in the 50 Km. route, which was snow-covered at places. We also hired two ponies for both of us.

The actual Yatra started on the 7th of August 1981 early in the morning from Pahalgam. Just at the time we were about to set out from the hotel an unexpected miracle happened to me. Shri Sai Baba's lively face with Tripund on forehead flashed before my eyes. It was identical with the portrait of Shri Baba, installed in the front arena of the Dwarakamai Masjid at Shirdi. I had the feeling of complete transformation in my mind and I felt as if I heard a clear voice "WHY FEAR? I AM HERE." My joy knew no bounds. The little bit of concealed fear and uncertainty in my mind for the hazardous onward journey at this old age of mine disappeared altogether as I fully realised that our beloved Shri Sai Baba was so graciously accompanying

and escorting us. I narrated my thrilling experience then and there to my wife, who was also very much delighted.

We could not complete the Path of Sai Satcharit at Pahalgam. However, on our onward Yatra while we halted in tents for taking rest, we continued the Path of the holy book. On the whole route both ways while we were moving on horseback, I was continuously chanting 'Gayatri Maha Mantra' and was experiencing the pleasant feeling as if I was in a trance to visualise the face of our beloved Baba, leading us in front. My wife was also in great emotion and was chanting constant japa of "Sai Ram".

We reached the holy cave on the 9th of August 1981 and offered our sincere worship to Baba Amarnath through the priests there. We stayed in the cave for about an hour. Thereafter the return journey started, which was uneventful, but on the contrary exquisitely pleasant as we were sanguine of Shri Sai Baba's constant presence with us.

We bow to Thy Lotus Feet in profound reverence and gratitude.

Dr. B. G. Das

305/1, Mirpur Cantt., Kanpur-208004 (U. P.)

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## Power of Tolerance

Mr. X was a great philosopher. He was a weaver by profession. He was known for his great tolerance and cool temper.

Once a young man wanted to try his patience. He went to him to buy a towel. He chose a piece and asked for its price. He was told that it cost rupees ten.

Suddenly the young man tore it into two and asked for the price of a single piece:

Without getting annoyed or altering his facial expression the philosopher answered, "Rupees five". The youth tore the half-piece into two again and asked the price of each. Mr. X was not at all angry. He said, "Rupees two and paise fifty only."

The youth tore the entire piece into shreds and then said, "These bits are useless now".

In a cool tone the philosopher replied, "Yes. These bits are useless to you; but not for me. I will join them together and somebody might buy it".

The young man felt ashamed and told him, "Sir, these bits are useless to you also. I do not want to trouble you. Take this ten rupee note".

Rejecting the offer of ten rupees made by the youth, Mr. X said in a patient manner, "Sorry brother, I don't want to tax you ten rupees for something which is absolutely useless to you. Don't think that you can compensate the hard labour involved in making this towel. A poor farmer grew the cotton. My wife weaved it into a cloth. I have dyed it and given finer touches to make it a towel. The whole process would have served its purpose if somebody had used it. You have ruined it and you can't compensate the labour involved in making it by ten rupees."

The young man hung his head in shame. ★

Mrs. Seetha Vijayakumar  
c/o Dr. G. R. Vijayakumar, Balanoor Estate, Durgadabetta 577118



## An Elixir of Life

Bhagawadgeeta and Vishnusahasranama are the two eyes of Mahabharata, which is a great epic written by Vyasamaharshi at the closing stages of Dwapara Yuga. The epic was written specially for the people of the Kali Yuga where Vyasa visualised that less of righteousness and more of sinful activities will be in evidence in direct proportion to the build-up of civilisation during that period. The epic of Mahabharata is used as a colossal metaphor to create a stage and depict for the denizens of Kali Yuga the necessity to follow the principles of dharma in all their mundane activities which is so essential to sustain the spiritual emancipation and realise the indwelling God. Vyasa is none but the Vishnu (Vyasaya Vishnu Croopaya Vyasaroopaya Vishnave....) It is His Rasaleela that the Lord manifested Himself as Vyasa and used His mighty power in writing the immortal epic with Lord Ganesh as His scribe. In fact Lord Ganesh acted as the world's first stenographer if I am permitted to say so. The Lord visualised that in the coming age of Kali, life would be a marathon struggle for everybody and that large scale erosion of dharma will sprout due to various causes like easy comforts, permissive environment, excessive population with attendant problems of shortages and short-comings in human nature. It is for this reason that the Lord wanted to constantly din into the ears of the people of Kali the need for resurrection of dharma without which the man is doomed for perdition.

It may be significant to observe that all the characters in the Mahabharata suffer from the frailties and foibles of human nature. They are heirs to most of the human weaknesses. The six weaknesses of human nature are subtly woven around many characters in one form or other and dealt with. Human problems of all types find a place there along with the solutions. In short it is the encyclopaedia of all varieties of human problems

and how to solve them in the dharmic way. Bhagawadgeeta starts with the words "Dharmakshetre Kurukshetre"; very promising words of what it is intending to state. The 'battle of life' (Kurukshetra) should have the 'cover of dharma' (Dharmakshetra). Even the first word of Vishnu Sahasranama starts with the words 'Vishwam' and 'Vishnu'. These words are very significant. Kurukshetra does not limit itself to a small piece of land in Haryana. Vishnu Sahasranama with its first word tells to all concerned that the domain of Kurukshetra is as wide as the 'Vishwam' and that it concerns each and every being in it. 'Vishnu' is none other than Lord Krishna, the Dharmadhyaksha, who presided over the Sahasranama discourse by Bhishma Pitamaha. So Vishnu represents Dharmakshetra of the Gita. The underlying idea is that we should link our activities always with Dharma.

The ending of Gita and Sahasranama are also identical. Gita says, "Renounce all dharmas; hold Me as thy sole refuge and I will deliver thee from all sins". This is clearly meant for Kali Yuga people. Otherwise He would not have said, "Renounce all Dharmas". The Lord exhorts that, if you cannot follow dharma due to exigencies of life inherent in Kali Yuga, at least hold fast to His Anchor for deliverance. Sahasranama ends with the words 'Akshobhya' and 'Sarvapraharanayudhah' which means the Lord has taken an unshakable vow to protect those who have taken refuge in Him with every conceivable weapon (being fully armed) whatever be the short-comings of the anchorites—fell diseases, deadly habits and insurmountable troubles included. What a guarantee the Lord gives ! Any takers ?

Before the time of Mahabharata, dharma was the established order of society. It enjoyed the reputation, to use a Telugu, phrase of having 'walked on all four legs' in those Yugas. Even the most wicked person like Ravana never wanted to touch Sita without her consent. He only pleads with her. She, a Maha Pativrata, replies that he had stolen her. Instead if he wins over Rama in a battle it would be in fitness of things ! This may look odd to

many but wait ! Shri Rama is the Lord of Dharma; so an unconquerable. What she meant was that Ravana should first win over Dharma. Such was the rule of dharma in those ages. In a similar situation how the people in Kali Yuga would have behaved ? It is unthinkable. They are all pakhandis now. That is why the Lord exhorts Dharma to be followed or, if it is not possible, to shift the focus on His resplendent form and His attributes for deliverance. Truly Dharma is the *sine qua non* of life and the *summum bonum* for Moksha. This world, Vishwam, is His Kingdom— His dream - His sport - a creation of His Mind - and it is essential for everyone, whether he likes it or not, to play the piper set to His tune - His Dharma - to get away from the miseries of life and the thraldom of the cycle of births and deaths. **There is absolutely no other way out.**

Mahabharata is the epitome of Dharma. It is necessary that everyone should read and imbibe it to attain the life's goal of Moksha. But it is a very, very big volume. In fact it is the largest epic the world has ever known. In this age the people have no patience to go through such a big volume. For them the evervigilant Vyasa has created a smaller version in the shape of Gita bringing out the essential qualities exhorted in the epic. This runs to more than 700 slokas. But in this jet-set age there are persons who find even this volume too much for them. The mad, mad, mad, mad world is very much after them ! For such people Vyasaraaja with ever-thoughtful anticipation has epitomised a still further mini-version of dharma retaining all the essential qualities. This is the Sahasranama. The entire essence of Mahabharata, which is the essence of dharma, is capsuled in this small version of 107 slokas. The Sahasranama itself proclaims that it is not necessary to know the meaning of each name in it. It is enough if it is recited every day with devotion to reap all the benefits it promises.

So take one capsule of this Lord's prescription of dharma daily in the morning with a pinch of Udhi and all the diseases

of your mind and body will vanish. It is not for nothing Shri Sai Baba stooped to steal the copy of Vishnusahasranama by telling a lie to the recalcitrant Ramadasa sending him scampering on a fool's errand for the sake of His devotee, Shyama. Later the quarrel that ensued was settled by suggesting an exchange of 10 copies of Panchadashi for it. Really it is worth more than ten Panchdashis.....A capsule a day; That's Elixir's way !!!  
 "Dharmo Rakshati Rakshitah!" ★

Smt. K. Ramana Devi  
 251/2 Rt, Vijayanagar Colony, Hyderabad 500 457

## Twentieth All India Shirdi Sai Devotees' Convention

Under the auspices of (1) Shri Sai Bhaktha Mandala, Nellore (2) All India Sai Samaj, Mylapore, Madras and (3) Shirdi Sai Mission, Nagpur, it has been decided to hold the 20th All India Shirdi Sai Devotees' Convention at Nellore, on the 7th, 8th and 9th January 1983.

