

श्री साईनाथ साधनालय March '86

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श्री साईबाबा संस्थान, शिर्डी



# SAILEELA

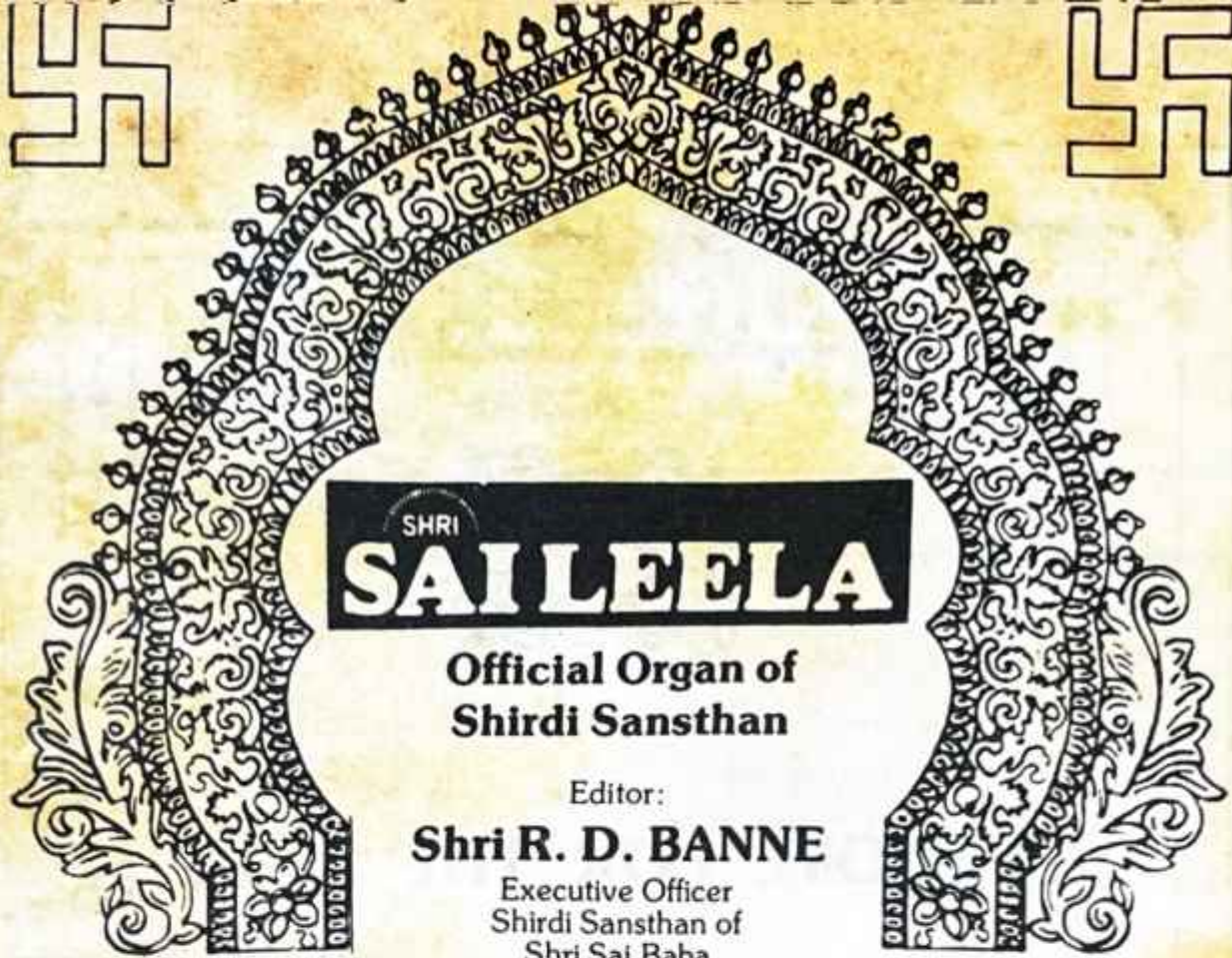
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SHRI  
**SAILEELA**

**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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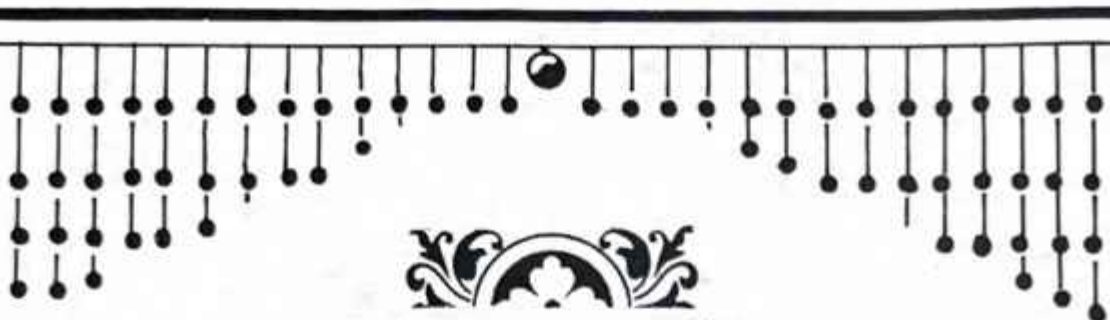
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the articles published.*



## A QUOTE FOR THE MONTH

Why hast thou forgotten God?  
Anger hast thou not forgotten,  
Nor false hood:  
Then why hast thou forgotten Truth?

Sunk deep in this world's show,  
Why hast thou forgotten the Home  
from which thou camest?

Thou hast clung to the dross,  
Then why hast thou flung away  
The Gem beyond price?  
Joy thou pursuest,  
Then why hast thou scorned the  
one Source of all Joy?

Turn,  
Trust God,  
Fling from thee all that is less.

GURU NANAK (1469 — 1538)



# SHRI SAILEELA

MARCH 1986

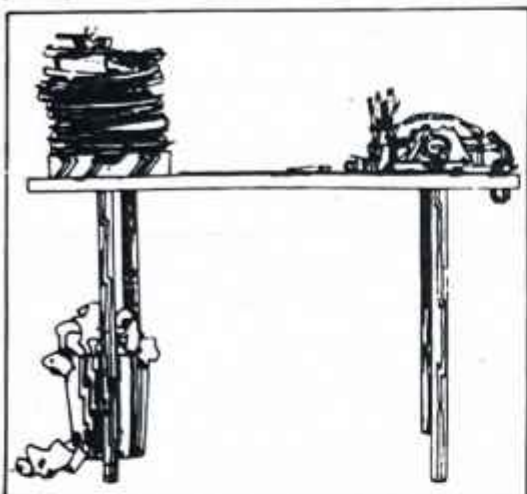
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## EDITORIAL



The approach of winter, every year, spells a renewal of vigour and energy and a revival of spirits; it breathes new enthusiasm and suddenly, it feels good to be alive! There is a spurt in activity and the social and cultural spheres resound with music concerts, dance recitals and dramatical performances, with conferences and conventions and social meets and festive gatherings, which afford satisfaction to intellectual, aesthetic and social cravings within us.

This is not in the least surprising for these are all variegated expressions of culture and culture says Malthew Arnold, "brings to us the best thought and knowledge of our time so that all men live in an atmosphere of sweetness and light". These are occasions when people with different backgrounds and traditions, different nationalities and religions flock together to exchange thoughts and ideas, to display their traditional arts and to put forward their ideologies and philosophies of life with the sole objective of promoting greater understanding between each other so that we could all come closer under a common banner. One could hardly find better ambassadors of peace and common brotherhood!

Such is the soil in which the seeds of integration, national and international, take root and as such the basic concern of these gatherings is to establish a harmonious relationship not only among the different parts of the country but between the East and the West. Efforts in this direction are not wanting. Maharashtra has already witnessed "national integration through music" in the recent past when the music of the South blended so melodiously with that of the North through the media of instruments and vocal recitals and "national integration through dance" is already in the offing.

The international scene is equally full of optimism. In addition to the cultural delegations visits exchanged by theatrical groups, dance and ballet troupes from the East and the West, indi-



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vidual artists of renown have done much to establish unity and harmony and experiments have been made successfully to evolve musical concerts and dance forms that harmoniously blend the eastern and western music and dance patterns. Festival of India in France, England, America and other countries has also been a bold step forward in this direction.

The national and international conventions, conferences, seminars have not lagged behind. They have worked marvellously on the intellectual level and have contributed much to facilitate an exchange of thoughts and ideas and further the cause of knowledge and international and national understanding.

The success of such artistic, intellectual and social exchanges in promoting goodwill and understanding can never be in doubt when they take place in an atmosphere that exudes culture and dignity. For they presuppose maturity of outlook and a broad-minded approach, an eagerness to understand and a tolerance of each other's point of view and above all, a willingness to receive new ideas. The attitude can best be summed up in Gnadhiji's words: "I do not want my house to be walled on all sides, nor my windows to be stuffed. I want the cultures of all the lands to be blown about my house as freely as possible...."

Narrow nationalism and provincialism, communalism and factionalism have no place here for they are a slow poison that saps the vitality. Petty squabbler and unwarranted misunderstandings should not be allowed to raise their ugly heads. They mar the spirit of the whole cause and defeat the purpose. These cultural, intellectual and social gatherings are meant to delight and to instruct and to harmonize all at once.

The men of culture, it is said, are the true apostles of equality. Gandhiji was such an apostle who fought all his life against inequality. For us Sai-devotees, Baba was the other and perhaps a greater apostle of equality, for whom Hindus and Muslims, rich and poor, healthy and the ailing, all were equal. He loved them all equally and he taught his devotees not to differentiate. Of course, to imbibe the lesson and to benefit from it is left to each one's capacity and hence Baba's regret that though he had opened up a treasure house there were no takers!

But it must be our constant endeavour to work in the spirit of his message and contribute our mite to the cause of equality and harmony, sweetness and light.





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## THE ETERNAL SAI BABA

*O best of Bharatas! There are four kinds of people; those who resort to prayer when in distress, those who are seekers after Truth, those who desire some material benefit and those who are true Jnanis.*

**(Bhagvad Gita VII — 16)**

Shri Krishna recognises that motivations for prayers vary, but among those who pray, the Jnani is indeed the highest. That does not mean one bit that it is wrong to pray when one is motivated by some desire. Prayer by its very nature purifies man. Some of the experiences that confront us are prone to lead us to pray. When in distress. A crocodile catches hold of the elephant and inspite of a That is why the Poet sings that sweet are the uses of adversity.

Gajendra Moksha (liberation of the Elephant) in Bhagavatha is a fine example of one who resorts to prayer when caught in distress. A crocodile catches hold of the Elephant and inspite of a prolonged struggle the elephant finds itself unable to escape. As Vyasa puts it, the elephant impelled by 'Vasanas' (trends from a previous life) calls upon the Lord in a heart-felt prayer for succour. The Lord's Sudarshana Chakra kills the crocodile and the elephant shines in glory. Similarly, in Maha Bharata Draupadi an ardent devotee of Shri Krishna was obliged to pray to save herself from dishonour in the Court of Duryodhana.

Udhava, a seeker after truth also prays and Shri Krishna obliges him. Dhruva taking to heart the rebuff of his step-mother resorts to prayer. Prahlada, the best example of a true Devotee, is so blessed that he is born with inherent love for the Lord and yet he is subject to cruel persecution from his own father, and finally when the Lord cuts off the demon Hiranyakasipa He asks Prahlada to seek any boon he wants. All that Prahlada asks is the boon of pure love for the Lord and that no other desire should ever arise in his heart.

Man being the favourite child of Nature enjoys autonomy, he has freedom enough to choose his own way. Only, he must reap what he sows. Ample opportunities come his way to choose the path, depending on the propensity of his mind. When facing adversity or when ardently pining for any attainment he has the



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opportunity of turning his mind to the Lord. The entire life of the Holy Sai Baba of Shirdi is a fine example of how he would in his mercy go to the rescue of those in distress. He used to quip, "I give them what they ask for so that they would ultimately feel the need to ask for what I really want to give them'. No wonder then there are numerous articles in Sai Leela from time to time about devotees who benefited from applying themselves to Him. One must however confess that such episodes may be prone to give a wrong twist to the effect that one would pray to Him only if one stands to gain something tangible, but not otherwise.

When I first undertook a pilgrimage to Shirdi way back about ten years ago I was simply thrilled to see that a Muslim did his namaz at the same spot as that at which the holiest of Purusha Sukta from the Veda was being recited also. The atmosphere was simply surcharged with a divine vibration of peace and devotion, unlike any experience at other shrines or holy places. Apparently, Sai's grace is something unfathomable. And perhaps that is how I faced a singular experience to teach me that it is nothing but a sense of false pride which makes one shrink from praying, as one considers himself to be a 'rational' being for whom it is infra dig to pray for some material benefit or for getting one out of a tight corner.

