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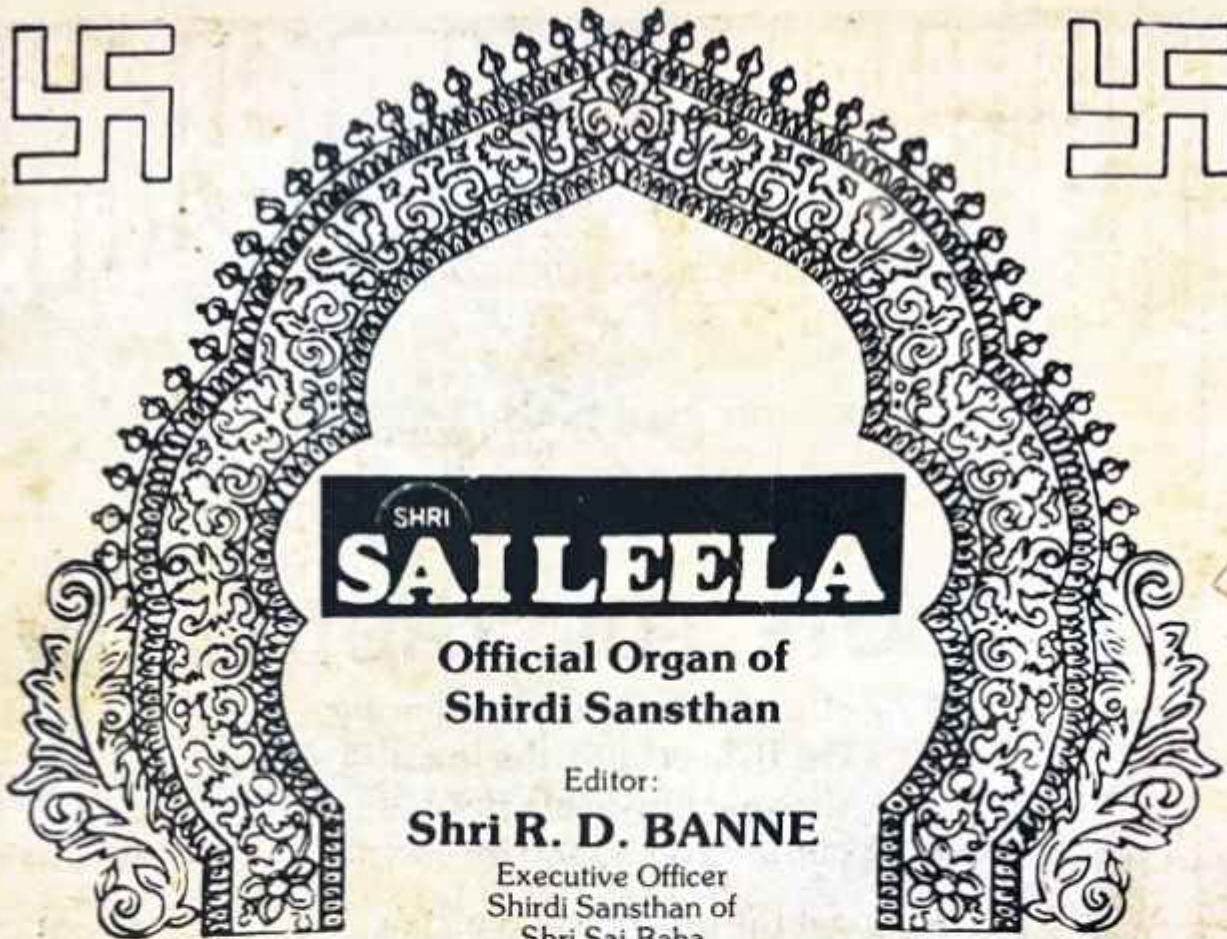
CIAL ORGAN OF SHIRDI SANSTHAN



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SHRI  
**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**

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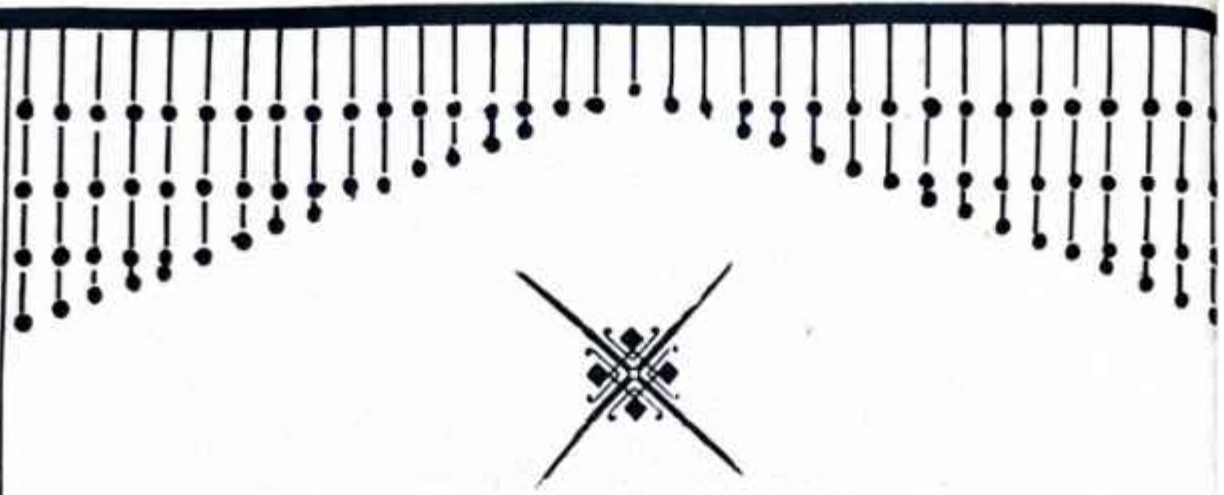
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*The Editor does not accept responsibility for the views expressed in  
the articles published.*



## A QUOTE FOR THE MONTH

Ring out, wild bells, to the wild sky,  
The flying cloud, the frosty light;  
The year is dying in the night;  
Ring out, wild bells, and let him die.

Ring out the old, ring in the new,  
Ring happy bells, across the snow;  
The year is going, let him go;  
Ring out the false, ring in the true.

Ring out the grief that saps the mind,  
For those that here we see no more;  
Ring out the feud of rich and poor,  
Ring in redress to all mankind.

Ring out a slowly dying cause,  
And ancient forms of party strife;  
Ring in the nobler modes of life,  
With sweeter manners, purer laws.

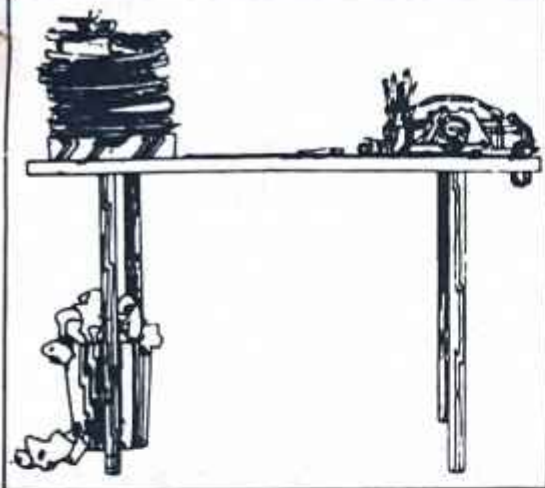
Ring out false pride in place and blood,  
The civic slander and the spite;  
Ring in the love of truth and right,  
Ring in the common love of good.

Ring out old shapes of foul disease;  
Ring out the narrowing lust of gold;  
Ring out the thousand wars of old,  
Ring in the thousand years of peace.

*Lord Tennyson*



## EDITORIAL



While the New Year bells that chimed in "1986" are still echoing in the air, let us bring to our readers the Season's Greetings for the year ahead and our good wishes for prosperity, happiness and peace! A new year is born at midnight and is welcomed amidst rejoicing and festivities — specially, by the young! But as one gets on in years, the new year is greeted

with mixed feelings. We tend to look back on the year just gone by and take stock; and yet, we also look ahead with a new hope for a more fruitful year in our search for lasting peace and happiness! The year that we leave behind has, no doubt, enriched our experience and added to our knowledge and understanding and has brought us a step nearer to maturity and wisdom — that wisdom, which, it is said, is like a walnut tree and comes to fruition very late.

New Year is proverbially the season for new resolutions and of course, all of them are good resolutions — resolutions to become more virtuous day by day. And in our minds, virtue is very closely associated with perfection. It follows therefore that our new year resolutions are really our intended strivings to attain perfection and to become virtuous. But this idea of virtue or perfection must not be totally linked with physical or material well-being, it needs to be extended to spiritual welfare as well. Even as we stress the distinction between material and spiritual well-being, it is interesting to note that the ancient Greeks found no anti-thesis between the body, the mind and the soul. Harmony was the end they pursued, "harmony of the soul with the body and of the body with its environment".

However the word "harmony" is deceptively simple; it is not easy to attain and to maintain and pre-supposes a balance which is precarious. There is a constant danger of the scales being tilted in favour of material to the detriment of the spiritual progress and this is specially so in our present day civilization which is primarily based on materialistic considerations. If therefore, our



quest for virtue and perfection is to be purposeful, we need guidance towards the right goal. This in turn, needs wisdom and a strong will, wisdom to distinguish between right and wrong so that we may choose the right; and will power to withstand temptation and carry the resolve through. "Great are the mysteries of the will", quotes Robert Lynd, talking of will-power and tells us of a man he knew who "used to practise strengthening his will every evening by buying almonds and raisins or some sort of sweet thing, and sitting down before them by the hour without touching them".

And so, we come back to our New Year Resolutions once again! They need to be guided along the right path of spiritual progress and we, who are fortunate enough to find a Sadguru in Shri Sai Baba, our step need not falter, nor need the difficulties deter us for He is our beacon light on the rough seas of our earthly existence. He preached no sermons; but every page of Shri Sai Satcharit, written with his blessings, exudes practical wisdom and spiritual guidance. The book is a treasurehouse, not merely to be read through and learned by rote mechanically; but every page is to be pondered over and translated into action in our daily life and it opens up a new way of life. This is the channel into which our New Year Resolutions should flow. But let us not forget that however noble our resolves, however virtuous our intentions, unless there is complete self-surrender to the Almighty, to our Guru, they are of little avail. And so let this small prayer accompany our New Year Resolutions for 1986:

"Suffer us not to mock ourselves with falsehood,  
Teach us to care and not to care,  
Teach us to sit still  
Even among these rocks,  
Our peace in His will  
And even among these rocks.....  
..... Suffer me not to be separated  
And let my cry come unto Thee".

*(From "Ash Wednesday" by T.S. Eliot.)*





**SECOND AND LONG STAY AT SHIRDI***(Continued)*

15-2-12.

I got up as usual, prayed, and held our Panchadashi class with Upasani Shastri, Bapusaheb Jog, and Mrs. Laxmibai Kaujalgi. We saw Sayin Saheb go out and continued our class. After it I went to the Musjid as usual and sat listening to what Sayin Sahib was saying. He was in a pleased mood and said that he had laboured very hard, had gone without food for months, fed on leaves of 'Kala Takal' Nimb and other trees. He said God was very good to him, for life never became extinct though all flesh got wasted and bones appeared to be in danger of crumbling away. The Midday Arti passed off as usual and after it we returned for our meals. My wife and others wished to go to Kopargaon tomorrow for Shivaratri. Sayin Saheb thought it unnecessary, but they persisted and ultimately got permission in a way. Today after the noon Puran we held a class for Paramamrit for the benefit of Dada Kelkar. We did not progress much as it was the first day. We saw Sayin Maharaj at his evening stroll and then after the Wada Arti attended the Shej Arti. Balasaheb attended it. He used to hold the Morchael (Peacock-tail) before it came to me. So I tendered it back to him. I got a fan instead. Balasaheb Bhate has made considerable progress.

16-2-12.

I attended the Kakad Arti. Sayin Saheb exhibited great grace accompanied by hard words. We held our Panchadashi class in the morning after prayer. My wife and others could not go to Kopargaon as they could not get a cart. We saw Sayin Baba go out. Mr. Morganokar has come and distributed a translation of Para Puja. There is a shastri from Kalyan Bhivandi. He is staying with Bapusahib Jog and is a very quiet nice man. We fasted today on account of Shivaratri.

17-2-12.

I got up early in the morning, prayed and held our Panchadashi class with Upasani, Bapusaheb Jog, Kunte Shastri of Kalyan, and Morgaonkar. We finished the third Chapter today.





We saw Sayin Baba go out and again after he returned. He was in a very pleasant mood and made jokes. The midday Arti passed off as usual and after it we had our food. Mr. Dixit is thinking of going to Nagpur for the Munj of his son. He wishes to take with him as many from here as he can, but everything depends on the orders which Sayin Saheb gives. In the afternoon there was Dixit's Ramayan and then we held our Paramamrit class and made good progress. Later on we saw Sayin Maharaj at his stroll. Then there was the Wada Arti and Shej Arti. At the latter the big fan came to me. On our return Kunte Shastri of Bhiwandi did kirtan. He told the story of Uttar Gograhana. He is an old man and considering his age which is 80 years his powers of endurance, his energy and all else is very praiseworthy and remarkable. Mr. Dixit had his Ramayan and Bhishma read Bhagwat.

18-2-12.

Madhaorao Deshpande woke me up in the morning and after prayer attended the Kakad Arti. Sayin Saheb took it very coolly, and hard words said as usual after it were of a very mild character. Mr. Dixit is thinking of going to Nagpur for the thread ceremony of his son. He asked Sayin Baba to let me go with him and got an evasive reply. I feel almost sure that I shall not be permitted to go, My wife is very anxious to go. While I was in our Panchadasi class with Upasani Shastri, Bapusaheb Jog and others, Mr. Nana Saheb Chandorkar came and sat with Mr. Dixit. I met him when I went to see Sayin Saheb after our class. Sayin Saheb was talking with him in the usual way, about Teli, Waman Tatya, App Kotye etc., etc. The midday Arti passed off as usual except that towards the end of it Sayin Baba got a bit impatient and told the people to clear out fast. I had my food with Mr. Dixit in company of Nana Saheb Chandorkar and I asked the latter to resume his conversation with me which was broken off when he was here on a short visit. He said the matter was in the hands of Sayin Baba. He has brought with him artificial garden with a big moon such as we have on marriage ceremonies. It was ordered by Radhakrishna Bai. I lay down for a while. Then Nanasaheb went away about 4 p.m. and Mr. Dixit read Ramayan. Later on we held our Paramamrit class and afterwards went to see Sayin Saheb at his evening stroll. The "moon" was lit and shed very splendid light. My wife renewed her request about returning to Amraoti and was as usual given an



evasive reply by Sayin Saheb. After the Wada Arti Mr. Dixit read Ramayana and Bhishma had his Bhajan. We finished early to admit of Mr. Dixit and Madhaorao Deshpande making preparations to depart tomorrow early in the morning.

19-2-12.

