

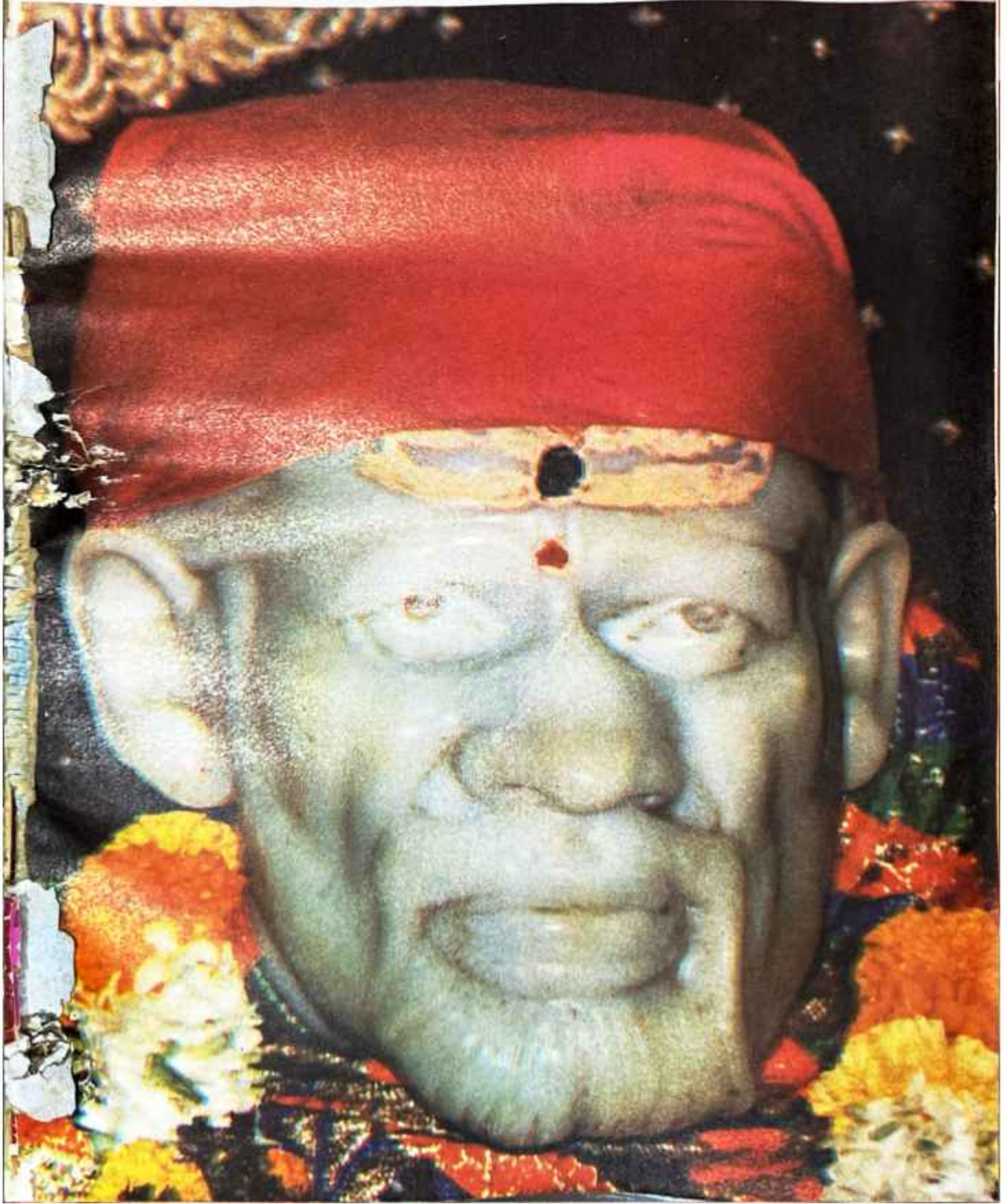
SHRI

February 86)

(Re. 1)

SAI LEELA

OFFICIAL ORGAN OF SHIRDI SANSTHAN





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**To spread the message of SHRI SAI
BABA all the world over is the aim and
object of Shri Sai Leela**

VOLUME 64

FEBRUARY 1986

NO. 11

office:

Sai Niketan, 804-B, Dr. Ambedkar Road, Dadar, Bombay-400014

Telephone : 882 2561

Annual Subscription Rs. 10.00 • Single Copy Rs. 1.00

*The Editor does not accept responsibility for the views expressed in
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A QUOTE FOR THE MONTH

The ordinance of God is what we call the law of our being. To fulfil the law of our being is what we call the moral law. The moral law when reduced to a system is what we call religion. The moral law is a law from whose operation we cannot for one instant in our existence escape. A law from which we may escape is not the moral law. Wherefore it is that the moral man watches diligently over what eyes cannot see and is in fear and awe of what his ears cannot hear.... Wherefore the moral man watches diligently over his secret thoughts.

When the passions, such as joy, anger, grief, and pleasure have not awakened, that is our true self, or moral being. When these passions awaken and each and all attain due measure and degree, that is the moral order. Our true self or moral being is the great reality of existence, and moral order is the universal law in the world.

When true moral being and moral order are realized, the universe then becomes a cosmos and all things attain their full growth and development.

CONFUCIUS CHUVG YUNG
(Translated by Ku Hung Ming)

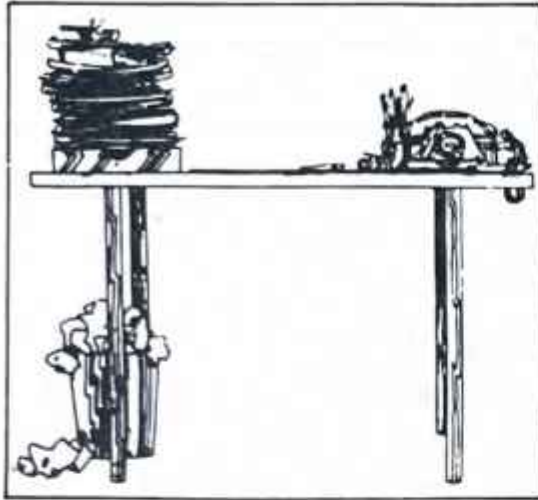
SHRI SAILEELA

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EDITORIAL



"...Some men are born great, some achieve greatness, and some have greatness thrust upon them."

*(William Shakespeare:
"Twelfth Night", II. V. 158)*

Nothing could be truer than these words of the great English bard, for it takes all sorts to make this world. There are types and types of people: some have the natural advantage of birth

and being born in an illustrious family, they inherit greatness; some become great by proving their worth on the strength of their character and deeds; but hard indeed is the lot of those to whom greatness comes unasked, unwanted, and sometimes undeserved, for they have to prove their worth.

But the basic question is, in what does the greatness of a man lie? Is it in the mansions and palaces and the other outward trappings of material wealth? If so, then all rich men should necessarily be great. Or, does greatness lie in the hands that wield power and authority from a high position? Then, most certainly should we find it vested in the persons of the kings and monarchs, emperors and ministers of state. Perhaps, it resides in the pages of the great books which are the storehouses of learning and knowledge? Then we must unmistakably find it in the scholar and the pedant who thrive on such books!

But a person may have one or all of these and yet not deserve to be called "great". There are wealthy men who do not know what to do with their riches and either fritter them away or store them miserly, hiding it from the public eye. Those with power and authority either turn tyrants and oppressors or become extremely selfish and cannot see anything beyond their own gains. And as for the scholars and the pedants, they may recite the great masters and philosophers, chapter and verse and yet sadly miss their mark! Wealth, power, learning — these and such others are merely instruments, means for achieving an end and that end is the ultimate wisdom.

Greatness lies in the true wisdom which comes to a man when his head and heart and soul act in unison and are in harmony with each other. Be it wealth or power or learning, or any such instrument, it needs to be tempered by wisdom and there cannot be a more telling instance than the present predicament of the human race to realize the need for such wisdom, for armed with all the learning, scientific knowledge, and technological progress, the world still stands on the brink of complete extinction when only such superior wisdom can save our race. One readily remembers in this context the apt comparison between the mind and the five senses, and the charioteer with his chariot and five horses, where the reins are in the hands of the charioteer who alone can control the horses when they become unruly and violent. The relevance of this example is obvious: the wisdom of man is the charioteer and will guide and control the use of the worldly instruments.

However, wisdom does not mean only intelligence; but presupposes a deeper understanding, broader sympathies which develop a proper perspective on life and human relationships and when this wisdom is translated into action seeds of greatness are already sown.

Aversion to publicity is one of the symptoms of greatness and therefore we often meet it where it is least expected. It continually seems to take us by surprise! Like a jackfruit, for instance, sometimes the most rough and ungainly exterior may house a soul with rare spiritual beauty. Sometimes nobility and genuine goodness shine forth in the midst of squalor and misery. And what to the world may appear as stupidity or madness may conceal the highest wisdom and this, as the Sai devotees know too well, happened in the case of Baba himself. To meet such greatness requires a rare good fortune; and to recognize it when one meets it, needs the grace of God.

It was thus y Baba's grace that Das Ganu realized that the difficulty which all his learning and wisdom could not resolve while translating the Sanskrit Ishavasyopanishad into Prakrit, would be solved through the song of a mere eight year old servant girl at the house of Kakasaheb Dikshit. The innocent, ignorant child sang away the glory and finery of a rich sari completely oblivious of the fact that she had barely enough to cover herself.



And later, even when she did get a present of a fine sari, it did not cause anything more than a ripple of pleasure for the very next day she returned to her customary attire without regret or longing. Such understanding and maturity in so small a child may easily put some of the more fortunate and wealthy to shame. Through this experience, Baba has placed before us a manifestation of "greatness" thereby defining it in an indirect way as was his method of teaching.



OUR HOPE

O Lord Sainath
Our help in ages past
Our hopes for years to come
Our shelter for the stormy blast
And our eternal companion.

O Lord Sainath
Under the shadow of Thy grace
Thy devotees have dwelt secure
Sufficient is Thine arm alone
And our defence is sure.

O Lord Sai Nath
Before the hills in order stood
Or earth received her frame
From everlasting Thou art Lord,
To endless years the same.

O Lord Sainath
Our hope for years to come
Be then our Guard while life shall last
And our eternal home.

*Mrs. Usha Ranganathan
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SECOND AND LONG STAY AT SHIRDI

☛ ('Shirdi Diary' Contd.)

25-2-12

I got up early, prayed and saw Mr. Madhavrao Deshpande leave Shirdi for Nagpur. From there he will go to Gwalior for the wedding of Nanasaheb Chandorkar's son and will return by stages, seeing Benares, Allahabad, Gaya, Mathura and other holy places on the way. We held our panchadashi class but Upasani was feeling unwell so our progress was slow. We attended the midday Arti and after the midday meal resumed our Panchadashi class and made some progress. In the evening and after it Bhishma read Dasabodha.

26-2-12

I attended Kakad Arti. Sayin Baba went to the Musjid without saying much. The Nasik ladies went away this morning. Then we held our class and saw Sayin Baba go out again after he returned to the Musjid. He told a story about a brother having misbehaved once and being outcasted in consequence. Sayin Baba looked after him and eventually had him re-admitted to the caste. The midday Arti passed off as usual and after the midday meal I lay down for a while and then we continued our Panchadashi class. One Mr. Datar has come from Poona with his son who appears to be a pleader. They are staying in the hall. We attended the Musjid to see Sayin Saheb at the stroll. After the Wada Arti there was Bhagwat and Dasabodha and Bhajan in which Mrs. Kaujalagi and son assisted.

27-2-12

I got up as usual prayed and held our Panchadashi class. For once we missed Sayin Baba going out and were not able to see him till he was on his way back. When we went to the Musjid at about 11 A.M. Sayin Baba said that he walked through a field in which there were very big parrots. The parrots were scared away by his presence and he stood long admiring their sizes and colour. The midday Arti passed off as usual and after meal I lay down a while and then resumed our Panchadashi class till nearly night-fall when we went to Sayin Maharaj at his evening stroll. At night there was the Wada Arti and then the Sej Arti. Bhishma read Dasabodha and Bhagwat.



28-2-12

I attended the Kakad Arti and was on my return praying when Dhondobaba arrived from Poona. He returned recently from Burma and I sat talking with him about the health of my friend Tilak and the state of his mind. It is as good as it can be under the circumstances. He wishes me to return to the practice at the bar, but that depends upon what Sayin Saheb says. We held our Panchadashi class and Mr. Balasaheb Bhate attended it. We saw Sayin Saheb go out and later on I went to the Musjid after he returned. He asked me if Jivamuni would pay. I could not make out what Jivamuni meant but replied that Jivamuni would if ordered. He said Jivamuni would not. He gave me a lot of fruits and sweets. The midday Arti passed off.

Today was Ekadashi and nobody except myself and Raghunath had a breakfast or the midday meal. Dhondobaba fasted. He returned to Poona at about 4 p.m. with Bhaoo, son of Dada Kelkar. We then continued our Panchadashi class and in the evening went to see Sayin Maharaj at his stroll. He was in a very pleased mood; walked light, made jokes and so on. At the Wada Bhishma read Bhagwat and Dasabodha.

29-2-12

I prayed in the morning and held our usual Panchadashi class. While we were at it Sayin Baba passed through and we saw him near the Sathé Wada. He appeared very much tired. I saw him again after he returned and he appeared to be in a very placid mood. He said that Balasahib Bhate was a "Khatrī, that his wife was a "Salin" i.e., weaver, and that his son Baba was also a Sali. Sayin Sahib said further that Wasudeokaka was a Rajput in his former birth and bore the name of Jaising; that he was fond of meat and that Sayin Sahib and others used to make him very angry by asking him if he wanted the head of a goat, that Jaising had three sons who served in the army and a daughter who turned out bad, became the keep of a barber, bore children by him and died there. The midday Arti passed off as usual except that Wamantatya who came after it and wished to worship got good harvest of hard words. After the midday meal I lay down for a while and then we continued our Panchadashi class till evening when we went to see Sayin Sahib at his stroll. After the Wada Arti I went to the Musjid to attend the procession to Chavadi and the

Shej Arti there. Sayin Sahib exhibited an angry mood, abused those that had gone on to the roof of the Musjid for lighting lamps and at the time when the procession started he threw his stick at Mrs. Tai Jog the wife of Bapusaheb. At the Chawadi I thought he would beat Bapusaheb Jog for he approached the latter, held his hands and demanded why Arti was done; but after a while he beat Bala himpi with his stick and later on Trimbakrao whom we call Maruti. Bala Shimpi ran away but Trimbakrao received the blow standing and prostrating before Sayin Maharaj. I think he received the full measure of favour and got ahead by at least a stage. Sayin Saheb was talking loudly when we returned. I sat talking with Balasahib Bhate. Bhishma read Bhagvat and Dasa Bodha.