That experience which came my way is what has caused this to be written. We visited recently some of our relations and one evening I found that my wrist watch was missing. When the hosts discovered that I had lost it they felt upset that such a thing should have happened in their house, and they hastened to explain that their servant was an honest person and it was unlikely that he could have stolen it. I hastened to add then that I might well have dropped it during our evening walk and that after all it was unfair to suspect the servant. The hosts were so upset that they insisted on searching for it over the length of our walk, though it was night time. It was not the loss of the watch that upset me but the anguish caused to the hosts as a result of perhaps my carelessness. Though I was quite certain that the watch could not possibly have dropped on the way since the strap was very good I had a lurking suspicion that the servant honest as he was said to be might have slipped up in a moment of weakness to steal it and even if that was the case I was sorry for the servant. Instinctively I turned in prayer to Sai Baba and told him to save me from the situation by somehow restoring the watch so that the tranquility



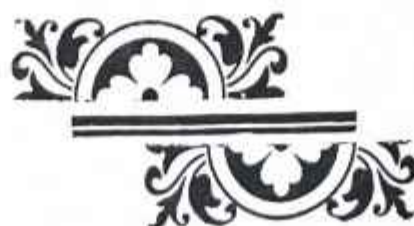


of the hosts was restored and to save the servant from the guilt if he was the one to have stolen it. How long I prayed or when I fell asleep I cannot recall but I suddenly heard a resounding voice admonishing me for my carelessness and saying, "So much for your rational feelings! You will get your watch but be sure not to forget your offer to me!" I sat up bolt upright and all was quiet and peaceful. I continued to pray and hoping that the mysterious voice was no mere fancy of mine.

At long last it dawned and the servant came. The hostess asked him to go once more to search for the watch. He returned in a short while with a beaming face with the watch and handed it over saying that he found it on the ground though it was covered with a lot of dry leaves that fell over it.

Inspite of the clear evidence of Sai's grace the so called 'rational mind' found an explanation! One's own thought waves having been purified and strengthened by the Prayers to Sai, were able to produce the result in one of the two ways: the servant was led (by the Grace of Sai) to the spot where the watch lay if it had dropped there the previous evening or the servant's mind was filled with remorse and he developed an irresistible urge to return the watch in case he was tempted earlier. Either way, it was clear that prayers were indeed the right course and the effect of His supreme grace would be remembered by all the characters in the drama irrespective of their role.

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## INDIA AND THE WORLD — Mutual Contacts

By: Dr. P. M. Joshi

(Contd.)

### III. INDIA AND THE ARABS.

**Early Contacts till the end of the Ummayyads:** We now come to the most absorbing topic of absorption and dissemination of Indian learning by the Arabs. The greatest admirers and imbibers of Indian Culture in medieval times, from the seventh century of the Christian era onwards, were the Arabs. Indo-Arab contacts, commercial and cultural go back to the hoary past before the Arabs established their indentivity as a people. The whole Arab region, including southern Arabia, being on the trade routes between India and the Hellenistic and Roman world, both the Indians and the Arab people in the formative period of their nationhood were exposed to mutual influences. Thus in the days of Jahiliyah the Arabs knew India well and the word *muhannad* for a sword made of Indian steel in Arabic literature is current from these early days. Indian swords of many varieties were imported into Arabia and they were known as *Saif al-Hind*, *Hindi*, *Saif Muhannadani* and other names indicating Indian origin. In later years it was India that imported swords and other similar weapons from the Arab lands and later on also from Spain; the terms Togh Yamani, Damascus and Toledo blades indicated high quality weapons much in demand in India. But in early Islamic and pre-Islamic period not only Indian swords but Indian spears and light straight bamboos were much in demand in Arabia, the latter being used as shafts for lances.

The *Kitab al-Aghani* (the Book of Songs) of Abu-al-Faraj al-Isfahani though composed about 967 A.D. is a store house of pre-Islamic and Islamic Arab literary compositions and ideas. The pantheism not with in the *Kitab* is a shadow of Indo-Iranian influences. It has preserved for us at least one instance of an unmistakable Buddhist view of life and Hitti tells us that the *zindiq* (heretic) monks described by al-Jahiz in his *Kitab al-Hayawan* were either Indian Sadhus, Buddhist monks or their imitators. It is but natural that in the region of Iraq and adjoining areas traces of Buddhism should be found.

It was under the Umayyad Caliph Al-Walid I (705-15) that his armies under Muhammad ibn-al-Qasim reduced Sindh in 711-12





and in 713 these conquests were extended as far as Multan. Indian ideas now travelled to Damascus and mingled with the Greek, Hebrew and Syrian thought in that capital. Even before this when under Al-Walid the basilica of St. John of Damascus, originally a temple of Jupiter under the Romans, was refashioned into an Umayyad Grand Mosque some Hindu influences were seen in the alterations. Hitti imagines that possibly some Hindu artisans were engaged at the time of these alterations or artisans who had received Hindu influences.

Though Hindu numerals and Hindu mathematical ideas took roots under the Abbasids, as we shall see, they were known to the Nestorian Christians in Syria even as the Umayyads established themselves there. The earliest instance of the spread of Hindu numerals in Western Asia appears to be that of Severus Sebokht a Syrian scholar, who is said to have learnt of them at a Syrian monastery about 662. This means that knowledge of these numerals had travelled to these regions sometime before the middle of the seventh century. Sebokht hurt by the arrogance of certain Greek scholars, retorted by stating that the Greeks did not have a monopoly of brilliant intellectual achievements and he mentions the Hindus whose "Subtle discoveries in the science of astronomy, discoveries that are more ingenious than those of the Greeks and Babylonians; their computing that surpasses description." Later (c 817) Job of Edessa also hearkens back to these early days and discusses Hindu numerals in the *Book of Treasures*.

*Abbasid Patronage to Indian Learning:* With the founding of the Abbasid empire in the middle of the 8th century, direct and deeper cultural relations between India and the Arabs were established. The process of exchange was reciprocal and led to a dissemination and diffusion of the maximum amount of knowledge in the science and arts, religion and philosophy and social and cultural ideas. Under the Abbasids Baghdad became the capital of the Caliphate and witnessed an unprecedented spurt in all branches of knowledge. Hindu learning was much sought after and it was well encouraged and patronised by the Barmaks who held the first position of responsibility at the Caliph's court. Khalid ibn-Barmak the first member of this family who rose to eminence under the first Abbasid Caliph al-Saffah (750-754) was the son of the chief priest (Paramaka) of the most important



Buddhist monastery in Balkh. Originally this family was from India and when Khalid attained high position and under al-Mansur (754-775) was entrusted with the responsibility of setting up centres of learning in Baghdad and possibly at places like Basra and Kufa he looked to India for a supply of scholars and books of learning in various branches. His son Yahya, who succeeded him as the chief counsellor to the caliph carried on the legacy of his father in patronising Indian learning in various branches and had gathered round him in Baghdad a group of learned pundits and medical men. He also sent his envoys to India to gather medicinal plants and collect information about Indian religions.

Among the Indian pundits who came to the court of al-Mansur was one Mankah or Kankah — it is difficult to guess the Indian origin of his name. It was most probably this Mankah who brought to the Caliph's court the mathematical works of Brahmagupta, the *Brahmasiddhanta* and *Khandakhadyaka*. Al-Nadim calls him Mankah al-Hindi and adds, "he translated from the Indian languages into Arabic." Ibn Abu Usaybiah who came 200 years after al-Nadim states in his work that Kankah "was first in the science of astronomy among all the philosophers of India in ancient times."

This demand for Indian men of learning continued under Harun al-Rashid (786-809), his predecessors and his successors. At the Research Institute, Library and Translation Bureau established by the Caliphs in Baghdad came Indian scholars with attainments in various branches of learning. Books on medicine, astronomy, arithmetic, literature in its different facets, ethics, philosophy, politics were translated from Sanskrit into Arabic. The result was that India came to be held in high esteem among the Arabs. Al-Nadim gives a long list of "Indian Books on Medicine Extant in the Language of the Arabs" to which he adds "The Names of Books of the Indians about Fables, Evening Stories and Anecdotes." One of the Hindu scholars that adorned the Court of Harun al-Rashid was a medical man named ibn Dahn. He translated Vagbhata's *Ashtangahridayasamhita* the great medical compendium; al-Nadim lists the Arabic version as *Istankaraljami*. The medical texts of Charaka and Sushruta were also translated. Ibn-Dahn was appointed Director of Hospitals in Baghdad and





another Indian became personal physician to the Caliph's family. Usaybiah gives his name as ibn-Balah. Ali ibn-Shal Rabban al-Tabari, a Jewish convert to Islam became personal physician to Caliph al-Mutawakkil (847-61). He is famous as the author of *Firdaus al-Hikmah* (Paradise of Wisdom), one of the oldest Arabian Compendium of medicine. The work is based on Greek and Hindu sources. The fourth and last Discourse of the seventh part of this great work contains in 36 chapters a summary of Indian Medicine. So did Indian medicine take root among the Arabs. But let it be noted that it was only one of the influences on Arabic medicine which was "an eclectic synthesis of more ancient systems chiefly Greek but in a lesser degree Indian and old Persian."

*Hindu numerals in Baghdad and their diffusion:* We have already noticed Severus Sebokht alluding to Hindu numerals. He may have been one of the agencies through which knowledge of these numerals percolated to the Arabs. The *Siddhantas* which were brought to the Court of al-Mansur by Mankah and which gave details of the working of Hindu numerals evoked the admiration of the Caliph and in 772-3 he ordered two scholars of his Court Yaqub ibn-Tarik and Muhammad ibn-Ibrahim al-Fazari to undertake a translation of these mathematical works. Hindu arithmetical lore (called *Hindi* in Arabic) now was well established in Baghdad. The good work thus begun was continued by al-Kindi who, under al-Mamun (813-833) and al-Mustasim (833-842), wrote a work in four sections on "The Use of Indian Arithmetic". More important than the work of al-Fazari and al-Kindi was the work of Muhammed ibn Musa al-Khwarizmi who was attached to the Bayt al-Hikmah established at Baghdad by al-Mamun. His rendering of the *Siddhantas* is well known as *Sindhind*. Based on this al-Khwarizmi compiled the oldest astronomical tables and composed the oldest work on arithmetic the original Arabic of which was lost, but its Latin translation was available for later scholars and was highly valued by them. It is the writings of al-Fazari al-Kindi and al-Khwarizmi that were the main channels through which Hindu numerals first became known to Islam and later in Europe possibly through the agency of the Arabs in Spain. It is al-Khwarizmi whose "work made known to the west the Hindu decimal system; the solutions of quadratic equations and the functions of trigonometry." Haukel gives to India credit of



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much achievement in algebra and says, "both the form and spirit of arithmetic and algebra of modern times are essentially Indian".  
 — By the eleventh century Hindu numerals seem widely accepted. Alberuni says, "The numeral signs which we use are derived from the finest forms of Hindu signs."

All this volume of mathematical knowledge that the Arabs got in Western Asia from the Hindus was carried by them to Spain. The intense activity of Muslim traders from the eighth century onwards spread all along the Mediterranean lands and they carried with them this new method of computation. It was adopted wherever they took it as it was easy and accurate for making up accounts. Chancer was familiar with the numerals used by the Arabs. Adelard of Bath (c 1130) and some three other Englishmen are known to have journeyed to Spain. "There is no reason to doubt that all these men, and others, were familiar with the numerals which the Arabs were using" in Spain and in other parts of Europe where they had established themselves. To Leonardo Fibonacci of Pisa goes the credit of giving the first complete and systematic explanation of the Hindu numerals to European scholarship. This he did in his work *Liber Abbaci* completed in 1202.

*The Panchtantra girdles the world:* Indian learning came to the Arabs in two channels, first by way of Persia and later directly from India. We have already seen that the *Panchtantra* stories were taken from India to Persia in the sixth century. Here they were translated into Pahlavi and via that medium they became known to the Arabs. By 570 the stories were rendered into Syriac by one Bud and were entitled the *Book of Kalilaq wa Damrag* the names being corrupted forms of the names of our old friends, the clever jackals, Karataka and Damanaka. The translation attained some literary eminence in Syria and beyond, but soon it was lost to be rediscovered in 1870, the story of the recovery forming one of the most interesting chapters in the romance of literary history.

— About the middle of the eighth century appeared the Arabic version generally supposed to be done from the Pahlavi (which also is now lost) under the title *The Book of Kalilah and Dimnah* by Bidpai. The translation was done by Ibn al-Muqaffa and it is





still considered a classic in all Arabic speaking countries. It attained great popularity and became a talk of the literary world in the next few centuries. Alberuni bears testimony to this. He says "I wish I could translate the *Panchtantra*, known among us as the book of *Kalila wa Dimna*. It is far spread in various languages...." Thus it attained great fame and travelled to the West and there passed through numberless translations and adaptations. *The fables of Pilpay* as they are known in Europe have influenced all European folk tales and many European writers like Chaucer and Shakespeare. Benfy and Hertel in their editions of the *Panchatantra* have fully discussed the influence of these stories on the literary output of the west.

Few books could have attained so great a success as the *Kalilah wa Dimnah* or have been translated in so many languages. In Persian they are famous as *Anwar-i Suhaili*, in Turkish as *Humayun Namah*. They have been translated in every European language including Icelandic. "Probably no other work of Hindu literature has played so important a part in the literature of the world as the Sanskrit story collection called the *Panchtantra*. Indeed the statement has been made that no book except the Bible has enjoyed, such extensive circulation in the world as a whole.... In Professor Johannes Hertel's book on the subject there are recorded over two hundred different versions known to exist in more than fifty languages; and two hundred different versions known to exist in more than fifty languages; and about three — fourths of these languages are extra — Indian. As early as the eleventh century the work had reached Europe (via Islam), and before 1600 it existed in Greek, Latin, Spanish, Italian, German, English, Old Slavonic, Czech and perhaps other Slavonic languages. Its range has extended from Java to Iceland."