Mr. Dixit, his wife, Madhaorao Deshpande, Hiralal and others went away this morning. The Dixits went to Nagpur for the moonj of his son Babu. Madhaorao went to Harda for a similar ceremony in a friend's house. After prayer we held our Panchadashi class. Morgaonkar said that he lost his watch and chain. They were both valuable being of gold. They were searched for in vain. We saw Sayin go out and again after he returned. The midday Arti passed off as usual except that there were two Chamars instead of only one. Balasaheb Bhate worshipped and wished to stay for the Arti, but Sayin Saheb ordered him home. After food I lay down for a while and then we continued our Panchadashi class with our usual members. Later on Dada Kelkar, Bala Simpi and others came. We saw Sayin Maharaj at his evening stroll and after the Wada Arti attended the Shej Arti when the artificial gardens and moon were used for the first time. They looked very nice and attracted a large crowd. Sayin Saheb did not appear to dislike them. I think the moon is helpful. Bhishma read Bhagwat and ten Samasas of Dasa Bodh tonight. Mr. Natekar alias Hamsa writes me today to say that I ought to return to Amraoti by the end of this month.

20-2-12.

We attended the Kakad Arti and the remarkable part of it was that Sayin Saheb left the Chawadi and entered the Musjid without saying a single word except "God is the greatest, of all." After prayer I, Upasani, Bapusaheb Jog, Bhishma and Mrs. Laxmibai Kaujalgi held our Panchadashi class. When I went to the Musjid after Sayin Saheb returned from his morning walk, he said he wished to get the Musjid rebuilt. He said there was enough money for it and went on talking about it. Some Baroda ladies of the Shirke family have come here. They attended the midday Arti. It passed off as usual, Radhakrishanabai had the eggs of stork hung up where Sayin Saheb sits and he had them pulled down and thrown away. We continued our Panchadashi class in the after-



24-2-12.

I attended the Kakad Arti and then held our Panchadashi class. We saw Sayin Maharaj go out and later on attended the Musjid for the midday Arti. Everything went off very much as usual and after the midday meal I lay down for a while. Mr. Sane Mamledar of Kopargaon and Mr. Nanasaheb Behare Revenue Inspector came with Balsaheb Bhate and sat talking for some time. After they went away we continued our Panchadashi class but the progress was very slow. We saw Sayin Baba at his evening stroll and in the evening the Nasik ladies assisted in the Bhajan after the Wada Arti. They have good voices but they appear to be very weak and can make no sustained effort.

### SAI FELLOWSHIP

O happy band of pilgrims,  
If onward ye will tread,  
With Lord Sainath as your Fellow,  
To Lord Sainath as your head,

The faith by which ye see Him,  
The hope in which ye yearn,  
The love that through all troubles,  
To Him alone will turn.

The trials that beset you,  
The sorrows ye endure,  
The manifold temptations,  
That death alone can cure.

What are they but His jewels,  
Of right celestial worth?  
What are they but the ladder,  
Set up to heaven on earth.

O happy band of pilgrims,  
Look upward to the skies,  
Where such a light affliction,  
Shall win you such a prize.

*Mrs. Usha Ranganathan  
Primary Health Centre,  
Kalasapura 577 146 Chikmagalur Dist., Karnataka.*



## ISHOPANISHAD-II

It has been already stated earlier that Ishopanishad is a part of the Yajurveda. There are in all forty cantos in Yajurveda and Ishopanishad is taken from the last Canto, of which the seer is the sage Dadhichi. In the original chapter of Yajurveda there are seventeen mantras, while in the Ishopanishad as known there are eighteen mantras. This is the only Upanishad which is traced directly to the Samhitas and that is why it enjoys the reputation of being part of the original Vedas.<sup>3</sup>

The meaning of eighteen mantras of Ishopanishad is below in simple and clear language for which principally translations by Juan Mascaro, and Shree Purohit Swami and W. B. Yeats have been consulted and acknowledgements to them are made under the abbreviations M and P wherever necessary. English translation by D. S. Sharma, Marathi rendering by Hari Raghunath Bhagwat and the commentary in Marathi of Das Guru have also been found useful for clarification of the meaning of the mantras.

### ईशावास्योपनिषत्

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ॥

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ....

That is perfect. This is perfect. Perfect comes from perfect. Take perfect from perfect, the remainder is perfect.

May peace and peace and peace be every where (P).

ईशावास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् ।

तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद्धनम् ॥१॥

Behold the Universe in the glory of God; and all that lives and moves on earth. Leaving the transient, find joy in the Eternal; set not your heart on another's possession. (M).

3. Vinoba, *Upanishadancha Abhyas — Prastavana Khand* (Marathi), Gram Seva Mandal, Wardha, 1947, pp. 117-18.



Gandhiji: All this that we see in this great universe is pervaded by God. Renounce it and enjoy it. Or Enjoy what He gives you. Do not covet anybody's wealth or possession.

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः ।  
एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥२॥

Working thus, a man may wish for a life of a hundred years. Only actions done in God bind not the soul of man (M).

असुर्या नाम ते लोका अन्धेन तमसा वृताः  
तांस्ते प्रेत्याभिगच्छन्ति ये के चात्महनो जना ॥३॥

There are demon-haunted worlds regions of utter darkness. Who ever in life rejects the Spirit goes to that darkness after death (M).

अनेजदेकं मनसो जवीयो नैनद्देवा आप्नुवन्पूर्वमर्षत ।  
तद्भावतोऽन्यानत्येति तिष्ठत्तस्मिन्नपो मातरिश्वा दधाति ॥४॥

The Spirit (Self) is one unmoving, He (It) is swifter than the mind. The senses cannot reach Him (It). He (It) is ever beyond them. Unmoving, He (It) outruns the pursuit by senses. Out of the Spirit (Self) comes the breath that is the life of all things. (M) & (P).

तदेजति तन्नैजति तदूरे तद्वन्तिके ।  
तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः ॥५॥

He moves, and He moves not. He is far, and He is near. He is within all, and He is outside all.

यस्तु सर्वाणि भूतानि आत्मन्येवानुपश्यति ।  
सर्वभूतेषु चात्मानं ततो न विजिगुप्सते ॥६॥

Who sees all being in his own Self, the Spirit, and his own Self in all beings, is ever free from all temptation.

यस्मिन्सर्वाणि भूतानि आत्मैवाभूद्विजानतः ।  
तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥७॥

How can a sage or a wise man, knowing the unity of life, and seeing his Self has become all beings, be deluded or sorrowful? (M) & (P).



स पर्यगाच्छुक्रमकायमव्रणमस्नाविर शुद्धमपापविद्धम् ।  
कविर्मनीषी परिभूः स्वयंभूर्याथातथ्यतोऽर्थान्व्यदधाच्छश्वतीभ्यः समाभ्यः ॥८॥

The Self is everywhere, without a body, without a shape, whole, pure, wise, all-knowing, far shining, self-depending, all transcending; in the eternal procession assigning to every period its proper duty. (P).

अन्धं तमः प्रविशन्ति ये अविद्यामुपासते ।  
ततो भूय इव ते तमो य उ विद्याया ॐ रताः ॥९॥

Into deep darkness fall those who follow action (without devotion to knowledge). Into deeper darkness fall those who follow *only* knowledge.

अन्यदेवाहुर्विद्यया अन्यदाहुरविद्यया ।  
इति शुश्रुम धीराणां ये नस्तद्विचक्षिरे ॥१०॥

The result of knowledge is one and the result of what is not knowledge is another. Thus have we heard from the sages who have explained this truth to us.

विद्यां चाविद्यां च यस्तद्वेदोभव यह सह ।  
अविद्यया मृत्युं तीर्त्वा विद्यांयाऽमृतमश्नुते ॥११॥

He who knows both knowledge and what is not knowledge (nishkama Karma or desireless action *and* pure and single-minded upasana or spiritual discipline) with what is not knowledge overcomes death and with knowledge attains immortality.

अन्धं तमः प्रविशन्ति येऽसम्भूतिमुपासते ।  
ततो भूय इव ते तमो य उ सम्भूत्या रताः ॥१२॥

Into deep darkness fall those who follow action (without devotion to knowledge). Into deeper darkness fall those who follow *only* knowledge abandoning action.

अन्यदेवाहुः सम्भवादन्यदाहुरसम्भवात् ।  
इति शुश्रुम धीराणां ये नस्तद्विचक्षिरे ॥१३॥



One is the outcome of the transcendent, and another is the outcome of the immanent. Thus have we heard from the ancient sages who explained this truth to us (M).

सम्भूतिं च विनाशं च यस्तद्वेदोभयं सह ।  
विनाशेन मृत्युं तीर्त्वा सम्भूत्याऽमृतमश्नुते ॥१४॥

He who knows both the transcendent (Knowledge) and the immanent (action with devotion to knowledge) with the immanent overcomes death and with transcendent attains immortality.

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् ।  
तत्त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये ॥१५॥

The face of truth remains hidden behind a circle of gold. Unveil it, O God of Light, (the Sun) so that I whose law of being is truth, may see.

पूषन्नेकर्षे यम सूर्य प्राजापत्य व्यूह रश्मीन्समूह ।  
तेजो यत्ते रूपं कल्याणतमं तत्ते पश्यामि योऽसावसौ पुरुषः सोऽहमस्मि ॥१६॥

O life-giving Sun, off-spring of the Lord of Creation, the sole seer, spread Thy rays and gather up Thy light so that I may behold Thy blessed form. That spirit far away within Thee is my own inmost spirit.

वायुरनिलममृतमथेदं भस्मान्तं शरीरम् ।  
ॐ क्रतो स्मर कृत् स्मर क्रतो स्मर कृत् स्मर ॥१७॥

May life merge into immortal life and body go to ashes. O my Soul, meditate on the Eternal Spirit; remember past strivings, remember! O my Soul, remember past strivings, remember (M & P)

अग्ने नय सुपथा राये अस्मान्निश्वानि देव वयुनानि विद्वान् ।  
युयोध्यस्मज्जुहुराणमेनो भूयिष्ठां ते नम उक्तिं विधेम ॥१८॥



O Agni (Holy Light)! Kindly and easily illuminate our way to immortality. Destroy all our deeds which are inimical to us. We bow and pray to you again and again.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ॥

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

॥ ॐ शान्तिः शान्तिः शान्तिः ॥

इति शुक्लयजुर्वेदीयवाजसनेयिसंहितांतर्गते शावास्योपनिषत्समाप्ता ॥

(Concluded)



“O SAI”

The ‘tic tic’ of the pulse gives me your feel  
The feel of the pulse gives me your blessings  
The Heart-beats make me hear your soft sound  
And when I hear my joy knows no bounds  
When my legs walk one step after another  
They make me hear the melodious rhythm ‘Sai Sai’  
The legs do not get tired and I enjoy the whisper ‘Sai Sai’  
The hands do me a favour day and night  
They join with folded hands and pray for me  
Unto your feet “O SAI”  
Mind always thinks of you and no one else,  
This thinking within me makes me joyful and delighted  
I cannot express how much I am grateful to this cherished  
mind

“O Sai” I am aware that this body that is so much  
obliging and bringing an uplift in me will not  
accompany me.

I always feel that my existence is due to your existence  
In this mortal world for the uplift of the Eternal Soul.

“OM SAI OM SAI OM SAI”

Dr. G.S. Kamath  
1194/13, Shiwajinagar, Pune 411 005.



## SAI BABA THE PROTECTOR

In the month of July 1982, I journeyed to Shirdi with my two sons and a daughter by the Maharashtra State Road Transport Corporation bus bound for Poona from Dharwad at 6.00 A.M. The purpose of the journey was to have darshan and blessings of H.H. Shri Sai Baba. The bus left Kolhapur at about 11.30 A.M. I was chanting the name of H.H. Baba according to my usual practice. The bus was going at a high speed on the highway i.e. Poona-Bangalor road N.H. 4, where there is heavy traffic. All of a sudden the bus moved in a zig zag manner. All the passengers were at a loss to know what was wrong with the bus. The driver some how managed to stop the bus. He got out of his seat and all the passengers too hurriedly got down from the bus. All came to know that the tyre of the right wheel was burst. The spot where the bus was stopped was quite near bridge, the depth below was not less than 25 feet. The distance between the bus and edge of the bridge was hardly 4 to 5 feet. Had the bus moved further, there was certainly of a severe accident - the bus would have hurtled down to the stream causing loss of life and property. The driver of the bus was thanked by all the passengers for his presence of mind, judgement and prompt action. We waited till the tyre was replaced and then the bus restarted.

We reached Poona at about 6.30 P.M. The bus going to Kopargaon via Shirdi was to leave by 5.00 P.M. as per the schedule. As I reached Poona late, there was no alternative except to wait in the bus station still the next morning. I made enquiry with the Officer in charge of the bus station viz. Shivaji Nagar as to the timing of the first but to Shirdi next morning. To my great surprise, I was informed that the bus scheduled to leave at 5.00 P.M. was late and would be, soon parked at the platform meant for the same. My joy knew no bounds at the thought of being at the feet of H.H. Sai Baba that very night. The bus was parked at platform indicated within a few minutes and left the Shivaji Nagar bus station at about 7.00 P.M. Thus we reached Shiradi by 11.00 P.M. quite safely and we got the room in "Bhakta Niwas" for our stay at Shirdi.

The above two incidents go to show that "Almighty Sai Baba" is omnipresent and is the protector of His devotees.



We spent three days at HIS lotus feet happily. It was a pleasure to see all the poojas there. We returned to our native place on the 4th day ever remembering HIM. We are eagerly awaiting the occasion to have HIS darshan and blessing once again as early as possible.

*S.B. Hosgoudar  
Advocate, Sai Niketan,  
Vivekanand Nagar, Dharwad-4.*



### **“SAINATH’S BLESSINGS”**

Lord Sainath ever since his advent in Shirdi, has been giving experiences to many devotees during his life time upto 1918 and even after his Maha Samadhi to many of his devotees. He is living in spirit and his fame is spreading throughout the world day by day. Sai Baba has said that the person who thinks that BABA is in Shirdi only has not at all known the phenomenon that is Sai Baba.

During His life time Baba was to his devotees the embodiment of the supreme spirit. He was acting as per his words. After passing away he lives in the “Spirit Eternal”, helping his devotees in a silent way. He gives solace to those who seek his help. SAI BABA has said to SHAMA (Madhava Rao Deshpande) (SATCHARITA III Chapter) that if a man utters Baba’s name with love, He shall fulfil all his wishes and if he sings of His life and deeds He shall protect him in every way.

A few years before his Maha Samadhi Sai Baba had affirmed that even after his passing away he will speak through his Samadhi (Tomb).

In my life what Sai Nath had stated during his life time has come true. During August 1983, I had been to Holi Thirth Shirdi. In Samadhi Mandir, I prayed to Baba with sincere devotion and I took a vow that if Baba gives me an extension of 3 years of service I shall visit Shirdi. In Karnataka State Service the retirement age was 55 years. I ought to have retired from Service at the age of 55 years. i.e., on 1st Oct. 1984. The cabinet decision raising the



retirement age was taken on 16th August 1984, i.e. on Thursday, Sai's day. The Govt. Order was passed with effect from 2nd August 1984 and with Baba's grace I have been blessed with an extension of 3 years of service. The Government wanted to pass this Govt. Order either on 1st January 1985 or on 1st November '84. If it were on those days I would not have this three years extension of service. It is entirely due to grace of Baba and his blessing that I have been extended in service for three years. According to my vow I visited Shirdi by his ORDER during October 1984. It clearly shows that Baba will help those devotees who pray to him sincerely and utter His name. What he has said before his Maha Samadhi that he will speak through his Samadhi (Tomb) after He is no more in physical body has come true in my case.