A nominal delegate fee of Rs 25/- only per delegate would be charged. Devotees desirous of attending the convention are requested to furnish their names, addresses, etc along with the remittance on or before 10th December 1982.

The devotees all over the country are requested to participate in the convention in large numbers and make it a grand success. ★

P. Malekondiah  
 Secretary, Reception Committee  
 16/644 Gandhinagar, Nellore 524001 (A. P.)





## Self Realisation Is God's Renunciation

The animate and the inanimate in this creation are subjected to habits. Habitual cultivation of any processive obligation is called to be a practice. This practice varies from time to time and works as seasonal to attain, the objective principles in life.

Shri Shirdi Saibaba made out a programme to win over the evil with the practice of renunciation and thereby to obtain God. The very natural doubt is to know God. Shri Shirdi Saibaba impressed by His active culture that we can realise God.

Renunciation can be attained by controlling mind, speech and excessive acts for the body. First of all, to frame a strong will one must have belief in the programme chalked out for observation. The scriptures already prohibited theft, adultery, falsehood, deception, fraud, oppression, violence, wrong doings etc. With a selfish motive one should not fail to perform sacrifice, charity, austerity and worship, with his desire-born actions. A desire is a temporary object, which cannot have a permanent stand and it disappear soon it meets. Renunciation is not required for it as it will change according to thesis. For attaining honour, fame, social prestige, wife, progeny, wealth, and whatever objects that can automatically be gained by prarabdha, one need not practice renunciation. If we practice for desire-born attainments, we have to suffer for the general good where satisfaction is said to be the limit, and that is not in our fold of action. Here we have to practice extracting service from others, which may pain others. So acceptance of service, abounding in selfishness will satisfy others, where we will gain equity and justice when we practice for ourselves in service to parents, elders and celestial. For performance of sacrifice, charity, austerity, maintenace of household through, the earning of livelihood by means of works assigned according to the Varnashrama Dharma, we have to renounce all forms of desires. There is a dangerous cross while

understanding this situation that we may be led to compassion. We have to cross this juncture by putting a practice of devotion towards God, who is so far not known or not seen. So as we feel compassion for our friend or lover, we have to stand with and constant Japa to know God. As other desires are perishable, we can develop the desire for knowing God for which renunciation is the means that can be cultivated in the mind bringing stain in the purity of Bhakti.

Pralhada never offered prayers to God to remove his distress. But he believed in God to cross the miseries.

Varnashrama Dharmas are the qualifications to our age and seasons for living as we follow them. They will direct us to renounce God. Prarabdha framed a family with which we have to sail in the ocean of the society. Dharma is only the navigator who keeps us afloat for reaching the destination against all weathers. Full devotion in understanding God, anchoring self on bhakti, will help us to reach God in renunciation. Indolence and desire in works for preservation of this body are not limited. Only to look to oneself, one's family; the so-called society is not limited with ourselves and is environed around and around. So renunciation of the sense of attachment should not be limited to ourselves only. We have to improve it by extension to all through satsang, the unique participation where we can see ourself in the universe. When we are liberated from self, we are elevated to the universe. Though self is a must to understand selves, the practice with little start of understanding will lead us to renounce the pure love of God,

Wisdom and egoism are two peaks of Himalayan miscourts, for every soul to renounce God. Bad impressions of the mind near to maya, the shadow of God will sprinkle out the egoism and for crossing this practice of renunciation by reducing the self towards supreme dispassion will take us to another peak ie. wisdom. As we grow up and if we understand that we are

growing up our mind control, sense control, humility, straightness, compassion, faith, discrimination, dispassion, living in seclusion, lack of doubt and distraction, cessation of desires, personal magnetism, patience, absence of malice, carelessness, pridelessness, peace and devotion to God will naturally disappear and place us in the place of God. This is renouncing self while renouncing God.

Shri Shirdi Sai Baba made us understand through universal brotherhood to renounce self the Universal God. ★

J. Bhasker Rao

Congress Office Rd, Vijayawada- 520002



## Baba's Leelas

Baba is everliving and He always helps His devotees to gain their object in life, both material and spiritual which is proved from the following facts:

One Shri Gopinath an ardent devotee of Shirdi Sai Baba, who was working as accounts officer in Shri R. N. Setty's (Building Contractors) Office, Hubli has installed a big life size photo of 'Shri Sai Baba' on 9-10-81 on Baba's Maha Samadhi day (Punya Thithi) in his newly built bungalow in Vishweshwaranagar, Hubli. Pooja and bhajan etc., was conducted on a grand scale on that day in the spacious room specially allotted for Baba's pooja, bhajan etc. Shri Gopinath requested me and other Sai devotees to come to his house every Thursday and to sing bhajan. The time has been fixed as follows: 6.30 p.m. to 7 p.m. pooja, 7 p.m. to 8 p.m. bhajan and 8 p.m. to 8.30 p.m. Arathi on Shirdi lines and distribution of Udi and Prasadam.

On the first Thursday (after Maha Samadhi Pooja i.e. on 15-10-81) I had been to his house with some devotees, in time and performed pooja and conducted the bhajan. The next Thursday that is on 22-10-81, I left my house with other

devotees at 5.30 p.m. and we were waiting at the bus stand near the Railway Station to catch the bus to Vishweshwarnagar. Buses to other places in the town were plying but there was no sight of any bus bound for Vishweshwarnagar. I waited upto 6.30 p.m. and then said to myself in my mind, "Baba, now the time is 6-30 p.m. As per timings fixed, I must have been in Shri Gopinath's house and started your pooja". As soon as I finished thinking like this, a young man with a dark beard suddenly appeared before me and said, "I have to go to Vishweshwarnagar urgently. Have they resumed the bus service to that place?" I was very much surprised to hear that and I asked him, in haste, "Why, is there no bus to Vishweshwarnagar?" He replied, "Due to student's agitation, a bus was damaged near Devangapet, which is on the way to Vishweshwarnagar and there has been no bus service since this afternoon". Replying like this he disappeared in the crowd. Then only we came to know that we were waiting for the bus in vain. Then we went to another Sai devotee viz. Shri Nandalal's shop (M/s. Rajendra Traders, Hubli), which is two furlongs from the bus stop from where I phoned to Shri Gopinath explaining the position. In reply, he asked us to wait in Nandalal's shop where he would send his car to pick us up from there. In a few minutes, his car came and took us to his bungalow where we joined with other devotees in singing bhajan. After the Arati was over, we took Udi, Prasad and returned safely to our house in Shri Gopinath's car.

Sai devotees will now understand that the young man with beard, who appeared at the bus station and gave me the information was none other than our Baba, who is always well disposed towards His devotees and the love and affection He has for His devotees cannot be described by us. There is no end to Baba's Leelas. Let us ever remember Him and bow to His Lotus feet.



**R. Radhakrishnan**

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## Olympics of the Homo Sapiens

The editorial in September, 1982 issue was a trend setter for expression of different sets of enlightened opinions. It provoked me to deep contemplation. The burden of the earlier part of the editorial seemed to have been built on the premise that the earliest man was a weakling, ignorant of the elements of nature, unaware of God, frightened at the nature's fury and such other things. Such ideas, regarding the origin of man, spring from the cult of plurality which separates God from His creation. In such a state there would be no question of God-Realisation -- the merger back of Man with God, since they will be separate entities. It is not my idea to cast any aspersion; but, for a diversion, I am only interested in a healthy enlightened discussion by Sai devotees on this beautiful subject of the origin of man.

Drawing inspiration from the upasana of Shri Vishnu Sahasranama, I envision God as static-- shapeless, soundless and actionless. Without this Universe (Viswam). He is Abstract (Shoonya). This world exists as His dream (Maya). He and this dream are inseparable forming part of an inexplicable phenomenon. His static (Shiva) condition becomes dynamic (Shakti) with this dream. Thus Shiva and Shakti exist as Ardha-Narainateshwara from the beginning of Time. Though the Shakti aspect is apparent and explainable, Shiva continues to remain a Sphinx-like enigma. As the unknown becomes known only through the medium of the known, this enigma can be unravelled only through the mysteries of the Shakti.

The nature of a dream is that anything can happen in it. All the phenomenon- the men, mountains and all, including the Pranava--AUM-- the Cosmic breath-- came out of this dream to make it get going. According to the divine Sanskrit phonetics, the word 'Manush' comes from 'Manas'--a creation of the mind. So the early men were manasaputras. They came with the full

knowledge of the omnipotence, omnipresence and omniscience -- as sparks from His Manificience. The essence of their knowledge was in the Vedas whose presence was felt not with the written word but with the exalted outpourings from the fresh gift of God -- the mind. They were not slaves but masters of the elements of nature. From the inception, they knew the key to God's secrets-- the heritage of man, the purpose of life and the means to merge back with Him. The one that became many should once again become one. That is the name of the game.