Many Buddhist Jataka Tales were first absorbed by the Arabs and then relayed to the lands which they conquered or with which they traded. They thus went to Mongolia on one side and to Eastern Europe on the other. The Arabian Night also has a goodly base of Indian fables and stories.

*Buddha Story in Arab lands and beyond*: Equally spectacular are the perigrinations of the Buddha story. We first find it embodied in the Apologues of the second century philosopher Aristides. He must have got it from the contacts left by Buddhist



missionaries in Syria, Egypt, Greece and other countries. St. John of Damascus did it in Greek in the eighth century and from then on it gained great vogue being translated into almost every European language including Georgian. An Ethiopic version is also known and well studied. A famous Icelandic version was made in the 13th century.

Besides furnishing the early playwrights with material for miracle plays, the Buddha story has supplied episodes and apologues to many writers including Baccacio, John Gower and Shakespeare. It was used by Rudolf of Ems about 1200 who expanded it into a long poem celebrating the victory of Christian over heathen teaching.

The story is taken from the *Lalita Vistara* and the *Buddhacharita* and it has undergone changes in the countries in which it was translated reflecting local ideas and conditions. In Arabic, they are said to have been rendered from Pahlavi, but is likely that it came to Arabia by way to Central Asia after the conquest of that region by the Arabs. In Arabic not only was a *Book of Balaubar and Budasaph* in circulation, but also a version entitled *Kitab al-Budd* and another, *kitab Budasaf Mufrad*, i.e. Book of Budasaf by himself.

The Georgian version *Life of the Blessed Jodasaph* was rendered from one of the Arabic and Jodasaph was accepted as a saint in the Georgian Menaion or calendar (memorial series, hymns and notices of saints compiled in the eleventh century) and 19th May was dedicated to him with the entry. "Commemoration of Jodasaph, King of India". The story of Jodasaph or Josaphat or Josaph has so moved the Christians in Europe that in Palermo in Sicily, a Church was dedicated to him. It is called *Divo Josaphat* and it "is probably not the only one of its kind." The Buddha as Josaph or Josaphat is canonised in the Catholic Church and Pope Sixtus V (1590 — 1595) declared 27th November as the date sacred to him. In the Orthodox Eastern Church "the holy Joseph, son of Abener, King of India, is allotted the 26th of August. Thus unwittingly Gautama, the Buddha, has come to official recognition as saint in two great branches of the Catholic Church.







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## ON THE LOVE PATH OF SHIRDI

The spirituality of Sai Baba has a unique place in my life. It is living vibrating Chaitanya for me. Baba has contributed the devotional touch to my original attachment to Philosophy and Yoga. This transformation has been accomplished by him quite miraculously by his divine touch. It is through direct experience that he has taught me that the conditioned (Saguna) and the unconditioned (Nirguna) are one and the same and also inseparable. It was because of this that I could give the gift of "Sai Gitayan" to the world of Sai devotees. The Poetry has bloomed out of the experiences I had on the love path of Shirdi.

From my early young days I was wedded to two loyalties, one of which was Poetry and the other the Yoga. When I was only 13, the lyre (Veena) of my Poetry began singing. Then I was meditating in silence on the lines of directions of Pantajal Yoga. I was trying to study, understand and assimilate the Philosophy of Vedant and Upanishadas. In those days within the measure of my juvenile capacity to know and realise by constant meditation, thinking and mental attachment, I was trying to know the formless power beyond the cosmos. Naturally, I cherished seant respect for those who were practicing devotion in the form of Pooja, Bhajans, Discourses and Sankirtana. I held that these who tried to behold God in a conditioned form were either superstitious or hypocrites. I later came to know that this was a wrong approach. However, during these days, it was through my own efforts that I roused the dormant Kundalini (the serpent power) in my body. But it was without the help of the Guru. I, therefore, experienced heated reactions and kriyas in the system of Nadis and was many times stunned and apprehensive.

In these very days I saw a portrait of Shri Sai Baba in the house of my Artist friend. The figure had a knot of white cloth tied at the back side of the head. His apparel was of white but torn Kafani. I was unaccustomed to see such figure of Fakir which did not suit my traditional ideas of god heads. I very little foresaw that this figure of Fakir would envelope the future part of my life. By a coincidence, I came across a life sketch of Sai Baba written by one Mr. Kavde. In that biography the writer had mentioned that he had undertaken the work of writing the life story of Sai Baba at



the very inspiration or distinct suggestion given by the Saint. I was surprised to know the miraculous way of getting inspiration. The life story contained the astounding way of life, living and expression of the Saint. At that time I never knew that Baba would touch my life directly through the medium of literature.

The Maharashtra Govt. had sponsored a competition of Dramas on the subject "Untouchability". Many leading Dramatists in Marathi had entered the ring of contest. I also entered the competition on account of insistance from some of my friends. I was not sure of getting any prize in the contest, when I sent five copies of the manuscript to the Director of Social Welfare, Poona. One of my friends who had helped me in copying the manuscript told me that he was going to Shirdi and asked me whether I had got any message to Baba. It was the year 1955. I told my friend that I would surely come to Shirdi and get darshan of Baba if I secure a prize in the competition. Surprisingly enough, daily Newspapers in Bombay declared on 9.5.1955, that I was awarded a prize of Rs. 1000/- by the Maharashtra Government for my Drama entry captioned Manusakichi Jakham. I was pulled and attracted towards the holy place of Shirdi. It was my first step in the dust of Shirdi where the great Saint had lived his miraculous life and spread his immortal message which sounded beyond the barriers of caste, creed and religion. The soil of Shirdi was fragrant with the memories of Baba, his sportive leelas, his doctrine of service and humanity and his miraculous way of saving his devotees. It was the first time that I saw a personal god sporting in the universe. This was the awakening of the realisation of conditioned (or the saguna) form of God in my mind. My mind was full with the sentiment of love, respect and deep faith. Thus Baba stepped accross my intellect and entered softly into the cavern of my heart which was now overflowing with devotion.

The path of life after these years was many times extremely struggling and full of hardships. Some times, there was the greenery of happiness. I was passing through the duel of light and shadow, victory and defeat, happiness and ageny in the path way of life. I remembered Baba every moment. Now I came to know that some unseen power was supporting and lifting my life, my heart and my prapancha. Even then the State of spiritual seeker had not dawned in my life. What was happening was happening





automatically. In 1961, I was hit hard by the difficulties in life. One day I had a dream-experience, in which I saw a beautiful figure of Hanuman on a densely covered tree. I was myself passing through a forest. When I approached the tree, I heard the voice of Hanuman saying *"You shall be gifted with the shakti."* I did not quite understand then what was this shakti. This started my quest for knowing the shakti element. I know that Hanuman was Shivshakti because he was one of the Rudras. Sai Baba's family belonged to Pathari (Parbhani) where Hanumant was worshipped as family deity. Baba used to point out at Hanuman at Shanipar and tell, "these are my parents". Sai Baba's love and respect for Shri Rama and Shri Hanuman is known everywhere. I thought that this was the direction of Baba himself that I would receive shakti in the course of my life. I visited many holy places, number of Saints and had different sadhanas. It was in the year 1967 that Shri Gulavani Maharaj of Poona gave me Kundalini diksya. He initiated me into shaktipat Yoga. I progressed briskly in this sadhana upto 1970 and the shakti reached the Vishudhi chakra near the neck. This is Devi chakra. One morning I heard divine words saying *"Oh! here I am prepared"*. My mind was shaken with surprise. It must be Baba who was prepared to guide me. It was as if Baba was eager to initiate me into Bhakti in addition to Yoga which I followed so long. After a few days I came across a Sai Devotee Dr. Gavankar who directed me into devotion of Saibaba in the form of Ganesh. On 10th May 1970 I was at Karwar where God Ganesh appeared in my dream and directed me to see Dr. Ghatvai. I searched Dr. Ghatvai throughout Maharashtra. I met him at Pune. He was a great Ganesh devotee and Nath Yogi. He was initiated into Yoga by the great Saint Shri Tajuddin Baba of Nagpur. It has been written by Das Ganu Maharaj in his "Sai Hari Katha" that Baba was Saint Kabir in his previous birth and Vyankusha was none other than Ramananda Maharaj who was the Guru of Kabir. Tajuddin Baba was a contemporary of Sai Baba. One cannot fully explain what was the spiritual linking of these great Saints. This is not free from dispute.

It was due to the grace of Baba that I met Dr. Ghatvai at Poona. Dr. Ghatvai initiated me into the Nath Yoga and wedded me to both Yoga and Bhakti. It was through his association that I came to know what was Sahaj Yoga, what was Dnyan Bhakti and what was conditioned and unconditioned and how they were one



and the same entity. The touch of Dr. Ghatvai put me into the higher experience of ecstasy. This was the revolution which Baba brought out in my life. The emotional power in the heart, the action power in the body and the knowledge power in the forehead got united and I was made aware of the spiritual reality.

In 1970-71 a divine series of songs flowed from my Pen. The lyre of my Poetry sang the life story of Sai Baba and united the philosophy of Gita and Bhagwat in one strain. In the confluence of music and songs, the words become incantations, the devotion flows in the form of sentiments, the knowledge blooms as light, the joy is transformed into ecstasy and words carry Baba's divine touch. While I wrote this series of songs, I came across divine visions. Many riddles were automatically solved. This series of Poems is well known in Marathi literature as "*Shri Sai Gitayana*". All my previous preparation of Yoga and Bhakti was designed for this work of Baba. This was one of the greatest gift which Baba gave to his devotees through my medium. The book is a demonstration of what he taught me. I conclude this article with the words of Sai Geetayan:-

"Chakor has become the beautiful moon.  
The moon is also transformed into Chakor!  
In this Purnima of unity, the four Muktis  
have come together".

This is a short account of my spiritual struggle and life experiences. The stream of my life sprang on the mountains of Yoga and philosophy. It was lifted by Baba and made to flow in the plains through the love path of Shirdi.

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## ALL MERCIFUL SAI BABA

Mankind is beset with problems and unrest. Hence saints and seers often take birth to rid humanity of its problems and unrest, creating rays of hope in human lives and grant them peace. With the advent of such divine personages, the country became holy and rich in spiritual heritage. Sai baba of Shirdi is one such blessed saint and seer of India.

Notable and remarkable feature about this saint is that particulars of his birth, birth place and childhood still remain shrouded in mystery. Sai Baba first made his appearance in 1854 as a lad of 16 years in Shirdi, which is a remote village in Koparagam taluk of Ahmednagar District of Maharashtra State. Details about his pre-Shirdi life are little known. Even at the age of 16 years, he impressed the villagers of Shirdi as a realised soul, with supernatural and super-human powers ever at his command. Firstly, Baba sat under the shade of a margosa tree (Neem) and later moved to a dilapidated mosque nearby. He named this mosque "Dwarakamayi" and lived there for a period of 60 years unmoved, till he attained Samadhi in 1918.

Sai Baba is the embodiment of love, pity and compassion. At the outset, he served mankind by giving medicines and helping the sufferers and destitutes, relieving their sufferings and difficulties. Baba lit sacred fire in the mosque and distributed 'Udi' among the devotees (sacred ash from the fire) Even now, the sacred fire (Dhuni) lit by Baba in the 'Dwarakamayi' mosque is burns incessantly, day and night. By his mere glance and touch, several persons became healthy and holy. Sai Baba grant possessed the power, to grant the wealth in all kingdoms to His devotees, if he so wished but he led the life of a mendicant, begging food from five houses in Shirdi for his livelihood. This food he shared with his devotees and even with birds, beasts and insects.

Saibaba is omniscient and omnipresent. He is a Sanyasi in the true sense of the term and never cared for perishable things of the world. He ever remained as an Adwaiti throughout his life. His mind was pure and as clear as crystal. He often showered nectar-like words among his devotees. To him, gold and stone, rich and poor, kind and commoner were alike and he received homage and abuse with equanimity. Though higher in level and status than a



Sidha Purusha, he never, exhibited any mystic powers but occasionally as the situation demanded, he used his super-human powers for the benefit of his devotees. This was merely to demonstrate to the world that God is omniscient, omnipotent and omnipresent and not to usurp the functions of God. For he always said I am *यादें हक्क* (slave of God) and not *अनल हक्क* (God Himself). He was always heard to utter these golden words among his devotees — Allah malik, Alla accha Karega, Allah Ho Akbar, meaning God is supreme master, God will do good and God is great.

The oil merchants at Shirdi who once wanted to test this aspect of Saibaba only refused to supply oil to him, which they formerly did. Baba was least perturbed and lit the lights with water, which were found burning throughout the night. Once there was a terrible storm in Shirdi and devotees flocked to him for shelter. Baba came out of the mosque and addressed the clouds — ‘Stop, stop your fury and be calm’. In a few minutes, the clouds dispersed and the rains stopped. Sai Baba demanded two things as Dakshina from his devotees — Nishta and Saburi (Faith and patience). He exhorted his devotees to treat their guru as the embodiment of Trinity (Brahma, Vishnu and Maheswara) and trust him implicitly and surrender to him whole-heartedly.