*Dr. V. Balasundaram  
Civil Surgeon  
Bowering & L. C. Hospitals, Bangalore.*



## **INDIA AND THE WORLD-I**

*by: Dr. P.M. Joshi*

### **India : The Central Link**

(Beginning with the first issue of the new year, we are serialising a series of six articles from the pen of an octogenarian scholar and a reputed historian Dr. P.M. Joshi on "India and the World" which bring into focus "the contribution of India to the sum of human knowledge and thinking" from Vedic times upto 1947. They also show how "India absorbed with advantage and was influenced by the wisdom of nations garnered over centuries." One recalls here the noble prayer of Rigveda for One World. About 1500 years thereafter Buddhism achieved tremendous success in spreading the message of Buddha and Indian culture wherever it went. The new motto of Shri Sai Leela is to spread the message of Shri Sai Leela all the world-over. We shall be in a better position to effect this task if we make an effort to understand how our forefathers succeeded in their mission).



“India is a central link in a chain of regional civilizations that extend from Japan in the far north-east to Ireland in the far north-west. Between these two extremities, the chain sags down southwards in a festoon, that dips below the equator in Indonesia.... India has retained the Central position in which she found herself as soon as civilization, spread eastwards into China and westwards into Europe”.

This quotation from Toynbee’s Azad Memorial Lectures is an appropriate spring-board from which to launch on a survey of cultural contacts, diplomatic missions and commercial relations etc., of India with the peoples, countries and nations of the world from times immemorial. Some facets of these fascinating subjects have been dealt with by scholars in the papers that follow which are brought together as a tribute of friendship and admiration to Padma Bhushan, Prof. H.K. Sherwani for his mellow scholarship and unswerving devotion to History. In this introductory section I have made an attempt to take a rapid survey of the contribution of India to the sum of human knowledge and thinking and also to indicate in what manner India absorbed with advantage and was influenced by the wisdom of nations garnered over centuries.

India’s geographical position and the processes of history first brought her into contact with the civilizations of the Tigris-Euphrates region and possibly with dynastic Egypt and the eastern coastlands of Africa. Later on these contacts spread to the Hellenistic world, the Roman Empire and ancient and medieval Europe. The nature of relationship between the Indus civilization (Mohen-jodaro, Harappa and in Gujarat Lotha) and Mosopotamia seems to have been mainly commercial; one of the items of commerce and possibly the most important “must have been cloth since the back of one seal (used on bales of goods) still preserves its imprint.” Indeed cotton goods seem to have been exported from India from proto-historic times. It will be no exaggeration to say that till the eighteenth century India clothed the world from China to Peru.

To the north and north-east, Indian ideas spread into Tibet, Central Asia, Mongolia, China, Korea and Japan, Buddhism being the most potent vehicle in this process. Hinduism no doubt spread to some parts of Central Asia, but in course of time Buddhism dominated. It was from this region of the Silk Route that silk first





came into India and possibly also the art of glass-making. It was through this Silk Route that China brought the craft of paper-making to the Western regions like Sogdiana. The Arabs picked up this skill from the Chinese and it was the Arabs who took paper making to Europe and taught it to other Muslims and it was the Muslim rulers of India who practiced or encouraged the art of paper making in India. Till the eleventh or twelfth century of the Christian era Indians did not use paper for writing to any appreciable extent. Just as India learnt a few techniques that were brought from the Silk Route, she gave to these regions India's literature and philosophy, art and architecture. Traces of these culture contacts were lost in the mist of time and their outward manifestations were buried under sand till European scholars like Grunwedel, Hoernle and Sylvain Levi, archaeologists like Pelliot, Stein and Von Le Coq and travellers like Sven Hedin drew the attention of the World to this glorious heritage which India herself in her deep ignorance and indifference had totally forgotten.'

Very much the same thing happened about India's contacts with the Arabs in medieval times. Practically no traces of these contacts find mention in Indian writing of this period, but the Arabs, great admirers of all learning that they were, have carefully preserved the high lights of these contacts in their books. We will have occasion to deal with this topic later in this paper. Medieval Damascus and Baghdad, centres of Arab culture, show an admirable consciousness of India. This brought a succession of Arab travellers, scholars and geographers to India beginning with Sulaiman Saudgar in the middle of the ninth century. Thanks to the labours of the Dutch savant M.J. de Goege the accounts of India recorded by Arab travellers and geographers have been brought out in that monumental work *Bibliotheca Geographorum Arabicorum*, eight volumes published from Leiden in Holland by Brill (1879-1938). Another volume published in India may be mentioned in this connection. *Hindustan Arabon ki Nazar men* compiled by Masud Ali Nadvi in two volumes and issued from Azamgarh, 1959-1962. Maqbul Ahmad's paper, "Arabic Source material on Indo-Arab Relations" published in *Medieval India Quarterly* (Vol. III, Nos. 1 and 2 July-October 1957, 100-108), "Influence of Indian Sciences of Muslim Culture" (*Islamic Culture*, XXXVI, ii, 102-118) by Mirza Mohd. Yusuf and "The Early



Contacts between Islam and Buddhism" (*University of Ceylon Review*, XIII, i (1955), 1 — 28) deserve mention in this connection. The Hindustani Academy, Allahabad published in 1930 a most readable account of Indo-Arab contacts in Hindustani (Urdu Script) under the title *Arab aur Hind ke Taaluqat* and Qazi Athar Mubarakpuri's *Arab wa Hind Ahd-i Risalat men* in Urdu (Nadvatal-Musannifin, Delhi 1967) are two most attractive monographs. A few of Qazi Sahib's learned papers on this topic have also appeared in the *Maarif* from time to time. Maulana Nadvi's work has been done in Hindi and published simultaneously with the Urdu version. It has been also done into English.

The vast region from Ceylon to the Philippines known today as South-east Asia was known only a few years ago as East Indies or the Indian Archipelago clearly connoting the close association of India with this region. In ancient times as evidenced in Buddhist Jataka stories this area was known as *Savarna bhumi* and in the *Brihat Katha*, like the Jatakas dating from a period before the Christian era, it was called *Suvarnavipa*. The ancient Greek geographers called it the "Golden Chersones", the land of gold. It is possible that India was first attracted to this region from which traders could obtain gold as suggested by Sylvain Levi. He states "I would like apropos of Kanakapuri, the city of gold in Dvipantara to stress the role played by the search of gold in the Indian expansion in Farther India; it is not only the classical appellation of Suvarnabhumi or Suvarnavipa that gives evidence of this. The names of rivers and streams recorded by Ptolemy in his tables evoke the fabulous metal which the sands of Indonesia still bear. The multiple dialectic alternations of these names may reveal the origin of the seekers of gold. It was gold that attracted India to the Eldorado of the Far East."

The relations between India and the whole region of South-east Asia can be said to go back to prehistoric times. Coedes and other European scholars who have devoted life long devotion to the study of Farther India are of the view that when the Indians arrived in this region they met people with a civilization that had much in common with the culture of these visitors. "The ease with which the Aryanized Indians propogated their culture is undoubtedly explained by the fact that, in the customs and beliefs of these immigrants, the natives discovered, under the Indian veneer, a





base common to all monsoon Asia." This Sanskritisation or introduction of a Hindu cultural pattern was a gradual process achieved in four or more waves of Indian settlers. This process was perfectly peaceful. First Brahmin priest came with the traders. These early settlers found they were welcome; they settled at various coastal places and the process of Indianisation began. Buddhism came later to this region after which Hinduism receded but both religions continued to live in perfect amity.

Though the Rigvedic Aryans were inspired by the ambition to Aryanise the world as expressed in the Rigvedic phrase, they were in no position to give shape to this ambition. But this phrase may possibly explain one of the urges that impelled the Aryans to press on the Fertile Crescent. Even nobler than this concept was the prayer of the Rigvedic Aryans of One World.

But about 1500 years after the Rigvedic Aryans gave currency to their ideas, Buddhism achieved for India a far greater success in spreading the message of the Buddha and in this process took Indian culture wherever it went. "In the course of the 1st millennium A.D., Buddhism led to the rise of a great spiritual and cultural community which may justly be called 'the Bhuddhist Oikoumene'. In spite of the marked differences that existed between the various regions into which it penetrated, and the many metamorphoses which it underwent, Buddhism created a profound and far-reaching inner unity of spiritual consciousness, manifested in remarkable similarities in patterns of life and thought, and not least in art.

'Buddhism helped many Asian peoples or tribes that were still 'under-developed' by comparison with the advanced societies of India and China to attain a higher level of civilization. Thanks to Buddhism they became aware for the first time of the fact that they belonged to a larger cultural area and had a role to play within it. This applies not only to the people of South-eastern Asia, Korea, or Japan, but also to the nomadic people of Central Asia. The latter were to play a particularly important part as intermediaries in the spread of Buddhist culture.

*(to be continued...)*



## SAI HIMSELF HELPED US

Since quite some time I have wanted to write for Sai Leela and share with Sai devotees too this letter to you regarding two incidents which have occurred in my life.

During my last visit to New York, I left in a yellow cab my passport, camera, airline tickets, travellers cheques & other money and whatever other valuable item one can think of. It was a frightening experience at first but with Baba's grace, I managed to receive another ticket without payment (which airlines *do not* normally give, a duplicate passport from the Indian Embassy, Duplicate travellers cheque and returned to India and quite confident that I would never see the pouch again in my life. *But!* Baba must have thought it otherwise—Approx. after about a month or so, I received a letter from The New York City Police stating that they had recovered my pouch *AS IT IS*, and without *A SINGLE THING MISSING*. What do you think I must have felt? Is it believable? I do not think so and I am 100% sure that Baba sent it back to me, Thank you Sai Nath!

The other incident occurred about 2 years ago when after taking Baba's Darshan at Shirdi, my friend & I began driving towards Poona at about 9.30 P.M. or so. After driving for some time, I realised that I had a flat tyre and worse still that I had not tyre changing equipment and no proper spare tyre. We tried to stop some cars and they would not — what with the darkness and the lonely road — I cannot blame them. We tried to get some local help but it was of no use. Then all of a sudden a car stopped, and a very kind gentlemen got out of the same and offered to help, and saying that we should go to Ahmednagar instead of Poona he had his driver help us and drove with us all the way to Ahmednagar and put us up in a comfortable hotel — Is this also not Sai's Kripa? Who knows, but it may have been Sai Himself who helped us.

Gautam Goradia  
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## SAMADHI OF JIVAN MUKTAS

This afternoon we were discussing as to what is left behind after a Jivan Mukta drops his body. Sai Baba's Samadhi is in Shirdi. Thousands go there to have his Darshan. From various parts of India they go to the place in a stream. What is it that draws them there? There must be some power present where his Samadhi is. Even when he is alive, a Jivan Mukta has no individuality. He has realized that he is the all-pervading Atman and he is present everywhere. Why is it then that a particular place is considered sacred? Is it due to the power, light and joy of the atman that is still permeating the place where the body is buried or cremated? Yes, Each particle of the Saint's body either in the form of dust or ashes, has great divine power in it. And that power radiates light and joy to a responsive heart and elevates it by filling it with ecstasy and peace.

When we go to the Samadhi of a saint, we say we feel some peace-giving vibrations there, which are not found elsewhere. Is it due to a power revealed there out of the material remains of the Mahatma, or is it due to the faith of the disciples? If anybody goes there without faith, he does not feel the vibrations. So, both the power and the faith must be there before the soothing vibrations are felt.

Jivan Mukta's body is full of divine light, power of Joy; and after he sheds it, his power remains in every particle of its ashes or dust. They give out spiritual radiance. That is why Samadhis are worshipped. A strange spiritual power is present there. Before it, whatever you pray for is granted. Many thousands go there for material benefit and get it. Shirdi was an unknown place. Now thousands are going there for the Darshan of Sai Baba's Samadhi. It is the Bhakta's devotion that makes the power manifest in all its glory.

*By: SWAMI RAMDAS.*

*Sent by: G. Gopalkrishnan,  
Bisrampur Colony, Dist. Surguja, M.P.*



## A PROPHETIC VISION

'You look up to me and I will look after you'-so declared Lord Sainath. By giving our heart's devotion to Lord Sai, and by receiving Lord Sai's grace, we learn that it is to love Sai sincerely, Lord Sainath awakens within us true love not only for Him but also for the entire universe.

I had a prophetic vision of Lord Sainath in a unique and mysterious manner in July 1985. Sai Brother Dr. G. R. Vijayakumar of Balanoor Estate, Durgadabetta, Karnataka had come to New Delhi in order to attend an International Conference in Family Planning. He accepted my invitation to be with us for one day and we had real Sai-satsang, exchanging our experiences of Lord Sainath in every moment of our lives.

It is indeed true that 'Sai-brotherhood is thicker than blood-brotherhood'. The moments I spent with Dr. Vijayakumar has made me think: 'Beloved Lord Sainath, if these human relationships can be so beautiful, how much more beautiful must be the relationship with You from Whom those different forms of love flow?' How inspiring and encouraging is this thought!

But one cannot find Lord Sainath merely by thus reasoning about His qualities. One has to try to feel them, to concentrate on them, to meditate upon His nature until the qualities He manifests become a part of our own life.

On the evening of 27th July '85, Dr. Vijayakumar returned to his place. I bade him good-bye at the New Delhi railway station. In the night and the whole of next day, I was in a state of deep Sai-bliss and was musing over the moments we had spent together. Since 28th July was a Sunday, in the evening I just walked across to the Hanuman temple near our residence. For sometime now, I had made it a habit to pay my obeisance to Lord Hanuman on all Sunday evenings.

On the 28th evening, as I was returning from the temple, I was singing for myself a bhajan in Hindi (which I had recently composed). Suddenly I had a vision in my wakeful state.

I lost all awareness of this world. My mind was completely drawn into another state of consciousness. In an ecstasy of



sweetest joy I suddenly found myself at the 'Dwarakamayi' at Shirdi. I beheld the presence of my Gurudeva seated on the ancient shirdi-stone of Dwarakamayi. In that vision of wakeful state (Pratyaksha Sakshatkar) I saw Gurudeva at tired like Sai in saffron colour and gleefully enjoying the 'bhava' (sentiments) of the bhajan and expressing His blessings by signs.

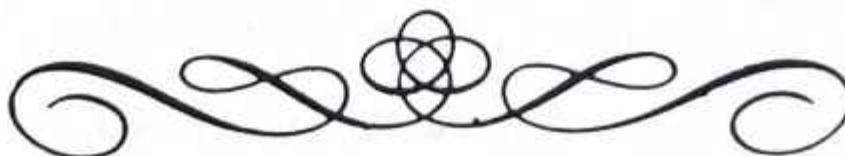
For me as a Sai-devotee all saints are one. So far as I am concerned Sai is not different from my Gurudeva Ganapathi Sachidananda Swamiji and so I have been experiencing time and again. Both are one and the same in spirit.

At that great moment of ecstasy, I understood what Saint Theresa of Avila meant when she spoke of 'seeing' the formless Christ; the individuality of spirit manifesting as soul, cloaked only in the thought-essence of being. This 'seeing' is a perception more vivid and exact in detail than the gross outlines of material forms, or even of visions. Inwardly I bowed and took the dust of His feet.