With the passage of time, men multiplied by procreation. The need for governance was felt-- first family, then group, village and country-- like that. Their attention was diverted and thus by slow degrees degeneracy started. The word-of-mouth Vedas came down to be the written words. God's secret, which earlier in their blood and veins, was now forced to be picked up from the written word. With the progress of civilization and the smug comfort it provided, man began to loosen his anchorage on God. As he shifted it to his material interests, the secret slowly withdrew from his knowledge.

If, according to Darwin, man is from a Simian ancestry, then he could not have been a manasaputra or at least intelligent enough to give us Vedas which mirror the God's secrets. It would also not be possible to have any God-Realised saints. The reason is that out of the 84 lakh species of life in the world only the Homo Sapiens, the species of man, have those subtle nervous systems of Ida, Pingala and Sushumna with the six chakras and Sabasar built in the human anatomy, which enable him to reach God-Realisation. All other species of life have only an Atma-- the God's atom of activity-- in them which only prongs them through a series of births to ultimately reach the human birth to have a go at God-Realisation.

The God's game of life is very strict. All the principles of the divine olympiad are to be observed there. The game is to

get back and merge with Him from where you have sprung up earlier, that is from Sahasrar-- the mind of God-- to get away from the uncertainties of the dream. You play the game fair you get there. You play foul you go down the species of lower births and still have to play the game all over again when you reach the next human birth. You have seen the game of Vaikuntapali-- the traditional village game of snakes and ladders? Well, metaphorically speaking, this Game is like that!

As the God's secret is lost to most men today, the help of a guide is very essential to correctly play the game of life. Here God-Realised souls, who have already crossed the path and merged with God, play a very essential role. The game is very tricky and slippery. They help us to reach the goal only if we listen to them properly and follow sincerely. These God-Realised, souls having merged with God, have full access to the God's secrets which enable them as heirs to omnipotence--full command over the elements of nature; omnipresence--present at all places and at all times and omniscience--knowledge of the past, present and future of all things in the scheme of nature. They are like noble lamps which selflessly light other lamps without losing their own lustre.

Sahasranama tells me that Shri Sai Baba is a servant of God, an incarnation of God and also God Himself. Similar is the case of Jesus, the Christ, or any other God-Realised soul. If some saw Shri Sai Baba as Lord Dutta, some as Shri Rama and some as their own Guru, they were all correct because they all came, including Shri Sai Baba, as molecules of the same atom. If Shri Sai Baba was able to perform all those lilas as in Shri Sai Satcharita it is because He was able to merge Himself fully with God and become a Siddha Purusha. His miracles are really no miracles, for Him they too are governed by the laws of cause and effect--on a higher plane--made possible by possession and control over nature.

We are all fortunate enough, by our Karmic actions, to have such a Siddha Purusha as our Guru. When we are so much insulated by Him from all sides then why fear when He is there?

In writing this article, if even the remotest suggestion of correction to the editorial comments are traced, I only crave the indulgence of the editor to pardon me. I thank him for giving me this idea to write. But I too might have slipped in presenting a correct portrayal of the idea. I therefore request the editor to invite other Sai readers also to express their enlightened views on this ennobling game of the divine olympics dealing with the origin of man, the game of life and finally the 'beating of the retreat'!

★

**K. Navin Chander**

251/2 Rt. Vijayanagar Colony, Hyderabad-500457

Comments on the editorial or any other article published in this magazine have always been welcomed by the Editors, when they are done without malice. We will be glad to publish "the enlightened:viws" of other readers on the above subject. (—Editor



## The Greatest Miracle

It is most astonishing, perhaps to announce to the readers of Shri Saileela Magazine that I have been granted financial help of Rs. 300/- per month for life, as a pension by the Government of Madhya Pradesh (Bhasha Vibhag). I never expected this; but due to the grace of Shri Sai Baba of Shirdi I got it. Thus I have been fully paid by Shri Sai Baba for writing articles, poems and stories in newspapers and magazines in India and abroad. I offer most humbly my millions of salutes to Shri Baba for this generous act.

★

**Vaman H. Pandit**

1, Khatipura Road, Indore City (M. P.)



## Our Sai Baba

The sun shines in the sky and sends its light and warmth to the earth through its radiant rays. God manifests Himself in various human forms according to the times and its requirements. For this we have the examples of Lord Rama, Lord Krishna, Jesus Christ, prophet Mohammed, our Sai Baba and many other Avtars and saints. Can we call anyone of them higher or lower than the other? Can anyone claim that the particular rays of the sun carrying light and warmth to his house are superior and different to those that shine at the house of his neighbour? The source of all rays is one and also the purpose is the same—to light and warm this planet.

To keep the humanity on the right track and for their spiritual uplift God came to this earth (or sent His rays) in different bodies, with different names but with the sole purpose—salvation of mankind. If we take one Avtar or saint as our saviour and bow at His lotus feet, we undoubtedly bow at the feet of all Avtars and saints and thereby at the lotus feet of our Creator. God, Avtars and saints have no religion, colour or caste in our worldly sense. Saints have a divine message for one and all provided we listen.

We are the devotees of our Sai Baba. He came with a message for our salvation. Since His message was for the salvation of humanity as a whole, He never disclosed the identity of His worldly parents, His place of birth, His parents' religion, caste or creed etc. A little contemplation would reveal that by His actions He was the incarnation of Jesus Christ. He healed the sick, wiped the tears of suffering humanity and brought peace, prosperity and joy in the lives of even His worst critics and enemies. By firmness of His belief Sai Baba was a Muslim. The word 'Muslim' means, one who has abiding faith in his Creator. Sai Baba used to say 'Allah Malik' and started work with the utterance of "Bismillah" which means "I start this work taking Allah's name," in other words treating Him as the 'doer' and

not Sai Baba Himself. This is a pointer that He was a Muslim by faith. He also ordained that His mortal remains should be buried - again a Muslim custom. By His interpretation of Geeta and other Hindu scriptures, and way of life, no doubt can be raised that He was not a Hindu. He manifested Himself as Lord Rama, Lord Krishna and Lord Mahadeva. Now with all this before us what right we worldly people have to narrowing Him down by calling Him a Hindu or a Muslim or a Christian etc. He was above all - God incarnated.

I find that some of Sai Baba's devotees want to limit this Illimitable incarnation of God by creating a feeling that His parents were Brahmins and so He was born of a higher caste Hindu parents. Some say that by "Allah Malik" He meant 'Alakhniranjan'. To me this is a painful attempt to misrepresent what Sai said and meant. I don't know how such devotees would interpret the holy word 'Bismillah' that our Sai Baba used? I feel to do so is not correct. If we want to be at His feet in real sense, we should remember that God is one and Sai Baba was His incarnation. If God is away from religion, caste or creed etc. Sai Baba is also like that. And this was perhaps the basic reason for keeping His lips tight over these matters. Please open your hearts, minds, temple doors to all without giving any thought as to one's religion etc. Remember Him in any way, any form and He is with you.

Some poet has rightly said -

जाति - पाति पूछे नहीं कोई  
हरि को भजे सो हरि का होई

(God does not care for the caste or creed of people, one who calls on Him becomes close to His heart). ★

R. K. Bhatnagar

Behind D.C.M. Retail Shop, Railway Rd, Aligarh 202001 (U.P.)



## Ninth Annual Gathering At Shirdi

It is proposed to hold the 9th annual gathering of the contributors of Shri Sai Leela magazine at Shirdi on Sunday the 30th January 1983 and Monday the 31st of January 1983. Darshan of Shri Sai Baba, cultural programmes, discussions on subjects relating to the spread of Sai devotion and improvement of Sai Leela magazine and such other programmes have been planned for the gathering.

As this gathering is meant only for the contributors of Shri Sai Leela magazine, only those contributors, who have contributed at least three articles (prose or poem to this magazine during the last eight years will be invited to attend the gathering. The welcome song and the farewell song should be sung also by the contributors themselves. Those contributors, who would like to attend the gathering with these restrictions, may please fill in with a ball pen the proforma on the reverse of this page and forward it to the address of the office of the Shirdi Sansthan at Shirdi (given below) so as to reach that office before 31-12-1982. On receipt of the proforma it will be scrutinised and an invitation will be dispatched to the contributor by the Sansthan. No correspondence in connection with the gathering will be entertained after 31-12-82. No contributor should come to Shirdi for the gathering before 29-1-1983.

Arrangements for the residence, lunch, tea, etc. of the contributors will be made as usual by the Shirdi Sansthan. The proforma should be sent to

The Court Receiver,  
Shri Sai Baba Sansthan, Shirdi,  
At and Post Shirdi,  
Tal. Kopergaon, Dist. Ahmednagar,  
Pin Code 423 109 (Maharashtra state)

Secretaries  
**Dr. S. D. Parchure**, Executive Editor  
**Shri Sadanand Chendwankar** ,,

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

## PROFORMA

To

The Court Receiver;

Shirdi Sansthan of Shri Sai Baba.

Sub :- Ninth Annual Gathering at Shirdi

to be held on 30th and 31st January 1983

Sir,

I intend to attend the 9th 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 you will invite me 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

i) \_\_\_\_\_

ii) \_\_\_\_\_

iii) \_\_\_\_\_

iv) \_\_\_\_\_

v) \_\_\_\_\_

9 My wife / husband / son / daughter / brother / sister is going to accompany me (only one)

10 I intend / do not intend / to make any suggestions at the gathering, copy of which is enclosed

Date \_\_\_\_\_

Signature.