Sai Baba cured several chronic diseases of his devotees by applying ‘UDI’ to some and casting yogic glances at others. Bhimaji Patil, a devotee, once suffered from chest pain for 10 days. Later, the disease turned out to be tuberculosis. He tried all remedies of various systems of medicine and lastly took refuge at the lotus feet of Saibaba. Seeing his pitiable condition, Baba’s heart melted and he made him healthy, making him suffer the evils of his past births in two dreams. Another devotee, Dr. Pillay suffered from guinea-worms. Pain became intense and unbearable and he approached Sai Baba and requested him to spread the fruits of his past births over next ten future births and thus relieve him of his pain. Baba replied immediately ‘Why ten births, I will relieve the suffering in ten days’. Baba made him suffer the evils of his past births in ten days and made him healthy, as promised. Sai Baba was very fond of his devotees and used to take the sufferings of devotees upon himself and suffered the same himself. A lady devotee was staying with her son in Shirdi.





Once the boy became a victim of plague and there were glandular swellings all over his body, called bubonic plague. When she approached Baba, the latter assured her and Baba took upon himself the suffering. His body became full of swellings and he suffered the intense pain caused from them, to relieve the boy of his malady. Baba treated the sufferings of his devotees as his own and to save them from the troubles and sufferings, Baba sacrificed his life too, which is clear from the way Baba attained Samadhi in 1918.

In October, 1918, Tatya Kote Patel, a staunch devotee of Baba became seriously ill and all hopes of his survival were given up. Baba too was at that time bed-ridden, suffering from fever. A miraculous thing happened on Vijayadasami day in 1918. Tatya Kote Patel, who was on his death-bed, suddenly recovered, while Baba passed away on 15-10-1918. Sai Baba often said to his devotees — 'To protect my devotees, I will offer even my head'. In the end, Saibaba kept up his word to his devotees and saved the life of his devotee Tatya Kote Patel from the clutches of death.

Though Sai Baba is not physically present now in our midst, really Baba did not die. Baba is Chiranjeevi and omniscient. He is moving closely among his devotees, often appearing in their dreams in different forms and ways, warding off their difficulties and relieving them from pain. The desire of Baba is to relieve the suffering humanity of its sorrows and pains, grant good things to his devotees, relieve them from the evil effects of their past births and lead them towards eternal peace. The only thing we have to do is to seek refuge at his Lotus feet and repose faith in him.

Baba's message is unique and universal. To him, Ram and Rahim are the same. They are two different forms of the same God-hood. Mosque and temple are his living shrines. Gita and Quoran are his blessed books. During Baba's life time, Hindus performed Sreerama Navami and Muslims, Sandal simultaneously on the same day. Even now, the same practice is continuing at Shirdi. Baba used to say — 'the aim of all religions is the same and God is one and same for all'.



The present day society which is trying hard to attain national integrity in the country will do well to follow the teachings of Sai Baba of Shirdi.

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### **SAI BABA DISAPPROVES OF FASTING**

It is well known and it is also mentioned in 'Shri Sai Satcharita' that Sri Sai Baba of Shirdi was not in favour of fasts. He had stated firmly that one cannot concentrate on God by keeping oneself hungry.

That Sai Baba upholds what he said was proved to me by my own experience in Shirdi in September 1980 when after our wedding we visited Shirdi for the first time. It was a Thursday and I was in the habit of fasting on Thursdays those days. I was keeping my fast and was hungry. The whole day I with my wife passed below the holy neem tree below a number of times so that we might get a leaf of it which might perchance fall. Plucking leaves of the holy tree is strictly prohibited. We were disappointed that we could not get that prasad of leaf the whole day.

At night, I took meals breaking my day long fast and we decided to go again to that holy tree. While we were passing I loudly said, 'now Baba we are going'. Soon my wife saw leaf falling on my left shoulder promptly! A leaf actually fell from that holy neem tree only after we took meals proved to me that Baba is not in favour of fasts.

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## RELEVANCE OF LIFE

Among the countless creations of God only the human being is endowed with the faculty of thinking. He thinks about life and death; wherefrom he or she has come, where he or she has to return and what is the purpose of his or her sojourn on this planet are all these posers before him. With that priceless possession of reason, a gift of God which distinguishes him or her from beasts, birds and other creations of God, should not the human conduct himself differently from the lower forms of creations? Can he afford to waste the fine opportunity afforded to him in this life by merely indulging himself in eating, sleeping and procreating?

Having gone through joys and sorrows, a person who has controlled his mind, will develop detachment. He will gradually withdraw himself from the world.

The brilliant and detailed description of the bewitching figure of the Almighty has been rendered by Shree Kapila in the Bhagavatam. As soon as the devotee meditates on this form, his heart will be inundated with a flood of devotional exuberance, his body will experience a thrill, his eyes will be bathed in tears of joy and he will start floating in the ocean of bliss. The mind, overcoming the power of "Maya" will no longer be hitched to sense-pleasures.

The practice of unalloyed devotion to the Lord by developing a distaste for any sense-pleasure and by riveting the mind on Him through discipline, will enable an aspirant to capture the form of God and enshrine Him in his heart. Cultivating extreme repugnance to worldly objects, listening to the narratives on the sport of the Lord, looking after the welfare of all beings, abstaining from exploitation of others, bearing no ill-will towards anyone, eschewing the company of the wicked, observing strict celibacy, refraining from gossip, resorting to meditation in solitude, remaining friendly and adopting austerity in food habits are some of the steps to attain God.

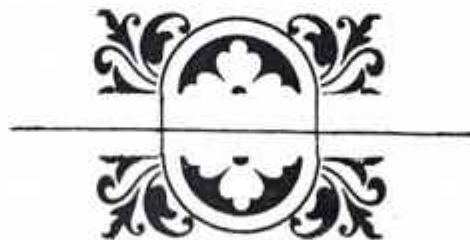
A true devotee who transcends the mundane will visualise God, the Supreme monitor of the universe, in the core of his heart. Enjoying this vision, he will get himself transported to the realm of bliss. Everywhere on earth, he will observe the divine splendours of God and nothing else.



GOD is all love; the lives of His devotees are also marked by overflowing love and compassion for all beings. As they perceive the Supreme in every being, they cannot but love them. The devotee derives maximum joy in serving the Lord and also His Creation wherein He manifests Himself. Let every one strive for this Supreme goal of experiencing the ultimate Reality in his own heart (i.e. His True Nature) while living on this planet itself and realize the Eternal Freedom by awakening to the true life that is our birth-right by adhering to His Divine Commands of "Shradha and Saburj. Why fear when Shree Sai Baba of Shirdi is ever guiding us on our Spiritual path for our Self Realization!

OM TAT SAT HARI OM      "Peace — Peace — Peace"

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## **BLESSINGS OF SAI BABA**

I was nothing in my career. Luckily, I came in contact with one Maharashtrian, Mr. B.M. Pansare, who was very kind and took me to the shrine of Shirdi Sai Baba alongwith a party of hundred people in the year 1966. At that time, I could pay a visit only to Samadhi Mandir and not to Gurusthan, Dwarka Mai, Chawdi and Lendi Bag. But on that very night, coming back from this visit, I had a dream. In this dream, the idea flashed across my mind that the Shrine I visited is of a great saint and that saint would definitely solve my problems of life. In the later stage, this dream has proved to be real in my life.



I made up my mind to visit the Shirdi Sansthan again, but I was so much engrossed in my day to day problems of life that I could only visit the Shrine in the year 1972. From 1966 to 1972, I craved to build a house. Believe it or not, Sai Baba helped me in collecting money for this purpose. This very benevolence of Sai Baba prompted me to pay a visit to Shirdi Sansthan in 1972. This visit strengthened my faith in Sai Baba and I brought back Sai Sat Charitra in English and Hindi, and also pictures and statue of Shri Sai Baba. I got immense pleasure and happiness during my second visit to Shirdi. I came across very good persons in my journey. This visit widened my vision and my faith in Sai Baba got sufficient strength. Reaching home, I started reading Sai Sat Charitra daily before my children, who too became Sai devotees to the core of their hearts. I, along with all members of my family, again got the privilege of visiting the Shirdi Shrine in 1978. Members of my family gained much delight and insight by this visit. My wife got another opportunity of visiting the Shirdi Shrine in the year 1985, alongwith her brother, who is residing in Canada. We again pine to pay our obeisances at the Shrine of Shirdi Sai Baba!

Now in my house, every member of my family remembers Sai Baba daily and also reads Sai Leela Magazine with faith and devotion. Every member of my family keeps the motto 'FAITH & PATIENCE' before his or her eyes. With blessings of Shri Sai Baba my son did his Ph.D. in English under the guidance of Dr. Shyam M. Asnani, who too is a Sai devotee. I narrate Sai Baba's miracles to all my near and dear ones and almost all relatives of mine have now become Sai devotees. Sai Baba also helped me in negotiating suitable matches for my son and daughter. All my relatives and men of society remained wonderstruck to see my success in both the cases, but this success I attribute only to Sai Baba!

Sometimes, with the help of Sai Baba, I keep myself prepared to face the world and its problems with the fullest knowledge that I will definitely achieve success. In my day to day activities, I always keep before my eyes Sai Baba and repeat in my mind "BOW TO SHRI SAI, PEACE BE TO ALL!"

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— Vigilant Swamiji —

Six years have passed since Shri Radhakrishna Swamiji took Mahasamadhi but He is ever present to look after His sincere devotees. A very recent and a very strange experience I am narrating to prove Swamiji's eternal presence even now.

I was at Bangalore from 22.11.1985 night to 24.11.1985 afternoon to attend Convention of All India Sai Devotees which took place there under the joint auspices of All India Sai Samaj, Madras, and Sri Sai Spiritual Centre, Bangalore. It was a pleasure beyond measure to be away from worldly affairs at least for 2 days. Prior to proceeding to Bangalore, I had visited Dr. V.K. Bhate and his pure hearted wife Smt. Chandraben Bhate. During the visit, I had asked Smt. Bhate specifically what she desired to tell to our Swamiji. She had then told me that I should recite Swamiji's name 108 times at the Centre on her behalf and further she said she did not want anything more.

While at the centre, the proceedings engaged my attention so fully that I simply forgot to do what Smt. Bhate had told me. Shri Mudaliarsaheb, President of the Centre handed me a return ticket in the morning for 5.00 p.m. train on 24.11.1985 and told me that since I had to catch a train at 5.00 p.m. I would not be able to attend the post-lunch session. I narrated the experience that Swamiji gave me on 15.4.1984 in the session for devotees' experiences to the delegates and thereafter took my seat in the audience. Naturally then I was bit sad at the thought of departing from the Centre and in that mood I took leave of Swamiji's life-sized photograph that was placed on the stage. Suddenly, the photo spoke, "Chandraben's vow!" In a flash, I remembered that I had forgotten to recite Swamiji's name 108 times as told by Smt. Bhate. I, therefore, started recitation and to know that 108 names are counted, I started keeping a mental note of the number as I started reciting and for concentration kept my gaze fixed on photo. I, however, found that simultaneous counting and recitation adversely affected my concentration; still I continued with the recitation when suddenly Swamiji's photo told me "stop counting I will tell you when to stop". After a while He told me to stop and I did stop then. This reminder from Swamiji made me keep a word I had given to a devotee.



The above incident not only highlighted Swamiji's continued presence but brought home the fact that He did attend the Convention and graced it.

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## **DIVINE GRACE**

In this World of Ephemeral Relations  
True, Eternal Relations on one bothers;  
In this material life of aimless scramble  
To each, no one cares only Your Divine Grace does —  
My God Aum Saibaba my Lord Aum Shirdi Saibaba!!!

In this worldly life surrendered to maya,  
Total surrender to Guru and God, is not easy;  
In this world of racing behind illusions and Lord  
Aum Shirdi Saibaba — God, no one knows  
But for Your Divine Grace — My God Aum Shirdi Saibaba!!!

In this world of past and future  
Witness Lord's eternal pastimes, no one capable;  
In this Jungle of gross materialism and egoism  
To know each an atma no one wants  
Only Your Divine Grace does — My God Aum Shirdi Saibaba!!!

In this market of sense gratifications  
Trade holy names of faith, no one dares;  
In this maze of illusion mayavadism, materialism  
Each the servant of God, no one realizes,  
But for Your Divine Grace — My God Aum Shirdi Saibaba!!!

In this fathomless ocean of conditioning  
I am sinking only Your Holy  
Divine feet of faith, instruction of love,  
To cleaning, nothing else this also Your Divine Grace —  
My God Aum Saibaba — My Lord Aum Shirdi Saibaba!!!

Aum Shanti

*Dr. Babaji, Delhi.*



## SAIBABA'S KINDNESS

This incident took place last year around December. I had changed my residential place and bought a new place without my old place being sold. My commitment to the person from whom I had bought the flat was to be met and I was in total financial mess. Sai probably realised my plight and helped me through timely arrival of LIC Claim funds from my wife's uncle who had expired about six months back, nominating my wife as one of his beneficiaries. Thus I could overcome temporarily my financial commitments with the help of this remittance and some loans that I could raise.