So my dear ones, I have shared this experience with you so that you might know Sai Baba loves his devotees. He does exist, and his message is an eternal one of divine love. There is only one way to attain satisfaction. I can borrow a line from Bible: "But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." If you seek Lord Sainath, you will find in Him all else that you are yearning for. You will realise fulfilment in Him who is eternal, for you will find your eternal self.

Dear Lord Sainath: let me always whisper — 'will that day come, when just uttering Thy name, my whole being will be aflame with love?' To live life this way is to find freedom wherein we cannot be bound by anything. In the midst of all life's experience we will find that we are in the loving, protecting arms of the Beloved of our soul.

*P.K. Kapoor  
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## **BABA'S TEACHINGS FOR CONTENTMENT AND PROSPERITY**

Shri Sai Baba is Sagun Brahman. There are many saints who renounce the world and live in solitude for their own salvation. Shri Sai Baba was not such a type. He lived in the society, carried on wordly dealings and taught all the people how to act and behave in the world. Shri Sai has said several times to His devotees to carefully listen to His stories, understand their significance, meditate on them and then only the devotee can assimilate their spirit. Daily reading of Shri Sai Satcharita with devotion is essential for Sai devotees to assimilate Baba's teachings.

Shri Sai Baba taught us to cultivate the habit of eating food in a worshipful manner. Food is God. Everything that keeps us going is God. Food is a manifestation of God outwardly. Within us the vital force is God. All things that sustain life are expressions of God. The great life force is God and in our inner most being the light of intelligence with the consciousness it is derived from is God. Therefore we must not treat food in a contemptuous way, in an angry mood or in a mood of displeasure. It is the proper Hindu custom to take a morsel of rice, lift it upto one's forehead reverentially bow down and then put it into one's mouth to eat. So food should not be eaten with disregard or in a huff or in a criticizing manner. "What is this food you have put upon this plate?" We must not be in such temper when we eat food. We must eat food in a worshipful manner and must not waste food. This is what Baba taught us by telling Shri Hemadpant through His "Chanaka Leela" described in chapter 24 of Sri Sai Satcharita to always remember Him before eating. Remembering the Sagun form of Baba will bring in us the mood of worship before eating, the consciousness of wordly pleasure will disappear and our mind shall attain peace and happiness.

The Upanishadic teaching that "Anna is Brahma" was taught to us by Baba through his stories for quest for Guru described in chapter 32 of Sri Sai Satcharita. In this Baba has stressed again that "Do not discard offers of food, served dish should not be thrust away. Offers of bread and food should be regarded as auspicious sign of success." In this story Baba further illustrated that he who loves others disinterestedly is really enlightened and



Baba's acceptance of Vanjari's hospitality was the best beginning of getting knowledge. So very respectfully He accepted the loaf of bread offered, ate it and drank water. Then the Guru (God) at once came and stood before Him. How beautifully Baba taught us through the purport of this story to accept and eat food in a worshipful manner and what great results one can achieve thereby.

Let us now see how Baba taught us the laws of prosperity which also stem from eternal spiritual truths. If we begin to think lack or want, we experience lack. If we begin to desire immediately we admit poverty. Desire is poverty. Desire is a feeling of inadequacy and when we begin to desire we are a beggar already. The secret of prosperity is to affirm our true abundant nature, the true fact of our plenitude. Be always contented and put a notice on the mind "No admission for desire". The moment a desire arises just reject it and say "Desire get out" and then we will begin to experience that the desired object comes by itself to us. As long as we run after a thing we cannot get it. The moment you turn away from a thing it follows us by itself. This is an eternal law. This is a law which has been proven in the lives of all those who have discovered it and applied it to themselves.

Baba has taught us this great Brahma sutra through the illustration of the story of the servant maid of Shri Kaka Saheb Dixit in chapter 20 of Shri Sai Satcharita. The jovial temperament shown by the servant maid in wearing the torn rag on her person and the expression of joy on getting a new sari, and the following day the contentment shown by her by wearing her old torn rag has revealed clearly to all of us that the secret of prosperity is to assert our true abundant nature.

Let me conclude this with the saying of Sri Hemadpant in chapter 2 of Sri Sai Satcharita that "The life of Sai Baba is as wide and deep as the infinite ocean and all can dive deep into the same and take out precious gems of knowledge and Bhakti and distribute them to the aspiring public."

*Col. C.N. Gopalkrishnan  
Additional Chief Engineer,  
Srinagar Zone, Srinagar 190 004.*



## THE INCREDIBLE SAI BABA

Shri Sai Baba attained samadhi in 1918 at Shirdi but even after His Mahasamadhi, He is exhibiting wonderful leelas and miracles all over, which are varied and versatile. Baba's way of blessing His devotees too is ingenious, ineffable and incredible. Baba assured His devotees, while He was in flesh — 'Believe me, though I pass away, My bones in My tomb will give you hope and confidence. You will hear My remains speaking and looking after your welfare'. This assurance reveals His true nature and this God-man, being omniscient, omnipresent and omnipotent, saved many of His devotees from calamities and catastrophies, diseases and disasters, deaths and decay. But when the devotees praised Him for these acts of benevolence and elevated Him to God-hood, Baba corrected them saying 'I am a mere servant of God (यादे हक्क) but not God. (अनलहक्क) Shri Sai Baba blessed His devotees in mysterious and miraculous ways. To some, He appeared in their dreams, blessed some with spoken words and some devotees received spiritual instructions through His parables and stories. He worked internally on the minds of some devotees like Megha. He favoured and blessed some devotees assuming different forms. Though a Siddha, He acted like a Sadhaka.

To Dasganu and Kaka Saheb Dixit, He gave darshan as Vithal, to Megha, as Lord Siva and to the wife of a Ramadasi as Bhagvan Rama. Seeing His miracles, Muslims called Him as Avalia, (a great saint), while Hindus worshipped Him as God. Turning water into oil was one of the miracles exhibited by Him, during the earlier days. Sai Baba burnt His own hand, just to save the life of a blacksmith's child. He saved Master Khaparde and Bapaji's wife from plague, taking upon himself their disease and suffering. He partook the prasad offered by devotees in various forms such as dog, cow, pig, etc. He emphatically declared — 'I am also in their forms. He who seems me in these creatures, is My beloved'. He quenched the thirst of Nana Saheb Chandarkar on the hill top of Harichandragad by assuming the form of a Bhil and likewise saved the life of Shama (Madhavarao Deshpande) from snake-bite, Bhimaji Patil from tuberculosis, Dr. Pillay from guinea worms and protected Damu Anna from speculation business. Shri Sai Baba, along with two others in the guise of a Sannyasi attended a dinner in the house of Mr. B.V. Deo at





Dahanu in Thana district, arranged on the eve of a Udyapana ceremony performed by Dev's mother. But Deo could not recognize Shri Sai Baba. Similarly, Shri Sai Baba attended the Shimga dinner given by Hemand Pant in Bandra, where Baba appeared in the form of His picture and fulfilled the desire of His beloved devotee.

But this miracle which Shri Sai Baba exhibited at Jamner amply proves that he had all the Siddhies (powers) at His command, while he never practised nor craved for. They came to him naturally, as a result of His hard penance and yoga. Nana Saheb Chandarkar one of the ardent devotees of Shri Sai Baba was Mamlatdar at Jamner during 1904-1905. His daughter, Mainatai was pregnant and was about to deliver. She suffered from labour pains for 2 or 3 days and all hopes of her survival were given up. But how could the omniscient Baba keep quiet in His Masjid at Shirdi, seeing the critical condition of His devotee's daughter? Immediately, He called out Shama and asked him to hand over a copy of Arathi and Udi to one Ramagir Buva scheduled to leave for Jalagoan that day to deliver the same to Nasa Saheb at Jamner. Hearing this, Ramgir Buva plainly told Baba that he had only two rupees with him which could take him only upto Jalagoan, while Jamner was about 30 miles away from Jalagoan and hence he could not fulfil the task entrusted to him. But Baba assured him that he need not worry, as everything would be provided for him. Ramagir Buva reached Jalagoan at about 2-2-45 A.M. with a balance of two Annas left with him. Immediately, a tonga-wala appeared at the railway station and called Ramagir Buva loudly by his name. Professing himself to be the Peon of Nana Saheb, the tonga-wala took him in his tonga and left him on the outskirts of the village. When Ramagir Buva got down to attend to the call of nature, the tongawala with his coach and horses disappeared. Buva after reaching the village, narrated this miracle of Shri Sai Baba in detail to Nana Saheb. Thus, Shri Sai Baba had to assume the form of a tonga-wala to save the life of Mainatai, the daughter of Nana Saheb Chandarkar.

The above are some of the miracles and leelas described by Hemadpant in his 'Sai Sat Charita'. But after a perusal of the soul-stirring experiences and incredible miracles of Shri Sai Baba, which the devotees were pleased to give out and are still giving in



Shri Sai Leela magazine, it can only be said that, after all, they are only illustrative but not exhaustive in the series.

I was really surprised, wonder-struck and dumb-founded, on reading a miracle of Shri Sai Baba exhibited nearly four decades after His Mahasamadhi at Shirdi, at Repalle in Guntur District of Andhra Pradesh. This leela of Shri Sai Baba was published in 'Sai Prabha' a bi-lingual monthly, started at Hyderabad recently. In the earlier Jamner miracle, Shri Sai Baba assumed the form of a tonga-wala (coach-man) to save Mainatai, His devotee's daughter, while in the miracle at Repalle, Shri Sai Baba acted the role of a lawyer and addressed arguments in a civil suit in the District Munsiff' Court at Repallo, to help a lawyer-devotee on his sudden absence from the court.

Late Shri Vemuri Venkateswarlu Garu, was a leading lawyer at Repalle in Guntur district of Andhra Pradesh. He surrendered himself, heart and soul, to the lotus feet of Shri Sai Baba and was known as a staunch devotee of Shri Sai Baba of Shirdi in Andhra Pradesh during the early sixties (1960). Being an ardent devotee of Shri Sai Baba, during court holidays, he used to go to nearby villages for spreading Sai devotion and cult and was giving impressive and inspiring lectures on Baba. It was said that this blessed devotee had many visions and witnessed several wonderful leelas of Baba during his life time. Once, on a working day, Shri Venkateswarlu had to go to his native village on an urgent call from his relations. But on the very day, a civil suit of his was posted for arguments in the District Munsiff's Court at Repalle. Since he had to leave for his native village urgently, he could not make alternative arrangements for his work in the court during his absence, on that day. But the client, not knowing his absence, reached Repalle and on enquiry at his house, came to know that Shri Venkateswarlu was out of station. He immediately ran to the court to press for an adjournment on the plea that his advocate was out of station but to his utter surprise he found his counsel (Shri Venkateswarlu) present in the court and arguing the case vehemently. That day, his argumant in the court was also unusual, unconscious, wonderful and bewitching. The learned District Munsiff was immensely pleased deeply impressed with his charming address to the court. Needless to point out that the suit was decided in favour of his client. After hearing the bewildering arguments of his lawyer (Shri Venkateswarlu), the party became





overjoyed, went off his senses and ran to the house of Shri Venkateswarlu to inform his wife about the presence of Shri Venkateswarlu (her husband) in the court, his pleasing arguments there, the appreciation of their lawyers in the court and his success in the suit, which were all Greek and Latin to Smt. Venkateswarlu (her name not mentioned). Next day, after return from his native village, Shri Venkateswarlu attended the court as usual. All the lawyers present in the court congratulated him and praised him to skies for his performance in the civil suit and for his pleasing and charming arguments on the previous day. Hearing the compliments of his colleagues, Shri Venkateswarlu was taken aback and honestly and humbly confessed to his colleagues that he was not at all present in the court on the previous day, as he had gone to his native village on personal work. Hearing this, his co-lawyers were greatly surprised. Immediately, Shri Venkateswarlu ran to his house and standing before the picture of Shri Sai Baba, shed tears of joy and praised him — 'O Deva! I was not blessed with your darshan at Shirdi, when you were in flesh and blood there but now you blessed me by assuming my form, attending the court in my absence, addressing arguments in the most charming way and securing success for my client'.

Smt. Matrusri Kameswaramma, equally a blessed devotee of Shri Sai Baba and a living contemporary of late Shri Vemuri Venkateswarlu of Repalle, constructed a Sai temple at Nandur, 8 K.M. from Ponnur near Bapatla in Andhra Pradesh. Smt. Kameswaramma is illiterate, yet she sang about the leelas and life of Shri Sai Baba in stotra form, which were tape-recorded by a Gujarati devotee of Hyderabad. She is endowed with sweet sonorous and melodious voice, which compares with the voice of Smt. Janaki, the famous cine play-back singer of South India. During her stay at Shirdi in 1968, she narrated the Repalle miracle to a Sai brother, Shri K. Subba Rao of Hyderabad and when I contacted the latter, he asked me to spread the knowledge of this miracle among Sai brothers and sisters, all over the world.

Bow to Shri Sai, Peace be to all.

*Y.C. Subba Rao, 'Vidya Bhaskara'  
Advocate and Notary,  
Ongole-523 002. Andhra Pradesh.*



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## SAI DEVOTION

Whatever Man gives me In true devotion, fruit or water, a leaf, a flower: I will accept it. The gift is love, His heart's dedication.

*(Lord Krishna in Bhagavad Gita IX-26)*

Devotion depends on faith which is experienced by many of us through our approach and the efforts that we put in. The path of devotion is not a highway where one can speed up but has to be very steady, deep and sincere in his efforts to reach the ultimate goal.

In the present Yuga, the only path to realise the Brahman is devotion and complete surrender of ones self to our Sad Guru Sai Nath, the all knowing Brahman. Baba had many a time through his immense love and concern for us assured that his devotees would never suffer and there would be no dearth of food, clothing and other comforts for maintaining them in this world.

Devotion not only brings about a gradual progress in a person's outlook but a total transformation takes place in him due course of time. The mind becomes absolutely calm and steady and is able to solve all problems especially during calamities. The person with steady mind and steadfast devotion realises that what was thought of as a herculean task gets solved very easily by the gace of our Sad Guru. I would like to share here with other Sai-devotees an incident of this nature

During the month of July 84, my pet Dog (bobo) fell seriously ill, and was unable to eat or drink anything. Whatever was administered orally to the dog could not be digested and he vomited it out. All the best treatment available at Nasik was given by the Veterinary Doctors. However, seeing the dog's condition they opined that chances of his survival were remote. I did not share their pessimism and was fervently praying to Baba to save his life. On 28 Jul 84, my husband who used to normally put him on a bed in our bedroom before leaving for office told me to put him before Baba in the Pooja room and light the sacred lamp and place our Sad Guru's photo near his head. At about 1.30 P.M. we knew that bobo's end was nearing. We had brought him up like our son for 8 years and were fervently praying to Baba to cure



him. My husband who came back from the office was unable to see bobo struggling for his life and decided to take bobo to the Veterinary Hospital and put him to sleep on humanitarian grounds. I, with great anguish in my heart agreed to his suggestion. I administered a spoon full of Ganga water and Baba's udi to bobo, my bobo saw Baba's photo kept near his head and peacefully left this world. My husband, in the mean time had been to the other room to change his dress in order to take bobo to the Hospital. I told him that bobo had been taken away by Baba through His eternal grace to His lotus feet. It appeared as though Baba waited for me to mature in mind and stop praying to save his life in vain. Till I prayed He was as if conceding to my prayers and not wishing to take away bobo. The moment I resigned to my husband's wish,

he immediately took him away as if to tell us that he could not do that while I was praying for bobo's life fervently. The peaceful death that Baba gave to this animal shows our Sad Guru's eternal concern towards his devotees. Incidentally till my bobo was alive he used to come to the Pooja room at the right time of Arati to Baba irrespective of where ever he might have been at that time and stayed on for Arati till the end, both during morning and evening.