## A Sadhak's Experience

The spiritual experiences in the life of an aspirant follow in a sequence. They are not mere coincidences in the life of an ordinary individual. They are also not the occasional visions appearing in the life of a man of common faith. There is a kind of system or plan in the process of occurrence of such experiences in an aspirant's life. There is certainly a divinity behind the wheel of life which is solely rotating according to the wish of an universal power.

It was in the year 1955, that I tried my hand in a literary competition sponsored by the Govt. of Maharashtra on the subject "untouchability". While I was preparing copies of the manuscript for submission to the Director of Social Welfare, a friend was assisting me voluntarily. He was working in The Directorate of Printing and Stationery. When the work was completed, the person expressed his plan to visit Shirdi for darshan of Shri Sai Baba, the great saint of the holy place. While leaving for Shirdi, he asked me whether I had some wish to be transmitted or expressed before the holy Samadhi. I told him I would be visiting the holy place, if I was awarded a prize in the competition. It was a very difficult and high demand! This was because some of the top-most writers in the circle of Maharashtrian literary field were participating in the competition, some of whom were aces and renowned dramatists. I was an amateur in the field at that stage of my life. However, it was a great miracle! My prayer was accepted and graced by the holy Saint of Shirdi. In all Marathi and English newspapers of 9th May of the year 1955 my name appeared as a winner of the coveted first prize of Rs. 1,000/-. This was the link through which I got myself attached to the divinity of the holy place in Maharashtra. I then visited Shirdi and got myself acquainted with the stories, anecdotes and episodes connected with the life of the great saint. This experience

was not a solitary experience in this direction. I then had several occasions to travel over the Maharashtra State and visit holy places therein, the first and the foremost among which was Shirdi. It was again in 1970, when my sadhana advanced a long way through the channels of bhakti and yoga, that I was requested by the editor of the daily "Nav Shakti" to write a series of musical songs on the life story and philosophy of the Shirdi Saint. The songs were being published in the Sunday edition of the paper. While I wrote the songs and continued my sadhana throughout these years, I was exposed to a number of high and noble spiritual experiences which for the purpose of brevity, I do not mention here, but reserve for another independent article. ★

Chakor R. Ajgaonkar

Y- 11/170, Govt. Quarter, Bandra (East), Bombay-51

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## Control the Mind

The mind can be controlled to some extent by religious practices.

It is the nature of the world to be ever changing and it is its nature again to have better things. This movement towards what is better and better is called aspiration and desire.

Human beings are always running after betterment, and due to ignorance these desires and aspirations are always leading towards worldliness. If one controls these desires, one can control the mind. One can control or mould the mind in a divine way so that one can experience divine bliss. ★

—Saipadanand Shri Radhakrishna Swamiji





OCTOBER 1982

In the last week of this month the Punyatithi festival was celebrated at Shirdi with the usual pomp and enthusiasm. As usual the devotees visited Shirdi in large numbers during that week. However the visits of the devotees continued as usual on other days of the month. As usual the court Receiver had arranged two or three meetings for planning the programmes of the festival and work was assigned to responsible persons in advance and hence the whole festival concluded smoothly without any trouble.

### **Punyatithi Festival**

**Tuesday 26-10-82**

This was the first day of the festival. The Samadhi Mandir was opened as usual at 5 a. m. and the Kakad aarti started at 5-15 a. m. At about 6 a. m. the photograph of Shri Sai Baba and Pothi (copy of Shri Sai Satcharit in Marathi) were taken in procession from the Samadhi Mandir to Dwarkamai via Gurusthan. The photograph was placed in Dwarkamai and the parayan (continuous reading of the Sai Saccharit) was started there. Aarti, abhishek and other programmes in the Samadhi Mandir went on as usual. From 4 p. m. to 6 p. m. Shri Bhaskarbuva Ramachandra Ghaisas, from Pune, performed keertan in the Samadhi Mandir and after the Dhuparati was over in the evening Shri Arvind Pilgaonkar, from Bombay, gave a programme of his vocal recital from 7-30 p. m. to 9 p. m. and from 9-30 p. m. to 10-30 p. m. Both the above programmes were applauded well by the audience, who had gathered in great number in the

Samadhi Mandir. From 9-15 p. m. to 11-30 p. m. the Palkhi (Palanquin) of Shri Sai Baba was taken in procession through the Shirdi village. The villagers took darshan of Shri Sai Baba. The procession was accompanied by music, bhajan, band etc. and the Palkhi was decorated artistically. After the Palkhi procession returned to the Samadhi Mandir the Shejarati was sung and the Samadhi Mandir was closed. Thus ended the programme of the first day of the festival.

### Wednesday 27-10-82.

This day, being the Dasara day, was the most important day of the festival. The Samadhi Mandir was opened as usual at 5 a. m. and the Kakad aarti was sung at 5-15 a. m. Other programmes in the Samadhi Mandir like the holy bath, abhishek and the aarties at different times went on as usual in the Samadhi Mandir for the whole day. At 6 a. m. the photo and Pothi were brought back from Dwarkamai to the Samadhi Mandir via Gurusthan as the parayan started at 6 a. m. on 26-10-82 concluded today at 6 a. m.

From 9 a. m. to 11 a. m. the "Bhiksha Zoli" programme was observed. As Shri Sai Baba used to go round the Shirdi village, begging alms, this programme is arranged every year on the Dasara day as a remembrance of that event in the life of Shri Sai Baba. The court Receiver, Shri Kakresaheb, himself took a zoli and gave zolies to other Sai devotees, who wanted to take part in the programme. All the people first took darshan of Shri Sai Baba in the Samadhi Mandir and from there they went to Dwarkamai. After taking darshan there, the procession went round the whole of Shirdi village from house to house. The ladies in the village worshipped the flag of Shri Sai Baba offered bhiksha in form of rice, wheat, jowar, bajra, fruits, cocoanut etc. according to their capacity and took prasad. From 10-30 a. m. to 12 noon, Shri Bhaskarbuwa Ghaisas, from Pune, performed keertan in the Samadhi Mandir and the noon



aarti was sung thereafter. Teertha and prasad were distributed to the persons, present for the aarti. From 1 p. m. to 3 p. m. the "Aradhana Vidhi" was done at the auspicious hands of the Court Receiver, Shri Kakresaheb, who offered Dhoties and Uparne to Brahmins and blouse pieces to the ladies. Similarly dhoties and pieces of cloth were offered to the employees of the Shirdi Sansthan.

At 5 p. m. the Seemollanghan (crossing the border) programme was arranged near the khandoba temple. The procession with music and other accompaniments went to the Khandoba temple, where the flags and Shami were worshipped and the programme of "looting gold" (Apta leaves) took place. The whole religious ceremony was done by Shri Kakresaheb. After taking darshan of Khandoba, all the people visited the different temples in the Shirdi Village and offered "gold" to the Gods in the temple and also offered "gold" to each other. The whole procession then came to the Samadhi Mandir and the Dhuparati was sung thereafter.

From 7.30 p. m. to 8.30 p. m. the famous band troupe of Shri Krishna Band Pathak, from Parel Bhoiwada, Bombay, gave their programme, which was liked very much by the audience. At about 9.15 p. m. the Rath (Chariot) of Shri Sai Baba, illuminated with electric lights and decorated in other ways, was taken round the Shirdi village in a procession, which was accompanied by Shahanai, drums, band troupe, bhajan parties, etc. The villagers worshipped the photo in the Rath at different places and took darshan of the Chariot and Shri Sai Baba. When this procession returned and came to Gurusthan at about 11.45 p. m. the programme of Garud and Bharud was given by Shri Raghunath Sandbhor, the famous artist from Pune and Shri Tukaram Pardeshi and other villagers from Shirdi village. In the Samadhi Mandir the programmes of the artists were already started at 9 p. m. and the persons, who had gone for the chariot procession, joined the audience listening to the programmes

of the artists in the Samadhi Mandir. The programmes continued in the Samadhi Mandir upto 5 a. m. in the morning of the next day (28-10-82) From 8 a. m. devotees were coming for darshan and they were coming continuously throughout the day and night. The Samadhi mandir was therefore kept open for darshan for the whole night.

### Thursday 28-10-82

This was the third day of the festival. As the Samadhi Mandir was kept open for the whole night, the first programme of the morning was the holy bath of Shri Sai Baba, which started at 6 a. m. Abhishek and aarties went on in the Samadhi Mandir for the whole day at the usual timings. Rudrabhishek was done at Gurusthan in the morning from 7-30 a. m. to 8-30 a. m. At night from 7-30 p. m. to 9 p. m. Shri Laxmanbuwa Wakchoure from Shirdi, delivered a pravachan on some religious topic. The usual weekly programme of the procession of palkhi of Shri Sai Baba which is held on every Thursday, took place from 9-15 p. m. to 10 p. m. When the palkhi of Shri Sai Baba was taken in procession accompanied by music, bhajan etc. from the Samadhi Mandir to Dwarkamai. The Shejarati was sung thereafter and with the closing of the Samadhi Mandir after the aarti the programmes of the third day of the festival came to an end. Friday 29-10-82.