Soon thereafter I could get a buyer for my old flat and I approached the Society to admit him as a member so that I could complete the deal. The Society, however had some reservations in admitting him as a member as the proposed member was not a South Indian. The Society only preferred a South Indian and hence the proposed buyer of my flat could not be admitted as a member. My buyer however was prepared to go ahead with the deal and fight out the issue with the society. I was very upset, as when I had a buyer for my flat, the Society was creating problems and I did not wish to create ill feelings with my past neighbours or the members of the Society with whom I had stayed for past 20 years.

I had planned my visit to Shirdi between the period Dec. 21st to 24th and as planned I visited Shirdi and had Darshan of BABA. When I returned, I was informed that another party had approached for purchase of my flat and that the other party hailed from South India. The very next day, early in the morning the second party arrived again and wanted to complete the deal as they were very keen to buy my flat. When I approached the Society again with the proposal of the second party's admission as a member, the Society was too glad to accept the second party as a member. The deal then went through very smoothly, without any problems whatsoever. I ascribe the whole incident to BABA'S Kindness but for which I do not know what would have happened.

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## THE MASTER MAGICIAN'S HAND

Gurudeva Saipadananda Radhakrishna Swamiji taught us to look forward eagerly to the time spent with Lord Sainath, to those precious moments alone with the ONE who loves us eternally; for by cultivating joyous anticipation, we open out our hearts to Him. This kind of enthusiasm is possible through faith. If we have the faith that SAINATH is enthroned in our hearts ever lovingly attentive to us, how much more frequently we would turn to Him and rejoice in His company!

My heart is always aflame with a conviction; "On Lord SAI you are right here, and I know you love me. At any moment you may reveal yourself to me". Such faith has provided an open door for Sainath to enter in my thoughts every moment of my life.

After my maiden article "Faith and Patience pay" appeared in 'Sri Sai Leela' of June 1984, Lord Sai's grace brought me in contact with several Sai-Brothers — Sri Yusuf Ali Khan of Hyderabad, Sri T.A. Ramnathen of Sarangabad, Dr. G.R. Vijaya Kumar of Durgadabetta and many others. Dr. Vijayakumar in one of his letters advised me to meet the veteran Sai devotee Prof. A.N. Ramaswamy who lives close to my residence at Bangalore. He gave me the address of the Professor and described him as a Sai-devotee par-excellence.

I went forward to meet the Professor in June 1984. Perhaps the time was not ripe yet for me to meet this Sai-bandhu. In spite of my best efforts I could not locate his residence. My heart cried out a prayer to Lord SAI:-

"How long wilt Thou play the game of hide and seek,  
May we not play another that keeps always together."

Even while I waited for a response, my faith in Sai yielded strength and contentment. I knew that Sainath would fulfill my desire of meeting Professor Ramaswamy when the time was ripe. I returned home with these thoughts. In September 1985, nearly fifteen months later, as I became more anchored to his divine love, Sai brought forth a Sai-leela in his own inimitable manner.

Shri R.V. Ramakrishnan residing close to my residence received a letter from Sri T.A. Ramnathen of Sarangabad on



September 21, 1985. Sri Ramnathen had requested Sri Ramakrishnan to call on Prof. Ramaswamy who was bedridden for over two months. Mysteriously the name 'Ramaswamy' did not catch the eyes of Sri Ramakrishnan and his thoughts went straight to me who bear the same initials ANR. So next morning he came to my residence with fruits and a photograph of Lord Sai. Since I was away at my shop, my parents received him. They were little bewildered when Sri Ramakrishnan enquired about my long illness. However he was relieved when told that I was hale and hearty. He left the place wondering as to whose illness, Sri Ramnathen must have referred to. On returning home, I learnt of Sri Ramakrishnan's visit and I immediately went to his residence. He showed me the letter of Sri Ramnathen, which I read out and pointed the name Ramaswamy which was within the brackets. Only then could Sri Ramakrishnan realise the mistaken identity. He recalled the moments of his 'satsang' with Prof. Ramaswamy and expressed deep concern about his illness and desired to call on him at the earliest.

SAI prompted me to note the LEELA behind this mistaken identity. I told Sri Ramakrishnan of my unsuccessful attempt to locate Prof's. residence. I suggested that both of us should go together and call on him. Sri Ramakrishnan readily agreed to my suggestion and we went to Ramaswamy's residence. He was bedridden for over two months and had just recovered from his illness. We were very happy to meet him and had satsang for nearly two hours. Two days later I participated in a Bhajan session at the Prof's place. At this turn of events I prayed to SAI:

Divine Mother Sai, proof of Thy unceasing care  
 I find in every turn of life  
 With many arms dost Thou shield me  
 With many hearts dost Thou love me  
 With many minds dost Thou guide me to the road of Safety.

Dear Sai-bandhus, we cannot go against the divine Sai will. Each one of us has a different duty in this world, which we cannot escape and which none else can take for us. In fulfilling our duty we must have this attitude: OH Lord it is You who are the doer. Make us Thy willing instrument'.



How can we possibly think that we are the doers? The Gita says: 'Forsaking all other duties remember Me alone I will free thee from all sins'. Let us remember that in the midst of all our activities, and throughout all our trials and tests, SAINATH is ever with us. Jesus said to St. Anthony who spent over sixty days in the desert praying to Christ: 'Anthony, though you were suffering I was with you all the time'. Let us remember this assurance whenever we face discouraging circumstances. When with faith we dive again and again into the sea of SAI's presence we become anchored in His love; then He becomes more real to us, more important to us than anything else.

*A.N. Ramesh  
394, 2nd Stage, Rajajinagar,  
Bangalore-560 055.*



## **SRI SAI BABA – MY FATHER**

Sri Sadguru Sai Baba has helped te needy in so many ways as one of his saying goes "Cast all your responsibilities on me, I am ready to take them". Let me narrate two instances of his help given to my family.

My wife who was concieved by the grace of Sri Sai Baba was staying in here mother's place. During one of my visits there, she expressed her apprehensions about the pain during delivery, I told her not to worry as Baba is there to look after everything. Though she did not reply, she was not convinced. I came to my place and to my pleasant surprise the latest edition of Sai Leela magazine was awaiting my arrival. As I went through the issue, one article under the heading "Udhi Mahima" drew my attention. In that article it was told how one pregnant woman who was afraid of delivery pain was relieved of the pain and delivery took place within a short span of time. As I read it, I felt that Baba had answered our



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call by narrating the experience of fellow Sai Bandhu. This may be a coincidence for others who have not tasted the sweetness of Sai's grace, but to the Sai Bandhus, it is certainly Baba's helping hand to the needy. I sent this article to my wife underlining the heading with Baba's Udhi. She was then convinced. After two months, the delivery pain started and the doctor who examined her told that delivery might take place the next day. My wife was afraid as to how she could bear the pain till next day. Then praying to "Sai Baba", she swallowed some Udhi. Sri Baba stretched his helping hand. She developed pains and to the surprise of the Doctor and others she gave birth to a male child, the only child I have after eleven years of marriage and that too after surrendering every thing to "Sadguru Sai Baba". He is named after Baba as "Sai Charan".

The other experience I wish to bring to the notice of my fellow Sai devotees is that of my sister-in-law who is also a Sai devotee. She lost her first baby before delivery because of high blood pressure. During her second pregnancy, she developed B.P. and she stayed for 3 months in the hospital during delivery time. Just before the delivery day in the morning, she experienced that the movements of the baby in the womb were coming to a stand still and she was afraid that she might lose the baby as in first case. The Doctor who is known to us for a very long time asked her not to worry and said that everything would go smoothly. She added that she would examine my sister-in-law again in the evening and would then decide. After the evening examination the Doctor told my sister-in-law that she would wait till the next day morning and if the delivery did not take place by that time then she would operate. After telling this she left the place and went home. However as she reached home she felt restless and came back to hospital. She called my brother and told him that she would do caesarean operation to save the baby. She took my brother's permission and did the operation. After operation the Doctor came out with a smile on her face to tell that a baby boy was born. At the same time she explained that she felt somehow that if she had waited for the next day, probably we would have lost the baby. It is to say that Baba doesn't in any way allow his people to suffer. Even though the Doctor first wanted to do the operation next day, Baba did not allow her to wait till the next day. He made her restless and asked her to operate and indirectly



he only saved the life of the baby. The baby was named as "Sai Deep" as Sai only gave us light in our lives. As he says "Why do you fear when I am here?" Baba is always there to save us from any bad events. In one way or the other he will see that those who follow his teaching should be happy. I conclude by beseeching Bandhu's to bow with reverence to this Eternal Sadguru Sai.

*M.K. Roop Kumar,  
Door No. 139, II Main Road,  
P.J. Extension, Davanagere 577 002.*



### **GREETING 1986**

S — for Sri Krishna  
A — for Arjuna, a mortal  
I — for Immortal

S — for Sat-Chit-Anand  
A — for Ananda out of Anubhuti  
I — for Ishwar the Immortal

These practical hints are:  
look to him; cast your burden  
on him; consult Him through your  
conscience.

The 3 final acts are surrender  
with Saburi and Shradha.  
Now in 1986 feel His presence,  
warmth or cool as the tide and  
time beckons you — SAI bandhu

What God gives is never exhausted;  
What man gives never lasts.  
Take what comes. Be contented and  
Cheerful. Never worry. Not a leaf moves  
but by His consent and will.

*M. Shyam Mohan Advocate,  
176/A, Nehru Nagar, Secunderabad-500 026..*



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## THE SAGE OF SHIRDI

By: Swami Rambaba

*(Swami Rambaba for whom the Lord Sai is the living legend always speaks of the Lord Sai and has written numerous letters to the devotees abroad. Swami Rambaba will be celebrating his 126th Birthday on 22-2-1986. He met Lord Sai at Shirdi on 22-2-1914 when he was initiated and blessed by Sai. The incident is narrated in chapter 23rd of 'Saisatcharit'. The 'Yogi' referred to in the above chapter is none other than 'Swami Ram Baba'. A letter which Swami Rambaba has written to a devotee has been forwarded for publication in Sai Leela by Shri G.K. Samant, Manager of Shri Mahalaxmi Temple Charities, Bombay. with an introduction in the above words.)*

Light of All Light,  
Love of All Love,  
Truth of All Truth,  
Dust of Thy Feet

### P R A Y

AUM One Alone — Truth You Are  
Supreme Creator — Timeless Being,  
Merciful, Eternal, Birthless,  
Self-Existent, Blessed Guru

From the Beginningless Beginning  
The Truth — He alone Is.  
Throughout the Ages He has ever  
been the Truth.  
Truth Imminent — He is Now.  
Truth Eternal — He is Forever.

*Dear Selves,*

It is really a very hard task for this humble Ram to express his hearty feelings and observations about the sage of Shirdi. For Ram, He is a phenomenon of Truth, Love, Peace and Wisdom.



Those who were lucky to have His Grace must have their own different stories and experiences, but this humble Ram will try his level best to put before you Ram's own observations of His Grace and His Infinite Love which is showered on this humble Ram. The word 'is' Ram is using deliberately, because for this humble Ram, Shri Sai Baba always IS. For Ram, to love him is to love God. The Creator or whatever words one may use. There are millions who offer their worship and homage to Shri Sai Baba. The great Master, the wonderful Sage, the true Fakir, the King without Kingdom and Monk without Monastery. One like Meera would find Him with celestial music that wells up in the hearts of a lover. If one had the enlightenment of Shri Kabir, then one could reveal to the world the hidden glory of his mystic life. If anyone had the courage and fearless love like Guru Gobind Singh, then only one can give his head as an offering. If you are fortunate to be blessed with the love that St. Francis had for God and man, then only our offering has the life of service of one and all. By the grace of Shri Sainath of Shirdi, it is possible, Dear, to be intoxicated with Divine Love like Mother Rabia, and then there is nothing left to offer by way of worship.

For one like Ram, the only offering Ram can make is to be lost in His love and in silence, and more important than all this is His Grace, that is, Baba's Grace, Baba's Wish. His Grace and Blessings are precious, both to the Sinner and Saint. Everything else may fail to save the world at this crucial period of this human history, but, His Grace is the power to bring humanity together in love, which one can go to Shirdi and can observe. The day is not far for the triumph of love and truth. Everything in nature proclaims God's infinite love for His Beings, God has given man the capacity to love and live as one family, which is for Shri Sai Baba; His main philosophy, or say gift to humanity. Ram must say with all love and due respects and regards to everyone that it is a tragic period through which we are passing, not only for our motherland but for the whole world, that the so-called great personalities of this age do not care to dedicate their lives to the removal of the barriers that divide humanity. The truth is that religion cannot afford to be exclusive. Therefore, for Ram, the true religion can be neither orthodox nor heterodox. Dear, the happiness of one depends on the happiness of the many, and vice-versa. For Ram, Shri Saibaba's philosophy, which Ram could



understand, is One in Love, One in Truth, One in God is man and this is Ram's unshakeable faith by His Grace or say, Shri Sai's gift to this humble Ram. What a wonderful Concept, what a wonderful Truth and what a wonderful Religion! Ram must speak out the truth, and it is Ram's humble observation that the Enlightened One does not belong to any close group or nation, and such a sage, or say phenomenon or truth, is capable of not only bringing humanity together but dissolving all differences in His Infinite Love for one and all. Such a one need not give sermons or expound any philosophy, old or new. This is proved by Shri Saibaba's Philosophy, and by His Living in the humblest way. When words fail, then in silence all alone one can express His love and truth, because silence is the only language of love and truth unconditional and selfless Love. Shri Sainath, in silence, He received and is receiving the love of His lovers and in silence He loves even those who deny Him. Dear, there is a very old saying of Wisdom and Peace that:

He who knows does not speak,  
He who speaks does not know,  
He who is truthful is not showy,  
He who is showy is not truthful,  
He who is virtuous does not dispute,  
He who disputes is not virtuous,  
He who is learned is not wise,  
He who is wise is not learned.