The moral of the above incident is that our devotion to Sad Guru should be continuous. We should surrender ourselves to him and need not even ask him for help. He knows what is to be done and it is made available. One must also ensure that Devotion should be selfless. Pray for helping others and not for self. Others will pray for you. You lookup to Him and He will look after you.

Dear devotees let us always look at our Baba as a light house; who would direct us from darkness to light, from untruth to truth and from mortality to immortality.

*Mrs. Shanta Rajamani  
W/o. Lt. Col. R. Rajamani  
Artillery Centre,  
Nasik Road Camp, Pin 422 102.*





## Shri Sai and His Shirdi

# Shri Sai and His Abode

- Behold! This Divine abode of Baba. Here is Shirdi, where my Lord Sai sat on a stone in his Sahajasamadhi. This is not Shirdi, but this is Dwarka of Shyamasundar Krishna. Dwaravati, the Golden Capital of Shri Hari. In fact this is spiritual Pandhari situated on the banks of Godavari. In this Pandhari, Bhagwan was waiting for his devotees for ages together. This Dwarka was submerged in the waters of milky ocean and totally lost in oblivion Gods and demons churned the waters in order to find out the nine precious Ratnas lying in its unfathomable depths.
- Shirdi can be called a sister of Sindhu and the mother of Goddess Shri Kamala. It has showered the nectar of grace in the sands of the humdrum of life. The footprints of Sadguru Sai have been imprinted in the sacred dust of Shirdi. The Guru is none else but Sai who has lighted the path leading to the house of enlightenment and liberation. This Shirdi is the farmyard of divine harvest of devotion and grace (bhakti & kripa) and is situated on the border of the mortal world and the divine world. Shirdi is a golden idol placed on the lap of Godavari. It is another Kashi or Rameshwar. It is Vaikuntha on the earth (शिरडी वकुण्ठपुरी साईप्रभु श्याम ।। ही काशी रामेश्वर । भक्तिपेठ पंढरपुर । संसारी या असार हाच श्रमविराम ।।)
- The sky of Shirdi is blue with compassion. The wind has the fragrance of love. The waters of Shirdi have the longing thirst for merging in the ocean of Mukti. Shirdi which is resplendent with the glory of my lord Shri Sai and his leelas and mahima pervade the entire universe, sing above the four walls of Shirdi. Shirdi is the final destination of the journey towards peace.
- When you approach the Khandoba temple, you still feel the form of a young fakir sitting at the doorsteps, for the lord had first manifested himself on this village border to meet his bhaktas and fulfil their longings. The nimba tree has still the sweetness absorbed by it, while my lord practised his penance



underneath. The name of Guru burns there with celestial fragrance. Here you notice the golden crest of the Samadhi mandir, with flags fluttering majestically atop. The shrine of my Lord Sai is still sentient and living with his words of grace and compassion, which still resound breaking off the bonds of life and death. The Dwarkamai Masjid has showered joy and bliss on devotees which emanated from the loving touch of my lord to humanity. The divine love of Sai flowed as Godavari from this auspicious seat of God. This divine & lustrous pilgrimage leads from the border of Samsar to the horizon where known meets unknown. This the last resort for lying down in eternal peace and tranquility (ही यात्रा दिव्याची ही सीमा जाताची, मोक्षाचा पंथराज हे शरण्यधाम).

*Chakor Ajgaonkar  
Y-11/170, Government Colony,  
Bandra (E.), Bombay-400 051.*



## **BABA COMES IN THE DISGUISE OF A MOTOR MECHANIC**

It was SUNDAY the 14th of OCTOBER 1979, which is now and will ever remain a memorable day in the life of all my family members and myself, when we left our residence at Vile Parle (west) at 11.20 A.M. to catch our Bus for SHIRDI leaving Bombay Central Bus Depot at 12.00 noon sharp for which we had reserved our seats 10 days earlier. Due to unavoidable circumstances we started late from our residence and hence requested the Taxi Driver to drive the taxi faster on roads where there was less traffic. The driver heeded our request and, praying in our hearts to our SADGURU SAIBABA, we reached Bombay Central Bus Depot safe and sound but before the departure of our 12 O'clock Shirdi Bus to enable us to get it and join our Sai Bhagat family of Dr. V.K. Bhate of Wadala, Bombay, in whose company we have been going to and coming back from SHIRDI, since last so many Diwalis. We were not worried so much about our missing this bus and for not being able to go to SHIRDI that day as we have firm belief that it is the WILL AND WISH of our SAIBABA, in whom we



have full faith, to call us at his lotus like Feet, or to stop us from reaching Shirdi. But we were very much anxious for Smt. Chandra-behan Bhate, wife of Dr. Bhate, who loves us immensely, more even than our brothers and sisters who would get emotionally upset. That would affect her health if we failed to join them in the bus as she is a very sentimental and nervous type of a lady. Literally speaking, the taxi was running at a flying speed on the Ahmedabad Road when all of a sudden the driver slowly steered it towards the left side of the road and brought it to a sudden halt, between Kherwadi and Kalanagar, Bandra. We were shocked to hear the driver murmuring that something was wrong with his taxi. He got out of it to find out the fault and after examining it, he informed us that petrol tank pipe had broken down. This was such a place and we were in such a situation where we could neither get another taxi nor a mechanic in this secluded residential area of Housing Boards Building with no shops or garages around. The driver was unable even to say whether the fault could be rectified at all. With the passing of each minute we became more and more restless and tense and I, my wife Shama and our son Vijay started looking hopefully at each and every passing vehicle and requesting for a lift, but to our utter disappointment, no vehicle was available and we got extremely dejected. We felt that our reaching the Bombay Central Bus Depot before the Shirdi Bus left was now out of question. But SAIBABA, in whom we have profound faith, alone knows how we were hoping against hope, that we would not miss this SHIRDI Bus. We walked towards the driver, who was lying beneath the taxi trying his best to set the defect right, to enquire as to whether there was any hope of his being able to drive his taxi, at least upto any nearby Taxi Stand so that we could get another taxi and to our surprise and astonishment we saw two persons on our left coming towards us. One of them had a white bearded and was wearing a motor Mechanic's Uniform. He was holding some tools in his left hand and said that our taxi has gone out of order he knew what the fault was. He caught hold of the driver who was still lying beneath the taxi, and pulling him out said 'Come Out' you cannot repair it, I will set it right within a minute, I know these passangers are in a hurry, they have to catch a bus. 'He assured us saying that the taxi would start within a few minutes and we need not worry. The driver came out from beneath the taxi. Within 5 minutes, the mechanic got up saying that the fault was set right and we could get in to the taxi.





He asked the driver to start the taxi and asked us to get into it. The puzzled driver took his seat. No sooner had the driver put the ignition key in and turned it to the right Oh! what a Miracle, the taxi started. Before the taxi started moving forward, my wife told me to pay something to the mechanic. I took out a ten rupee note from my pocket to pay it to the said mechanic, but he refused to accept it and with his hands folded, said that we were going to SHIRDI, so we should pray to SAI BABA on his behalf that he should any day call him also to SHIRDI. He then indicated to the driver to proceed and the driver obeyed him as an obedient child obeys his father's instructions.

Yes, we firmly believe the mechanic was none other than our lord Saibaba. The wonder is that the driver brought us in this taxi from this said place to Bombay Central Bus Stand within 10 minutes without stopping even at red signals at Elphiniston Road Crossing. We appreciated his heroic effort and thanking him told him as to how at great risk he brought us to the bus stand 2 minute before the starting of our Shirdi Bus. He brought it to our notice that one of the tyres of the rear wheel of his taxi had burst and he said that he was in a trance, and some Force sitting behind him was holding the wheel which made him drive his taxi in such a condition and at such a speed and every where on the crossings he found only the green signals. In the mean time my son Vijay went calling out to Dr. Bhate who was already sitting in the Shirdi Bus, that we had arrived and were coming in a minute or two, lifted the attache and small bedding, and accompanied by his mother went ahead to take the seats in the said bus already reserved in advance. While paying the taxi driver the taxi fare as per meter (and some tip which he refused to take), I heartily thanked the driver who with eyes full of sympathy and affection acknowledged my sincere feelings, joined my son and my wife to take my seat in the bus and narrated the happening to Dr. Bhate's family who were very much thrilled and extremely happy on our joining them. And with the grace of our Merciful Sadguru, our bus left Bombay Central Bus Depot for Shirdi at the appointed time.

*K.T. Tikoo  
8/16, K. Desai Road,  
Vile Parle (West), Bombay-56.*



## FAREWEL TO ALCOHOL

I have read with interest, Sai-Bandhu R.K. Bhatnagar's article 'HOW OUR BABA HELPS' in the June '84 issue of 'Sri Sai Leela'. I am penning these lines with the divine inspiration of Sai maharaj as to how He has been able to control my alcoholism and drug addiction.

My father used to advice me persistently, "Mani, all your life God has loved you. You have quit loving God. You cannot do that, Son. Stop your drinks."

But as the years rolled by, my problems on the domestic front increased. I started to drink more and more. After ten years, I discovered I could not do without it. I was one of the best customers of the local Wine-shop. In the meanwhile, once when I was shaking so badly with a drink I could not stand on my legs. A doctor gave me a shot of Pethidine, but I thought of how I would shake when the shot wore off. I was afraid to live without drugs on my own. I managed to bribe my way into a continuous supply of drugs for myself.

Over the next four years, I became more and more dependent on drinking and on drugs. Soon I did not care if people knew it. Friends no longer came to see me and, in many cases they avoided me.

It was around this hopeless time I came across a Sai-devotee. He advised me a lot. He begged me to change my mind even though it was too hard for me to swallow. He quoted the holy Bible, "What shall it profit a man if he shall gain the whole world and lose his own soul" (Mark 8:36).

One rainy night, I was drunk and staggering home after a long binge. I stumbled and fell into a drain. I heard some footsteps come up behind me and felt a shove at my shoulder. I could not recognise the face but heard him say, "I am through with you, You are not worth my friendship any more."

Next morning, accidentally I scanned through the book 'Baba's Charters and Sayings' compiled by HH Narasimha Swamiji. The very first page I looked in contained an advice Sai Maharaj gave to D.V. Sambare (Page 114): Boy, why do you



behave like this? See, I give you this warning first that you should give up drink. If you do not heed this, I will not warn you again but leave you to your fate." (Paragraph 292-A)

I just recalled the previous day's warning. So Sai Maharaj is going to desert me. I decided, "Most of my life I have leaned on everything a man can put into a bottle or a needle. None of it helps. Now I have to lean on Sai Maharaj." Slowly, carefully, I bade goodbye to my old life and gave my life back to Sainath.

*J. Subramania Pillai  
Mani Nivas, Vankavilla, Pazakutty P.O.  
Trivandrum Dist., Kerala.*



### **Shri Sai Baba Sansthan Scholarships**

Shri Sai Baba Sansthan, Shirdi proposes to give scholarships for the year 1985 to poor and deserving students, if found suitable.

Candidates who have secured 60 per cent or more marks in the S.S.C. (New Course) or Board/University/College examinations or in other recognized courses of study, are requested to apply in the prescribed forms of the Sansthan which are available free of charge at Shri Sai Baba Sansthan, Shirdi, Kopargaon Taluka, District Ahmednagar. Application forms will be available by post provided a self-addressed envelope with 50 np. stamp or enclosing stamps of 55 np. is sent to the Sansthan.

The last date of getting the application forms is 15-1-1986 and the last date for submitting the forms is 31-1-1986.

Application forms received after the due date, or with incomplete information, or failing to comply with the above conditions will not be considered and no further correspondence about them will be entertained.



## JAI SAINATH

“MERA MALICK MERA DHIL DHILKA MALICK SAI”

मेरा मालिक मेरा दिल । दिलका मालिक साई ।।

YES! Sai is antharyami. He is all pervasive. He is here, there and everywhere. He permeates all through the Universe. The baby pulsating in the womb of the mother and the toad living within the rocks breathe, all because He is the moving and sustaining force of this Universe. He is the Lord and the prime cause of the past, present and future. (भूत भव्य भवत्प्रभुः) He is all pervading विष्णु Did He not emerge from the stone pillar for the sake of His ardent devotee Prahlad? Even though King Hiranyakasipu, subjected his son Prahlad to all kinds of inhuman tortures, the boy never forgot his Creator. The more he was tortured, the more he clung to Him, his lips ever uttering NARAYANA. Finally the Lord had to emerge from a stone pillar to let the World know the efficacy of implicit faith and complete surrender to the Jagath Prabhu — the invincible Almighty. This episode only reveals that He is all pervading; He knows everything and He quickly responds to a sincere call from an ardent devotee.

So, what doubt is there, Saibhandus, that SAI IS THE MASTER OF OUR MIND? SAI is in you, in me, and in every mind — the mind which yearns more and more for Him, the mind which is not swayed by pleasures and pain; and the mind that makes a total and absolute surrender to Him. How to attain this? Sai wants us to like Him, love Him and look to Him, with utmost humility coupled with total surrender. He asks only unalloyed love and trust in Him and says “cast your burden on Me”. Then why should we hesitate? All that we enjoy or suffer is due to our Poorva Karma. Hurdles are cleared according to our Prarabdha, but He reduces the intensity of suffering and finally restores our peace of mind, depending upon the love and faith we repose in Him.

See SAI in your mind by banishing all evil thoughts. Be good, do good and speak good things. Let not envy and malice overpower you and cloud your mind. Let it be calm and still musing on the glory of Sai, the Master of our Mind.



SAI wants you too. The Gitacharya says : (प्रियो ऽसिमे) You are dear to Me. SAI is in you awaiting your love. Shower Him with a sincere unalloyed LOVE! And bind Him with the CHORD of your impeccable FAITH!! SAI can't but REVEAL HIMSELF, for He is BAKTHAVATSALA.

BOW TO SRI SAI PEACE BE TO ALL.