1-3-12

I went to Musjid about 11 a.m. and Sayin Baba seemed to be in a very good mood, but looked very much tired. Trimbak Rao came very much near to abusing Fakir Baba for what appeared to me to be a very trifling matter. The mid-day Arti passed off as usual. Sayin Baba remembered Mr. Dixit, Nanasahib Chandorkar and Sathe.

3-3-12

I attended the Kakad Arti and Sayin Baba looked pleased and passed into the Musjid without any hard words. Abdulla in trying to remove a hanging lamp by accident left it so as to drop to the ground and get shattered. I thought this might anger Sayin Baba but it did not. He took no notice of it. We held our Panchadashi class and sat in my room as it was very windy in the verandah. We saw Sayin Baba go out and again after he returned. He said that in a former birth I was with him for two or three years and went into royal service though there was enough at home to live in comfort. Wished to learn further particulars but Sayin Sahib would not communicate them.

4-3-12

My wife was late in going to worship Sai Sahib but he very kindly desisted from his meal and let her worship him.

6-3-12

We finished the Kutastha Deep and began the Dnyana Deepa. After the class I went to the Musjid as usual and Sayin Baba happened to be in a very good mood, so I sat serving him.



He said he felt as if tied at the waist, chest and near the neck, that he thought Nagavely leaves were put on his eyes and on opening them to find out what the matter was, he was surprised to see some thing which he could not understand. He caught a leg of it and then it lay down. He tried to light his fire but the fuel being not quite dry would not ignite. He thought he saw four dead bodies removed and could not understand whose they were. Sayin Sahib kept on speaking in the same strain saying that his left upper and lower jaws were very painful and that he could not even drink water.

7-3-12

I attended the Kakad Arti. Sayin Maharaj was in a very pleased mood and danced as he left the Chawadi and went towards the Musjid.

8-3-12

In the morning Bhishma and Bandu got up early and had a musical prayer. It was very helpful, I prayed and then we had our Panchadashi class. We saw Sayin Maharaj go out and later on I went to the Musjid. Sayin Maharaj very kindly called me by name and as soon as I sat down he commenced a tale of his having had four brothers. He said he was very young but very intelligent. He used to play at his house which was very big and also at the Ashub Khana which was close by. Near it used to sit a very old man who would not go either into the Musjid or the Ashub Khana saying that the place where he lay was his. His people did not wish it but Sayin Baba used to go the Ashubkhana also and approved of the programme carried out there. The old man turned out to be his mother's father and Sayin Baba always carried to him a bread and something to eat it with. The old man was a leper but his fingers and toes daily grew worse until at last he refused food and died. Sayin Baba played near him, did not suspect that death was so near and talked about it to his mother who went to see her father. When Sayin Baba went he found the old man gone and his body converted into rice. Nobody would take charge of the clothes of the old man. Later on the rice disappeared and the old man was born again but associated with mangs. Sayin Baba gave him food and then the old man was born a third time as a son of Kondaji. The boy played with Sayin Baba and died a few months ago. At the midday Arti Sayin Baba approached me and touched my left

arm and held his hand waist high just as we do to indicate a young man, with the other hand he made a sign as we do to indicate a man passing away. He made a sign with his eyes. I did not understand the whole and puzzled over it all day.

9-3-12

In the morning I attended the Kakad Arti. Sayin Sahib appeared to be in a very good mood. He blessed as usual by saying that God was higher than all. Then he passed away into the Musjid, I returned, prayed, and was making ready for the Panchadashi class when Dhanjisha arrived from Bombay. He brought very good fruit for Sayin Sahib. We sat talking, saw Sayin Sahib as he went out, we held our class but did not make much progress, I went to Musjid as usual. Sayin Sahib told the history of two sparrows that were sitting in the niche in the southern side of the "Nimbar". He said the sparrows built their nest there and used to sit as they were sitting at the moment. Death overtook them.

It came in the form of a serpent, which crawled round the Nimbar and swallowed them up. The sparrows are born again now and have built their nest again exactly where it was before and are sitting once more as they used to do. He said he never touched them not even spoke to them. He accepted Dhanjisha's Puja and allowed the garland to remain on him much longer than he ever does. He liked the flowers and ate a few grapes. Dhanjisha is of course staying with me. After meals I lay down for a while and then we held our class or rather continued it. We enjoyed the portion very much. At sunset we went and saw Sayin Maharaj at his stroll. He was in a pleased mood but said that he did not care for buntings etc., etc., but he wanted men. At night Bhishma read Swanubhawa Dinkar and Dasa Bodha. Balasahib Bhate also came There was also Bhajan.

10-3-12

We saw Sayin Baba go out and I went to the Musjid on his return. He addressed me by name and said that his father was very rich, had money buried in all imaginable places. Once he had a little difference with his father when he was very young and went away to a place. It was a broad and thick cactus hedge and he found a large treasure underground there. Sayin Sahib sat in it and became converted into a big cobra. He sat on for some time and



then felt inclined to go away. So he moved away to a neighbouring village and on the way regained his human form. Then he went to a lane where they killed men. He wandered there but was left unhurt. Then he went about begging and brought all the treasure trove in. The midday Arti passed off as usual and when I was returning he said "Look here; be careful, some guests will come; do not admit them" all which meant that I shall have some disturbing influences and I shall withstand them. After the midday meal I lay down for a while and then got a letter from Anna Sahib Mutalik saying that Uma has become a lady. There is the religious and the social ceremony to be performed which means expense. Narayan Dhamankar writes to me from Amraoti to say that they are all very hard pressed for money on all sides, so I understand the necessity of the warning given by Sayin Sahib.

12-3-12

We saw Sai Maharaj go out. I went to see him after he returned to the Musjid. As I sat down Sayin Sahib said "People are very ignorant. When they do not see my physical body they think I am absent." He then said that he thought of Pimpalgaon this morning. Then met four men from it and they followed him to the Musjid. The conversation somehow turned to topics connected with weddings and Sayin Sahib pointing to the new wall that is being built said that there used to be a passage there and a thin tree. An old man sat there and he was very pious. He had come from Jalna and did not care to return for over twelve years though his brother and family suffered very much during his absence. At last he was prevailed upon to return. He did so on horseback and Sayin Sahib accompanied him in a cart, arrived at Jalna, the old man stayed with his wife and four grown up sons that he had, and then suddenly decided to marry the daughter of his brother. The wedding took place though every one laughed it to scorn. The bride was very young. At last she grew up and the old man had a son by her. Then the old man died when the son grew to six years of age. The boy was poisoned by Biradars. The young widow and bereaved mother spent a chaste life, never remarried and eventually died. The boy was born again as Babu and died and is now born again in Bombay. Such is the artistic work of God.

13-3-12

We saw Sayin Maharaj go out, and saw him later at the Musjid. He told a long story which in substance was that an old

Patil used to visit him, that four and afterwards as many as twelve Govindas (Detectives) used to watch him that the old man and the Govindas had hard words and once had a serious scuffle. Sayin Sahib favoured the old man, visited him in this field and on one occasion hit the Govindas when they attacked him. At last the old man was removed to a large town for being dealt with, that Sayin Sahib intervened and got him released.

LOKMANYA TILAK'S VISIT TO SHIRDI FROM SANGAMNER

19-5-17

I got up early in the morning, but so many people gathered that I could not pray. There was a movement to keep us here and not let us go till after noon and Kalkar appeared to throw his weight on the side of the movement, but most unaccountably I felt angry and insisted upon starting. So after a Pansupari in the house of Mr. Sant, a leading pleader of Sangamner, we started about 8-30 a.m. We reached Shirdi, about 10 a.m., after a puncture of the way. We put up in Dixit's Wada. Bapu Sahib Bootee, Narayan Rao Pandi, and the establishment of Bootee were there. My old friends Madhavrao Deshpande, Balsahib Bhate, Bapusahib Jog, and others gathered. We went to the Musjid and paid our respects to Sayin Maharaj. I never saw him so much pleased before. He asked for Daxina as usual and we all paid. Looking at Lokamanya he said, "People are bad, keep yourself to yourself." I made my bow and he took some rupees from me. Kelkar and Paregonkar also paid. Madhavrao Deshpande asked permission for us to proceed to Yeola. Sain Sahib said "Why do you want to go in the heat to die on the way. Have your food here and then go in the cool of the afternoon. Shama, feed these people". So we stayed, had our food with Madhavrao Deshpande, lay down for a few minutes and then again went to the Musjid and found Sayin Maharaj lying down as if sleeping. People gave Lokamanya a Pansupari in the Chawadi there and we returned to the Musjid again. Sayin Maharaj was sitting up and gave us udi and permission to go, so we started by the motor.

(Concluded).



INDIA AND THE WORLD

(Mutual Cultural Contacts — Contd.) — by Dr. P.M. Joshi

II. GREATER INDIA OF THE WEST

Mesopotamia and India: Evidence of contact and communication between India and the ancient civilization of the Tigris-Euphrates region go back to about 2500 B.C. Mohanjodaro, Harappa and Lothal seals, etched cornelian beads, lapislazuli and amazonite have been found in Sumerian sites. In some places even Indian pottery has been found; and scholars are of opinion that the principal article of commerce from India to Sumer, Akkad and their successors was textiles. South India too had its share in this exchange of ideas and commodities. "The suggestion of a possible trade and culture connections between Mesopotamia and Southern India gains support from the striking parallels noticed in the religious practices of early Mesopotamia and Southern India... The amazonite beads found in the ruins of Ur must have come from the Nilgiri hills of South India."

The observations made by Frankfurt more than thirty years ago still hold good. He states, "There can be no doubt that the Akkadian city of Eshnunna was in communication with the Indus Valley just before the middle of the third millennium B.C.... The excavations at Tell Asmar have produced a whole group of imported Indian objects in a well-dated archaeological context and have thereby supplied for the first time a firm chronological basis for the further study of the newly discovered civilization of the Indus Valley and its influence on the Near East."

One way in which this influence exerted itself is the unusual arrangements of baths and drains in a building in Tell Asmar. This was inspired directly by Indian ideas. Another important piece of evidence testifying to the influence of the Indus Valley on Sumer is the fashion of hair-dressing adopted by Sumerian women adopting the hairdo of ladies of the Indus Valley.

Assyria also looked to India for certain objects. On the black obelisk of Shalmanesar (860 B.C.) are found representations of an Indian elephant, Bactrian camels and apes supplying certain evidence of intercourse with India. Sennacherib gave attention to cultivating Indian cotton. In Chaldea, Hormuzd Russam during

excavations at Birs Nimrud found a beam of Indian cedar in the palace of Nebuchadnezzar (604-562 B.C.) Earlier two logs of wood in the temple of the Moon-god at Ur were discovered. Of these Russam says, "Most probably the block of wood which Mr. Taylor discovered in the ruins of Mughair (Ur or the Chaldees) was Indian cedar, like the beam I discovered in the palace of Nebuchadnezzar at Birs Nimrud..... There is no doubt that this wood was imported into Babylonia from India, as it is only cedar which does not rot like other cedar, and it is, in my opinion, a kind of teak." In this connection it is interesting to note that most of the wooden ribs in the Karla Chaitya hall are original.

India and Western Asia: The next testimony of India's contact with Western Asia is seen in the names of Kassite Kings (18th Century B.C.) recalling Indian deities, Suryas, Marutas etc. The Tell-el Amarna tablets brought to light by Hugo Winckler in Egypt in the last century refer to Mitanni rulers of Boghazkoi in Syria with names like Artatama, Suttarana, Dusratta which sound so Indo-Aryan.

Even more illuminating was the text of a treaty made at Boghazkoi in the middle of the 14th century B.C. between the Hittites and the Mitannis which invokes the Vedic deities, Indra, Mitra, Varuna and Nasatya. Now the Nasatyas or Ashvins are mentioned in the Rigveda as protectors of the bride who escort her to the bridegroom. In the Boghazkoi treaty the Nasatyas are invoked in an identical manner as protectors and guardian angels of the Hittite King's daughter married to the Mitanni King.

Some scholars lean to the view that these Mittani gods were Indo-Iranian and not purely Indian, but Konow is firm on this point. According to him "the gods of the Mitanni treaty were Indian and not Aryan or even Iranian. We have no means of judging the character of the expansion of Indian civilization into Mesopotamia in these early times. It may have been the consequence of war like expeditions or of peaceful penetration. And such scanty information as is available is in favour of the latter alternative.

Further evidence proving the existence of the Aryans, especially Indians, in Mesopotamia in the second millennium B.C. are Indian numerical expression found in some Hittite texts. "They



deal with horse-breeding and the training of horses for vehicle drawing. These are from the famous *handbook on horse-breeding* from the 14th Century B.C. whose author was the earliest known hippologist of the world *Kikkulish of Mitannu*. In his Hittite work on clay tablets, there appear technical terms referring to chariot racing which are obviously of Indian origin. For example aikyartanna, one turn, one lap, is equivalent to the Indian word, eka-h, one, and vartanam, turn. In the State of Mitannu there were obviously settled Indian inhabitants who, according to these texts, had taught to the Hittites and other nations the ancient Orient horse-breeding and the training of the horses that were yoked to light chariots." According to some cautious scholars these numerals (aika, tera, panza, satta etc.) point to an archaic Indo-Iranian dialect, but Prof. Sayce, like Konow, is positive on this point. According to him "there must have been an element in the population of Mitanni which spoke Vedic Sanskrit."

Later evidences of continuous commercial contact between India and Western Asia tell us of trade by sea between Phoenicians of the Leavant and Western India. In or around 975 B.C. Hiram King Tyre, at the instance of Solomon sent the ships of Tarashis to India. Says the Bible, "Once in three years came the navy of Tarshish, bringing gold and silver, ivory and apes and peacocks."

India, Sumer, Western Asia and beyond:

Contacts and influences 1) *Music:* Indian musical tradition goes back to the Indus Valley civilization. Excavations at Centery of this civilization have yielded information about musical instruments and that well-known statuette of a girl dancing to some tune. But the earliest system of Music we know of is the Sumerian. "Something of its glory and achievement overflowed into neighbouring areas" among which was India. She took and gave generously. "From West Asia from earliest times of known history, right up to this day, India accepted, learnt and assimilated theories, practices, instruments, even nomenclature and conventions. And in turn she passed this on to the East to Laos and Cambodia, to Indonesia, Thailand, Vietnam."