Therefore, Shri Saibaba and all the sages of the past never displayed their own merits. Nothing more, Dear, May Shri Saibaba's Grace and Blessings guide us all towards Love, Peace, Joy and Wisdom.

Dear, All that we send into the lives of others comes back to our own. May noble, loving and humble thoughts come to us from every side. May all of us serve mankind as One's large self.

In His Love

and  
Under the Shelter of Shri Sai's Holy Feet

SWAMI RAMBABA



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## SAISA SARANAM

*“Bhagavan nama Sankirtanam done by a devotee knowingly or unknowingly completely destroys his sins.”*

*(Srimad Bhagavata — Sara — 6-2-18)*

In this jet age of Kali Yuga man is racing with Time with the sole aim of earning money, which every often exceeds his normal requirements and hence goes to satisfy his selfish (and more often his base) interests. But the irony lies in this that he seeks Divine help through “Short-cuts” for his material progress, for he has no time for japa, tapa, pooja or prayer! Anticipating this deterioration in moral standards and with a view to redeem the sinners Lord Krishna in Dwapar Yug and Sadguru Sai Nath at the turn of this century advocated Nama-japa or Nama sankirtan as a spiritual device for modern man.

The quotation cited above from Srimad Bhagavata-Sara is with reference to Ajamila whose story is narrated somewhat in detail in the following paragraphs, it being relevant to the subject of the article.

Ajamila was a brahmin by birth but fell to vices and was declared a sinner. His life started ebbing away and he was facing his inevitable end. Death the Leveller who lays his icy hands on kings and paupers, wise and wicked alike sent his messengers to fetch Ajamila’s soul. The Yama-kinkaras arrived punctually at the appointed hour and true to their profession mercilessly tried to snatch away the soul from the body. Poor Ajamila unable to bear the torture cried out to his youngest son Narayana, to whom he was deeply attached. As his good luck would have it, with the words ‘Narayana’ on his lips, he breathed his last.

Hearing their Lord’s name, Vishnu’s messengers rushed to the spot and rescued the departing soul from the clutches of Yamadutas, and tried to take it along with them. A verbal combat ensued between the two rival parties, one claiming Ajamila was confirmed sinner and had to be tried at the Court of Yama, while the other contended that since he had invoked the name of God, he should be given VIP treatment and that they had come as pallbearers to carry his soul!! After ruthless argument Yama’s party



beat a retreat and reported the matter to their Chief. Yama Dharma Raja, in turn convinced them saying Vishnu was all-in-all being the Chief Justice of Supreme Court while his own jurisdiction was confined to that only of a High Court!

Ajamila was thus given a new lease of life to meditate on God and when he met his end Vishnu dutas received him with due honours. From that time onwards, probably, the Divine Ordinance came into force that "Whoever invoked the name of God at the time of death will be straightaway admitted into the Realm of God irrespective of his past deeds" *(Vide Bh. Gita)*

Our Sadguru Sai Nath also in unequivocal terms has assured that "simple remembrance and utterance of His name Sai Sai will do away with our sins of speech and hearing." (Chap. III Sai Charita) My mind began to muse — What could be the possible meaning of SAI? Could Mhalsapati have been inspired by Sai Nath Himself to address Him as Sai which name came to stay? My intuition seemed to support this idea. But the doubting Thomases and sceptics would pooh-pooh it. I began to search for some tangible proof in support of my theory, and Sai Nath helped me stumble on it, for I could suddenly recall to memory a Tamil prayer song I had learnt in school which has for its refrain,

"Isa, nin porpadamalar nambinen,  
Ennai ikshaname vandu rakshanam seydarul (Isa)"

Lord, I have sought refuge at Thy Lotus feet, come at once and protect me and bless me." Continuing to weave the web of thought on Sai, I arrived at a logical conclusion that SAI is the reverse of ISA, or at least so in Tamil. The letter sa (श) has peculiar intonation and there is no agreement when various tongues pronounce it. The word ईश (Isa) meaning Lord is of Sanskrit origin and is often used as a suffix to God's name as in जगदीश (Jagadisa, via Jagat + Isa) गणेश (Ganesa, i.e. Gana + isa) etc. Pronounced as jagdeesh, Jagadish, Ganesha, Ganesh etc.

It is evident Sai Nath never revealed his identity though he had given darshan to his devotees as Rama, Krishna, Christ, etc. according to their faith. Secondly, he wished to avoid any controversy that might trigger between Muslims and Hindus had he been addressed as Isa or Deva signifying a Hindu deity. Lastly, he did



not favour anybody with mantropadesh. Thus he chose to remain 'incognito' and suggested the reverse form of Isa, i.e. Sai as Taraka mantra, which when repeated in quick succession.

sound Isa, the vowel's taking the elongated form in the Subjunctive mood when we implore God as Raam, Ramaa, Bhagwaan, Bhagwantaa, etc.

A parallel example of repetition of mantra in reverse is to be found in the story of Sage Valmiki. Valmiki was born of Brahmin parentage but resorted to ignoble ways in the company of decoits. Later on in life, repenting for his sins he sought spiritual redemption at the feet of Saptha Rishis he chanced to meet. They initiated him into the mantra Rama; then onwards he continuously chanted the mantra Rama in reverse order i.e. as Mara-Mara for one thousand divine years with the consequence that an ant-hill sprung around him. At this stage the Saptha Rishis re-appeared on the scene and said "This emergence from a mould of earth is a second birth for you. Oh, sage, you will be henceforth known as Valmiki, born out of Valmika or ant-hill".

The crux of the matter is we are all sinners, to a greater or lesser degree and the only way to absolve our sins is through Sai Nama-japa or Sai Nama Sankirtan, to follow Ajamila-Valmiki pattern. Let it take the form of 'Sai Ram' or 'Om Sai Sri Sai Jaya Jaya Sai' — let it be mechanical or with devotion — the all Merciful Sai Nath will listen to it and bless us bountifully.

*"Sai Vani".*



## MERCIFUL SAIBABA

The Leelas of Saibaba who is the ocean of Mercy are many in the lives of His devotees. I wish to share one such Leela with the devotee readers of Shree Sai Leela through this maiden article.

It was on a Tuesday of June, 1960, (I do not remember the exact date) a tall and well built Fakir with a joli stood near our



jewellery shop, Pot Market, Secunderabad. He had to wait for more than half an hour as I was busy with the customers. When I was little bit free I asked "What do you want?" "Five annas" was the immediate reply of the Fakir. I searched the cash box but did not find one anna to make "Five annas". He refused to accept either more or less. Suddenly he asked "Are you not suffering from severe stomach pain?" On hearing this I was shocked and surprised for a couple of minutes. I wondered as to how the beggar could know my ailment. It was a fact that I was suffering from pain and no specialist treatment could give me complete relief. He agreed to give me 'medicine' on certain conditions. First, I should stop other medicines. Second, I should start pooja of Shirdi Sai Baba from Thursday after getting relief by that day. He had given some concession regarding pooja. If possible I could offer sweets as naivedya otherwise I should light atleast two agarbatties and offer namaskar. A simple pooja was advised by him. I expressed my willingness to carry out all the conditions. Then he wanted me to spread my palms before him. I obeyed. He put 'Udi' (sacred ash) taking out from his joli into my hands with instructions to take a little quantity inside the mouth and also to apply on forehead. He wanted me to follow this treatment for two days only i.e., on Tuesday and Wednesday. As assured by the Fakir I got complete relief on the third day i.e. Thursday. In this connection we may remember Baba's assurance vide Chapter 13 of Sai Satcharita "If you surrender to Me with devotion I will ever be with you day and night". As stated in the same chapter of Sai Satcharita, I feel "The real medicine that cured the various diseases permanently was Baba's word and grace and not any medicine or drugs".

Regarding his consultation fees, now he enhanced from five annas to one rupee four annas. The four anna bits I was having earlier were now not available (perhaps given to customers) to give one rupee and four annas "fees". He again refused to accept either one pie more or less. While I was searching he slowly slipped away. We made hectic search. But did not find him anywhere. We may here note Sai Baba's declaration to Megha "I require no door to enter. I have no form nor any extension. I always live everywhere" (Chap. 28 of Satcharit) Such being the case how was it possible for a human being like me to find him.



The readers may note that Baba was always demanding and accepting from certain devotees specified amount only. He was accepting neither less nor more. What Baba demanded from me might not be five annas but (1) five senses (2) five pranas, (3) mind (4) intellect and (5) ego. If it were money he would have accepted whatever was offered by me.

His instruction to put atleast two agarbathis reminds us of the two coins viz., Faith and Patience which Sai demands from the devotees. The emphasis on the word 'atleast' reminds us of His declaration in Chap-13 of Satcharita "I do not need any paraphernalia of worship either eight fold or sixteen fold. I rest there where there is full devotion".

My beloved parents Late S. Megharaj Jain and Srimathi Keli Bai were devout persons doing regular pooja of our family dieties. Shirdi Sai did not find a place in the Pooja Mandir till this incident. After completely getting relief I started Sai pooja on the very day He wanted me to do. In the month of August, 1960 (date do not remember) we visited Shirdi for the first time. The Fakir clearly told me to worship Shirdi Sai Baba and directed me to go Shirdi only. Dear Readers! The Fakir who came to my shop was found sitting on the throne in the Samadhi Mandir of Shirdi. Perhaps to confirm to me that the Fakir was none else than Sai Baba, He was sitting till I put one rupee four annas in the Hundi and later disappeared I saw the attractive marble statue only in place of the Fakir after offering the dakshina.

The above experience affirms the truth stated by the author of Sai Satcharita vide Chap. 33 "Was Baba living because He was in the body and is He dead because He left it? No, Baba is ever alive, for He transcends both life and death. He who loves Him once whole heartedly gets response from Him at any time and at any place."

If Sai permits I shall narrate the Sai Seva I was made to render all these 25 years in due course.

*M. Nemichand Jain*  
*Sai Baba Devasthan*  
*Pot Market, Secunderabad-500 003.*



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## **BABA KEEPS UP THE PRESTIGE OF HIS DEVOTEES!**

Innumerable miraculous incidents are experienced daily every moment by Sai-devotees. In fact, life without His gracious favours bestowed directly or indirectly, is difficult to think of. One has only to wonder as to how Baba, the Almighty & Omnipresent, comes to the rescue of His *bhagtas* how-so-ever impossible the situation might be.

A few years back, I was transferred on promotion from Delhi to a more important office at Ajmer. I was attached to a very senior, capable, strict but an honest officer who started liking me and shortly had full confidence in me in his day-to-day work. Everybody in the office carried an impression that Larooya (myself) by his impact could get anything done from that officer.

As luck would have it, I had to go to Delhi for a few days for some urgent private work within a few months of my posting at Ajmer. There I had the opportunity to meet my old friends. It was natural to talk about my official position in my new office with them. One evening, one of my intimate friends called on me alongwith a middle-aged man, not known to me and said, "Mr. Larooya, this man who is well educated and qualified, is without a job for the last 2 - 3 years and is in a dire financial set-back. You can help him by getting him suitably employed in your office as your boss is all-powerful and listens to you sympathetically." I was in a great fix. On the one hand, I could not disappoint my friend and on the other hand, I knew I couldn't do anything to help him as, in fact, I had no guts to talk to my officer for any personal benefit. However, just to tide over the situation temporarily, I suggested to him to post a written application direct to my officer with a copy to me and promised to help him as best as possible. The man went away satisfied and, as per my advice, sent an application for appointment to my officer within the next few days.

Dear readers, I never spoke a word to my officer nor, in fact, to anybody else in the lower level in this connection as I knew very well that it would have been quite futile to do so. I simply prayed to Baba to settle the matter.

One day, late in the evening, when I was about to go to sleep, my door bell rang up. As soon as I opened the door, I felt a shock



when I found the same middle-aged person of Delhi whom I was supposed to have helped and who, as I thought, had come all the way to make enquiries from me about his lot. In a faint and trembling voice, I asked him to step inside when he, with folded hands, said, "Sir, I have no words to thank you for your kind and timely help in getting me the appointment in your office for which I have come here to join tomorrow." He showed me the appointment letter which was issued from the concerned section of my office and duly signed by my officer.

Obviously, it was Baba who had kept the prestige of His humble devotee though this had all along been kept a secret from the beneficiary.