*R.S. Ramakrishnan  
Nagsai Vihar  
31, Dr. Radhakrishnan Road,  
Madras 600 004.*

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## **A WONDERFUL MIRACLE OF SAI BABA**

Being for so many years in Sai's service and having dedicated my life to this cause, I recollect His numerous leelas. I am extremely delighted to bring His recent Leela to your notice. On 15-12-1984, with Baba's permission, a few Sai Devotees established a Mandal by the Name of SRI SAI SEVA MANDALI, On every Thursday, we perform Baba's Bhajan and Pooja and also on every festival day. A party of about 40 to 50 of our members visit Shirdi and perform Bhajan before His Samadhi at a stretch for 10 days every year. On February 1983, luckily we met Shri Nana Saheb Rasne on 'Maha Shivratri' day at Shirdi. No sooner Shri Nana Saheb Rasne saw our members he was pleased and informed me as bade by Sri Sai Baba that some of His Devotees would be meeting me for an important work and advised me to guide them properly. Shri Nana Saheb Rasne Maharaj also predicted, "You are shortly going to construct Sri Sai Baba Temple at Vijayawada." We never thought of constructing Sri Sai Baba's Temple hitherto. The dream is coming true in 1985 by the grace of Shri Sai Baba. A temple is now being constructed with the gracious donation of a plot of 750 Sq. Yards on the sacred banks of river "Krishna" at Tadepalli, Guntur — Vijayawada — National High Way No. 5, by Sri B. Gopal Singh a member of our Mandal and a sincere devotee of Lord Sai Nath. The foundation stone thereof was laid on the site ceremoniously on 7-6-1985 at 11.48 A.M. In this connection a Pooja was performed and 500 devotees were fed. In the evening at 4.00 P.M. after the dispersal of most of the devotees Shri Sai Baba Himself visited the spot as a Fakir and



blessed that the temple is going to be flourish. He asked the remaining devotees (about 15) to give him a little 'Prashad'. After thorough search as desired by Him, miraculously a little 'Prashad' was found in a vessel for offering it to Him. He said "I am from Maharashtra. I came here 20 years ago. Now I have come for this purpose". After three pradakshinas the Fakir requested the devotees to contribute their mite. Nobody knows from where He came and Who He is. While, we were counting the amount an unknown person passing by on motor cycle suddenly stopped and came to Him and donated something. Thus the amount collected came to Rs. 9/- He was pleased and returned the entire amount to Sri B. Giridhar Singh (son of B. Gopal Singh) and asked us to spend the same for "Guru Seva". He wrote in his own hands on a slip "OM GURU OM NAMO, SAI RAM GURU SAI RAM" and bade the inscription to be written on a Board in bold letters by the side of Baba's image in the Temple. He also ordered a Neem Tree and Karol Tree (Medi) is to be planted on either side on the Temple.

After His disappearance all the devotees were thrilled to know that the person was no other than Sree Sai Baba and very-much encouraged. After one week, two of the devotees informed us that on Thursday night Baba appeared to them in dream and confirmed that the visitor was none other than Himself. We are very much pleased to inform you about this miracle of Sai Baba and we bow at His feet.

*J. Meerabai.*

*Note: The proposed project is estimated Rs. 8 Lacs. Here all of the devotees are making efforts to construct the temple as early as possible. Now the compound wall and the pillars of the temple are completed by His grace and hope that by His grace the remaining work will be completed soon.*



## **HE RAISED ME UP FROM THE DEPTHS OF MISERY**

I have been a victim to my "Prarabdha Karma" and suffered a lot of hell; for more than two years, I have been experiencing the pangs of mental agony. I had a house at Kakinada in East Godavari District, of Andhra Pradesh. I had allowed a lady for whom I had cared much, to live in that house. I am compelled to dispose it



of. But the lady, rose against my interests due to my "Prarabdha Karma" and had driven every prospective purchaser. In spite of my care for her, she scandalised me, and had thrown me into misery and had put me to greivous shame. No body came forward to purchase the house, because of the wicked behaviour of that lady.

I prayed and prayed to my benevolent Lord Sai Mahanath to raise me up from these depths of misery and shame. Lord Sri Hari saved 'GAJENDRA' from the jaws of death of the crocodile. Like wise Lord Sainath, saved me from the clutches of my fate, my 'Prarabdha Karma'; the lady who was all these years adamant, was changed, by his mysterious power. She herself came forward and arranged for the sale of the house. An agreement, has been signed last week. Now I can see the invisible hand of Lord Sai in this long pending disputed transaction.

"PRAISE THEE MY LORD SAI THE SAVIOUR OF MY  
TORTURED SOUL"

*M.S. Murty,  
Journalist,  
Jalalpeta  
Machilipatnam.*



### OBITUARY

It is with deep regret that we announce the sad demise of Dr. Smt. Charusheela Gupte, a renowned writer in Marathi, a professor and a devotee of Shri Sai Baba, on Saturday, 28th December, 1985. she was 70 and has contributed to Sai literature through her verses abhangas and artis. She has also written some novels'. In her death we have lost on ardent Sai devotee. May her soul rest in peace.



## SHRI SAI BABA THE MERCIFUL

I am an ardent devotee of Shri Sai Baba. I am not aware who initiated me to submit myself at the sacred feet of Sai Baba. Destiny has somehow drawn me towards "Him" and today I cannot think of anything, do anything, without first uttering the "Sai Nam".

It was in the year 1974, the Business that I was running ran into rough weather and it was impossible to steer the same back to safety. It was at that time on point of no return when I realised that I and my family were doomed for ever after having lived as responsible member of the community for over 20 years. For us to live in a state of sheer humiliation had no meaning whatsoever. The other affluent relations of ours were all looking at us with a feeling of shame and disgust. On that fateful day, after sending my children to my Brother's place, I was working out plans to end my life in a small hotel Room; All of a sudden I remembered that I should read through "Guru Charitra" when in mental depression. I searched for the book and started reading it. While going through the pages I simply could read the words "Sadguru" several times and nothing else. Thinking of this word "Sadguru" and repeating relentlessly, it occurred to me that Sadguru means no one else except "Sadguru Sai Nath". Then there was no stopping. I thought I should immediately go to Shirdi, seek shelter at Baba's feet and then end my life. Knowing my state of my mind my beloved wife would not leave me alone and she too offered to accompany me wherever I went. Thus, we both proceeded to Shirdi the same evening, with just enough money left with us to reach Shirdi and stay for two or three days. In the early hours of next morning we reached Shirdi and straight away went to "Samadhi Mandir". Samadhi Mandir was just being opened for the devotees and there I saw "Him" the "Sadguru Sainath Maharaj". I felt that He too was looking at me with his "Kripa Drishti". I could not believe myself; the whole of my body started shivering with an unknown pleasure and fright. Tears flowed incessantly from my eyes and I straight away reached the Samadhi. The crowds was rather small compared to these days and I held on to His feet, for how long, I do not know, but when I raised my head unknown energy had entered my body and my "nervousness and depression" had vanished. My wife still in flowing tears met me outside the Samadhi Mandir - speechless



we went to Reception Room and we got a place to stay in "Bhakta Niwas". We got acquainted with Shri Deshpande Sahab and after understanding our state of mind and the newly acquired devotion to "Sai Baba" he helped us to continue our stay at "Bhakta Niwas" for more than 10 days.

Day after day on attending every Pooja and reading literature on "Sai Baba" with faith and devotion in the Library a sense of courage developed in me and the cowardly feeling of ending life etc., vanished. If you ask me whether "The Eleven Sayings of Baba" are true to the last I would unhesitatingly say 'yes'. Sitting at Dwarka Mayi, concentrating my mind on "His Portrait", I used to feel that his gaze pierced through my veins and I could not think of anything except "Sai Baba". I distinctly remember that I did not pray to "Him" to bless with any material benefit for "He" knew much more than myself, — what I needed most, — I had by then developed immense faith and confidence in Him. My feelings were that He belonged to me and to nobody else.

On the tenth day after sitting our feet Shirdi, miracles started working. 1) from most unexpected quarters and old friend of mine appeared on the scene and offered to introduce me to some business man who could look after me while I restarted my business in an entirely new area. 2) an Accomodation was offered without rent in the area of my business and I left Shirdi with him. 3) Children were brought back to us and admission to Schools obtained 4) Litigations, and court cases were all withdrawn one by one without my knowledge or effort. Even the remotest optimist living, could not have imagined that I would rehabilitate myself in such a short period — so smooth was the transition and that too without being a burden to anybody. The entire burden to rehabilitate me was taken over by the Almighty "Sai Baba" on His shoulders.

Today I can boldly say that I can face any nervousness or depression, with courage the only extra thing that I have developed during these 11 years is of uttering the "Sai Nama" at all times and remembering Him at all times which gives me the strength needed to overcome the turmoil, torture and fatigue.

*S.S. Kasargod,  
1st Floor, S.S. Patil Bldg.,  
Ganesh Nagar, Dombivli  
Ganesh Nagar, Dombivli (W), Thane-421 202.*



## ON THIS DAY OF HIS SEEMOLLANGHAN

On this day of His Seemollanghan  
What thoughts haunt you my  
Dear devotee — On the day of  
His 'Pari-Nirvan', what 'Kaamanaas'  
would you jump across, my  
Dear 'Sai-Paricharak'? Search  
Thy heart and take His torch  
Engraved with His Sweet name,  
Go right into thy heart and  
Leave not the corners dark  
Hiding deep down in the Limbo!  
Make thyself His slave  
And bend thy naughty  
Head before this Almighty!  
—Lo! What have you found  
At Shirdi, if not Peace,  
Sublimity and the sparkle  
Of His Glory immense? — and of  
His compassion for the lowly  
And the lost? — Go, celebrate  
This day — this is thy day as well  
of 'Redemption' from delusions all  
If only you carry His name  
In thy prayers - unconcerned  
with things transient -  
All nothings and intransigent!

*A.N. Ramaswamy*  
*J-36, Pipe Line*  
*Malleswaram P.O.*  
*BANGALORE - 560 003.*





## SHIRDI NEWS

November, 1985

During the month following artists performed in the Samadhi Mandir:

**Keertan:** Shri Madhukar Suryavamshi, the Sansthan Gavai on Ekadashi and other important days.

**Pravachan:** 1. Shri Laxman Maharaj Wakchoure, Shirdi. 2. Shri Vithal Babaji Maharaj, Hyderabad.

**Bhajan, Singing, Playing on musical instruments:**

1. Shri Ramanbhai, Baroda, 2. Shri Adimaya Shukla, Shegaon, 3. Shri Baburao Doke, Kamati, 4. Shri Tukaram Daithankar, Pune, 5. Shri Mohan Daithankar, 6. Shri Ashok Daithankar, 7. Shri P. Anjaiyya, 8. Shri S. Sai Nath, 9. Shri S. Shailendra Kumar, 10. Shri Nagesh Nagaje, Nasik, 11. Shri Chandrakant Kamat, Pune, 12. Shri S. Kalpana Vishwanath, 13. Shri Prabhakar Bhailume, Ahmednagar, 14. Shri Anurag Shrivastava, Bombay, 15. Bhakta Sangam, Mulund, 16. Shri Rajan Kumar, Sion, 17. Shri Anil Pagare, Sion, 18. Shri Manmohan Kumbhare, Chandrapur, 19. Shri Kishorbaba Jadhav, Anchaleshwar, 20. Shri Vasanttrao Padanekar, Bombay, 21. Shri Mohan Shirodkar, Bombay, 22. Shri Vishwanath Shirodkar, Bombay, 23. Kum. Vandana Shirodkar, Bombay, 24. Kumar Tilak Tikoo, Bombay, 25. Smt. Chandraben Bhate, Bombay, 26. Brahmanand Bhajani Mandal, Hyderabad, 27. Shri Narayan Baba, Panvel, 28. Shri Shivalingam, Bombay, 29. Pragati Bandpathak, Bombay, 30. Smt. Asavari Waikul, Ghatkopar, 31. Ninad Waikul, 32. Sainath Bhajani Mandal, Shirdi, 33. Kum. Lata Ranade, Borivli, 34. Shri Pandurang Bhosale, Parel, 35. Smt. Meena, Lagu, Pune, 36. Kum. Aruna Lagu, 37. Kum. Manjari Karve, Pune, 38. Shri Rajkumar Rijavi, Andheri.

**Kartiki Ekadashi:** was observed on Saturday, 23rd November, 1985 in the usual way with the Palakhi procession at night through the streets of Shirdi, followed on its return to the Mandir by Shej Arati.

**Tulsi Vivaha:** was celebrated on Sunday, 24th November, 1985 in the Dwarkamayi amidst bursting of crackers and was well attended by the devotees and employees of the Sansthan.



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# श्री साईलीला — जनवरी १९८६

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## — =: नाम एवं शिरडीश्वर : =—

साधना के क्षेत्र में नाम के महत्व की गरिमा बहुत महत्वपूर्ण है। नाम के सोपान से भगवान के अनुपम मन्दिर की झांकी सहज है। उनका साक्षात्कार भी संभव है। पुराणों एवं सन्तों ने मुक्त कंठ से उस द्वार की प्रशंसा गाई है।

आदि पुराण में कहा गया है :-

“नामदेव परमा मुक्ति नामैव परमा गतिः

नामैव परमाराध्यो नामैव परमो गुरुः ॥”

नाम ही मुक्ति है, नाम ही गति है, नाम ही आराध्य है एवं नाम ही परम गुरु है।

भगवान के गुणानुवाद, उनकी लीलाए, उनका नाम स्मरण उनका धाम सभी का सदैव स्मरण करते रहना चाहिये।

स्कंद पुराण का कथन है:-

“गोविन्देति तथा प्रोक्तं भक्त्या भक्ति वर्जितेः

दहते सर्व पापानि युगान्तागिरिवोत्थितः ।”

भक्ति से तन्मय होकर अधवा बिना भक्ति के ही नाम सखस्त पापों को जला डालने में समर्थ हैं।

श्रीमद्भागवत में वर्णन है :-

“सांकेत्यं परिहास्यं वा स्तोभं हेलेनम वा

बैकुण्ठनाथ ग्रहणं शेषाहारं बिदुः ।”

पुत्रादि के संकेत से, हंसी दिल्लीगी में हो या अवज्ञा पूर्वक हो नाम से पापों का सर्वथा नाश हो जाता है।

ब्रह्म वैवर्तपुराण में नाम के विषय में उक्ति है :-

“नारायणर्मित व्याजादुच्चार्य कलुषाश्रयः

अजामिलो प्यगाढं धाम किमुत श्रद्धया गृणान ।”

अजामिल श्री नारायण का नाम लेकर अपने पापों से छुटकारा पा गया फिर श्रद्धा से नाम लेने का तो महत्व ही अलग है।

बृहान्नारदीय पुराण में भी स्पष्टतयः कहा गया है :-

“हरेर्नाम हरेर्नाम हरेर्नाम कैवलम्

कलौ नास्त्येव नास्त्येव नास्त्येव गतिरन्यथा ।”

हरि का नाम कलियुग के समस्त दोषों को दूर करने में सक्षम है।



बृहद विष्णु पुराण में आया है :-

“नामोनस्य यावती शक्तिः पाप निर्हरणे हरेः  
तावत्कर्तुं न शंकोति पातकं पातकी जनः”

पाप हरण करने की हरि नाम में जितनी शक्ति है उतना पाप पापी जन कर ही नहीं सकते।

लघुभागवतामृत का मत है :-

“वर्तमान तुयत्पापं यद्भूसं यद्भविष्यति  
तत सर्वं निर्दहत्याशु गोविन्दा वलकीर्तिनात्।”

पिछला एवं भविष्य तथा वर्तमान सब ही पापों को गोविन्द का नाम भस्म करने वाला है।  
ब्रह्मावैवर्तपुराण एक पग और आगे बढ़ गया। उसका कथन है :-

“सर्व पाप प्रशमनं सर्वोपद्रव नाशनम्  
सर्व दुःख क्षय करं हरि नामानुकीर्तनम्।”