This was the last day of the Punyatithi festival. The Samadhi Mandir opened as usual at 5 a. m. and the kakad aarti was sung at 5-15 a. m. The next programme was the holy bath of Shri Sai Baba which took place at 6 a. m. The other programmes in the Samadhi Mandir went on as usual at scheduled times. From 10-30 a. m. to 12 noon Shri Bhaskarbuwa Ghaisas from Pune, performed Kala Kirtan which was followed by the Dahihandi Programme. The noon aarti was sung thereafter and teertha and prasad were distributed to the devotees who were present for the aarti.

(To be continued)

# श्रीसाईलीला

हिंदी विभाग

अनुक्रमणिका

दिसम्बर १९८२

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# आरती साई बाबा की

ओम जय साई बाबा ओम जय साई बाबा ।  
मन्दिर मस्जिद सभी तुम्हारे तुम काशी काबा ॥  
पत्थर का सिंहासन तेरा अद्भुत छवि साजे ।  
सब जन करत हैं दरशन घन्टा ध्वनि बाजे ॥  
प्रकट भये शिरडी में सबको दरश दियो ।  
बालक बनकर आए शिरडी स्वर्ग कियो ॥  
दासगणु और बायजा मा पर इतनी कृपा करी ।  
सब दुख उनके दूर हुए और फिर न विपती पडी ॥  
सन्ततिहीन भक्त मद्रासी शरण तेरी आया ।  
पुत्र रत्न दे उसको फैलायीं माया ॥  
हिन्दू, मुस्लिम, सिख, इसाई सबने भक्ति करी ।  
मनवांछित फल पाए सबकी विपती हरी ॥  
भावभक्ति के कारण बाबा सबके साथ रहयो ।  
मस्जिद में ठहरे और उसका द्वारिका नाम दियो ॥  
इतनी सी पूजा है इनकी मन से करो भक्ति ।  
चना चिरौजी और लगाओ सिर्फ अजरवत्ती ॥  
साई बाबा की आरती जो कोई गाए ।  
सब कष्टों से दूर रहे और स्वर्ग उतर आए ॥  
ओम जय साई बाबा ओम जय साई बाबा ।  
मन्दिर मस्जिद सभी तुम्हारे तुम काशी बाबा ॥

आर. यू. तिवारी

१३ बी. ई. एस्. कॉलनी, स्टेशन रोड, भोपाल १०



## साई कृपा

शिरडी साईबाबा के अनंत उपकारों से हमारा जीवन भग पडा है । पग-पग पर हमारे साथ रहते हैं हमारे बाबा जो हमारे माता-पिता ही नहीं बल्कि समुद्र में उस खम्भे की तरह है जो हमें प्रकाश (मार्ग-दर्शन) दिखाता रहता है । जब वे ही नाव के खिवैया है तो वे जरूर भवसागर से हमें पार करा देंगे ।

पिछले वर्ष जून १९८१ में हमने शिरडी जाने की योजना बनाई । मैं यहाँ यह कह देना चाहती हूँ कि मेरी माताजी श्रीमती सुशीला अग्रवाल को बाबा की बहुत भक्ति है । बुधवार को हम पूरे परिवार सहित माता-पिता चार बहनों व एक भाई शाम को ६ बजे शिरडी पहुँचे । हम सब भाई-बहनो को सामान सहित धर्मशाला के बाहर खडे रखकर मम्मी-पापा जगह की तलाश में चले गये । धर्मशाला, सब होटले व प्राइवेट घरों में ढूँढ आए, पर हर तरफ से निराशा ही हाथ आई । रात बिताने के लिए हमें कहीं जगह न मिली । धर्मशाला के लाँकर भी खाली न थे कि हम कम-से-कम अपना सामान तो रख दे । आखिर रात १० बजे हमने किराये से गद्दे लिए और वहीं रास्ते पर रात बिताने का विचार किया । मम्मी-पापा को चिंता हो रही थी कि इतनी सारी बड़ी बड़ी लडकियों को लेकर बाहर कैसे सोया जाये और उतना ही नहीं सुबह गुस्वार की काकड आरती में उपस्थित होना भी मुश्किल होगा । मम्मी तो सिर्फ साई नाम जप कर रही थी और उन्हें विश्वास था कि अब भी किसी होटल मे जगह मिल जायेगी । वे बाबा से बार-बार कह रही थी कि तूने ही बुलाया है, और तुझे ही जगह देनी पडेगी । पापा ने कहा कि असम्भव है क्यों कि वे हर होटल में जाकर आ चुके थे और कही कोई वेटिंग लिस्ट में नाम लिखने लिए भी तैयार नहीं था ।

फिर अचानक, सबके आश्चर्य के लिए एक आदमी ने आकर मम्मी से पूछा, 'बाई आपको कोई जगह चाहिए क्या, इंटरनेशनल होटल में जगह है ।' उसकी मदद से हमें एक अच्छा कमरा मिल गया । हम सब की आँखों से प्रेमाश्रु बहने लगे । हम सुबह की काकड आरती में भी अच्छे से गये ।

सच, विश्वास और धैर्य है तो बाबा भक्तों की सेवा के लिए सदा उपस्थित रहते हैं। उनके जितना दयालु और कोई नहीं।

यहाँ मैं एक और अनुभव प्रस्तुत करना चाहती हूँ। मेरी छोटी बहन सरिता जो कक्षा १० में पढ़ती थी स्कूल की छुट्टी होने के बाद वही ट्यूशन पढा करती। हमारा घर स्कूल से १४ किलो मीटर दूरी पर है। वह हमेशा मिनी बस से घर आती थी। उस दिन रात आठ बजे तक वह घर नहीं पहुँची थी। हमारे मम्मी-पापा शादी में बाहर नागपुर गये हुये थे। हमारे पड़ोसियों को भी चिंता होने लगी कि सरिता अभी तक घर कैसे नहीं पहुँची। मुझे पूरा विश्वास था कि बाबा के होते हुए कौन उसका कुछ बिगाड सकता है। ८-३० के समय वह एक जीप में आई। पता चला कि उस दिन मिनी बस कैंसिल हो चुकी थी और वह करीब डेढ़-दो घंटा स्कूल के ही पास खड़ी रही कि शायद कोई बस आ ही जाये। तभी वहाँ से एक जीप गुजरी। अंदर बैठे सज्जन ने स्कूल के सामने सरिता को खड़ी देखकर जीप रोक़ी और उससे कहा कि वे उसे घर पहुँचा देंगे। वह अपनी प्रधानाध्यापिका के पास पूछने गई तो उन्होंने इन्कार कर दिया। उन सज्जन के बहुत आग्रह पर वे अपने दरबान को साथ भेजने को तैयार हो गई। उन्होंने सरिता को अच्छी तरह घर पहुँचा दिया।

हम तो इसी भावना से गद्गद् हो उठते हैं कि वे तो बाबा का रूप था जिन्होंने उसकी रक्षा की। वर्ना आजकल कौन किसकी मदद करता है।

हमारे यहाँ सब बाबा के भक्त हैं। सभी की इच्छाएँ बाबा हमेशा पूर्ण करते हैं। हमारी यही प्रार्थना है बाबा से कि हमें उनका दृढ विश्वास चाहिए और

‘जहाँ जिस विधि भी राखते,  
रखना कृपा दृष्टि,  
भूले ना पल एक भी,  
तब चरणन की प्रीति।’

कौन बिगाड सके उसका जिसके साईं रखवाले है।’

नीता अग्रवाल, द्वारा आर्. सी. अग्रवाल  
केंसोराम रयन, नया सराई, जिल्हा हूगली (वेस्ट बॅंगाल)



## सारे रूपों में साई बाबा

गत पाच वर्षों से मैं बाबा के अनेक चमत्कारों से प्रभावित हूँ । उनकी सब से बड़ी मेहरबानी है के वे मुझे अपने चरणों में स्थान दिया । जीवन के अनेक कठिन मार्गों में मेरी सहायता कि । आज जो कुछ मेरे पास है वह साई की कृपा है । मेरे व्यवसाय में, गृहस्थ जीवन में, समाज सेवा में उन्ही के कृपा का अनुभव करते हुवे आ रहा हूँ ।

साई यह शब्द मेरे जीवन की गती बन गयी है । एक सप्ताह पूर्व उनकी एकरूपता का अनुभव कर पाया ।

प्रथम मैं आपको इस बात की सूचना देना चाहता हूँ के मेरी कुलस्वामिनी तुलजापूर भवानीमाता, और शिरडी के साई बाबा को छोडकर भगवान के किसी रूप को मानने के लिए मेरा मन तयार नही होता ।

कुच्छ मेरी ऐसी भावना है के सब कुच्छ झुट है केवल बाबा साई सत्य है ।

दो सप्ताह पूर्व मेरे कुच्छ मित्रने तिरुपती बालाजी की यात्रा पर जाने का निश्चय करके, मुझे भी अपने साथ ले जाने की बात कही । तब मैंने उनसे कहा के सिवाय शिरडी के हम कहीं नही जाते । केवल यह मेरा अहंकार था । यह अहंकार बाबा ने मेरे स्वप्न में दूर किया ।