*J.R. Laroia*  
*Retd. Pay & Accounts Officer,*  
*Sector — 19/A-475,*  
*Noida (U.P.) Pin: 201 301.*



## **SAI'S GRACE**

My wife and my daughters are Sai devotees. Daily we remember "SAI PRABHU" right from morning till we go to bed. Daily after bath, we pray to SAI PRABHU and take His UDI as prasadam. My daughters are aged 9 years and 6 years. In the midst of their school studies and games, they never forget to pray to SAI PRABHU and take His HOLY UDI. My family is so attached to Him.

My elder daughter, Chi. Santosh Laxmi, aged 9 years, was suffering from severe wounds in her head since 3 months. I had shown her to our family Doctor and given treatment. The Doctor had advised me to take tests of her blood/urine/motion. I got the tests done. In spite of all these tests and treatment, there was no improvement in her health. My wife and I were very much worried about her health as she developed fever too during nights. The child was becoming weak and inactive. Though every care was taken, there was no improvement at all in her health. Due to her ill health, we had no peace of mind.



One of my friends, Mr. Raja Ram, who is also a Sai devotee, had given "SAI SACHARITRAM" to me and advised me to study it sincerely, as directed in the book. My wife and myself used to read a few pages of the book and discuss about Baba's great miracles and His great affection for His devotees.

One day my wife and myself decided to do 'parayan' of "SAI CHARITRAM", as directed therein. Initially, I was hesitant as I had doubts whether I could complete the parayana as prescribed. However, my wife encouraged me to go-ahead with His Sacharitam Pathana. The parayana is to start on a Thursday. I had a dream on the previous night, in which one of my colleagues, Mr. Seetharam appeared in my dream and advised me to start reading the Book, with devotion and sincerity. In the early morning of Thursday, I informed my wife of my dream. She encouraged me, saying that Baba had appeared as Seetharam and directed me to go-ahead. Taking her advice, as Baba's direction, I started to read the Book. I had to complete the Book on the next Thursday. My wife would daily ask me, whether Baba has come again in my dream, after I had started to read the Book. Till Wednesday, she enquired daily. I was disappointed, as she was telling me, that I should see Baba before I completed the Seva Pathana, as otherwise, there may not be any use. To my surprise, I saw Baba's Camera Photo, which I have kept on my T.V. on Wednesday night. In a dream. Next morning I told my wife about the dream. She said that it was sufficient that Baba had given me Darshan.

On Thursday, the last day of SAI CHARITRA PATHANA, we performed pooja in the morning and in the evening and distributed sweets to all children in our neighbourhood. We were satisfied with our Pooja, as we had taken the direction of Baba to start Pathana and completed it with HIS DARSHAN and ASHIRWAD.

The very next day, I took my daughter to Dr. Aurangabadkar, a Skin Specialist of repute in the twin cities. I saw the Doctor at about 7 P.M. While the Doctor was examining my daughter, I was explaining the Doctor about the complaint. My daughter noticed and pointed to me a big portrait of Baba, behind the Doctor. We saluted Baba saying "SAI RAM".

Doctor gave a prescription and we returned home. After reaching home, I told my wife that Baba had given the



prescription through the Doctor, and that we need not worry from now onwards about her health. Though Dr. Aurangabadkar wrote the prescription sitting before Baba's portrait, we had come to the conclusion that Baba Himself was writing the prescription in flesh and blood. We started the course of treatment on the same day. After 10 days, we found tremendous improvement in her health, All wounds had healed and she is all right. This is nothing but Baba's Grace.

G. Nagaraja Rao  
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Begum Bazar, Hyderabad 500 012.



## OBITUARY

We regret to announce the sad demise at her Vile Parle residence of Smt. Kamlabai Dixit, the widow of Shri Ramakrishna, the elder son of Shri Kakasaheb Dixit, the doyen of Sai Baba's devotees. Sai bhaktas know how Kakasaheb Dixit passed away peacefully without pain or fear and with the name of Sai on his lips on 5.7.1926 while commuting from Vile Parle by a Bombay Suburban train to see his ailing son Ramakrishna at Dr. Deshmukh's Nursing Home in Bombay. Thus Baba fulfilled his promise to Kakasaheb to carry him in a vimana and Kakasaheb's blissful end meant **sadgati** to his soul. Smt. Kamalabai was the daughter of Shri Mandoloi the former Chief Minister of Madhya Pradesh and was a staunch Sai devotee. In her death we have lost an ardent old Sai devotee. We share the grief of the Dixit family and condole with them in their bereavement. May her soul rest in peace.



## BABA PROTECTS TWO CHILDREN

There are innumerable leelas of Baba in the lives of our family members.

My son Aditya is a gift of Baba. When he was 16 months old in early 1964, he toppled over the balcony railing from our first floor flat. We took him to the doctor. After a thorough check up, the doctor declared that nothing had happened to the child. To make sure we took the child to another doctor for a thorough checkup. This doctor doubted whether the accident had really occurred! There was neither any external or internal injury. It may be concluded from these facts that the merciful Baba virtually held the child in his arms when he fell to the ground.

A similar incident occurred after 20 years at the residence of a Sai devotee Shri Praful B. Mehta, 57/58 Indralok C Bldg., Old Nagardas Road, Andheri (East), Bombay 400 069.

Shri Mehta's eldest daughter is Mita Mehta. Her son Aditya who was 15 months old in November, 1983, fell to the ground from their third floor flat; from a height of over 30 feet. The child came with a thud on the concrete flooring of the courtyard. He became unconscious but without signs of a wound or bleeding. He was taken to Nanavati Hospital where he was attended to after about 15 minutes. During this period, Shri Praful Mehta placed Baba's ring on the forehead of the child and prayed for protection. Immediately the child regained consciousness. The doctor detected a minor fracture in his right leg. Plaster was not applied. Child was sent home after 8 days of hospitalisation. The leg was kept bandaged with the support of a steel rod. When I met Shri Praful Mehta at his residence, Aditya's condition had become normal. My head bowed in reverence to our Lord and I could not resist the temptation of talking to my son Aditya on phone.

These two incidents remind us that Baba is ever active for the protection of devotees and their family members who surrender to him.

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Bombay 400 077.*



## DECLARATION

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R.D. BANNE  
Executive Officer,  
Shri Sai Baba Sansthan, SHIRDI.  
(Signature of the Publisher)



# श्री साईलीला — मार्च १९८६

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## श्री साई बाबा का पवित्र शिला-आसन

मसजिद भाई (शिरडी) में स्थित एक पवित्र शिला है। सामान्यतः श्री साई बाबा उस पर विराजमान होते थे। भारत वर्ष में अनेकों संतो, महात्माओं द्वारा इस प्रकार शिलाओं पर आसीन होकर भजन, ज्ञान, ध्यान, चिन्तन, मनन किया जाता रहा है। जन साधारण इनको ज्ञान-शिला, बोध शिला विचारशिला आदि नामों से संबोधित करते हैं, दर्शन करते हैं और माथा टेकते हैं।

श्री साईबाबा की शिला-आसन के दर्शन प्रणाम कर लाखों लोग कृत्य होते हैं। श्री बाबा का एक भव्य विशाल तैल चित्र शिला के समक्ष लगा रहने से बड़ा शोभायमान दृश्य उपस्थित रहता है, मानो श्री बाबा प्रार्थना सुन रहे हैं और आश्वस्त कर रहे हैं। धन्य है, इस पाषाण शिला को जिसे श्री बाबा ने अपना जीवन साथी बनाया। उसमें प्राण फूँके। दिव्य चेतना डाल दी। तभी तो उसके दर्शन करते ही अति पुनीत भाव का उदय होकर उसके समक्ष नत् मस्तक हो जाना पड़ता है।

न केवल प्राचीन काल में अपितु आज भी पाषाण गुफाओं में रहकर अनेकों संत, योगी, महात्मा गण भजन भाव किया करते हैं। इन गुफाओं में जो तपः स्थली बन चुकी है, जाने पर अद्भुत अनुभूति और शक्ति मिलती है।

अतः हमें इस ओर सोचने के लिए विवश होना पड़ता है कि एक जड़ वस्तु का भी किसी संत के स्पर्श से कितना महत्व बढ़ जाता है तथा उसमें स्वाभाविक ही एक प्राण प्रतिष्ठा सी क्रिया हो जाती है। दिव्य चेतना का कोई अंश उसमें समाहित हो जाता है। उसने दिव्य ऊर्जा का भण्डार भर जाता है। यदि ऐसा न होता तो पाषाण के शिवलिंग, गोमती चक्र, शालिग्राम, मंदिरों में स्थापित पाषाण की मूर्तियां जो युगों से पूजित हो रही हैं, न होती।

चित्रकूट में श्री राम शिला पर बैठा करते थे। लंका-यात्रा के समय सेतु-निर्माण हेतु जिन पत्थरों पर राम नाम लिखा जाता वे जल सतह पर तैरते थे।

श्री गौतम ऋषि की धर्म पत्नी श्राप वश पाषाण रूप हो गई थी। श्री राम के चरण स्पर्श से वे पूर्ववत् हो गई। प्रह्लाद की पुकार पर प्रभु पाषाण खंभ से प्रकट हो गए। पाषाण से पाषाण की ठोकर से अग्नि पैदा होती है। कुछ जड़ी बूटियां पाषाण पर ही होती हैं जो औषधियों के रूप में व्यवहृत होकर जीवन रक्षा करती हैं। भले ही हम इन रहस्यों को समझ न पाएं पर इन मामूली से देखने वाले पाषाणों में आध्यात्मिक तत्वों की ग्रहण शीलता तो है।

श्री स्वामी समर्थ रामदास जी द्वारा एक पत्थर को फोड़कर उसमें एक जीवित मेंढक पाया जाना तो सर्व विदित है और प्रामाणिक है।

भारत वर्ष ही नहीं विदेशों में भी इस प्रकार की घटनायें हुई हैं।

श्री फ्रिडियन नामक संत महोदय ने उपासना गृह के निमित्त एक बड़े पत्थर को जिसे उठाने के अनेकों सामूहिक प्रयत्न करने पर भी नहीं उठाया जा सका था, उसे मात्र आज्ञादेकर ऊपर उठा दिया।



श्री संत फ्रांसिस ने एक वजनी पत्थर, जिसे बैलों द्वारा भी टस से मस न हो सका था, एक पंगु व्यक्ति को आदेशित कर छत पर पहुंचा दिया था। इन्हीं संत महोदय ने एक बड़े पत्थर को एक रोगिणी द्वारा निस्त्री के पास पहुंचा दिया जिससे रोगिणी की बीमारी दूर हो गई। एक समय आश्रम के निर्माण के समय पहाड़ का एक हिस्सा टूट कर नीचे की ओर खिसका, वह गिरने ही वाला था पर डंडा प्रहार कर न गिरने की आज्ञा देकर पाषाण गति बंद कर अनेकों कर्म जीवियों की जान बचाई।

योग वशिष्ठ में विद्याधारी, ब्रम्हा, वशिष्ठ आख्यान में पाषाण जगत की कल्पना और चिति-शिला संबंधी आध्यात्मिक संवाद अति सुंदर ढंग से वर्णित किया गया है। तात्पर्य यह कि क्या पता कि श्री साई बाबा की लीलाओं से युक्त ऐसी ही कोई सूक्ष्म दुनियां उनके आसन की पवित्र शिला में समाविष्ट हो।

ब्योहार मेघश्याम

पो.आ. पाटन

जिला-जबलपुर (म.प्र.) ४८३ ११३



## प्रकाश

सूर्य के प्रकाश की तरह  
चमकता साई नाम तेरा  
किरणो की तरह फैला  
साई नाम तेरा सारे जहाँ में  
पर सूर्य की तरह अस्त नहीं होता  
साई नाम तेरा  
सदा अमर है तेरा नाम  
सदा अमर है तेरा प्यार  
जो दिया तूने अपने मत्तो को  
महलो मे भी साई है समाया  
झोपड़ी में भी साई तू है समाया  
अमीर गरीब सभी के घर  
होती है तेरी पूजा  
सूर्य के प्रकाश की तरह  
फैला साई नाम तेरा

कन्हैया मल्होत्रा

नयागांव - ४५८४६८

जिला - मन्दसौर (मध्य प्रदेश)



## साई-कृपा

हम सभी 'श्री साई लीला' के पढ़ने वाले शिर्डी बाबा के उपासक हैं, परन्तु अपने-अपने विचार के वृत्तान्तों को प्रगट करके हम बाबा के प्रति आस्था को और अधिक अमिट व अटूट बनाते हैं। इसी श्रृंखला को आगे बढ़ाते हुये ये आज से १० माह पूर्व की एक घटना बता रही हूँ।