In Egypt and Mesopotamia musical instrument similar to those in the cities of Indus Civilisation have been found. We are told that the Indian word *bind* or *vind* whether applied to a lute or

a harp can be traced back to the Sumerian *ban* or *pan*, which was a hunting bow very much like the Indian *Pinaka* (the musical bow) This is closely allied to the "ancient Egyptian name *bain* or *ban* for the same instrument, lingering on in the coptic *vini* and in the Indian *bin* (the northern *vina*)".

ii) *Cotton*: Cotton cloth finds mention in most ancient Indian texts and Prof. A.H. Sayce is of opinion that it was exported by sea to the head of the Persian Gulf in the 4th Millennium B.C., and it found its way early to Egypt. Discovery of Indian Muslin and indigo in Egyptian tombs goes back to 1700 B.C. At least two hundred years before Herodotus mentions Indian cotton, Sennacherib (704-682 B.C.) the Assyrian emperor introduced into his Kingdom "trees that bear wool" and adds that "they clipped and shredded it for garments" Cotton made from what assyrians called "tree wool" was the source of highly valued materials which took dye verywell. Long embroidered short-sleeved tunics made of cotton cloth were much in fashion in Niveneh.

iii) *Astronomical lore*: If India gave a cotton to the ancient world she received in return from the Euphrates region much astronomical lore. The idea of a week of seven days first originated in Babylonia from where it came to India. Babylonia also gave us the signs of the zodiac and methods of time reckoning. All these basic concepts enabled ancient Hindu scholars like Aryabhatta and Varhamihira to build their magnificent edifice of mathematical thinking which in later centuries was to find its way to the Ummayad and Abbasid courts at Damscus and Baghdad. More of this later.

India and Achaemenid Iran: About 1000 B.C. Indians and Persians had established themselves as a single cultural and racial entity with their frontiers meeting at Kabul, and areas which later came to be called Quandahar and Seistan which were then politically parts of India. The Achaemenians under Cyrus the Great (588-530 B.C.) reached the border lands of India and under Darius the Great (522-486 B.C.) they were in occupation of northern India. In the inscriptions of Darius at Persepolis and Nakshi-Rustam India finds a mention at Hindu (Hindu), the region east of Gandhara and Schmidt identifies in the sculptures at Persepolis two tribute bearers carrying jars as Indians bringing a tribute of gold dust. Indian mercenaries fought in the contingent of Darius,



were employed by his successors and shared the defeat of Darius III at Gangemala. It is in connection with Indians in the army of the Achaemenians that Herodotus mentions cotton and garments made of Cotton cloth. "...and there are trees growing wild which produce a kind of wool better than sheep's wool in beauty and quality, which the Indians use for making their cloths."

But under the Achaemenids, the Iranians had developed an individuality of their own and they have left considerable impress on India. The Kharosthi script in use in north-western India and beyond, the idea of Rock Inscriptions of Asoka remains of Mauryan buildings in Pataliputra, the idea of making grand trunk roads like the Achaemenid grand trunk road from Sardis to Sousa may be cited as instances in point though these influences filtered down to India after the Achaemenid empire had ceased to exist. The Achaemenids were also the agency by which Indians came into direct contact with the Hellenistic people. Xerxes (486-465 B.C.) who succeeded Darius-I had in his army "Gandharians and Indians" when he marched on to Greece. In the memorable battle of Thermopylae the Indian soldiers fought with great distinction. It is about this time that the Greeks picked from the Indians the use of some household remedies, one of which the Trifala has since passed into Western pharmacopeia as *Trifolium Parva*. When the Persians dominated Egypt they seemed to have encouraged Indians to go to that country with Achaemenid officials. During the period of this domination (525-405 B.C.) an Indian Colony seems to have grown in Memphis.

The Hellenistic World and India: Mutual impacts:

The Greeks and Indians met when Indians in the army of the Achaemenians marched to Greece. But Indo-Greek contacts may go back to an earlier period. According to Alexander Polyhistor, Pythagoras (c. 582-506 B.C.) visited India and took back with him much Indian lore. Iamblicus, the biographer of Pythagoras records that Pythagoras had travelled widely "studying the esoteric teaching of the Egyptians, Assyrians and even the Brahmans." He believed in the transmigration of the soul. Herodotus traces this belief to Egypt. But "it is more likely that Pythagoras was influenced by India than by Egypt. Almost all the theories religious, philosophical and mathematical taught by the Pythagoreans, were known in India in the sixth century B.C., and the

Pythagoreans, like the Jains and Buddhists, refrained from the destruction of life and eating meat, and regarded certain vegetables such as beans as taboo."

Richard Garbe in his *Philosophy of Ancient Greece* discusses fully the influence exerted by India on Greek philosophy. The Greek writers have preserved a tradition that certain learned Indians visited Athens and conversed with Socrates (477-399 B.C.) and held philosophical discussions with him. Plato in his philosophy shows an awareness of Indian thinking and E.J. Urwick, a deep student of Plato (427-347 B.C.) states that the platonic doctrines are not easily understood without reference to Indian teaching. Alexander himself was rather taken up by two Indian philosophers, Kalanos and Dandamis, whom he wanted to go back with him Dandamis spurned the suggestion, but Kalanos accompanied the conqueror though both of them had mocked Alexander for disturbing the peace of the world. On the way Kalanos fell ill in Persia. Thinking that his end was near he ordered his own funeral pyre. Alexander reluctantly agreed and Kalanos "following the rules prescribed by his philosophy, stepped with unflinching courage on to the summit of the pyre, and perished in the flames....."

After the death of Alexander the empire that he had built up split into independent states of which Egypt under the Ptolemies and Syria of the Selucids were the most powerful. The Mauryas had some kind of diplomatic contacts with these Hellenistic Kingdoms and the most important landmark in this contact was the embassy of Megasthenes sent by Seleucus Nicator (312-281 B.C.), of Antioch in Syria to the court of Chandragupta Maurya. This contact which started with a war ended in a marriage of Seleucus daughter to Chandragupta. After this the intercourse between the Mauryan empire and the Hellenistic Kingdoms was cordial and peaceful. Strabo tells us that Antiochus-I (281-260 B.C.), the grandson of Seleucus Nicator sent an envoy named Deimahos to Bindusara, Chandragupta's son. He was received cordially at Pataliputa and was entrusted with some requests to be placed before his master. These were for some sweet wine, figs and a philosopher. Antiochus in his reply agreed to send figs and wine but added that Hellenistic laws did not permit trade in Sophists.



Emperor Asoka reciprocated the diplomatic missions received by his father and grandfather by sending envoys to five Hellenistic Kingdoms of the Western World. His 13th Rock Edict is an eloquent testimony to his earnestness in winning over people to his idea of brotherhood and love. The edict says, "Conquest by the *Dharma* is the best conquest.... and that conquest again has been won by the Beloved of the gods here (in his dominion) and among all his Borderers.... where (rules) the Yona King Antiyoga by name (Antiochus Theos of Syria, 261-246 B.C.) and beyond that Antiyoga (where rule) the four kings-Tulumaya by name (Ptolemy II Philadelphos, 285-230 B.C. of Egypt), Antekina by name (Antigonas Gonatas of Macedonia, 278-230 B.C.), Maka by name (Magas of Cyrene, 300-250 B.C.) and Alikasundara by name (Alexander of Epirus, 272-255 B.C.).

Flinders Petrie on the strength of archaeological excavations conducted by him near Alexandria is inclined to think that some of the Buddhist missionaries sent out by Asoka must have found their way to the valley of the Nile and that the revolving wheels in Egyptian temples mentioned by Heron of Alexandria (250 B.C.) may be Buddhist influences brought in by these missionaries. Altekar, a very careful scholar, suggests that the rise of the Essene sect, to which Jesus belonged, may be attributed to the influence of those Buddhist Missions operating in the Hellenistic world.

But there was some other ideas too behind these missions. One possibly was to encourage trade; the other was to obtain from Cyrene certain medicinal plants for use in hospitals Asoka had established in his dominions as well as in those of his neighbouring states "Everywhere in the dominions of Devanampriya Priyadarshin and of his neighbours, both Indian and foreign, and also of the Kings who were enighbours of Antiyoka... everywhere two kinds of medical treatment were established... medical treatment for men and medical treatment for cattle, and wherever there were no herbs that are beneficial to men and beneficial to cattle, everywhere they were caused to be imported and to be planted."

Many classical writers have left accounts of Indians visiting these western Kingdoms. Athenacus records Indians taking part in the procession of Ptolemy Philadelphus in Alexandria in the third century B.C. and Strabo tells us the story of a derelict and exha-

sted Indian being picked up at sea and being taken to Alexandria to Ewergetes II (d. 117 B.C.). Communication between India and the outside world was thus well established. One facet of this link was the exchange of knowledge of medicinal herbs and spices.

One of the interesting results of this contact and communication was the knowledge and export of Indian sugar to the western world. The words jaggery and sugar both are derived from the Sanskrit word *Sharkara*. Words for sugar in most of the European languages are derived from this Sanskrit word. The conquest of Alexander seems to have facilitated and extended the knowledge of sugar. Eratosthenes (223 B.C.) speaks of the roots of a cane that were sweet to the taste both when eaten raw and boiled. Lucau (A.D. 65) refers to the sweet juice extracted from reeds. The Periplus (A.D. 54-68) tells us that "the honey from cane" of the early classical writers (Herodotus, Theophrastus, Seneca, Strabo etc.) was exported from Barygaza (Broach) to ports of the Red Sea opposite Aden.

The Indo-Greeks who established themselves in north-western India and parts of north India intermingled with the life of the people and some of them accepted the Hindu or Buddhist way of life e.g. Menandu and Heliodorus. There was a considerable exchange of ideas which left a deep impress on Indian life. Indians continued to go to the Greco-Roman world and classical writers mention that they had their own colonies in cosmopolitan centres like Babylon and Alexandria. In his *Brihat-samhita* the Indian astronomer Varahamihira (504-87 A.D.) gracefully acknowledges our debt of knowledge to Greeks and Romans by quoting from the *Cargasamhita* an earlier work. Five hundred years later Alberuni records that the Indians were conscious of this debt of knowledge. "In former times the Hindus used to acknowledge that the progress of science due to the Greeks is much more important than that which is due to themselves."

India and the Roman Empire: The Romans who dominated Western Asia and Egypt after the decline of Hellenism had very close commercial relations with India both by sea and by land. Equally important were the political and cultural contacts between these two. Virgil tells us that Indian soldiers fought under Antony and Cleopatra at Actium. From Augustus (29 B.C. — 14



A.D.) onwards Roman emperors received missions from India. The first mission to Caesar Augustus was from a ruler named Porus. It had as a member a gymnosophist who repeated the feat of Kalanos and immolated himself in Athens; and Strabo says the following words were inscribed on his tomb, "Here lies Zarmanochegas, an Indian from Barygaza, who immortalised himself in accordance with the ancestral custom of Indians." These embassies carried rather somewhat curious gifts to the Roman emperors. The one to Augustus seems to have taken with it as gift a reptile of some length, a tortoise and a "partridge larger than a vulture" which possibly was a peacock, also a freak, an armless person! Of the embassies that followed some took gifts of elephants, gems and pearls and one of them is said to have brought to Rome a consignment of tigers. The objective of these missions was no doubt to ensure friendly relationship and to encourage trade particularly in Indian textiles. Dion Chrysostom who lived in the reign of Trajan (98-117 A.D.) says that the Indians he found in cities of the Roman Empire had gone there "by way of trade". The Periplus of course is an invaluable source in this behalf.

A glimpse into the cultural influence India had on the Roman mind is seen in the following quotation from a paper by S. Reinach. "Scholars have long known a series of male busts dating from the end of the first century A.D. and all discovered at Rome in which one notices the singular particularity of thick hair cut short and a protrudence over the cranium. It was formerly believed that these portraits were of Indian ambassadors to Rome. However this view is repudiated (by M. Reinach) who identifies these busts with Roman Philosophers conversant with Buddhist doctrine and they have the *Ushnisha* as a sign of their wisdom. He (M. Reinach) compares them to a head from Hadda which has also an *Ushnisha* and which represents a Greco-Bactrian convert to Buddhism."

Among the facets of Indian life which show Roman influence may be mentioned the Coinage of the Kushanas. Their gold standard was an imitation of the Roman aureus which was instituted by Augustus. It is well known how the coins of Kanishka and Huvishka show a large galaxy of deities, Greek and Iranian

amongst them. The deities shown on their coins give evidence of their broad cultural horizon and their habit of religious syncretism. Many deities on their coins are from Rome and Alexandria, from the Hellenized Orient as also from Iran and India. The Greco-Bactrian coins and the large influx of Roman coins profoundly influenced those of the Sakas, Parthians and Kushanas which in their turn influenced the issues of later Indian rulers. It was as a result of this Roman contact that the terms Dinar (Greek-Roman Denarius) and Drama (Drachm of the Greeks and Romans) became current in India from the time of the Kushanas for gold and silver coins. The term Dinara is frequently met within Gupta inscriptions and it was in use on Sultanate coins till the middle of the fifteenth century when it went out of use. The term Drama was in much more use and it is found in most medieval inscriptions mentioning money grants. In its vernacular form Dam it is still in use in many parts of India.

Indian Contacts with the Sassanians of Iran: Where the Byzantine Romans left off the Sassanians of Iran took over. With the decline of the Kushana empire the north-western region of India came under the way of the Sassanid dynasty. Ardeshir Babgan (226-241 A.D.) the founder of this dynasty is said to have received envoys from the Kushanas among others and it was during his reign that the philosopher Mani came to India where he imbibed Hindu and Buddhist doctrines the latter considerably influenced his philosophy, Manichaeism. The Manichaean scriptures were written by one of Mani's disciples, Scythianus, a Palestinian merchant who had visited India several times. His pupil Terebinthus even proclaimed himself as a new Buddha (Buddas).