उस रोज रात को, जिस दिन के मेरे मित्र श्री बालाजी की यात्रा पर जा चुके थे, बाबा साई का ध्यान करते हुवे, निंद की गोद में पहुंच गया । स्वप्न में मेरे मित्र श्री बालाजी की यात्रा संपन्न करके वापस आये है, आनंद से मुझे बाबा के प्रसाद रूप में श्री बालाजी का प्रसाद देते हुवे मेरे हाथ में एक बडा बुन्दी का लड्डू रखा ।

मैं जब लड्डू को अपने हाथ में लिया तब “क्या देखता हूँ के उस लड्डू में बाबा साई का रूप दिखाई पड रहा है, आश्चर्य हुआ, आनंद हुआ के, श्री बालाजी के प्रसाद में बाबा के दर्शन हुवे ।

प्रातः काल मैंने सोचा के बाबा ने मेरे उस अहंकार को दूर कर दिया । बाबा और बालाजी एक हैं । अन्तर और भेद का कारण मेरा मन है । बाबा और

बालाजी में अतर नहीं; मेरे सौच में अंतर है । स्वयं बाबा ने अपने भक्तों को श्री व्यंकटेश स्तोत्र का अध्ययन करवाया था, इस बात का ध्यान बाद में आया ।

धन्य है साई तेरी लीला तेरी महिमा । हर रूप में तू है और तेरा ही रूप सब में है । भगवान साई, बस, केवल मेरी यही प्रार्थना है के आप हम भटके हुवों को मार्ग पर लगावों । हमें तुम्हारी महा शक्ति को पहचानने शक्ति दो । धन्य है हमारा जीवन के हमें शिरडी का मार्ग प्राप्त हुआ ।

डॉ. वाय. एन. हिवारे

म. न. १-८-२५ सिंगार बाग बिदर-कर्नाटक ५८५४०१

## भजन

दर पे सवाली साईनाथ के, जो कोई भी आया ।  
पूरी उसकी हुई कामना, झोलियाँ भर भर लाया ॥ १ ॥

श्रद्धाभक्ति से जिसने भी, अपना शीश झुकाया ।  
उनके व्दार से अपने घर को, सुखसम्पत्ति ही लाया ॥ २ ॥

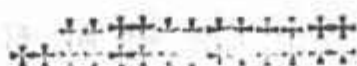
बड़े भाग्य हैं उसके, जिसने उनका दर्शन पाया ।  
काज हैं उनके न्यारे देखो, जल से दीप जलाया ॥ ३ ॥

हिन्दू मुस्लिम, सिक्ख ईसाई, सबको गले लगाया ।  
प्रेम, और प्यार दिया है सबको, जो भी सामने आया ॥ ४ ॥

दुखियारी ये ललिता दासी, दर्शन की तुम्हारे है प्यासी ।  
दरश दिखाकर डालदो उसके, जीवन पर साया ॥ ५ ॥

ललितादेवी शुक्ला

मकान नं. २-२-११०९।११।२, कस्तुरबा नगर, बाग अम्बेर पेट,  
हैदराबाद ५०००१३ (आ. प्र)





## साईं भक्ति में योग साधना का आरंभ

मेरे परम साईं भक्तों के पत्रों से ज्ञात हुआ कि, वे समझ रहे हैं कि भक्ति, योग से बहुत दूर है, भक्ति का दूसरा नाम प्रेम है और प्रेम ही योग का आरंभ और अंत है ।

मनुष्य अपने अपने मनोविज्ञान के अनुसार नवविध भक्ति के किसी एक मार्ग पर साधना आरंभ करता है, और वही साधना योग का स्थान प्राप्त करता है । तुम और मैं जब मिलकर "हम" हो जाते हैं तब वह योग कहलाता है ।

हमारी साधना का आरंभ "साईं हमारा है" इस भावना से आरंभ होता है । साधक आगे बढ़ता है और हमें ऐसा लगता है कि हम "साईं के हो गये" इस प्रकार का समझना ही हमारे आगे बढ़ने का संकेत है । होते होते फिर मन स्वयं कहने लगता है कि "साईं हमारे हो गये" यह योग की उच्चतम अवस्था समझी जाती है ।

जब साईं हमें अति प्रिय लगने लगता है तो यह इस बात का प्रणाम है कि हमारा उसका सम्बंध बहुत पुराना है और हमें इस प्रकार अनुभव भी प्राप्त होता है ।

मेरे विचारों के अनुसार यदि आप योगसाधना को सफल बनाने की इच्छा करते हैं तो "ध्यान" साईं के साथ शीघ्र सम्बंध स्थापित कर देता है । अनेक भक्तों को सन्देह उत्पन्न हुआ है कि योग अलग वस्तु है और वह हम साईं भक्तों को प्राप्त नहीं होती ।

यह धारणा मन से निकाल दीजिए । एक बात की अत्यंत आवश्यकता है कि साईंभक्ति निष्काम होनी चाहिए तब कहीं योगसाधना का फल शीघ्र मिलता है । मनका शान्त होना अर्थात् विकारों से अलग होना साईं भक्ति में अत्यंत आवश्यक है । साईं भक्त वास्तव में साईं का मजदूर है । साईं हमारी उतनी ही मजदूरी देते हैं जितनी कि हम अपना काम करते हैं । "काम कम, दाम अधिक" यह साईं भक्ति में संभव नहीं, घबराने की बात नहीं, वास्तव में साईं भक्ति में योग साधना उसी प्रकार लिपा हुआ है जैसे गुलाब में उसकी खुशबु । साईं के मार्ग पर चलना बड़ा ही नाजुक काम है, लेभी के लिए यह रास्ता बड़ा कठिन है ।

साई हम पर प्रेम की वर्षा बराबर कर रहे है. यह समझना ही योग है । अपना पुरा अभ्यास साई पर डाल दिजीए, योग साधना आसान हो जाएगी । आप मजनु बन जाईये, साई लैला बन जाएगे, यही तो योग का लक्ष्य है । ध्यान रखो के साईभक्ति योगसाधना का आरंभ है ।

प्रा. गुंडेराव पटवारी

एन्. एफ्. जे. कॉलेज, बिदर ५८५४०१ (कर्नाटक राज्ज)

## नारियल का चमत्कार

मैने गुरु पूर्णिमा ६-७-१९८२ को सोचा कि साई बाबा को सुबह नारियल फूल आदि चदाने है । मै अशोक विहार फेस-२, नई दिल्ली में रहता हूँ । इसलिए नारियल लेने मुझे दीप सीनेमा के पास जाना पडा, भाव पूछने पर नारियल की कीमत ३ रु. ५० पैसा बताई । मै कुछ महंगा सोचकर वापस आ रहा था तभी विचार आया कि जब हरिजनो को मन्दिर में नही जाने दिया तब साई बाबा ने कहा था फूल नारियल बाहर रख दो । और नारियल फूल रखते ही भगवान खन्डोबा के साक्षात दर्शन हुए थे ।

मै नारियल लेने वापस गया । और अहिस्ता २ उसकी ऊपरी जटा उतारता हुआ घर गया । फिर हमने साबुत नारियल और एक छोटी सी चादर अपने घर में बाबा की प्रतीमा के पास रख दी । परन्तु आश्चर्य सुबह नारियल जो कि सखत लकड़ी का अपने आप टूटा हुआ था । कुछ भी कहो मेरा विश्वास कहता है कि मेरे साई बाबा ने स्वयं आकर भेट ग्रहण कर ली । धन्य है मेरा साई जिसकी महीमा पार नही पाया जा सकता । उसकी महीमा वोही जाने । नारियल बिलकुल ठीक था और सबने प्रसाद ग्रहण किया ।

जगविन्द्र कुमार

ए-१५१, अशोक विहार फेस-२, दिल्ली-११००५२

## मेरे साई बाबा

मानव जीवन उतार और चढ़ाव से भरा हुआ है। सुख दुखसे ओतप्रोत इस जीवन की गति एक न्यारी है, और वह बिना सहारे आगे नही बढ़ पाती। आज से करीब पन्द्रह साल पहले मैंने भी एक सहारा पा लिया और, वह शिरडी के साई बाबा का सहारा। और तब से वे मेरी जीवननौका के पतवार बन गये हैं। मेरें एक परिचित हैं उन्होंने मुझे बाबा की बात कही और तब से मैं उनकी अनन्य भक्त बन बैठी। मेरे जीवन में जब भी विपत्ति के बादल छा जाते हैं तब मैं देखती हूँ कि वे स्वयं उस अन्धकार को दूर करते हैं।