हरि का नाम समस्त पाप समस्त उपद्रव एवं समस्त दुःखों को नष्ट करने वाला है।

स्कन्द प्रभास खण्ड में आया है :-

“मधुर मधुर मेतन्मगलं मंगलानां  
सकल निगम वल्ली सत्फल चित्रवरूपम्  
सकृदपि परिगीतं श्राद्ध्या हेलया वा  
भृगुवर नरमात्र्यं तारयेत कृष्णनाम्।”

हे भृगुवर! समस्त मधुर पदार्थों में अत्यंत मधुर सब मंगलों के मंगल, समस्त वेद शास्त्र रूपी लता का फल चैतन्यस्वरूप कृष्णनाम जिसने श्रद्धा पूर्वक या अवज्ञा से ही एक बार भी कीर्तन कर लिया उस मनुष्य का चाहे वह किसी भी वर्ण या जाति का क्यों न हो, उद्धार हो गया।

विष्णु धर्मेस्तर में प्रसंग आया है :-

“जिसं तेन जिसंतेन जिसं तेनेति निश्चितम्।  
जिहाग्रे वर्तते यस्म हरिरित्य श्रारद्वयम्॥”

जिस व्यक्ति की जिहवा पर दो उपर वाले हरि का नाम सदा रहता है उसने तो वस्तुतः संसार पर विजय प्राप्त कर लिया है।

यही भाव लघुभाग वतामृत में कहा गया है :-

“ते सभाग्या मुनुष्येषु कृतार्थं नृप निश्चितम्  
स्मरन्ति ये स्मारयन्ति हरेर्नाम कलौ युगे।”

जो मनुष्य इस कलियुग में हरि का नाम स्वयं स्मरण करता है अथवा अन्य व्यक्तियों को स्मरण करवाता है वह मनुष्यों में श्रेष्ठ है और उसी का जीवन कृतार्थ है।



भगवान श्री कृष्ण का यही उदघोष स्कन्द पुराण में भी प्राप्त होता है जिसमें उन्होंने स्पष्टतयः कहा है :-

“कृष्ण कृष्णेति कृष्णेतियों मो स्मरन्ति नित्यशः  
जलं भित्वा यथा पद्मं नरकादुधराम्यहम् ॥”

जो व्यक्ति कृष्ण कृष्ण रहते हुए मुझे नित्य याद करता है मैं उसका नरक से उद्धार उसी प्रकार करता हूँ जैसे कमल पर जल की बूंद अर्थात् जिस प्रकार जल की बूंद कमल पर नहीं टिक पाती उसी प्रकार नरक उस व्यक्ति के पास फटक नहीं पाता ।

आगे कहा गया है :-

“जीवितं जन्म सफलं मुखं तस्यैव सार्थकम्  
सततं रसना यस्य कृष्ण कृष्णेति जल्पति ।”

जिस व्यक्ति की जिह्वा पर सदा कृष्ण नाम की रट लगी रहती है उसका जन्म सार्थक है ।

यमराज ने भी अपने गणों से कह दिया है कि जो व्यक्ति गोविन्द माधव, मुकुन्द, हरि, मुरारी, शंभु, शिव शंकर, जनार्दन आदि नाम रटता रहता है उनका दूर से ही त्याग कर देना चाहिये :-

“गोविन्द माधव, मुकुन्द, हरे, मुरारे  
शंभो, शिवेश, शशि शेखर शूलपाणे  
दामोदराच्युत जनार्दन वासुदेव  
त्याज्या य इति संतत मामनन्ति ।”

श्री भद्रभागवत में भी कलियुग के अन्य दोष होते हुए भी एक महान गुण है कि जहां भगवान कीर्तिन गुणगान हो रहा हो वह वहां से पृथक नहीं जाते ।

“कलेदोषनिधे राजन्नास्ति ह्येको महान गुणः  
कीर्तनादेव कृष्णस्य युक्त संगः परं ब्रजेत ।”

गीता में भगवान के भी कंठ से यह बात समझाई गई है :-

“अनन्य चेता : सततंयो मां स्मरन्ति नित्यशः  
तस्याहं सुलभः प्रार्थनित्य युक्तस्य योगिनः ।”

महा कवि सूरदास ने कितने स्पष्ट शब्दों में उस व्यक्ति की भूरि भूरि प्रशंसा की है जिसने भगवान का नाम की रट लगा ली है :-

“नाम प्रतीत भई जा जानकी ले आनंद दुख दूरि रह्यो  
सूरदास धन-धन से प्रानी जो हरि को व्रत के निवह्यो ॥”

कवीरदास ने भी अपने निजी अनुभव के अनुसार कहा :-

“कबीर कहें मैं कथिगया, कथिगया ब्रह्म महेश  
राम नाम ततसार है, सब काहू उपदेस ॥”



इसके अतिरिक्त उनका कथन है :-

भगति भजन हरि नांव है दूजा दुःख अपार  
मनसा बाचा कर्मना कबिरा सुमिरन सार ॥ ”

अन्य भक्तराज दरिया साहब का उसी प्रसंग में कथन है :-

“नाम बिना भव करम न छूटें  
साधु संग औ राम भजन बिनु काल निरंतर लूटे ॥ ”

भक्त शिरोमणि तथा कवि कुल के चंद्रमा गोस्वामी तुलसीदास ने तो बहुत सुन्दर नाम की व्याख्या की है :-

“अगुन सगुन दुई ब्रह्म सरूपा अवथ अगाध अनादि अनूपा ।  
मोरे मत बड नाम दुहूले किए जोहि जुग निज बस बूसें ॥ ”

राम चरित मानस में तो उन्होंने कलियुग से पार पाने का सुगम मार्ग बतलाया है :-

“कलियुग सम जुग आन नहि जो नर कर विश्वास ।  
गाई राम गुन विमल भव तर बिनहि प्रयास ॥ ”

अपनी बिनय पमिका में उन्होंने सांसारिक प्राणियों को अपनी अनूठी वाणी से सजग करते हुए कहा :-

“राम कहतु चलु राम कहतु चलु, राम कहतु चलु भाई रे ।  
नाहित परिवों भव वेगारि मंह, छूटत अति कठिनाई रे ॥ ”

दोहावली में तो उन्होंने अत्यंत सरल विधि का मार्ग भी प्रशस्त कर दिया :-

“पय अहार फल खाई, जपु राम नाम पट मास ।  
सकल सुमंगल सिद्ध सब, करतल तुलसीदास ॥ ”

स्वामी राम कृष्ण परमहंस का कथन है कि जिस प्रकार कटहल के फल को छीलने से पूर्व हथेलियों में तेल का प्रयोग कर लिया जाता है उसी प्रकार संसार अथवा सांसारिक कृत्यों में कूदने से पूर्व भगवान के नामावलि से अपने को भली भांति स्नान कर लेना अनिवार्य है।

चैतन्य महाप्रभु ने सनातन गोस्वामी को दीक्षा देते समय उपदेश दिया :-

जीवे दया, नामें रूचि, बैठणा व सेवन । ”

श्री भद्रभागवत का कथन है :-

“कृते यद् ध्यायते विष्णुं, भेतायां यजतो मरवैः  
द्वापरे परिचर्यायां, कलौ तज्जरि कीर्तनात् ॥ ”



भक्त कवि शिवराम ने अपनी पुस्तक जैमाल में लिखा है :-

“सतयुग जोग कर्म सब करई ध्यान लाइ भवसागत तर हई  
त्रेता जाय करें सब प्राणी तब पावै प्रभु के रजधानी ।  
द्वापर पूजि निरंजन देवा जाहि धाम हरि गति जन सेवा  
केवल कलि कर धर्म वडाई जगतर याहि राम जै गाई ॥”  
सब जुग नाम अधिक श्रुति गावा कलि विशेष नरसुलभ जनावा ॥”

उपर्युक्त विवेचना से स्पष्ट है कि कलियुग में केवल नाम का ही आधार है अपने इष्टदेव का नाम उसके गुण वलि का कीर्तन उसके विग्रह के कोमल कान्ति के झांकी उसकी क्रियाओं का विशद वर्णन भक्तों की गति को प्रवर, गतिमान, श्रद्धा व भक्ति के मार्ग को प्रशस्त कर देता है। उनमें पूर्ण रूप से विश्वास एवं उन्हें आत्म समर्पण के कठिन सोपान पर आसीन करता है। सबरी तथा श्रद्धा का द्वार उन्मुक्त हो जाता है। अशिवराम गति से मानव साधना के मार्ग पर अग्रसर हो जाता है एवं उसका जीवन जीवन हो जाता है।

यह तो निर्विवाद रूप से सत्य है कि शिरडीश्वर पूर्ण अवतार थे। उन दया सागर, करुणनिधान, करुणाकर में वे समस्त गुण विद्यमान हैं जो भगवान में अवतरित होने में पाये जाते हैं। कहा गया है :-

प्रेश्वर्यरूप समग्रस्य धर्मस्य यशसः श्रियः  
ज्ञान वैराग्योश्चेव ऋणं भग इतीरण ॥

अपने श्रद्धा लुओं, अपने भक्तों को शिरडीश्वर ने सशरीर रूप में अथवा शरीर न रहने व दोनों अवस्थाओं में मंगल प्रदान किया है और करते रहते हैं। कितने अनूठे ढंग से वह मानव के जीवन में परिवर्तन लाते थे। उनके भी अपने रूप हैं। किसी को वेश्यागमन से बचाना किसी को जीवो पर दया करना किसी को विष्णु सहस्रनाम में रूचि तथा किसी को गंगा यमुना में स्नान कराना यह तो एक साधारण ज्ञात हैं। अवतारी लोग अपने अद्भुत खेल करते रहते हैं।

अपने को शिरडीश्वर के सान्निध्य में लाने के लिए अपने को उनकी अनुपम अनुग्रह का अधिकारी बनाने के लिए और अपने इष्टदेव की सही अर्थ में उपासना का गुरु मंत्र तो यही है कि शिरडीश्वर का प्रातः काल ब्रह्म मुहूर्त में १०८ नामावली का कीर्तन आनंद के साथ, प्रेम सरोवर में डुबकी लगाते हुए, उनकी महिमा की शीतल चांदनी में स्नान करते हुए सस्वर पाठ करे जिससे वह हमारे रोम - रोम में ही न बस जाय वरन उस कीर्तन में हमारे कर्ण कुहरों को, नासिका को, नेत्रों को केवल शिरडीश्वर के सान्निध्य के किसी अन्य पदार्थ के दर्शन न हो सके। हमें शीतल



सुगन्ध वायु झक्झोरती हुई भी शिरडीश्वर के पास से आती हुई जान पड़े, कोमल प्रसूनों की मन्द मन्द भीनी भीनी सुगन्ध ऐसा प्रतीत हो शिरडीश्वर के कोमल भी विग्रह से आ रही है। पक्षियों के कलरव में ऐसा प्रतीत हो कि जगत में समस्त जड एवं जंगम हमारे साथ मिलकर शिरडीश्वर की अपर कीर्ति को, यश का गान कर रहे हैं। उस समय हमारा विचार, हमारी चिन्तन क्रियाएं अधिक उम्र रूप से अपने इष्टदेव के ध्यान में लग जायेगी और हमारी साधना वेगवती हो जावेगी। हमारा इष्ट हमारे निकट होगा, हम हपने इष्ट को इस प्रकार दिवस की दिन चर्या शिरडीश्वर के श्री चरणों में समर्पित करना ही होगा।

— नन्द स्वरूप भटनागर  
नई सदर, मुरादाबाद, (उ.प्र.)



## ‘जो तेरे दरबार में आया’ —

साई बाबा-बाबा गोहराई  
शरण तेरे आई - हमार सुधि ले लेना।  
जो तेरे दरबार में आया,  
खाली हाथ न जाने पाया  
हम हूँ झोली फैलाई  
शरण में तेरे आई - हमार सुधि ले लेना।  
तेरे नाम की महिमा भारी  
गुण गावत सब नर और नारी  
हम हूँ आस लगाई  
शरण में तेरे आई - हमार सुधि ले लेना।  
भीर पड़ी भक्तों ने पुकारा  
तुरंत बाबा ने दिया सहारा  
ललिता करत दोहाई  
शरण में तेरे आई - हमार - सुधि ले लेना।

— श्रीमती ललिता शास्त्री  
(श्रीमती लाल बहादुर शास्त्री)

श्री लाल बहादुर शास्त्री सेवा - निकेतन

१ मोतीलाल नेहरू प्लेस, नई दिल्ली ११० ०११



## साई साई भर हो स्पन्दन

तन मेरा माटी का पूतला  
और मन है आतप का प्याला  
करदो साई कृपा वृष्टि से  
जो मैला तुम उसको उजला.

जग है मोहक निशा निमंत्रण  
पाप में डूबा जिसका कण कण  
साथ रहो तुम मेरे साई  
तुमको अर्पित मेरा हर क्षण

नीर बने मोती कर क्रन्दन  
श्रम शीकर होजाए चँदन  
रोम रोम मे कँपन जागे  
साई साई भर हो स्पन्दन.

तन मीरा हो मन राधा हो  
कबीरा धरती - तुलसी अम्बर  
सूरदास बन निरंखू नागर  
शिरडी के पावन प्रांगण पर.

शवरी की आशा मुझको दो  
मान विदुर सा मुझको देदो  
मुझ से लेलो तन की कुंठा  
अपनी नाम सुमरनी देदो

तन साई हो मन साई हो आस निरास सभी साई हो  
मेरी सीमा चरण तुम्हारे अंतिम श्वास मेरी साई हो.

— विजय

७६, पटौदी हाउस  
नई दिल्ली - ११० ००१





## “भक्त प्रवर श्री साईबाबा”

गंगा माता सम पावन साई नाम आपका ।  
 ईश दूत बल के सिन्धु कार्य सिद्धी करें ॥  
 अष्ट सिद्धि नौ निधी के दात संवारे काम भक्तों के ।  
 शान्त करें क्लेश व्यथा - भय को जो दूर करें ॥  
 जग में ज्योति जगावें भक्ति उपकार का प्रकाश करें ।  
 क्लेश व्यथा का नाश करें सुख शांति का प्रसार करें ॥  
 कोटि हाथ साई के भूतपिशांच जिसके डर से भागें ।  
 भक्तराज सुख वैभव बल ज्ञान देने वाले ॥  
 जो यह साई की आरती पढे सुख शांति आनंद घीर बने  
 भय क्लेशों को हरने वाले संसार मोह से तारने वाले  
 सबको खाने वाले काल को भी खाने वाले ।  
 जिसकी महिमा जो कोई गाये सुख आनंद शांति पाये  
 कोटि कोटि आदित्य सम ज्योति ज्ञान के विपुल पुंज ।  
 बल तेज वीर्य देने वाले रिपु दानवों का नाश करें ॥  
 बल शक्ति पराक्रम देने वाले संकट से तुरंत छुड़ाने वाले  
 स्वीकार मेरा पुष्प चरण कमल साईबाबा के ॥  
 मैं व्यथित कष्ट भोग रहा कब से साई ।  
 मेरा कष्ट दूर करके सुख वैभव प्रदान करो ॥

— डॉ. यु. हरी राव, बी.एस्सी., पी.एच्डी.  
 ४५७, ओस्टेअर्स ३८ क्रॉस,  
 २ रा ब्लॉक, राजाजीनगर,  
 बंगलूर, ५६० ०१०.