Shapur I (242-272 A.D.) of this dynasty brought together a vast body of knowledge according to Parsi tradition. He "caused to be included among the holy books secular works on medicine, astronomy and metaphysics found in India, Greece and other countries." Tabari tells us that Shah had invited an Indian medical scholar to Susa. This Indian doctor not only dispensed medicine but also taught it to those who came to him for study. When he died his traditions were preserved and cultivated by his followers and the citizens of Susa and it is they who later provided the Kingdom with professionals in medicine. But ancient



Indian medicine and surgery had a far wider impact than this. "Indian medicine and surgery had made great strides in very early times. Physicians had a copious pharmacopeia from which Europe borrowed..... Among other things surgeons practised lithotomy and performed abdominal and uterine operations; a speciality was made of making artificial noses by plastic surgery.... This was an operation which European doctors adopted after they became acquainted with it in the eighteenth century." But in course of time this healing art "fell from its high estate."

Khusrau Anushirwan (531-579) carried on the tradition of his ancestors and sent his physician Burzoe to India. From here the envoy took back to Iran Indian medical works and Indian physicians. He also brought back with him a *corpus* of Indian fables which in later times became famous as *Panchtantra* and *Hitopadesha* and the game of chess. Firdausi in the *Shahnamah* gives a slightly different version about Chess. He mentions how a special embassy came from Kanauj to Khusrau to present him with the game of Chess. Both among the Persians and Arabs the game came to known as *Shetranj* from its Sanskrit name *Chaturanga* (the fourfold army — infantry, cavalry, elephants and chariots). The game of backgammon (*nard*, trick-track) also seems to have been brought about this time.

Harun al-Rashid (786-808), the famous Caliph, is said to have made a present of the game to Charlmagne and so it was introduced into Europe even as Indian fables did as we will see later.

"The invention of chess is undoubtedly a debt mankind owes to India... A collection of fables and fairy tales on the one hand, and the most intellectual game the world has known on the other, start on their wanderings from India, in all probability at the same time, and after the lapse of centuries are again found side by side in Europe, whiling away the tedium of myriads during the monotonous life of the Middle Ages. And they have continued down to the present day to give mental recreation to millions of the human race quite ignorant of the source whence these gifts have come. Few nations indeed can boast of having bestowed two such boons upon mankind". We learn from Alberuni that "in former times Khurasan, Persia, Iraq, Mosul, the country up to the

frontiers of Syria was Buddhistic." But under the Sassanians Buddhism suffered a set back in these areas. "In consequence, the Buddhists were banished from these countries, and had to emigrate to the countries east of Balkh."

In northern India Sassanian influence is seen in a revival of the Mitra cult or Sun-worship. This was practised by a group of Iranian priests who came to India, were absorbed in the stream of Indian life and became known as Maga Brahmans. It is possible that the Chalukya emperor Satyashraya Pulakesin aware of the interest shown by the Sassanians in India sent an embassy to Iran to reciprocate the visit of the Sassanian envoy to the Chalukya ruler as depicted at Ajanta. Another facet of Sassanian influence in India is in the numismatic field. The coins of rulers of Western India from the seventh century onwards bear clear traces of this. The so-called Gadhiya or Gadhैया coins current in Rajputana, Gujarat and even in parts of the Deccan were regional imitations of Sassanian prototypes.



PRAYER TO SRI SAI BABA

(Inspired by verses in Sri Shankara's "Sivanandalahari")

O Baba, what matters it
Whether one is a bachelor or householder
Or a recluse or an ascetic or anything else?
Whosoever surrenders his heart fully to Thee,
Thou art his Saviour and
Will bear the entire burden of his cares.

He who recites Thy prayers,
Worships Thee and meditates on Thee
He alone is blessed,
His tongue, ears and hands
Are the only limbs worthy of the name.

O Baba, Thou art ever solicitous of my welfare
Thou art ever granting me all that is good for me
In this world and the next;
Thou art all-pervasive, compassionate



and fully aware of my needs;
Hence what is there for me to ask Thee?
I just seek refuge in Thee.

O Baba, As the person
Caught in midstream seeks the bank,
As the weary traveller seeks the cool shade of the tree,
As the person caught in rain seeks a strong shelter,
As the guest seeks a hospitable host,
As the poor seeks the protection of a generous patron,
As the person in the dark seeks the lamp,
As the person shivering in the cold seeks the warm
fireside,
I seek Thy lotus feet which dispel all fear.

O Saint of Shirdee, By Thy grace
My ignorance has been dispelled
And blissful divine knowledge
Has entered my mind;
I will henceforth meditate incessantly
On Thy lotus feet
And surrender myself to Thee.

B.S. Narayana Murthy



BABA WILL NEVER LET HIS DEVOTEE DOWN

Here is an incident which clearly shows that Saibaba comes to the rescue of His devotee if you surrender to Him with utmost devotion.

I was waiting at Kalyan Railway Station with my cousin for a Pune-bound train. My suitcase was kept on the platform along with my luggage. When the train arrived, our co-passengers rushed to the compartment and we followed suit. The train we boarded was a passenger train and somehow we managed to

occupy two seats. We happily commenced our journey and just before Ulhasnagar Station I noticed that my suitcase was missing. I was under the impression that my cousin carried the suitcase alongwith the luggage while boarding the train. At length it was revealed that the suitcase was left on the platform at Kalyan Station. Our plans of a happy journey were upset because the missing suitcase contained my wallet, clothes, brand new shirt and pant piece. My old mother was all along insisting on my cancelling the trip as our finances were low. The very thought that I have to face my mother left me with a spine-chilling frenzy. Seeing our plight, a gentleman in our compartment advised us to get down at Ulhasnagar Station and take a local train to Kalyan to see whether that suitcase was still on the platform. I was reluctant to go back since there was no point in searching the suitcase at Kalyan Station with all anti-social elements prevailing there. However, as advised, I got down at Ulhasnagar Station with my cousin. Kalyan-bound local train was soon expected and a thought flashed in my mind that I should pray to Saibaba to come to my rescue in that embarassing situation. Immediately I occupied a seat on the platform and prayed to Baba with utmost devotion. Now I was sure to find the suitcase and a blissful calm enveloped my interior. After a while, Kalyan-bound local train arrived and we boarded the train. My cousin seemed to be very much upset and I had to divert his mind through changing the topic.

At length we reached Kalyan Station and my cousin who spotted the suitcase rushed to Platform No. 3 in bubbling spirit. The suit case was found where it was left. My cousin glanced at me with a gesture — How this could happen? My joy knew no bounds. I bowed down to Baba in gratitude. Later we boarded a local train and travelled upto Karjat where we made a halt for two hours. We paid difference to Karjat Station as we were holding passenger train tickets and wanted to board Secunderabad Express at Karjat. We boarded the said train and reached Pune at about 6.30 p.m. The incident was narrated to my maternal uncle who too is a staunch devotee of Baba.

Next day, as suggested by my maternal uncle, we paid a visit to Sai Temple at Akurdi and had darshan of Baba. We had the privilege to be at the lotus feet of Baba with our host Shri Nadgir



who has dedicated his life to the service of Baba. That overwhelming kindness and generosity of Shri Nadgir will never be forgotten.

May our Protector Sainath shower His grace on all Sai-brothers and Sai-sisters.

S.N. Awachat
Section Supervisor, BTD,
Indian Globe Chambers, 5th Floor,
Fort, Bombay — 400 001.



TWIN POINTERS

I feel, Sai Himself had tied two strings on your finger as you started writing the August, '85 editorial of the popular *Sai Leela*. These two pointers are bound to shed light on the murky path of certain devotees. Firstly, in the second para of the editorial you have suggested (obliquely) *erasing of the ego* which is sadly absent among many devotees who organize religious organisations. Perhaps, they don't know that by highlighting their ego, they are miles away from their Master. Your words, "we are but an instrument in the process while He is the moving spirit behind it. etc. etc." are good to ever bear in mind whether working in the mundane world or for any religious camp. The Lord has given this message in the early chapter of the GITA. In this attitude of surrender lies the ultimate freedom.

Secondly, in the last para of the editorial, you have brought into focus another significant point. At a time, when "fissures" are rife in every sphere of human activity — domestic, work-field, political and religious — you have rightly stressed the importance of providing a larger platform for the views of other saints — expressing your wish to widen the scope of coverage in the SAI LEELEA including articles on other saints. This is timely.

Religious camps spring up in our country like mushrooms but each raising a wall around them confining to their own fanatical ideas. Religion, instead, ought to build bridges drawing all mankind of the world and knit them in one happy homogenous

family. "Religions are many, but Religion is one". Paths are many, Goal is the same. Such an attitude to our Masters — such an understanding of religion shall effectively help Universal Integration.

Your view reminds of the SAI SUDHA magazine (Madras), started by late H.H. Narasimha Swamiji that used to carry articles from the pen of Swami Sivananda, Founder of Divine Life Society, Rishikesh, Swami Rajeswarananda of Upanishad Vihar, Swami Ramdas of Kanhangad, Bhagawan Ramana Maharishi and others. In this connection, may I inform your readers that the SAI SAMAJ at present housed at P-113, Lake Terrace, Calcutta-29, founded by my late father P.S.V. Aiyer with a band of devotees some forty years ago is celebrating the birthdays of Swami Sivananda of Rishikesh, Bhagawan Ramana Maharishi, conducting Theosophical Society Study Circle, arranging Chinmayananda's Bala Vihar classes, etc. In the past the Samaj had celebrated birthdays of Guru Nanak and other Saints. A Buddhist monk gave a talk on Lord Buddha, a Parsee on Zoroastrianism, a Padre on Divine Love in the Samaj. The Samaj had also contributed to Bharatsevashram and to the Dharamtollah parish and Mother Teresa's charities.

And what does 'SAI' Signify? Spirit, All-pervading immortal i.e. Immortal All-pervading Spirit — Paramatma.

May SAI LEELA enrich itself with the wisdom of all sages, reach a wider circle of readership and thus generate wholesome forces of Divine Love dislodging the pollution of prejudice and partisanship!

V. Ganesh, 120 B, Rash Behary Ave,
Calcutta-29.



SHRI SAI — SHRI SHIVA SAI

In all the yugas, Lord Shiv incarnates as yogacharyas for spreading the divine knowledge, getting the hearts of devotees illumined with spiritual light and making them perfect for self realisation. These Kalpayugacharyas and their disciples, very simple in nature, free from anger, well versed in scriptures and



vedas, always remain in God consciousness. Such series of incarnations is continued from age to age when needed by the people or when God Himself thinks proper. Similarly Shri Sai Baba's work, nature, activities, ways and means are catagoried in two ways as of a saint and as of an Avatar. Generally saints work by thought, sight and touch. Avatars play wonderful leelas.

The following are a few points to regards him as Avatar of Lord Shiva.

Shri Shiva

1. Shri Shiva told, "Lord Bramha and Vishnu are my father and grand father respectively and I am the great grand father of these deities". No one knows who is whose father and son.
2. Mahayogeshwar.
3. Adi Sadguru
4. Vairagya (Sadhu) swaroop
5. With Bhiksha Patra.
6. With Trishool in hand.
7. Jata (tuft) on head.
8. Angry in a moment and pleased in the next.
9. Worshipped by Abhishek.
10. Devotee of God.
11. Blessed others.
12. In the state of self awareness.
13. Omnipotent, omnipresent and omniscient.

Shri Sai Baba

The names and birth place of Shri Sai Baba and that of his father and grand father are not known to any one.

Mahayogiraj.

Sachchidanand Sadguru.

Vairagya (fakir).

With Bhiksha Patra.

With "Satka" in hand.

A cloth piece on head.

Angry in a moment and pleased in the next.

Worshipped by Abhishek.

Devotee of God.

Blessed others.

In the state of self awareness.

Omnipotent, omnipresent and omniscient.

- | | |
|--|---|
| 14. Power of creation, preservation, destruction, concealment and grace. | Power of creation, preservation, destruction, concealment and grace. |
| 15. Vibhuti. | Oodi. |
| 16. A tiger brought by Parwati was released from the beast body by Shri Shiva. | A tiger brought by Darweshes died and got liberation at the feet of Shri Sai Baba. |
| 17. Puspadantacharyaji narrated in Mahimn stotra, "If black powder of mountain (ink) is diluted in sea (inkpot) and written with the branch of wish-fulfilling (kalpataru) tree (pen) on the earth (paper) by Saraswati at all times, it is not possible to describe the greatness and virtues of Shri Shiva." | In Sai Sat Charita, it is mentioned, "Rain drops can be counted, but leelas (doings) of Shri Sai Baba cannot be penned by any one." |

OM NAMO BHAGWATE SAINATHAYA
OM NAMAH SHIVAYA.

*Beohar Meghshyam
P.O. Patan (Jabalpur) M.P.*



SAI — PRAYER THE KEY TO THIS MUNDANE WORLD

It was in the year 1941, by our Sadguru Sri Sai Nath's kind grace, I got a job in ex-M and S M Railway (Madras and Southern Maratha Railway) in Hubli work shops as an apprentice 'A' Class.

Since then, I have with Baba's blessings started Shirdi pilgrimage and am continuing till this year July 1984 for Baba's Gurupournima Festival. In the mean time, I would like to mention that by Baba's grace, from the year 1957 to 1961 — 5 years baba made



me to visit his holy place for all the 3 main festivals. i.e. (1) Sri Rama Navami Celebration, (2) Gurupournima Celebration, (3) Baba's Maha samathi (Punyathithi) Festival. Also during this 1984 January, I have attended Sri Sai Leela Magazine contributors (Lakies) conference along with my brother Sri R. Radha Krishnan of Hubli (at Shirdi) and again in May '84 with one of my friend to Shirdi and again in July '84, for Sri Sai Baba's Gurupournima celebration. I would like to mention our Baba's miracles (Chamatkar) to me in this July '84. They are (1) I had reserved in Navajeevan Express (Madras — Ahmedabad Express) well in advance to start from Madras on 9th July '84. Two of my friends who are also Railway pensioners like me. (2) Sri Babu Naidu and the other one is Sri K.G. Reddy requested me to take them to Shirdi to attend Sri Baba's Gurupournima Celebrations at Shirdi. But, I told them in return, it is our Baba in whom you should have firm faith and pray to him sincerely and he will surely arrange for both of you to Shirdi Yathra. On 7th July '84 (Saturday) I was talking to my house owner that Shri Sai Leela Magazine will come to my address between 12th to 15th of every month, and when the book would be given by the postman and requested him to kindly collect it and keep the same safely with you, as I am leaving Madras on 9th July '84 morning by Navajeevan Express to Shirdi. While I was talking to my house owner about this at about 11.30 A.M. on 7th July '84, the postman came correctly at 11.30 A.M. and called "R. Subramanian post please". I atonce came out of my house along with my house owner and saw the post man who gave me a book post, and as soon as I opened the cover, Lo! What a wonder of wonders. Our Baba with Ashirwad beautiful colour photo of Shri Sai Leela Special Gurupournima Number received well in advance before leaving to Shirdi. My house owner also witnessed this, and he was wonder struck on seeing our Baba's Ashirwad photo on the cover. I was simply moved and my eyes were bedewed with tears and fell at Baba's feet in my Pooja room where a big Baba's Photo sitting on the stone is kept. This big size Baba's Photo sitting on the stone has been presented to me by one Sri Sagun Meru Naik of Shirdi in the year 1947 during Gurupournima Festival time.