आज मैं अपने जीवन की एक ऐसी घटना का उल्लेख करना चाहती हूँ जो मेरे जीवन में बहुमूल्य, अद्भूत और अविस्मरणीय घटना है। यह १८ मार्च १९८१ की घटना है। उस दिन दोपहर को हम चलच्चित्र देखने गये। शाम को जब लौटे तब अचानक मेरे पति के पेट में दर्द शुरू हुआ और धीरे धीरे वह असहनीय होता गया। मेरी डॉक्टर लडकी रीता ने दवाई दी किन्तु कुछ फर्क न हुआ। वैचेनी बढ़ती गयी और रात को तो हरे रंग की कैमा होने लगी। सुबह मेरें डॉक्टर दामाद महेन्द्रने सर्जन से सम्पर्क किया और तय हुआ कि उन्हें नर्सिंग होम में तुरन्त दाखिल किया जाय। वहाँ पहुँचने पर सर्जन ने पूर्ण जाँच को और कुछ दवाइयाँ दी और कहा कि यदि दर्द दोपहर तक कम नहीं होगा तो संभवतः ऑपरेशन करना पडेगा। ऑपरेशन के पहले सारे रिपोर्ट तैयार की जाय। शाम तक जब फर्क न हुआ तो तय हुआ कि रात के दस बजे ऑपरेशन होगा। उस दिन बुधवार था। मैंने बाबा से प्रार्थना की, कि आज ऑपरेशन न हो तो अच्छा हो वर्योकी दूसरा दिन गुडवार था और वह मेरे बाबा का दिन था। संयोग वश गुडवार सुबह ऑपरेशन हुआ। उनकी तबीयत बहुत ही नाजुक थी। ऑपरेशन भी काफी बडा था। मैं बहुत ही घबरायी हुई थी बार-बार बाबा का स्मरण करती थी कि अचानक क्या देखती हूँ कि ऑपरेशन थिएटर के दरवाजे पर स्वयं बाबा खडे हैं। अंग पर कफनी, सिर पर सफेद टुकडा और हाथ में मिष्ठा पात्र लिये वे हँसते हँसते अन्दर दाखिल हो रहे हैं। उनके दर्शन मात्र से मैंने बडे धैर्य से अपनी लडकी से कहा अब पप्पा जल्दी अच्छे हो जायेंगे वर्यो कि ऑपरेशन कामयाब हो जाएगा।

थोड़ी देर में नर्स ने कहा ऑपरेशन हो गया और मरोज भयमुक्त है । मेरे बाबाने मुझे विपत्तीसे बचा लिया । इस घटना ने मुझे साई रंग में ऐसा रंग दिया है कि पूरदास खल काली कामरी चढेन दूजो रंग । आज भी मैं जब इस घटना को याद करती हूँ तो मेरे रोम रोम सिहर उठते हैं ।

प्रेमलता एस्. मेठ द्वारा डॉ. ओ. पी. शहा

क्षितिज, नानी छिपवाड, वडोदरा ३९०००६

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## प्रार्थना

प्रभु मेरे बस इतनी आस ।  
 देख सकूँ मैं दिव्य प्रकाश ॥  
 दीपक तले अन्वेरा होता ।  
 अपनी किस्मत पर वह रोता ॥  
 तेरी कृपा अगर हो जाये ।  
 सारी चिन्ताये मिट जायें ॥  
 मेरा भी सपना है एक ।  
 यह जीवन बन जाये नेक ॥  
 जीवन में हरियाली छाये ।  
 खुशियों से मन भर-भर जाये ॥  
 तेरे चरणों में नित ध्यान ।  
 होठों पर तेरा ही नाम ॥  
 बीते मेरी सुबह और शाम ।  
 साई के संग सब हो काम ॥  
 मेरी भी प्रभु विनती सुनना ।  
 जीवन नैया पार लगाना ॥  
 तेरा नाम न हो बदनाम ।  
 बाग पूरे हों सब काम ॥

श्रीमती इन्दु मिश्र

c/o श्रीकान्त मिश्र 'एडव्होकेट' श्री रामवाडी, मण्डला (म.प्र.) पिन ४८६६६५

## जन्माष्टमी की रात्रि स्वप्न में कृष्ण-चित्र-प्राप्त

इस वर्ष जन्माष्टमी १२ अगस्त १९८२ गुरुवार को थी। गुरुवार सप्ताह का सर्व श्रेष्ठ दिन है। प्रति गुरुवार के नियमानुसार मैंने साई को गंगाजल स्नान कराया। चरणामृत ग्रहण किया। नैवेद्य अर्पण किया। पूजन किया। कृष्ण भगवान को भी गंगाजलस्नान कराया। चरणामृत ग्रहण किया। नैवेद्य अर्पण किया। पूजन किया। सायंकाल “श्री साई महिमा” और “श्रीकृष्ण महिमा” पोथियों का पाठ किया। संध्यासमय पुनः साई और कृष्ण का पूजन किया। रात्रि में शयन पूर्व साई कृष्ण जाप किया। जाप करते करते ही कब निद्रादेवी ने मुझे अपनी गोद में सुला लिया, मुझे स्मरण नहीं रहा। रात्रि में मैंने स्वप्न देखा। मेरे एक मित्र आते हैं। मुझे “कृष्ण भगवान का चित्र” देते हैं। कहते हैं आप अपना चित्र संभालें। मैं अपने मित्र से कृष्णचित्र लेता हूँ। मैं मित्र से कहता हूँ। चित्र बहुत सुन्दर और आकर्षक है। चित्र पाकर मुझे हार्दिक प्रसन्नता होती है। लेकीन चित्र का बार्डर बहुत चौड़ा है। मैं बार्डर काटकर चित्र प्रेम कराकर अपने पूजन स्थान में रखूंगा। इस वार्तालाप के बाद ही स्वप्नदृश्य अकस्मात् आंखों से ओझल हो जाता है। मेरे नेत्र खुल जाते हैं। मैं तुरन्त अपना विस्तर छोड़ता हूँ। अपने शयन कक्ष में टंगे कृष्ण और साई चित्रों के सम्मुख जाता हूँ। कृष्ण चरणों में नतमस्तक हो भक्ति और श्रद्धा के साथ चरण वंदनाकर प्रणाम करता हूँ। तत्पश्चात् मैं साई चित्र को भी नत मस्तक हो, भक्ति और श्रद्धा के साथ चरण वंदनाकर प्रणाम करता हूँ। मैं कहता हूँ। प्रभु साईनाथ भगवान, तेरा यह सेवक अत्यन्त भग्यवान है। आज जन्माष्टमी की रात्रि कृष्ण (मुरलीधर) नव तू मेरे गृह पधारा। बाबा तेरी लीलाओं का कोई थाह नहीं पा सकता। तेरी लीलायें अगाध हैं। तू है राम। तू है कृष्णा। तू है विठ्ठल। तू है रहीम। बाबा तू अपने श्रद्धालु भक्तों को सदैव भिन्न भिन्न रूप धारण कर दर्शन देता है। अकस्मात् मेरे मस्तक में “श्री साई सत् चरित्र” में वर्णित वह घटना गूँजने लगती है। जब बाबा स्वयं मुरलीधर बन गये और बूटीबाड़ा साई बाबा का समाधि मंदिर।

नागपुर के प्रसिद्ध लक्षाधिपति बापूसाहेब बूटी सकुटुम्ब शिरडी में रहते थे। एक बार उन्हें विचार आया कि शिरडी में स्वयं का भी एक बाड़ा होना चाहिये। कुछ समय पश्चात् जब बापूसाहेब दीक्षित बाड़ा में निद्रा ले रहे थे तो बाबा ने बापूसाहेब को स्वप्न में आकर कहा तुम अपना एक बाड़ा और

एक मंदिर बनवाओ। बापूसाहेब ने एक नक्शा बनाया। जब बाबा के समक्ष नक्शा प्रस्तुत किया गया तो बाबा ने भी तुरन्त स्वीकृति दे दी। तब निर्माण-कार्य प्रारम्भ कर दिया गया। निर्माण कार्य-भार बापूसाहेब जोग को सौंपा गया। जब निर्माण कार्य चल ही रहा था। उसी समय बापूसाहेब जोग को विचार आया कि कुछ खुला स्थान भी होना चाहिये। जिसके बीचों-बीच मुरलीधर की मूर्ति की स्थापना की जाय। बाबा से मुरलीधर की मूर्ति स्थापना की स्वीकृति की प्रार्थना की गई। तब बाबा ने कहा जब मंदिर का कार्य पूर्ण हो जाएगा, तब मैं स्वयं वहां निवास करूंगा। ठीक समय में सब कार्य पूर्ण हो गया। उसी समय एक नवीन घटना घटीत हो गई। अकस्मात् बाबा की स्थिति चिन्ताजनक हो गई। ऐसा प्रतीत होने लगा कि बाबा अब देह त्याग देंगे। बापूसाहेब को बहुत दुःख और निराशा हुई। उन्होंने सोचा कि यदि बाबा चले गये तो बाडा उनके पवित्र चरणस्पर्श से वंचित रह जायगा और मेरा एक लाख रुपया व्यर्थ जाएगा। परन्तु अन्तिम समय बाबा के श्रीमुख से निकले हुए वचनों ने (“मुझे बाडा में ही रखना”) बापूसाहेब को सान्त्वता और अन्य लोगों को शांति मिली। उचित समय के पश्चात् बाबा का पवित्र शरीर मुरलीधर की मूर्ति के स्थान पर रख दिया गया। बाबा स्वयं मुरलीधर बन गये और बूटीबाडा साई बाबा का समाधि मंदिर।