## बाबा का प्यार

नगरी नगरी द्वारे द्वारे होता है साई का प्यार  
 साई हमको हम साई को करते है बड़ा प्यार  
 जाते शिर्डी धन्य हो जाते करते है साई को प्यार  
 साई भी उन्हे बुलाते होता है जिससे प्यार  
 नगरी नगरी-----

मैं भी जाता हूँ शिर्डी में पाने साई का प्यार  
 पूजा की विधी नहीं जानू दरशन को बेकरार



बाबा कहते सन्यासी बन, कर संसार से प्यार  
कर्म अच्छे कर और पाता जा सुखों का भंडार  
नगरी नगरी-----

जो भी आता ले जाता ऊदी का बड़ा भंडार  
दुख दर्द कम हो ऊदी से लीला उसकी अपरंपार  
तुम भी आओ हम भी आये गायें भजन वारंवार  
निसार्थ भावना से करे हम उनकी जय जयकार  
नगरी नगरी-----

— दीपक एस्. पंजाबी.

२४, चित्रकला कोऑप. हौसिंग सो.

एल्.बी.एस्. मार्ग, बंबई - ४०० ०७०.

## “चरनों का प्रताप”

जब तक नहीं मालूम था कुछ भी  
बात थी कुछ और ही —

परन्तू जब मालूम पड़ा, शिरड़ी में साई नाथ की अमर समाधी  
सब की आस पूरा करती है, भगतों को देती है उपहार —  
परम आनन्द!

फिर तो रूकना ठहरना मुशकिल था — नः मुमकिन था!  
साई से सब कुछ मांगने, समाप्त करवाने —  
परेशानियाँ!!

जा पहुँचा, दौड़ता हुआ, साई नाथ की शरणा में  
समाधी की सीढ़ी पर गिर पड़ा — बाबा के चरन में!!  
सब कुछ भूल गया — क्या लेने आया था,  
माँगने आया था क्या?

जुबान ही खुली नहीं, हिम्मत ही बँधी नहीं!  
देखता ही रहा प्रतिमा की ओर — टक टक  
गिरता ही रहा आँसू — टप टप!!  
वापिस आ गया!!

बिन माँगे सब कुछ मिला — साई से  
चरनो का प्रताप!

— जनकराज लारोइया

कार्टर नं. : 5, टाईप IV

म. गाँधी मैडिकल कालिज के सामने इन्दौर - 452 001.



## — साईनाम —

जो भी गाये साईनाम  
 पुण्य उसीका बड़ा महान ॥ धृ० ॥  
 जिसे नहीं है कोई सहारा  
 साई है उसीका रखवाला  
 चाहे हो वो निर्धन या धनवान ॥ १ ॥

दरबारमें साईके कोई भी आये  
 भक्ती भावसे मन्नत माँगे  
 हो जाता है सबका कल्याण ॥ २ ॥

जैसी करे भक्ती वैसा पावे फल  
 दीनोंकी भरे झोली, दुखियारीका आँचल  
 'श्रद्धा' और 'सबूरी' दो तत्व महान ॥ ३ ॥

हिंदू, ख्रिस्त, पारसी, इसाई  
 सबका है एक अपना साई  
 एकताका है ये संदेश महान ॥ ४ ॥

— अरविंद बारट्के  
 १३५, शुक्रवार पेठ,  
 पुणे ४११ ००२.



## पूर्व सूचना

तुलसीदास जी ने रामचरितमानस में संतों की स्तुति करते हुवे बालकांड में लिखा है —  
 साधु चरित सुभ चरित कपासू, निरख बिसद गुणमय फल जासू ।  
 जो सहि दुख परिछिद्र दुरावा, बंदनीय जेहि जग जस पावा ॥

इसका अर्थ है कि संतों का चरित्र कपास के समान शुभ है पर जिसका फल नीरस, विशद और गुणमय होता है, कपास की डोड़ी नीरस होती है संत चरित्र में भी विषयासक्ति नहीं है, इससे वह नीरस है कपास उज्ज्वल होता है, संत हृदय भी अज्ञान और पाप रूपी अंधकार से रहित होता है इसलिये वह विशद है कपास में तन्तु होते हैं इसी प्रकार संत का चरित्र सदगुणों का भंडार होता है, जैसे कपास वस्त्र रूप में परिणत हो दूसरों के गोपनीय स्थानों को ढकता है वैसे संत दूसरों के दुख और दोषों को सहन कर उपकार करते हैं इसीलिए वे वंदनीय हैं।



शिरडी के साईबाबा ने अपने जीवन काल में और समाधि लेने के पश्चात असंख्य लोगों के दुखदर्द को मिटाया है। कलयुग के इस महान संत की जितनी भी हम प्रशंसा करें वह थोड़ी है इसलिए शिरडी अब केवल महाराष्ट्र का ही पवित्र स्थल नहीं रहा है अपितु समस्त भारत देश का अनुपम पवित्र स्थल बना है। प्रतिदिन विभिन्न जाति और धर्म के लोग शिरडी दौड़े चले आते हैं।

मानव का मुख्य उद्देश्य भौतिक सुख की उपलब्धि है और युगो से मानव उसके पीछे पडा है नये नये आविष्कार और संशोधन हो रहे हैं। आदि काल का मानव आज कितना बदल चुका है। इतनी प्रगति के बाद भी सब ओर शून्य ही शून्य है। जब मानसिक शान्ति कहीं से भी हमें प्राप्त नहीं होती तब बरबस हमारा ध्यान उस छोटे गांव की ओर जाता है जहां साई ने अपना जीवन काल व्यतीत किया था।

पुनित महाराज ने एक स्थल पर कहा है :

तन मन का ताप मीटा दे संत शरणे जो आवे ।

'पुनित' परमपद पावे संतचरण जो आवे ॥

सचमुच साई चरण को रज प्राप्त करने से मानव लौकिक एवं परलौकिक सुख की प्राप्ति करता है। कुछ लोग साई के जीवन के बारे में जानने के लिए उत्सुक रहे हैं। उनके सामने एक बड़ा प्रश्न है साई कौन थे? उनके माता पिता कौन थे? उनकी कौनसी जाति थी? संतों को कोई जाति नहीं वे केवल मानव जाति से ही संबन्धित हैं। उनका कोई विशेष धर्म नहीं। संत का धर्म केवल एक है और वह है सत्य “धरम न दूसर सत्य समाना” जो मनुष्य साई जैसे संत के निकटतम आता है उसने परिवर्तन का प्रार्थुभाव होता है, इसीलिए दुनिया का सुन्दर से सुन्दर और पवित्र से पवित्र शब्द है संत। संत शब्द के आगे विशेषण लगाने की कोई आवश्यकता नहीं है। मानव जीवन प्राप्त करना कठिन है और संत बनना तो और भी दुर्लभ है, शिरडी के साई इस धरती के ईश्वर हैं वे कल्याणकारी स्वरूप हैं इसलिए लोगों के सभी प्रश्नों के उत्तर इन दो तथ्यों में आ जाते हैं। वे हमेशा जागृत अवस्था में रहते हैं। उनकी मूर्ति एवं चित्र इस बात को बनाते हैं कि वे हरदम और हरघडी पूर्ण जागृत अवस्था में रहते हैं। मैं एक घटना का उल्लेख करना चाहती हूं जिससे आपको मेरे कथन पर विश्वास हो जायगा।

हमारे एक परिचित हैं उनकी पुत्री हाल में बंबई में सुप्रसिद्ध डाक्टर है उसके जीवन की यह मर्मस्पर्शी कहानी है, उसने M.B.B.S. करने के पश्चात तुरन्त विवाह किया, जिस दिन उसका विवाह था, उस दिन वह अपने कमरे में साईबाबा से आशीर्वाद लेने गयी वह साई की परम भक्त है और वह हमेशा अपने कमरे में साई का चित्र रखती है। वह सिविल मेरेज करनेवाली थी। जब उसने अपने कमरे में



दीवार पर लगे साई चित्र की ओर देखकर नमन किया तो क्या देखती है कि साई के एक नेत्र से अश्रु बिन्दु गिर रहे हैं। वह एकदम घबरा गयी, वह सोचने लगी कि यह मेरा क्या संशय है। भला साई के नेत्र से अश्रु बिन्दु इस शुभ अवसर पर क्यों गिरने लगे? पर थोड़ी देर उधेडबुन के बाद उसने वह चित्र उतार कर मेज के दराज में रख दिया। १० मिनट के बाद पुनः वह चित्र निकाला तो फिर वही बात उसने देखी उसके मन में प्रश्न हुआ कि क्या साई के अश्रु बिन्दु मेरे भविष्य को तो इंगित नहीं कर रहे हैं? क्या वे मुझे सतर्क तो नहीं कर रहे हैं? पर इन सभी प्रश्नों की अवज्ञा कर वह विवाह के लिए चल पडी, परंतु विवाह के पश्चात तुरन्त ही उसे पता चला कि उसने जो कदम उठाया था वह गलत था और अन्त में उसे तलाक लेना पडा। अभी पिछले महीने वह बडौदा Medical conference में आयी थी तब उसने अपनी यह आपबीती हमें कही। हम सबने यही कहा कि साई की मूर्ति एवं चित्र में समय समय पर उनके मनोभावों में सचमुच परिवर्तन तो दिखायी पडता है कभी क्रोध कभी दया और कभी हास्य के भाव उनकी मूर्ति एवं चित्र पर स्पष्ट दिखाई पडते हैं। कार्य करने के पहले यदि हम उनके चेहरे के भावों को समझ सके तो हम कभी गलत कदम नहीं उठा सकेंगे। साई पूर्ण जागृत अवस्था में समाधि लेने के पश्चात हमारे आसपास ही रहते हैं। वे हमारे रक्षक हैं और सदैव हमारा भला चाहते हैं।

— प्रेमलता मेर

c/o डा. ओ. पी. शाह,  
नानी छिपवाड 'क्षीतिज'  
बरौडा - ३९० ००६.



## “साई तेरी पावन भूमि”

साई तेरी पावन भूमि कैसे मैं आ पाऊं  
दर्श तेरे को हैं मेरा मन  
कैसे शीश नवाऊं  
तू है अन्तर्यामी हे प्रभु, कर ले कोई जतन  
मोह माया के तोड़ के बन्धन, चलू मैं तेरे संग  
तुझ बिन साई जी न सकूंगी  
कैसे मन समझाऊं



साई तेरी पावनभूमि कैसे मैं आ पाऊं ॥  
बहुत किये हैं, पाप अभी तक  
कैसे मुक्ति पाऊं  
बिन तेरे कैसे, ये जीवन नैया पार लगाऊं  
साई तेरी पावन भूमि कैसे मैं आ पाऊं ॥  
तेरा ही है मुझे सहारा, और कहां मैं जाऊं  
इन चरणों को छोड़कर अब मैं, किसका ध्यान लगाऊं  
तुझ बिन जीवन सूना मेरा और किसे अपनाऊ  
दर्श तेरे को है मेरा मन  
कैसे शीश नवाऊं  
साई तेरी पावन भूमि कैसे मैं आ पाऊं ॥

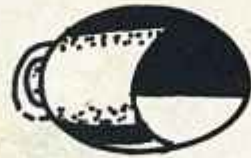
— कुमकुम श्रीवास्तव

रेल्वे स्टेशन

पडसाली

वाया कुर्डुवाडी

जिला - सोलापूर (महाराष्ट्र)



## “साई दर्शन”

बोल साई बोल दर्शन होगा के नही  
तेरी करूंगी भक्ति मेरे दिलसे शांति ॥ धृ ॥  
कितने दिन तो बित गये है  
नाम तुम्हारा लेनेसे  
फिर भी नही मैं दर्शन पायी  
रो रही है किसमतसे  
बार बार है प्रणाम मेरा दर्शन दो साई ॥ १ ॥



सबके है तूम सच रखवाले  
 आकर बैठे शिरडी में  
 तेरा जैसा संत सुहाना  
 कब देखु मैं आँखों से  
 राह तुम्हारी देख रहूँ मैं आवो ना साई ॥ २ ॥  
 तुम बीन मोरी कौन खबर ले  
 मैं तो दासी बनवासी  
 तुम्ही मेरा अेक सहारा  
 गंगा मैय्या तूम काशी  
 दिलकी तमन्ना पुरी करो रुठोना साई ॥ ३ ॥

लेखिका : श्रीमती रुक्मिणी बेंद्रे

पत्ता : तळेगाव-दाभाडे  
 साने आळी, राक्षे भूवन,  
 ता. मावळ, जी. पुणे.  
 मु.पोष्ट. तळेगाव - दाभाडे.



## भजन

रघुपती राघव राजाराम  
 पतित पावन साईराम  
 श्रद्धा - सबुरी का रखना मान  
 सच्चाई से करना काम  
 कसोटीसे कभी न डरना  
 बुरी बाते कभी न करना  
 नेकिसे सभी ने रेहेना  
 अपने साई को कभी न भूलना

— सौ. वसुंधरा रामराव चोरे

८०३-सी, लक्ष्मी भुवन,  
 डॉ. आंबेडकर रोड,  
 दादर मुंबई-४०० ०१४



## 卐 साईबाबा तेरि दुहायी 卐

साई मोरे भाग्यविधाता, माता पीता हो तुम साई।

प्यासा हूँ बस तेरि दरसका, कबसे तरस रहा हूँ सगई ॥

बाकी है एक आस बाबा, ज्ञानका पथ दिखला दो साई।

साई बाबा तेरि दुहायी, जनम जनम की क्रीपा पायी ॥ १ ॥

रामभि तुम हो रहिमभी तुम हो, नानक भी तुम हो खीस्त भि तुम हो।

साई सुंदर सबके स्वामी, ज्ञान ब्रम्हके दाता तुम हो ॥

कभी न बोलो कठोर बानी, कितनी सुंदर बात सिखाई।

साईबाबा तेरि दुहायी, जनम जनम की क्रीपा पायी ॥ २ ॥

भेद भाव अब मीट गये है, चरणो में सब भूल गये है।

तेरे बनकर हमने साई, जीवन पावन बना लिया है ॥

अल्ला मालिक इश्वर बंदा, नाम अलग सब तेरे साई।

साई बाबा तेरि दुहायी, जनम जनम की क्रीपा पायी ॥ ३ ॥

सेवाके वरदान से साई, मुक्त किया सब भक्त जनोंको।

दूर किया है चमत्कारोंसे संदेह के उस अंधेरे को ॥

दीन दुखी के तुम हो दाता, तुम हो सबके मनमें साई।

साईबाबा तेरि दुहायी, जनम जनम की क्रीपा पाई ॥ ४ ॥

झूठे है सब भेद जहामें, झुठी सब है यहा लड़ाई।

याद रहे अब तेरि सिखाई, दूर रहे सब मेरि बुराई ॥

छोडके सबही व्यर्थकी बाते, अपनायेंगे तेरि सिखाई।

साई बाबा तेरि दुहायी, जनम जनम की क्रीपा पायी ॥ ५ ॥

— मधुकर गं. अंबाडे

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बडौदा





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