Sri Sagun Naik had seen our Baba when Baba was in flesh and blood. Sri Sagun Naik also gave me a book as gift by name Sri

Sai Natha Mananam to read daily and make parayan of it which will give you immense benefit in life.

On Sunday morning at about 8 a.m. (8th July 1984) both of my Railway retired pensioners, (1) Sri Babu Naidu and Sri K.G. Reddy came to my house and told me that their sincere prayer to Baba has been fulfilled by Baba and they also got reservation in the same train by which I had reserved in Navjeevan Express to start on 9th July '84 and Baba also provided them enough money for their Shirdi expenses. These two persons for the past ten years were trying to come to Shirdi. But our Baba's Grace had not fallen on them for the past 10 years. And finally in this year of 1984 Baba had kindly blessed them on 9th July 1984 (Monday) to start for Shirdi and we three met at Madras Central Station at 6.30 A.M. and our Sad Guru Sainath had so kindly arranged to travel in the same 'M' coach in which my reservation had been done and its all Baba's Grace only. While the train just reached at Reni Gunta Junction, both of my friends asked me about their return journey reservation. I told them not to worry about the return journey please, and to have firm faith in Baba. "He will surely arrange for the return journey reservation", I assured them. After listening to me they both kept quiet. The next day i.e. on 10.7.'84 (Tuesday) early in the morning we three reached Kopargaon Railway Station by the Navjeevan Express. The Station Master on duty is well known to me by name (Monney Sahib) for the past 6 years, and being a great Sai Devotee he has installed a very big sized Sri Sai Baba's photo sitting on the stone in his office. He kindly welcomed us and asked one of his station staff to open the 1st Class waiting room for us. As soon as we went to the 1st class Waiting Room while both of friends rested themselves on the benches I myself brushed my Teeth, washed my face and went to the Tea Stall on the platform and asked the Chaha Wala to prepare 2 cups of Special Tea — one for Station Master and one for me. — When the Chaha Wala was preparing the Special Tea, here once again: Hind Miracle of our Baba took place. A very old person with white beard, approached me near the Tea Stall and it was just at 5.15 A.M. i.e. "Kakhad Arthi" time at Shirdi. Seeing the person I just ordered a third cup of Special Tea for the old man. The old person said, to me what a wonderful man you are! Are you not in the habit of taking biscuits with Tea? You want to offer me only Tea without giving Biscuits? Go back to



your waiting room and get the Biscuit Packets. Hearing these words I simply ran to the waiting room took the Biscuit packet and returned to the "Tea Stall" but the old person had disappeared after taking Tea and told the Teawala that the Biscuitman will pay my Paisa for my Tea also, which was disclosed by the stall owner. I asked the stall owner on which side the white bearded man had gone? He replied in Hindi, Sahib Hun Ko Maalum Nahi Wo Kis Taraf Gaya. This was his reply and I searched for him outside the Railway Station and every where but in vain. So I returned to Station Master's Room. I narrated this incident to the S.M./KPG, (By Baba's kind grace I can speak very well Hindi, Marathi, Kannada, Telugu, Malayalam, in addition to my mother Tongue Tamil and Common language English.

S.M/KPG pointing his finger to Sai Baba's big size Photo in his office, told me that he and he alone must have come and Blessed you at this early hour. I was deeply thinking in my mind that how the person knew about my habit of taking biscuits before tea. From this it was clear that it was only our Sad Guru Sai Nath's kindness to give me Darshan in the early hour on 10th July '84. Both myself and the (S.M.KPG) after taking our Tea had a very long chat about Sai Baba. At about 7 A.M. both my friends Sri Babu Naidu and K.G. Reddy came to the Station Master's room from waiting room. Seeing them I asked the SM/KPG in Marathi Sahib is there any return journey reservation from the KPG to Madras back. The S.M. told me (2) births are vacant for Navjeevan Express to Madras, on 14th July '84 (Saturday). I immediately requested the SM/KPG to reserve for Sri Baba Naidu and Sri K.G. Reddy by giving their II class pass as both were very much worried on their way while coming to Shirdi. The S.M(KPG) just smiled and booked 2 berths on their Railway pass from K.P.G. to Madras and both Sri Babu Naidu and Sri K.G. Reddy were very much pleased about our Baba's leelas. The S.M. asked me about my reservation for return journey to Madras. I simply said pointing to the big size Sai Baba's Photo in his room, "When he is there why should I worry?" The S.M. of KPG was very much pleased about my faith in Baba. After taking permission from the SM/KPG, we three went in a Autoriksha to Kopergan town, we had our bath in Godavari river and proceeded to Shirdi by bus. We three stayed in Shirdi from 10th July to 14th July '84 attending the Gurupoornima festival by taking a room in "Baktha Nivas" and on 14th July '84

we left Shirdi at 18.00 Hrs. in the evening to Kopergan Rly. Station. In the meantime 3rd miracle had happened to me, that is to say at Shirdi, there is one Swamijee who is residing from the year 1950 (nearly 34 years) at Shirdi itself. The said Swamijee used to kindly give me Baba's udhi prasad from the Dhuni of Dwarakamai with Baba's blessings. But on that particular day (14.7.84) from 4 P.M. I could not see the swamijee who is very kind to every one who goes to Shirdi from all parts of India. I simply sat in Dwarkamai (Masjid) closing my eyes and praying to our Baba. At about 5.30 P.M. Swamijee suddenly came to me and gave me udhi prasad, and said meditate on Sad Guru's name and he will be always with you. Saying this, the Swamijee went away. After taking the Udhiprasad I came to my room "Baktha Nivas" and asked my friends Sri Babu Naidu and K.G. Reddy to pack up all the things to go to Bus stand. These 2 of my friends told me in such a way which I could not believe i.e. they said Iyer Sir, After coming over here for the first time and seeing the Blissful Gurupournima Celebration, this is not Shirdi but really a "Bhukailas" and they both intended to stay there itself for ever and said kindly go to Madras and speak to their family members to send their monthly pensions to this Shirdi, in such a way our Baba has gripped their minds. I told them that their reservations were already arranged by Baba on this night (14.7.84) and let us all go to Madras, both of you after going to Madras consult your family members and come and settle permanently at Shirdi itself. They both agreed to my opinion and we all went to Shirdi Bus Stand. Here, again our Baba's 3rd miracle took place. Just a bus came to Shirdi bus stand and the Swamijee to whom I mentioned above got down from the Bus, seeing the Swamijee I at once ran to him and asked him, Swamijee you gave me udhiprasad from Dwarakamai's Duni, just at about 17.30 hrs (5.30 p.m.) and how is that you were now getting down from the bus Swamijee? Swamijee replied, Iyerjee I had been to Rahatha early in the morning to-day and just He was returning to Shirdi by this bus and it is our Baba to whom you worship day and night might has given the sacred udhi from his hand and you are really a blessed soul. Listening this from Swamijee, I cried in a loud voice and tears were pouring from my eyes like anything. The Swamijee pacified me and blessed us (three of us) and went away. We three came to Kopergan town and from there by engaging a Auto Rikshaw we



reached KPG Rly. Station at about 20 Hrs. (8.00 P.M.) The night duty station master is the same gentle man (Mr. Monney Sahib) staunch devotee of Sai Baba and a good friend of mine. I gave him Baba's prasad and he was very much pleased to hear the leela of Baba's miracle that took place at Shirdi on 14.7.84 evening while leaving Shirdi. The Train Navajeevan Express was in right time came to Kopergaon at 21.00 hrs. (Ahmedabad to Madras) 10 mts. before arrival of the Train, the S.M./KPG had kindly told us to stand near the water supply bunk so that the reservation coach No. 5 would exactly halt there and at that time he would also come there and speak to the TTE on the Train for a berth to our Subramanianjee. As per the instructions of the S.M. we three went and stood on the particular place and the Train came in right time at 21.00 hrs. (9 p.m) and as said by the S.M. the coach No.5 II class sleeper was just in front of us and in the meantime our Sai Bandhu (SM/KPG) also came there. The door was opened by the T.T.E (Travelling Ticket Examiner) and got down from the train. 2 of my friends Sri Babu Naidu and Sri K.G. Reddy showed their Railway passes to the TTE of the train and he (TTE) asked them to get inside the occupy Berth No. 16 and 17 both of them at once went inside the coach by simply telling to my friend SM/KPG. Thanks a lot Sir.

The train would halt only for 3 minutes, and my friend Sai Bandhu S.M. of the Station pleaded to the TTE to provide a berth for me, in the train. Then the TTE told us in such a way that no berths are available. All are full in II class sleeper coaches, and said to S.M. pointing out to me, to come by next train. i.e. Maharashtra Express (Nagpur-Kholapur) and to alight at Daund Junction and to catch the Bombay-Madras Mail. Saying this the TTE was about to get in to the train. Lo! Here once again our mother Sai's 4th miracle took place i.e. he entered into the mind of SM/KPG and said in a forceful voice in Marathi i.e. Ahahoo Mr. Katekar (TTE) Thumi Kai Manatha, Thanchekade I class pass haivo, then the TTE at once said seeing S.M. you did not say about his having I class pass before hand, and asked me to get in, as there are 8 berths vacant in A/C sleeper coach and you can occupy any one of them. (I had a mind to tell the TTE of having Ist class pass with me.) But I did not tell this because when all the rooms are full and it is needless to say to get a berth in A/C. Sleeper, being a long distance train. It is only our mother Sai

through SM/KPG arranged. This then the Station Master KPG lowered the Green home signal and then the train started moving from the platform. I really did not know how to thank the SM/KPG, but simply tears were pouring from my eyes like anything. The kind mother Sai of SM/KPG said in a loud voice, Iyerjee, Radaichi Nahee Thumi Baba Kada alona, Mug Kasala Radtha? Haa Sagala Sai Baba Chi Leela Hai. Namasthe.

Dear respected readers, from this do you know what pleases our Shirdi Sai the most?

Neither rituals O! Lord Sai,
Nor the holy Tulasi leaves
Nor constant dips in the holy Ganges
But true love and constant remembrance of Sai
Only pleases and moves thee O! Almighty
Lord Sai. Lord Sri Gopalkrishna in Dwaperuga said
in the Gita, "if any one surrenders to and takes refuge in me in
any particular form or manner, I meet them in the same form or
manner and he who with sincere devotion worships any other God
is worshipping me only. He is now (in this Kaliyuga) protecting us in
the form of Sri Sai Baba. Dear Sai Bandhua, let us all worship our
Sad Guru day and night, by meditating on him."

"OM SARVAM SAI MAYAM JAGTH"

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WHY I PERFER THIS NAME AND FORM

Not for me to exceed the limits
you prescribe
but to make my choice within them:
You grant us freedom to use
any name and form in our prayer
I plumb for SAI and care
for the form I beheld at Pathri
which ever since I carry
secretly locked in my bosom.

The name is such that the last
failing breath may utter
without stutter
and the form is such that it brings
the various manifestations of Divinity
trailing behind it in all their splendour.

SAI like an incantation
confers on me the benediction
of Pranava—
the first word the cosmos heard.
When I run my mind's eye
on my chosen form—
rather short than tall
the crinkly hair
the deep-browed forehead
the ever-changing complexion
the eyes showering compassion
the lips forming words of wisdom
or communicating, though not parted,
conjointly with your glance
wart and all as I recall—
so many figures come thronging—
the same that at one time
had looked at me
as though from a shadowy limbo,
all now abuzz and agog,
pulsating with a newly released energy:
the blue-throated Shiva
holding the Ganga in his matted braid,

bearing kodanda on his shoulder
and a quiver of glistening arrows on his back
Rama, the slayer of the ten-headed Ravana,
and casting his spell with the ambrosia of flute melody
or trampling upon and subduing
the fire-belching hooded serpent
Krishna, the lover and the destroyer.

*P.P. Sharma,
Professor of English
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MY FIRST VISIT TO SHIRDI

About 20 years back when I was a student I happened to go to Shirdi along with my father and his friend. My visit was purely out of interest to see new places. Actually, we had planned to stay for only one day at Shirdi. After completing the darshan of Shri Sai Baba, we vacated the room and proceeded to the bus stand. But Sai's will was different. We could neither catch a bus nor a train on that day for our return journey. At that moment, one unknown gentleman came to the bus stand and advised my father to stay at Shirdi for two days more (i.e. 3 completed days). After some discussion and rethinking, we decided to stay for another two days at Shirdi and returned to reservation counter for accommodation. Surprisingly, the same room, which was vacated by us previously, was given to us. We thus spent three days happily. Everyday we had the darshan of Sai Baba thrice. Our hearts were filled with joy and our happiness knew no bounds.

After spending three days, we returned to our place. (i.e. Dhone in Kurnool District) the return journey was also very happy. At last, what we understood is that without the permission or will of Sai, one cannot leave Shirdi. So I humbly request all Sai Brothers and Sai Sisters to remember Sai always and pray to Him.

On one occasion Sadguru Sai Baba has said thus: "I am Mahalaxmi. I speak the Truth, sitting as I do at the mosque. I am ever trying to help and guide all those who come to me. Surrender



to me. Seek refuges in me. If you cast your burden on me, I shall surely bear it. If you seek my advice and help they shall be given to you atonce. There shall be no want in the houses of any devotees."

SAB K MALIK EK HAI — MAY SAI BLESS US AND ALL

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THE LAST OBEISANCE

The August rains lashed Bombay as they often do, making life difficult for its inhabitants. The fury of the monsoon is felt more by those living on the sea front as was the case with Sita who reclined on a cane chair on the ninth floor of a high rise apartment in a fashionable locality of Bombay. On one such saturday Sita had planned to visit Shirdi. Ailing as she was, her sister Vina attempted to tactfully dissuade her from undertaking the long trip in that inclement weather, by road, as it was likely to aggravate her illness. But Sita at fifty five would have none of it and affirmed her intention to proceed to Shirdi as planned be it rain or storm and if necessary without Vina. In the face of such determination, persuasion to desist was futile. They therefore left by car around 11 a.m. and reached Nasik at tea time. They checked into a hotel and after refreshments proceeded to Shirdi. arriving the Samadhi Mandir at 8.30 p.m. They took Sai Baba's darshan and prayed for a while before returning to Nasik the same day, arriving there late at night.