डॉ. शारदाप्रसाद श्रीवास

वारा-सिवनी, जिला बालाघाट (म. प्र.) पिन ४८१३३१

## श्री पण्डित को वित्तीय सहायता

इन्दौर के वयोवृद्ध लेखक और पत्रकार श्री वामन एच. पण्डित को मध्य प्रदेश शासन के संस्कृति विभाग ने उनकी साहित्यिक सेवाओं पर तीन सौ रुपये मासिक आजीवन वित्तीय सहायता प्रदान की है। श्री पण्डित करीब पचास साल से लेखनकार्य करते आ रहे हैं। हमारे वाचकों को याद होगी कि श्री पण्डितजी के बहुत लेख साई लीला में भी छपे हुवे हैं। श्री पण्डितजी की रचनाएं भारत की विभिन्न पत्र पत्रिकाओं में छपती रहती हैं। श्री साईलीला मासिक के लेखक और कवियों की ओर से हम पण्डितजी का यह सम्मान के लिये अभिनन्दन करते हैं।

— सम्पादक

# साईमंदिर की ये कहानी

सुनो सुनाता हूं मैं सबको साईमंदिर की ये कहानी  
कैसे हुआ मंदिर नरपडमें ये कहानी किसीने पुरी न जानी  
आज ये कहानी अब सबको मुझे पूरी है सुनानी  
तकदिरवाला गांव अपना जो बाबा की हो गई महेरबानी  
बाबा कौन और क्या थे ये बात पहले मैंने कुछ न जानी  
सुनो सुनाता हूं मैं सबको ॥ १ ॥

एक दिन साईभक्त एक अनजाना पास मेरे जब आया  
मैंने पूछा कौन हो भाई और क्यों यहां तू आया ?  
वो बोला 'कुछ मदद करो साई मंदिर मैंने बनाया  
सपनेमे आकर मुझको, ये साई बाबा ने बताया  
उसने सारा किस्सा मुझको धीरेसे समझाया

सुनो सुनाता हूं मैं सबको ॥ २ ॥

एक दिन मैंने पूछा किसीसे, ये नरपड गांव किधर है ?  
वहां गया तो भक्त बोला, देखो साईमंदिर इधर है  
मंदिर देखकर मैंने कहा क्या ये भी कोई मंदिर है  
छोटीसी झोपडी और एक बाबा की छबी अंदर है  
होगा यहां कोई ऐसा मंदिर जो दिखनेमें सुंदर है  
दूसरे दिनसे शुरू करदी मंदिर के लिए उघरानी

सुनो सुनाता हूं मैं सबको ॥ ३ ॥

तबसे बना बाबा का मैं भक्त और दाढी मैंने बढाई  
जब तक मंदिर बने न तब मैंने न कटवाई  
कहने लगे लोग पागल मुझको और मजाक मेरी उडाई  
मेरे प्यारे बाबाने कोई ऐसी शक्ती दिखाई  
मंदिर जब बन गया तो सब लोगोंको लगी नवाई  
बाह विश्वास हुआ सबको और कदर साई बाबा की जानी

सुनो सुनाता हूं मैं सबको ॥ ४ ॥

और सुनो भागे ये कैसे मदद मिली मंदिर के लिए  
 पहले हम गये खरीदने ये मंदिर के लिए जमीन सारी  
 मगर मुफ्त में मिल गई ये जमीन जो देनेवाले थे एक भंडारी  
 जमीन मुझे मिल जाने के बाद मंदिर की हो गई सब तैयारी  
 और मंदिर बनाने में मैंने कभी न हिम्मत हारी  
 दुनियामें रह जायेगी येही मेरी एक निशानी

सुनो सुनाता हूं मैं सबको ॥ ५ ॥

बादमें हम दोनों एक भले आदमी के बंगलेपे गये  
 उसने पांचसो एक रुपये हम दोनों को चुपचाप दिये  
 रुपया लेकर गये खरीदने कुछ सामान मंदिर के लिये  
 ये दान जिसने दिया हमें वो थे दानवीर एक ईरानी

सुनो सुनाता हूं मैं सबको ॥ ६ ॥

एक दिन हाथगाड़ी भरा सामान मैं मंदिर जा रहा था  
 बरसात का मौसम था और नदी नाला में पानी भरा था  
 नदीया भरी हुई थी और जानेका बड़ा खतरा था  
 गाड़ी खींचने वालों ने जानेको इन्कार किया था  
 चलो बाबा की मदद होगी ये मैंने उनसे कहा था  
 आगे चलकर अटकी गाड़ी और पानी में हो गई खेचातानी

सुनो सुनाता हूं मैं सबको ॥ ७ ॥

फस गई गाड़ी नालेमें और पानीने चाल पूरे जोरसे चलाई  
 खींच खींचकर हम निकाला मगर न गाड़ी निकलने पाई  
 आदमीओने गुस्सेमें कुछ मुझको बातें सुनाई  
 शामका वख्त सुमसाम था वहां कोई हिलचाल नजर न आई  
 इतनेमें न जाने अचानक मदद के लिए वहां आया एक भाई  
 उसका सिर्फ हाथ लगा गाड़ी को और वो आगे हलने पाई  
 फिर भी गायब हुआ पलकोंमें तब मुझको बाबा की याद आई  
 वो याद मेरे दिलमें है अबतक जिंदगीभर न है भूल जानी

सुनो सुनाता हूं मैं सबको ॥ ८ ॥



और सुनो मंदिरमें सुन्दर मूर्ति किसने बिठाई  
मेरे ही घरमेंसे निकला एक कदरदान भाई  
सिर्फ मांगा पचास रुपया उनसे और पावती मैने बनाई  
इनकार किया रुपयों के लिए और मूर्ति लाने कसम खाई  
जयपुरसे मूर्ति लानेको. उसने खुद तकलीफ उठाई  
वो भी भक्त बना बाबा का और अच्छी खातर ही कुरवानी  
सुना सुनाता हूं मैं सबको ॥ ९ ॥

फिर बना ट्रस्ट मंदिर का, और ट्रस्टीओने मुझे साथ दिया  
सबने मिलकर मेरा मुश्कील काम बिलकुल आसान किया  
बाबा की दुवासे नरपड गाव मे साईमंदिर सुन्दर बन गया  
मंदिर का ये सुन्दर गुम्बज एक मुस्लीम कारीगरने किया  
अजब चमत्कार बाबा का ये सब लोगोंने देख लिया  
उपकार मानूं मैं बाबा का और ट्रस्टीओंकी बडी मेहेरवानी  
सुनो सुनाता हूं मैं सबको ॥ १० ॥

मुझको पागल कहनेवाले आज सब वह जाते है  
तरह तरह की मुरादे लेकर बाबा का दर्शन पाते है  
चरण बाबा का चुमके वे लोग अपना सर झुकाते है  
दो हाथ जोडकर और रो रो कर वे दयालूको समझाते है  
मेरे बाबा सबकी मांगी मुरादे बर लाते है  
हुआ एक तीर्थ धाम यहां और दूर दूर से लोग खुर्ब आते है  
अमर हो गई साईबाबा की दहानु गावमे एक निशानी  
सुनो सुनाता हूं मैं सबको ॥ ११ ॥

अब आखीर मेरी दाढीका कहां और कैसे अन्त आया  
एक दिन मेरे भोलेने कुछ ऐसा हुकम चलाया  
यहां मेरे दिलमें कुछ होने लगा और दिमाग चकराया  
मैं सब कुछ छोडकर गया शिर्डी जैसे बाबा ने मुझे बुलाया  
वहां मेरे दयालू का मैने जी भरके दर्शन पाया  
फिर भेजा मुझे बाबाने पूना वहां थे मेहेरबाबा महाशौनी  
सुनो सुनाता हूं मैं सबको ॥ १२ ॥

गया मैं पूना दर्शन को वहां मेहेरबाबा ने मुझे गले लगाया  
और मौन रखा था मैंने जो बाबा का नाम लेकर छुड़वाया  
वो अंतरज्ञानीने ईशारों में पूछा क्यों तूने दाढी बाल बढाया  
फिर खुदही ईशारोंमें कहने लगे साईं मंदिर खूब बनाया  
मेहेरबाबा के हुकमसे पूनामें मैंने दाढी बाल मुंडवाया  
और काम मेरा सम्पूर्ण बना जब वापस दहानू आया  
दिल खोलकर आज मैंने सुनादी साईंमंदिर की कहानी

सुनो सुनाता हूं मैं सबको ॥ १३ ॥

अदी इरानी (भोलाराम)

अच. के. मार्ग, इरानी रोड, दहानू रोड, जिला थाने

## शिर्डी के साईं ये तेरा नाम है

ओ शिर्डी के साईं । ये तेरा नाम है ।

तेरा दरबार खुला । सुबह और शाम है ॥ १ ॥

तू है फकीर साईं । भक्तोंकी बहार है ।

सब धर्म के साईं । तू महाब्दार है ।

अल्ला ईश्वर ये । साईं नाम है ॥ १ ॥ तेरा...

ये साईं तू । जागती जोत है ।

तेरी नगरी खुली । दिन रात है ।

तेरी नगरी में भरा । हुआं चारो घाम है ॥ २ ॥ तेरा...

साईं सामने धुनी । दिनरात जलती है ।

ओ संजीवनी । हमे मिलती है ।

तेरे नगरी में । बढी धुमघाम है ॥ ३ ॥ तेरा...

दत्तु कहे साईं । भोला भगवान है ।

साईंभक्तों को । मिला वरदान है !

संभाल साईं । ये तेरा काम है ॥ ४ ॥ तेरा...

दत्तात्रय महादेव मोरे, ४७०, शिवाजी नगर पुणे ५

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