The long journey had its effects on Sita and she suffered from strain and breathing trouble, so a doctor was summoned; he gave her a coramin injection and advised early return to their home in Bombay. They returned the next day with the ailing Sita who stood the road journey with grim stoicism. Monday found Sita suffering from increased breathing trouble and towards the late afternoon she quietly slipped out of her body after just a soft "Ugh".

Vina who is a Sai devotee was naturally grief stricken, for though they knew Sita suffered from breast cancer and was fighting it valiantly in her own quiet way — as she had struggled her way through life ridden with strife and setbacks — they did not expect her to shed her mortal coils so quietly, painlessly and peacefully for the cancer had spread to the lungs.

Looking back Vina was convinced that Baba backoned her in her frail physical frame a little before she was to shed it and saved her from further pain and suffering. The ways of Sai Baba are inscrutable for Vina narrated the pathetic plight of other known cancer cases where the sufferers lingered on for years together in unbearable pain and disgust at the body that gave such trouble before they were released from it. In Sita's case Baba came to her rescue and ended her agony, it was felt. This is a real and recent event — August 1985. May the merciful SAI keep the departed Sita in His protection.

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THOUGHTS ON STEPPING INTO 21ST CENTURY

Dr. KARAN SINGH, M.P. wrote in his article in "Indian Express" (Sunday Edition) dated 11th September 1983 under the title "NO STARLIT NIGHTS IN MEXICO CITY" that it is years since residents of Mexico city have seen stars and birds have become extinct. The pollution is such that though the city is 8,000 ft. above sea level, the visibility is hardly a kilometre. Dr. KARAN SINGH, says that the Mexican experience should be a lesson, and an eye-opener to all the people all the world over.

Mr. OCTAVIO PAZ is probably one of the most distinguished intellectual in Mexico today. He was the "AMBASSADOR TO INDIA" some years ago and he is also an outstanding poet and author. After discussions with him, Dr. KARAN SINGH has observed as follows in his concluding para of his article.



“Will the 21st century see a new efflorescence of human culture, a gathering together of the fruits of science and benign technology, an end of the exploitation of the poor by the rich, of the South by the North, of the weak by the strong? Or will we, in fact, convert this beautiful planet of ours into a blazing inferno, will the deep schism in the human psyche finally project itself in the destruction of all that a hundred centuries of human culture has created?

“To such questions there can be no definite answers. Much will depend upon what we, who are active and influential today, decide to do about the problems that confront us. But talking with Mr. OCTAVIO PAZ in his book-lined apartment half a world away, I realised that thinking people throughout the world were deeply concerned about the dilemma that mankind is facing, the alarming divergence between knowledge and wisdom and between science and spirituality which today threatens our very existence as a race. And once again, the powerful image of the pyramids of Teotihuacan comes to my mind. Will a new sacrifice have to be made, will the sun and the moon have to be recreated after our present civilisation disappears?”

The science of spirituality could create a tremendous impact on the entire world in the 21st century, predicated Swami Ranganathananda Senior Monk of Shree Ramakrishna order of Shree Rama Krishna mutt at Domalguda, Hyderabad at the Bharatiya Vidya Bhavan in Cochin on Friday, December 31, 1982.

Further, giving a talk on “*Science and Spirituality*” he pointed out that spirituality could not be divorced from science. He added that in the western system there was conflict between science and religion but in the Indian system there was perfect harmony between the two. “Unfortunately, Indians who are educated in the western style do not know about it. On the contrary, foreigners are looking towards India more and more and that is why they are eager to learn Yoga too”.

Swamiji said in his Cochin talk that the youthful animal energy had to be tamed by spirituality for any good to come out of that energy. He further explained that “psychology is only a curative science but spirituality is a preventive science”. Spirituality was not to be confused with scholarship, Swamiji cautioned.

If today is cold and gloomy, is that a cause for despair? Do we not know that there are warm, bright days ahead? Already the birds are beginning to sing and the tremulous trill in their little throats is prophetic of the approaching love of a new spring, and of the bounty of a summer that as yet is but a sleeping germ in the womb of this gloomy day, but whose birth is sure, and its full growth certain. No effort is vain. The spring of all your aspirations is near — very near; and the summer of your unselfish deeds will surely come to pass.

Despondency, anxiety, worry and irritability cannot cure the ills against which they are directed. They only add more misery to the troubles that prompt them. The cultivation of a steadfast and serene spirit cannot be overlooked if life is to yield any measure of usefulness and happiness. The trifles, and even greater troubles, which annoy, would soon dissolve and disappear if confronted with a temper that refuses to be ruffled and disturbed. Personal aims, wishes, schemes, and pleasures will meet with checks, rebuffs, and obstacles; and it is in learning to meet these reverses in a wise and calm spirit that we discover the true and abiding happiness within our heart. This is only possible when we turn to the Almighty and pray to Him.

“O Mother, Thou art the destroyer of the miseries of Thy supplicants, Thou art the mother of the universe. Let Thy mercy be upon all, O Mother, Thou art the mistress of the universe. Thou art the one ruler of the moving and non-moving. Do Thou protect the universe and shower Thy mercy on all”.

Devimahatmaya, XI, 3

“Let noble thoughts come to us from every side”.

Rigveda 1-89-i.

Those who have the power of the pen or of the speech, and those who have the power to rule over the country or to denigrate the rulers, should behave with full sense of responsibility. It is their Dharma. We should know that if some one wants to divide Mother India, her heart would bleed. Every child has the right to live on the lap of its Mother. She has a corner for every child in her heart. One son becomes a General, another a businessman, yet another a farmer or a beggar or something else. One may even remain poor, hungry and naked. But does Mother's love for him



diminish? Mother India loves all her children without any difference, whatsoever.

It is our sacred duty as her children to live our lives based on the high ideals of humanism and compassion so that her heart does not bleed. Let us not stray away from the noble path of lofty idealism and clean life shown to us by our avatars, rishis, saints and gurus, as also our scriptures.

We have all to depart from this world one day. Why then should we not leave this world after doing what we are supposed to do? We should serve human beings without any expectation, of personal gains. With immense confidence in ourselves, we have to serve our God with Bhakti, Love and spirit of service till the time comes for our departure. And when it comes, we should with courage. I am amazed when I see persons who regularly read and Bhagavad Gita and yet are fearful of death. After studying the Gita if you are afraid to die, then please know that the teachings of the Gita have not at all influenced you. Did not Bhagavan Krishna explain to Arjuna that if he thought he could take away anybody's life he was greatly mistaken? "To fight is your Dharma. You have got to fight against evil. But the human soul is immortal. When water cannot drench it, fire cannot burn it, weapons cannot cut it what are you afraid of?" Man has to be fearless, if he is to remain a man.

"Words of Wisdom" collected

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SAI — THE DENOMINATOR OF ALL LIFE

Lord Sainath is the denominator of all life. Where to seek Him? Is it essential that one should forsake the world and go away to some hidden cave to seek Him? Not at all. Wherever He has placed us in this world, there we must draw Him : by selflessness, by love, by striving all the time to practise His presence in our life, In short, we should reduce life and all its activities to a common denominator. Sainath is that common demominator. Instead of shutting Him out of all our activities, we should include Him in everything we do — eating, sleeping, working, loving all our dear ones — by always thinking of Him as the Cosmic Beloved of our souls.

In September, 1985, I undertook reading of 'Sai Satcharita' in three weeks — i.e. I did three 'Saptahs'. On the conclusion of the third 'Saptah' which incidentally fell on a holy thursday, I vowed to take food only when someone (whom we have not invited) unasked — for would come for food. If it materialises, I felt that Lord Sainath has accepted my 'Bhakti' to Him in concluding three 'saptahs'.

Till evening nothing happened. My fasting continued. I intensely prayed for Lord Sai's grace. At last one boy came to our residence. He is a son of a family friend and is usually a rare bird. He told me that he simply wished to see me and has nothing specific for his visit.

As this boy rose to leave, he asked me, 'Aunty, what is the menu?' I told him the different items. Still, he did not ask but left saying that he would rush back home as his parents would be waiting for him.

Within minutes, the boy ran back to me and told me, "Aunty, I have decided to have food with you all today. Do you mind?"

I was thrilled to the core. Lord Sainath has accepted my prayers to him. I fed the boy sumptuously and visualised that Lord Sai eating from the hands of divine mother Bayajabai.

Lord Sainath is the simplest to love, when we learn to seek Him in the depths of true devotion. Without devotion plus love He cannot be known; but He is the easiest in the world to know



when like a child we silently call upon Him in the depths of our consciousness. For a little while everyday, we should devote some time to deep thinking, forgetting the world, seeking Him, talking to Him in the language of the heart.

My beloved Sai — half Kapoorji often says, “Everything in this universe belongs to God. But even that all possessing God is seeking something, crying for something. That ‘something’ is your bhakti”. So let us live with all our cares to be carried by our beloved Sainath.

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JAI SAINATH

They went to SHIRDI to SCOFF; but remained there to PRAY

Kaka Mahajani, a devout soul, was a frequent visitor to Shirdi and everytime he would leave the village only when Baba bade him go. He was the Managing Clerk of Thakker Dharamsey Jethabhai, a solicitor of Bombay. Mr. Thakkar the boss, wanted to test Baba. So he accompanied Kaka during one of his trips to Shirdi. As Kaka's return trip was uncertain, Mr. Thakkar took another friend with him. On the way Kaka bought some dry grapes with seeds for giving to Baba.

The three reached Shirdi and went to the Musjid for Darshan. In the Musjid Mr. Thakkar saw another friend of his and asked him whether Baba would perform any miracles. The friend replied that he was there purely to have the blessings of Baba and added that the earnest intentions of the devotees, would surely be fulfilled. Kaka prostrated before Baba and offered the grapes. Baba asked him to distribute them and Mr. Thakkar also got a few. Though he disliked the grapes, he put them in his mouth and did not know what to do with the seeds. He pocketed them with aversion. He said to himself, if Baba was a saint how could He be ignorant of his dislike for grapes and force them on him. Baba again gave some more grapes and asked Mr. Thakkar to eat them.

To his surprise, Mr. Thakkar found them to be seedless. He wanted to see miracles and here was one. Baba asked Mr. Thakkar's friend what type of grapes he got, and he replied that he got grapes with seeds. This reply sent a thrill through Mr. Thakkar's body and he cursed his folly for underestimating Baba. Yet another thought crossed Mr. Thakkar's mind, that if Baba was a real saint, the grapes should again be distributed starting from Kaka. Reading this thought also, Baba ordered the distribution likewise, which made Mr. Thakkar dumb founded.

After the "Arti" everyone started taking leave of Baba. Mr. Thakkar wished that Kaka would also be allowed to leave, as normally Baba would retain him for a few days. Baba read this thought too and permitted Kaka to leave immediately along with Mr. Thakkar. That was one more jolt to his doubting mind. Then Baba asked Kaka for Rs. 15/- as Dakshina. Baba said "If I take a rupee from anybody I have to return it ten-fold to him. I only ask and take from him whom the Fakir points out. The donor gives only to reap a rich harvest in future. Wealth should be the means to work out Dharma. The best way to receive is to give. The giving of Dakshina advances Vairagya and thereby Bhakti and Dnyana... (Sai Satcharita Ch. XXXV P. 196 8th Edn.)

Hearing these words of Baba, Mr. Thakkar also, without being asked by Baba, gave Rs. 15/- in Baba's hand forgetting his resolve not to do so.

Yet another friend of Kaka who was averse to idolatory, out of curiosity agreed to visit Shirdi on two conditions. He said he would neither bow to Baba nor pay Him any Dakshina.

When both of them entered the Masjid, Baba seeing the friend of Kaka said in a sweet voice "Oh! Welcome Sir, (कां यावें जी?) The tone of these words exactly resembled that of the father of Kaka's friend. The friend who was thrilled said with emotion "This is the voice of my father". Forgetting his vow, he rushed to Baba and placed his head on His Feet.

Baba asked for Dakshina from Kaka only. His friend asked him why Baba had not asked him. Baba said, "You had no mind to pay, so you were not asked. But if you want to pay now you may". The friend also paid and Baba addressed him a few words of advice "...you do away with, destroy the wall (sense of differ-



ence) dividing us so that we can see and meet each other face to face.... (Sai Satcharita p. 194 8th Edn.)

One enjoys or suffers according to his poorva karma.

One cannot bow at His Feet unless He wills it, and for that, one should have done good deeds in his previous births, so that he can reap the fruits thereof in the following births.

Aadi Sankara in the opening sloka of Soundarya Lahari says

अतस्त्वां आराध्यां हरिहर विरिञ्चादिभिः ।
प्रणन्तुं स्तोतुंवा कथमकृत पुण्य प्रभवति ॥

“Oh! Mother! How can one who has not done any good deed in his past birth, dream of worshipping at thy Holy Feet held sacred by the lords Hari, Hara and Brahma”.

Let us therefore take a solemn vow to do good, to speak good and to hear good, so that our mind gets stilled by hearing and doing worthy deeds and attain Shanti by Sai's Grace.

Bow to Sri Sai. Peace be to all.

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श्री साईलीला — फरवरी १९८६

हिंदी विभाग अनुक्रमणिका

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वन्दना - आरती

- सद्गुरू साई नमो नमो ।
कल्पतरु साई नमो नमो ॥ धृ. ॥
साष्टांग नमन कमल चरणों में,
विस्मृति न इनकी होने दो,
संसार भँवर में पड़े हुए है,
सद्गुरू साई, उद्धार करो ॥ १ ॥
- सद्गुरू साई नमो नमो ॥ धृ. ॥
इन्द्रियाँ हमारी बहिर्मुखी हैं,
मन में अंकुश नहीं रहा,
अन्तर्मुखी करके इनको
परमानन्द प्रदान करो ॥ २ ॥
- सद्गुरू साई नमो नमो ॥ धृ. ॥
अहंकार निर्मूल हो जाये,
मन की अशान्ति दूर करो,
नाम - स्मरण सदा तुम्हारा,
मन को स्थिर व शान्त करो ॥ ३ ॥
- सद्गुरू साई नमो नमो ॥ धृ. ॥
सुख समृद्धि सब देकर के,
तन के सब कष्ट हरो,
मन वाञ्छित फल प्रदान करके,
शिष्य रूप तुम ग्रहण करो ॥ ४ ॥
- सद्गुरू साई नमो नमो ॥ धृ. ॥
कृपा तुम्हारी हो जाने पर,
अज्ञान सभी मिट जायेगा,
प्रकाशपुंज से बनकर साई,
लीलामृत प्रदान करो ॥ ५ ॥
- सद्गुरू साई नमो नमो ॥ धृ. ॥
विश्वास धैर्य, श्रद्धा - निष्ठा,
अडिग साई हममें भरदो,
कमल-चरणों की शीतलाछाया,
इस अनाथ को प्रदान करो ॥ ६ ॥
- सद्गुरू साई नमो नमो ॥ धृ. ॥
अखिल विश्व के आधार तुम्ही,

शरणायाचना है तुमसे,
चरणबन्दना करता साई,
चिर सन्तोष प्रदान करों ॥ ७ ॥

सद्गुरु साई नमो नमो ॥ धृ. ॥
अनन्य भाव से शरण तुम्हारे,
भक्ति प्रगाढ़ तुम करे दो,
मन में मेरे दृढ़ विश्वास,
करेगे साई पूरी आशा ॥ ८ ॥

सद्गुरु साई नमो नमो ॥ धृ. ॥
ब्रम्हा, विष्णु, महेश तुम्ही हो,
राम रहीम मुरलीधर हो,
सरस्वती, दुर्गा, गणपति हो,
तुम्हीं मेरे इष्ट देव हो ॥ ९ ॥

सद्गुरु साई नमो नमो ॥ धृ. ॥
अर्पण करतू सब तुमको
प्रसन्न साई अब हो जाओ,
शरणागत मैं शरण तुम्हारे,
कृपादास पर तुम कर दो ॥ १० ॥

सद्गुरु साई नमो नमो ॥ धृ. ॥
विनती मेरी अन्तिम साई,
सब प्रकार रक्षा करना,
देहिक, दैविक, भौतिकता के,
सभी ताप हरते रहना ॥ ११ ॥

सद्गुरु साई नमो नमो ॥ धृ. ॥

एम. सी. पन्त, प्राचार्य
रीजनल इनस्टिटयुट ऑफ एजुकेशन
अल्मोड़ा, कुमाऊँ हिल्स, (यू.पी.)





अनुठे सन्त श्रीसाईबाबा

सभी जीवों में मानव जीव श्रेष्ठ है। यह सभी कहते हैं और सच भी है। क्योंकि बुद्धी के कारण सोचने समझने की शक्ति उसमें है। उस बुद्धी के आधार पर मानव अपने जीवन को अच्छे बुरे मोड पर ले जा सकता है। ले जाने की कोशिश करता है। लेकिन सफलता कहाँ तक उसे प्राप्त होती है, यह न कोई बता सकता है और न कोई निश्चित कह सकता है कि सफलता उसके पांव छू सकेगी। यह कहने का साहस मैं कर रही हूँ की, जो कोई भी किसी चिज को प्राप्त करना चाहता हो, तो वह उस अज्ञात शक्ति का स्मरण करता है, जिसे हम भगवान कहते हैं। कोई माने या न माने मानव तो भगवान की हाथ की कठपूतली है। क्योंकि बाहर से कितनी हिम्मत क्यों न दिखायें पर दिल में जरूर भगवान से अपने यश के लिए प्रार्थना करता होगा।

कहते हैं कि वैज्ञानिकों ने निसर्ग पर विजय पायी है। लेकिन कहाँ तक उन्हे सफलता मिली है? आज भी निसर्ग के रूद्र रूप से हमें हानी उठानी पडती है। कभी तूफान आता है, कभी वर्षा थमती ही नहीं, कभी सुरज की रोशनी से ताप सहना पडता है। क्या कोई वैज्ञानिक आंधी तूफान को रोक सकता है? या बाढ को थाम सकता है? सभी निसर्ग के आगे मजबूर हैं। केवल भगवान ही उसपर नियंत्रण कर सकता है। मनुष्य वैज्ञानिक हों या अन्य कोई सभी उस भगवान के बच्चे हैं। हम उस दाता के हाथ की कठपूतली हैं, खिलौने हैं। हमारी इच्छा हमारा दैव नहीं बदल सकती क्योंकि मनुष्य जो भी सोचता है कल्पना से रंगीन दुनिया निर्माण कर सकता है, मगर वास्तविक देखा जाय तो दैव उसके सफलता के पूर्व ही उसे हठी बच्चे जिस तरह अच्छी चीजें उध्वस्त कर देता है। यह बदलने के लिए तो उन्हे उध्वस्त कर देता है। यह बदलने के लिए तो उस दाता का साथ होना चाहिए जिसे हम 'साई' कहते हैं। उसे बदलने का सिर्फ उसी दाता साई जैसे अनुठे सन्त में है। हमारे साईबाबा ने तो आन्धी तूफान को रोका, पानी से दिये जलाये, अपने पैरों से गंगा जमुना बहायी। उनकी शक्ति अगाध है, अपार है।

सर्वसाधारण मानव जीवन बहोत कठीन है। वह उलझनों से भरा हुआ है। सदा चिन्ता मानव को सताते रहती है। लेकिन यह भी उतनाही सच है, कि जीवन संघर्ष के बीना पूर्ण नहीं है। उस से कोई मुख नहीं मोड सकता मोड भी लिया सन्यासी बन भी गया तो उसके जीवन को पूर्णता नहीं मिलती। मैंने कहीं पढा है — "जो जीवन से मुह मोड लेता है, संसार से भागता है, तो वह स्वार्थी है। ऐसे हजारों भागे हुए सन्यासीयों से एक सन्सारी श्रेष्ठ है। क्योंकि संसार के तापों को सहकर संसारी अपने संसार के अन्य सदस्यों का पालनपोषण भर पेट करता है। अतिथि अभ्यागत को खिलाता पिलाता है। जो सन्यासी कहते हैं उनका भार भी संसारीयों पर ही होता है। इस तरह संसार करते हुए जो परमार्थ की ओर बढ़ता हो वह सर्वश्रेष्ठ है। संतों को हम देखते हैं — जैसे तुकाराम, कबीर, तुलसी, वृन्द इन लोगों की तरह संसार में रहते हुए मनुष्य परमार्थ की ओर बढ़ सकता है। यह संसार

मायाजाल है उसे महत्व न देकर भगवान की भक्ति करनी चाहिए। कमल किचड में उगकर भी किचड से अलिप्त रहता है। उसी तरह संसारीयों को भी संसार से (मोह में न फंसकर) अलिप्त रहना चाहिए। भगवान तो सर्वश्रेष्ठ हैं उसी की भक्ति करनी चाहिए और भगवान के भक्ति का मार्ग सन्त ही दिखलाते हैं। सन्त तो महान होते हैं। मनुष्य का सत्मार्ग पर लाने का प्रयत्न करते हैं। जीवन का सही अर्थ बतलाते हैं।

सभी संतों में मेरे साईबाबा अनुठे सन्त हैं। नाम के लिए ही सही सभी संतों के मां बाप थे। वे संसारी भी थे। लेकिन हमारे बाबा का तो संसार बड़ा अजीब था। न तो माता पिता का ठीकाना था और न तो घरदार का ही। पुरा विश्व ही उनका घर था। और उन्होंने सभी का दुख दर्द मिटाकर उन्हें अपनाया। सभी उनके बच्चे थे, भाई बहन थे, यहां तक की उन्होंने तात्या कोते की मां बायजाबाई को मां कह कर पूकारते थे। अपना ठीकाना मजिद बना लिया और दीन दुखियों की सेवा करते रहे। पेहराव से तो फकिरों जैसा वेषधरा लेकीन सभी धर्मों के नियम तथा थे। रितीरिवाज उन्हें मालुम थे। हिंदू, तथा मुसलमान सभी उनके भक्त थे। मुख्य उद्देश तो मानव जाती का उद्धार तथा मानव प्रेम ही था। सभी सन्तों ने सत्संग के लिए कुछ कहा, लिखा, उपदेश दिया। लेकिन बाबा ने कभी किसीसे कुछ उपदेश के लिए कहा न तो लिखा और न तो खुद पढे। वे अनपढ की तरह रहते थे लेकिन सही मानो में सरस्वती हाथ जोडे उनके आगे खडी थी। वे सरल मार्ग से सभी में रह कर जीवन बीताते तथा जीवन जगने का सरल तरीका अपने व्यवहार से बतलाते। इस संसार में एक ही परिवार के सदस्य आपस में झगडते हैं — भाई-भाई से झगडता है। पिता की बात पुत्र नहीं मानता ऐसे जगह में उन्होंने मानव प्रेम का पाठ पढाया। हम उनके चरित्र में पढते हैं वे उनके भक्त मेघा को अत्यंत प्रेम करते थे, उसके निधन पर वे साधारण मनुष्य की तरह फूट फूट कर रोये। आपस में मिलजूलकर रहना एक दूसरे से प्रेम करना मिठी बातें करना, भगवान पर भरोसा कर श्रद्धा सबूरी से रहना यह उनकी बातें सभी भक्त अच्छी तरह जानते हैं।

चाहे हिंदू हों या मुसलमान सभी के लिए उनका व्यवहार एक सा था। उनके इस मानवता के दिव्य संदेश को हम आज भी देखते हैं। मानवता के पूजारी साईबाबा के चरणों में जो एकबार आया तो पलट कर नहीं जाता। वह हमेशा के लिए उनके चरणों में दृढता से रहने की कामना करता है। जिस का भाग्य उदीत होता है, वही बाबा के चरणों को पाता है। क्योंकि उसका भविष्य सबकुछ बाबा पर निर्भर है।

आज भी हम देखते हैं जो साईबाबा के भक्त हैं, श्री बाबा ने जो प्रेम का पाठ पढाया उसे निभा रहे हैं। आपस में मिलजूलकर रहते हैं। एक दुसरो को भाई भाई तथा भाई बहनों की तरह समझते हैं। यह मानवता का दिव्य प्रेम हम संसारियों को खुशियां देता है। श्री साईबाबा के प्रति दृढ श्रद्धा बढ़ाता है।

आज भी श्री साईनाथ संकट समय में दौडकर भक्तों की साह्यता करते हैं। मार्ग दिखलाते हैं। मन कहता है अनेक संकट हम पर टूट पडे और हम भक्तों में इतना



दृढ विश्वास उत्पन्न होता रहे उस संकट से बचाने वाला मेरा साईबाबा है तो मुझे क्या चिन्ता है। संकटों से घिरा मन 'साई साई' कहे और उसे साई के दर्शन तथा संदेश मिलते रहें। ऐसे इन अनुष्ठे संत को कितना याद करू समझ में नहीं आता। बस यही कामना है, हमेशा हमेशा के लिए उनके चरणों में मेरा मन झुका रहे और उन्हें पुकरता रहे —

धन्य साईबाबा जय साईबाबा।

जय साईनाथ
सौ. मथुराबाई हिबारे एम.ए.
डॉ. एच.एन. हिबारे सींगार बाग
घर नं. १.८.२५ बीदर
पोस्ट डि. बीदर कर्नाटक



मेरे है तुम साई

साई आयी हूँ मैं तेरे द्वार।

छोड़के इस दुनियाका साथ।

पग पग पर धोखा, देते है यहाँ।

तुम बन मैं जाऊ कहाँ ॥ १ ॥

किससे जोड़ू मैं अपना नाता।

पैसे के लिये बेचते इमान

सच्चाईसे चले, बुराईको डरे।

उसकी मिट्टी बनाते यहाँ ॥ १ ॥

ईश्वर के नाम पर यहाँ।

चलता है रोज व्यापार।

दिन को भलाई करे, रात पाप करे।

उसका होता है यहाँ सन्मान ॥ २ ॥

ऐसी दुनियाको मैं क्यों डरू।

क्यों मैं उसके सहारे चलू?

मेरे है तुम साई।

सारे दुनियाके मालीक

कर लो अपनी बेटी का स्विकार ॥ ३ ॥

सौ. विद्या सुभाष सुलाखे

गुप्ते चाळ, नेहरू मैदान

डोंबिवली (पूर्व)

आशीर्वाद

साई तेरे दर पर
हिन्दू मुस्लिम सभी तेरे दर पे आते
आते तेरा आशीर्वाद लेने
समाधी की सिढी पर चढ़ते ही
हो जाते भक्तों के कष्ट दूर
तेरे आशीर्वाद से
अन्धों को मिली आखे
हुए भक्तों के कष्ट दूर
तेरे आशीर्वाद से
जहाँ जहाँ पूजा हो तेरी
वहाँ न दुख का नाम
तेरे दर पर आके कोई खाली हाथ न जाता
तुने किया सभी से प्यार
तूने सभी को अपनाया
हुआ भक्तों का जीवन सफल
तेरे आशीर्वाद से!

कन्हैया मल्होत्रा

सी १/२ सी.सी.आई | नयागांव सिमेंट फैक्ट्री
नयागांव - ४५८ ३३१ (मध्य प्रदेश)

साईनाथ एक तुम्ही आधार

सद्गुरु एक तुम्ही आधार, साईनाथ एक तुम्ही आधार।
जब तक मिलो न तुम जीवन में, शांति कहां मिल सकती मन में ॥
खोज फिरा संसार, साईनाथ एक तुम्ही आधार।
कैसा भी हो तारनहार, मिले न जब तक चरण सहारा,
हो न सका उस पार, साईनाथ एक तुम्ही आधार ॥
हे प्रभु तुम्ही विविध रूपों में, हमें बचाते भव क्यूं से।
ऐसे परम उदार, साईनाम एक तुम्ही आधार।
हम आये है द्वार तुम्हारे, उद्धार करो हे नाथ हमारे।
शरद कुमार की यही पुकार, साईनाथ एक तुम्ही आधार ॥

शरद कुमार गुल्हाने
मन्दिर खमरिया जबलपूर।



साई

निष्ठा के आयाम मुझे दो
भक्ति के दो गाम मुझे दो
चरणों में विश्राम मुझे दो
भक्ति कीर्तन ध्यान मुझे दो ।

जीवन है इक मोहनाटिकां
आदम ईव की भ्रम वाटिका
रास रचाते कृष्ण-राधिका
मम मन मीरा करो साधिका
जड़ और चेतन में क्या अंतर
शिरडी काशी प्रभु के देशान्तर
मानव तन क्यों कर है कातर
साई चरण को होजा आतुर
प्रीत प्यास के रंग हैं झूटे
कुटिया महल एक दिन टूटे
ठाठ बाट सब प्रभु माया है
साई रूठे तो सब सुख रूठे
मिले कठोती में रै दास को
नयनों में तुम सूरदास को
नरसिंह की जिसने भुनाई थी हुण्डी
साई रूप में मिले हम सबको

विजय
७६ पटौदी हाऊस
नई दल्ली-११० ००१



‘साई-गजानन’

मिल गये मुझको ‘साई गजानन’
हाथ जोड़कर मैं करूँ वन्दन ॥ धृ ॥
मूर्त्तिका से बनी मूर्त्तियां
बोल रही हैं अदभुत बतियाँ
गूँजे सारा लौकिक कानन ॥ १ ॥

सिद्ध पुरुष ये, युग अवतारी
मानव के भव संकटहारी
शिरडी, शेगांव तीर्थ पावन ॥ २ ॥
भक्ति भाव से मैं करूं पूजन
पाऊँ निसदिन इनका दर्शन
निष्काम कर्ममय हो जीवन ॥ ३ ॥

राधाकृष्ण गुप्ता 'चेतन'
पाटकर वाड़ा भगतसिंग पथ
डोंबिवली (पूर्व) जि. थाने.



मेरे साई तुम्हारे नाम

मेरे ही जीवन राम तुम ।
मेरे ही तन के प्राण तुम ॥
कभी न भूलूं नाम तुम्हारा
कभी न छूटे साथ तुम्हारा ।
हर पल मेरे साथ रहो तुम
मेरे ही रखवाले तुम ॥
मेरे ही जीवन राम तुम..... ।
अहंकार, अभिमान न आए,
मिथ्या-बोझ नष्ट हो जाए ।
स्नेह-प्रकाश दीप हर पल में
रखो ज्वलित अभिराम तुम ॥
मेरे ही जीवन राम तुम..... ।
आडंबर से दूर रहूँ मैं,
सत्-पथ में रत सदा रहूँ मैं ।
दुखमें भी मेरे मन सुख हो
ऐसी राह दिखाना तुम ॥
मेरे ही जीवन राम तुम..... ।
प्राण-पखेर, उड़ जाएंगे
जीवन-सुमन बिखर जाएंगे ।

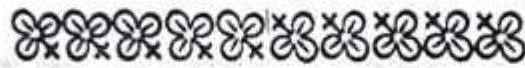


भव-सागर में जीवन-नौका
मांझी बन पार लगाना तुम ॥
मेरे ही जीवन राम तुम..... ।
आत्मा मेरी भटक रही है।
हे साईं। कब पार करोगे?
दर्शन की शुभ-सुन्दर बेला
जल्दी ही ले आना तुम ॥
मेरे ही जीवन राम तुम। ।
मेरे ही तन के प्राण तुम।

सरला मुदलियार

आजाद नगर

मसाज गंज बिलासपूर (म.प्र.)



साईं गीत

मेरे साईंदर पर। जो भी आ गया हो।
खाली हात ना आयाऽऽऽ है।
एक उनका कहना
सबुर जरा करना ॥ धृ ॥
सबुरी का फूलये बड़ा मीठाही होता है।
श्रद्धा की सबसे बड़ी ईतीहान होती है।
उसमें सम्हल जाओ, (तुम) उनका ये कहना ॥ १ ॥
भक्तो के दिलमें बैठे मेरे साईंबाबा
ये दिल उनका मंदिर है वहां साईंबाबा।
मैं हु साईंनाथ का दिवाऽऽऽऽना ॥ २ ॥
वक्त बुरे अच्छे दोनों बांटे हुवे है।
बुराई निकलते ही सही वक्त आता है।
मगर उनके लोभऽऽऽना तूऽऽकरना ॥ ३ ॥
पानीसे साईंजीनी दिये ही जलाये।
उदी हर बिमारीका दावा ही बनाये।
भोला धर्मा साईं का दिवाऽऽऽना ॥ ४ ॥

रचना : शिवराम साजबा रेगे

सायन चुना भटी मुं नं.२२



“बाबा” परब्रह्म-परमेश्वर

जैसा कि देखा गया है कि जब जब देश-समाज में अराजकता फैलती है, मानव मानव का शत्रु होकर मानवता की हत्या करता रहता है तब तब परब्रह्म परमेश्वर मानव रूप में अवतारित होकर, मानव-मानव के हृदय में प्रेमाकुंठ पैदा कर पुनः सत्य की प्रतीष्ठा करते हैं और एक नए समाज की श्रृष्टि करते हैं। इसी सन्दर्भ में परब्रह्म परमेश्वर पुनः उन्नीसवीं शताब्दि में श्री बाबा साईं नाथ के रूप में अवतारित होकर शिरडी में पधारे और वहां साठ वर्षों तक अपनी लीलाएं दिखाकर पुनः अर्न्तध्यान हो गए। जिस समय सच्चिदानन्द बाबा साईनाथ ने शिरडी में पदार्पण किया। उस समय शिरडी एक अत्यन्त छोटा सा ग्राम था, परन्तु था परम सौभाग्यशाली तभी तो उसे साक्षात् परब्रह्म परमेश्वर सच्चिदानन्द श्री साईं बाबा की चरण-धूली प्राप्त करने का परम सौभाग्य प्राप्त हुआ। क्या मथुरा, काशी, अयोध्या के सौभाग्य की कोई कल्पना कर सकता है? उसी तरह शिरडी और शिरडी निवासियों के सौभाग्य भी कल्पना से परे हैं। जहाँ के कण-कण में सच्चिदानन्द बाबा साईनाथ आज भी व्याप्त हैं जिन्हें देखने के लिए चाहिए श्रद्धा एवं भक्ति का अर्न्तचक्षु। बाबा सिर्फ शिरडी में ही नहीं बल्कि वे तो तीनों लोक के कण कण में व्याप्त हैं और जब भी आप उन्हें याद करेंगे वे आपके कष्ट निवारण हेतु दौड़कर आ जाएंगे। आप उन्हें सिर्फ सच्चे हृदय से याद करें। क्या गज को ग्राह से ग्रसित होने पर कहीं जाना पड़ता था? वे तो सिर्फ अपने भक्तों के दुःख के निवारण हेतु सदैव तत्पर रहते हैं। मैं एक अकिञ्चन महापातक व्यक्ति हूँ और न मैं श्रद्धा और न भक्ति ही जानता हूँ फिर भी जब सच्चिदानन्द बाबा साईनाथ मुझ जैसे पापी को समय समय पर कष्टों से उबारते रहते हैं तो आप लोगों जैसे सरल हृदयभक्तों का तो अवश्य ही बेड़ापार करेंगे। माता-पिता अपने बच्चे को कब तक रोता-बिलखता देख सकते हैं, तो बाबा साईनाथ हमारे माँ-बाप सभी तो हैं, तो फिर वे कैसे हमें दुःखी देखेंगे। हम लोग कम से कम एक बार उन्हें सच्चे हृदय से पुकारे तो सही

ब्रह्मदेव उपाध्याय
१३/२ बालीगंज पार्क रोड
कलकत्ता-७०० ०१९



सर्वधाम-शिरडीधाम

गुरुर ब्रम्हा गुरुर विष्णुः

गुरुर देवो महेश्वरः

गुरुर साक्षात् परब्रह्मः

तस्मै श्री साईनाथाय नमः

जहां भक्त भक्त पर कृपाका फिरोता हाथ फकिरत
वह शिरडी धाम है मेरा, वह शिरडी धाम है मेरा ।
जहां प्रेम-भाव और शांत रहेमका चारो ओर बसेरा
वह शिरडी धाम है मेरा, वह शिरडी धाम है मेरा ॥ धृ ॥
जहां पावन है वह शिरडी नगरी बहती नाम की धारा साई ऊँ साई ऊँ
जहां जोगी है हर इक चेला और जोगन इकबाला
जहां हर भाविक को पागल बनकर लागे भक्तिका डेरा
वह शिरडी धाम है मेरा, वह शिरडी धाम है मेरा ॥ १ ॥
जहां शादीके बाराती बनकर पहला कदम पधारा
जहां जीवनमें जनसेवा करकर अन्तमें दम गंवारा
जहां सबका मालिक एक का नारा बजाये शाम सबेरा
वह शिरडी धाम है मेरा, वह शिरडी धाम है मेरा ॥ २ ॥
जहां अखंड धुनीमें आजतक जलती हुई वही ज्वाला
जहां निम वृक्ष का हर इक पता लागे मीठा वाला
जहां चमत्कार वह विभूतीका हर ईक पर जो फेरा
वह शिरडी धाम है मेरा, वह शरडी धाम है मेरा ॥ ३ ॥
जहां हरेक सालमें होते झलेले त्योहार मनानेवाले
दशहरा, रामजनम दिवाली वही ईद मोहरमवाले
जहां राग-गान और कव्वाली का चहू और है घेरा
वह शिरडी धाम है मेरा, वह शिरडी धाम है मेरा ॥ ४ ॥
जहां गुरुद्वारा काशी हृषीकेश वही गया मथुरा
जहां गंगा-जमुना और कावेरी बहती है जलधारा
जहां पूरब पश्चिम उत्तर दक्षिण चारो धाम है मेरा
वह शिरडी धाम है मेरा, वह शिरडी धाम है मेरा ॥ ५ ॥

संजय के. परळकर

बम्बई क्रमांक ४०० ०२८





“साई सबका मालिक है”

साई सीचत लता बेल को
साई खींचत जीवन रेल को
साई मन आंगन का भौरा
साई बिना यह जीवन कोरा
साई जीवन स्पंदत है
साई तुलसी और चंदन है
साई दुखयों का साथी
साई खुशियों का बाराती
साई बुद्धि, साई विवेक
साई समता साई एक
साई रक्षक पालक है
साई सबका मालिक है

घनश्याम चांडक “उत्पल”



श्रद्धासबुरी की दिक्षा

साई कान्हा तुम हो मेरे ब्रिजवासी
जनम जनम के हो गए शिर्डी रहवासी
लुंगी कफणी सरपर बांधी मैली चिंधी
दिखाई सबको किमया आते ही संधी ॥ १ ॥
पता न था जातपात और कौन सा धर्म
भुवर प्रगट हुए किया अच्छा कर्म
पत्थर मारकर लोग बोले आया पागल फकीर
फिर भी तुमको लगी रहती थी उनकी ही फिकर ॥ २ ॥
पापी, मानव अब हो गया तुम्हारा चाकर
दया और माया की दी तुमने झुणका भाकर
पूज्य भावसे वो देते थे तुमको भिक्षा
भक्तको फिर दी तुमने “श्रद्धासबुरी” की दिक्षा ॥ ३ ॥

सौ. वसुंधरा रामराव चोरे
डॉ. आंबेडकर रोड, दादर मुंबई १४

गाना

आधी जवानी शिर्डी कि जिंदगानी
आज लिया कल पायेगा।
सर को उठा कर चलने वाला एक दिन ठोकर खायेगा।
चढ़ता सुरज धिरे-धिरे ढलता है ढल जायेगा....
तु यहां मुसाफर है ये सराये फानी है
चार रोज को मेहमान शिर्डी जिंदगानी है
धन जमीन जर जेवर कुछ न साथ जायेगा
खाली हाथ आया है खाली हाथ जायेगा
जान कर भी अनजान बन रहा है दिवाने
अपनी उमर फानी पर तन रहा है दिवाने
इस कदर तु भुला है उस जहा के मेले में
तु साई को भुला है फरज के झमेले में
आज तक देखा है पाने वाला खोता है
जींदगी को जो ना समझा
जींदगी पे रोता है
मिटने वाली दुनीया का एतबार करता है
क्या समझ कर आखिर तु इससे प्यार करता है।
अपनी-अपनी फिकरों में जो भी दैवो उलझा है।
जिंदगी हकिकत में कौन इसे समझा है
आज समझले कल ये मौका हाथ ना तेरे आयेगा
वो गफलत के नींद में सोने वाला एक दिन ठोकर खायेगा।
चढ़ता सुरज -----
मौत ने जमाने को ये शमा दिखा डाला
कैसे-कैसे रूस्तम को खाक में मिला डाला
याद रख सिकंदर के होसले तो आला थे
जब गया था दुनीया से दोनो हाथ खाली थे?
ना वो हलुक और ना उनके साथी है
जग जो लावारिस थे और ना उनके हाथी है
कल जो तन के चलते थे अपनी शान शौकत पर
शमा तक नहीं जलती आज उनकी तुरबबत पर
अदना हो या आला हो सबको लोट जाना है
मुगलीस तगोर शिर्डी ही ठिकाना है
जैसी करनी वैसी भरनी आज किया कल पायेगा



सर को उठाकर चलने वाला
एक दिन ठोकर खायेगा
चढ़ता सुरज-----

शिर्डी सबको जाना है कौन इससे छटा है
तु फना नही होगा ये ख्याल झुठा है
आंख डुबते ही सब रीस्ते तुट जायेगे
मां बाप बहन बीवी बच्चे छट जायेगे।
तेरे है जितने भाई वक्तका चलन न देंगे
छिन कर तेरी दौलत दो ही गज कफन देंगे
जिस को अपना कहता है सब ये तेरे साथी है
शिर्डी तेरी मंजिल और ये तेरे बाराती है
ला के तुझ को कब्र में मुरदा पाक डालेगे
अपने हाथों से तेरे मुह में खाक डालेगे
तेरी सारी उलफत को खाक में मिला देंगे
तेरे चाहने वाले कल तुझे भुला देंगे
इसलिये मै कहता हूँ खुब सोचले दिल में
क्यों फसाये बैठा है जान अपनी मुराकील में
आज समझ ले कल ये मौका हाथ ना तेरे आयेगा
धन और दौलत जागीर से तुने क्या पाया क्या पायेगा।
चढ़ता सुरज धिरे-धिरे ढलता है ढल जायेगा-----

आर.आर. गुप्ता



भजन

साईबाबा तुम्हे सभी करे प्रणाम।
तुम ही राम हो, तुम ही कृष्णा हो।
तुम ही रहीम हो, तुम ही करीम हो।
साईबाबा तुम्हे सभी करे प्रणाम।
शिर्डी तेरी तीर्थ काशी।
मस्जिद तेरी सभी का गुरुद्वारा।
साईबाबा तुम्हे सभी करे प्रणाम।

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