हिन्दी व अंग्रेजी के नववर्ष अलग अलग होते हैं किन्तु हम पर अंग्रेजी का प्रभव कितना है कौन नहीं जानता। १ जनवरी १९८५ नववर्ष का शुभारम्भ, बहुत हार्पोल्लास से मैंने अपने पति व अपनी आठ माह की बच्ची (आरजू) के साथ व्यतीत किया। ये खुशानमां दिन बीता और आई २ जनवरी प्रातः ८.३० पर हमारे साहब आफिस गये व सायं ६ बजे घर लौटे नित्य की भांति चाय नाश्ता किया इसी दौरान इन्होंने बताया कि मेरे एक सहयोगी का स्वास्थ्य ठीक नहीं है। ६.३० के आस-पास ये आरजू को लेकर वहां चले गये। उनका घर हमारे घर के पास ही है, पता नहीं क्यूं इनके जाते ही मुझे दिल में अजीब सी घबराहट महसूस होने लगी घर में कतई नहीं मन लग रहा था, पर क्यूं? हमारी समझ से बाहर था। आधा पौन घंटे बीता होगा कि मुझे "बचाओ-बचाओ" की आवाज सुनाई दी, मैं समझी की स्ट्रीट में कोई हादसा हो गया अतः आवाज सुन कर गौर नहीं किया क्योंकि कोई अनहोनी की मैं सोच भी नहीं सकती थी, पर थोड़ी देर के बाद ये लगा कि ये तो इनकी आवाज है घर से बाहर निकली तो थे दोनों दिखाई नहीं दिये, आवाज कुछ गहराई से आती सुनाई दे रही थी, अचानक मेरा ध्यान घर के सामने (स्ट्रीट पर) बने कुये पर गया, मैं भय से कांप उठी और वहीं हुआ जिसका मुझे भय था, ये दोनों कुअे में गिर पड़े थे, बच्ची गला फाड़-फाड़ कर चिल्ला रही थी। सबसे पहले मैं इन दोनों को देखने गयी फिर अपने मकान मालिक को आवाज दी, चन्द ही क्षणों में आस-पास के करीब १००-१५० आदमी एकत्र हो गये। भीषण सर्दी वह भी सायं ७.,३० बजे शीत का अन्धेरा लिये किसी को कुछ समझ नहीं आ रहा था। पहले बच्ची को निकालने के लिए बाल्दी डाली गई पर बच्ची उसमें से उसमें से उछल उछल कर गिर रही थी, घबराहट से ऐसा मचलना स्वाभाविक ही है। कुआ १५ फिट गहरा होगा ये साईड़ के पत्थरों पर चढ़े व उपर से एक सज्जन को नीचे लटकाया गया तब बच्ची को निकाला गया, बच्ची पुरी तरह से से नीली पड़ गयी थी, किसी ने कहा सेक करो, किसी ने कहा रूम हीटर लगाओ, किसी ने कहा तेल लगाओ, तो कोई बोला दूध पिलाओ, मैं यन्त्रवत सब करती चली, बच्ची को संभाल कर मेरा ध्यान इन पर गया, पर लोगोंने मुझे देखने जाने नहीं दिया कि मैं घबरा जाऊंगी, सभी मुझसे झूठ बोलते रहे कि ये बाहर आ गये हैं, तथा पानी निकला जा रहा है आदि -२। पर करीब आधे घंटे के बाद लकड़ी की सीढ़ी डालकर उन्हें निकाला गया, आज भी इन दोनों की वो स्थिती याद आती है तो रोम-रोम कांप उठता है,



डाक्टर को बुलाया गया डा. आक्सीजन आदि की तैयारी करके आये। आते ही उन्होंने पूछा कि बच्ची को उल्टी हुई, मैंने बताया की नहीं तो बोले कि पानी पेट में नहीं म्या चेकअप करने के बाद उन्होंने बताया कि चिन्ता की कोई बात नहीं है दो बूंद ब्रांडी देकर सुला दिजीये, उनके घुटने में मामूली सी चोट आई थी, उसकी भी दवा दे दी गयी, हमारी तरह अब आप भी मान गये न बाबा के चमत्कार को, आठ माह की बच्ची कुये में गिर कर सकुशल वापस आ गयी, इन्हें भी न के बराबर चोट लगी। हमारा पूरा परिवार बाबा की फोटो वाला लाक़िट था आंगठी पहना रहता है, वो उस वक्त भी इन दोनों के गले में था। कवच के भांति उसने अपने भक्तों की रक्षा की। किसी ने सच ही कहा है कि मारने वाले से बचाने वाला महान होता है।

इन दोनों की रक्षा के साथ मैं बाबा को धन्यवाद दूंगी कि, इतनी भीषण दुर्घटना में भी उसने मुझे अदभ्य साहस दिया, धन्यवाद दूंगी अपने आसपास के पड़ोसियों को जिन्होंने इस विपत्ति में हमारा साथ दिया।

श्रीमती शालिनी सक्सेना

१२८, शिक्षक कालोनी नीमच

जिला मन्दसौर (म. प्र.)



## दर्शन दो साईबाबा

दर्शन दो साईबाबा आया तेरा पुजारी।

जनम जनम का साथ है मेरे साई मुरारी ॥

पूर्णब्रह्म तू कृपासागर

आया हूँ तेरे दरपर

भला-बुरा तू जाने रे शिर्डी के बनवारी ॥१॥

सुखशांती हमें देनेवाला

सब भक्तों का तू रखवाला

अब है तेरा सहारा मेरे गिरीधारी ॥२॥

तू है माता पिता हमारा

पावन करलो देके सहारा

कृपादृष्टी डाल दो आयी है मेरी बारी ॥३॥

साई साई यह नाम रटते

भुल गया सब रिश्ते-नाते

बहुत पुराना अपना नाता पार करो नैया मेरी ॥४॥

बबन डी. येरम

१/५, कल्याणजी देवजी चाल

चिराग नगर, घाटकोपर बंबई - ८६



## “साईबाबा का अनोखा इलाज”

संतों का हर बात दुनियासे निराली होती है वह हम पामर समझ नहीं सकते वह परमेश्वर के अवतार होते हैं और उनकी लीला भी अजीब ही रहती है।

१) बाबा के एक भक्त की आंखे लाल भडक हो गयी। आंखों में जलन होने लगी। कई हकीम और डाक्टरों को बतलाया लेकिन कोई फायदा नहीं हुआ। तब वह बाबा के दर्शन को आया और अपने आंखों की तकलीफ बरदाश्त से बाहर होने की कफ़ीयत सुनाई। तब बाबाने भिलावे कुटबा कर उसका प्लास्टर आंखों को कपड़ेसे पक्का बांधा और उसपर थंडे पानी की धार छोड़ने लगवायी। थोड़ी देर में ही आंखों पर की सूजन उतर गयी। दुसरे दिन आंखों पर बंधी पट्टी खोल दी। आंखों की लाली गायब हो गयी। जलन वगैरा कुछ न रही और पहिले जैसी आंखें साफ सुथरी सफेद हो गयी। और नजर भी पहिले सी अच्छी दिखने लगी। आंखों जैसी नाजूक जगहे और उसपर भिलावे जैसी जहरेली दवा का ईलाज कोन कर सकता है। भिलावे से तो आंखें फूट जाती थी। असल में यह भिलावा बाबाका हात लगने से “अंजन” - बन गया था और दवा की बजाय साईबाबा की दुआ का यह असर था जिससे आंखे अच्छी हो गयी।

२) पुणे जिल्हेमें नारायणगाव का पटेल भीमाजी टी.बी. से बीमार होगया। खांसी और खून की कफ होने लगी। सब डाक्टर और हकीम इलाज करके थक गये। टी.बी. थर्ड स्टेज पर होने की वजेह से कमजोर पड़ गया, बचने की कोई उम्मीद नहीं रही। उसने नानासाहेब चांदोरकर को खत लिखवा कर सारी कैफियत मालूम करवायी। और एक बार उनसे मिलने को कहा- भीमाजी पटेल अच्छा आदमी था। दान, धर्म, गोर, गरीबों की मदद भी करता था। लेकिन किसमत में जो कुछ लिखा होता है वह भोग भोगना ही पड़ता है। फिर भी दुनियामें एक शक्ति “संतों” की ऐसी होती है जो इसे बदल भी सकती है इसलिए चांदोरकरने उनको लिख भेजा के तुम एकबार महान संत परमेश्वरी अवतार साईबाबा के दर्शन करलो। यही एक आखरी इलाज है। भीमाजी पटेल को आनंद हुआ वह शिर्डी को आया तब उसको दो चार आदमीयोंने उठा कर साईबाबा के चरणोंपर डाल दिया। भीमाजी पटेल ने साईबाबा के चरण पकड़ लिये और रोने लगा। संत दयालू होते ही हैं। उन्होने कहा जो इस द्वारका माई में आता है उसके सब दुख: दूर हो जाते हैं। अब तुझे कोई नहीं मार सकता। आराम से रह। शिर्डी के एक भक्त के घर उसके निवास की व्यवस्था की गयी। सुबेह शाम बाबा उसे रूही खिलाते और पेशानी पर लगवाते। उसकी खून की कफ बंद हो गयी और पैदल चलता हुआ दर्शन को आने लगा। एक दिन भीमाजी पटेल को स्वप्न पड़ा जिसमें उसके बचपन के मास्टरजी ने बेत की छड़ीसे खूब मारा-और उसकेबाद दूसरा एक आदमी आया और उसके छाती पर बैठकर बुक्कीयां माती खाब के बाद भीमाजी पटेल को नींद नहीं लग गयी। दुसरे दिन सुबेह



उठे तो भीमाजी पटेल की सारी व्यथा दूर हो गयी। उसको स्वप्न पड़ा था उससे उसके छाती का दर्द निकल चुका था। सारी बीमारी दूर हो गयी। वह एक महीना शिर्डी में रहा। साईबाबाने उसे आशीर्वाद देकर वापस घर जाने की आज्ञा दी। वह हर महीना शिर्डी को आता और साईचरणों में मस्तक टेक कर चला जाता। यह साईबाबा का निसीम भक्त बन गया।

३) बाळा गणपत नामका दरजी थंड बुखारसे हैरान हो गया। उसको साईबाबा ने दही चांवल काले रंग के कुत्ते को खिलाने की आज्ञा दी और वह अच्छा हो गया। ऐसा ही बापूसाहेब बुट्टी को जुलाब और कफ होने लगे तब तब बाबाने सिर्फ कहा कि खबरदार अब जुलाब को मत जाना उसी वक्त बुट्टी साहेब के जुलाब और कफ बंद हो गये। इसी प्रकार और एक भक्त को कॉलरा हो गया। तब बाबाने उसे आखोट, पिस्ता, बादाम कटकर दूध में पीनी की आज्ञा दी। उसका भी कॉलरा भाग गया। इसी तरहसे बाबाकी जबान से जो भी निकलता उससे आराम हो जाता। भिलाबे जैसी जहरेली दवा आंखों को ठीक करना, टी.बी. के मरीज को थंडी में एक महीना रहने की आज्ञा देना, कॉलरा जैसी खतरनाक बीमारी पर आखोट पिस्ता बादाम खिलाना, यह सब विपरीत बातें हैं, लेकिन जिस महात्मा के हात लगने से वीष भी अमृत बन जाता हो उनके लिये यह बीमारियां मामूली बातें हैं। दर असल दवा का कोई असर नहीं साईबाबाकी कृपा ही काफी हो जाती है।

उसके बाद जब हजारों भक्त दर्शन के लिए आने लगे तब बाबाने उनको सिर्फ ऊदी देना शुरू की थी। महान संत जो परमेश्वरी अवतार होते हैं वह अपनी पहचान दुनिया को नहीं होने देते और दुनिया के बहोत कम, किस्मत वाले लोग होते हैं जिनको सेवा करने का सौभाग्य प्राप्त होता है।

साईबाबा के महानिर्वाण के बाद ही सारी दुनिया जाग उठी और हजारों लोग उनकी समाधी के दर्शन के लिए रोजाना आने लगे। परमेश्वरी अवतार सिर्फ शरीर छोड़ जाते हैं लेकिन वह जीवित ही रहते और लोक कल्याण का कार्य करते रहते हैं। आज हम "साईलीला" मासिक में हजारों लोगों के अनुभव पढ़ते हैं जिनको ऊदी से फायदा हुआ और कुछ ऐसी बातें होती हैं जिनको पढ़ते पढ़ते आंखों से आंसू टपक पड़ते हैं।

लक्ष्मण बाबूराव रावतदार  
किल्ला वाटर वर्क्स नांदेड



# यह कैसे हुआ?

## द्वितीय संस्मरण

यों तो सभी साईं भक्तों ने प्रथम संस्मरण सितम्बर -१९८५ पढ़ा होगा। अब मेरी सुनिए कि मुझे कुछ और लिखने की प्रेरणा मिली? जी हां जरा रूकिए मैं बता रहा हूँ। मुझे अगला संस्मरण लिखने की प्रेरणा श्रीमती शीला कोहली का लेख पढ़ कर मिली जो कि अंग्रेजी भाषा में श्री साईं लीला में छपा।

यह बात है कि जब मेरी बदली (ट्रान्सफर) भोपाल की हुई अक्तूबर १९७७ में तब कुछ ऐसा हुआ। मैंने एक सिग्नल मैसेज (तार संदेश) भोपाल भेजा कि मेरे लिए क्वाटर (फैमली बैंगलो) का प्रबन्ध करवा दिया जाये। परन्तु उत्तर आया कि क्वाटर उपलब्ध नहीं है। यह जानकर मेरी पत्नी और बच्चे निराश एवं चिन्तित हुए। मैंने एक परसनल मैसेज एस.एल. सेहगल के लिए भेजा और विनती की कि यदि फैमली क्वाटर उपलब्ध नहीं है तो फिर मेरे लिए इंस्पेक्शन बैंगलों (निरीक्षण भवन) या किसी और जगह कुछ दिनों के लिए प्रबन्ध करवा दिया जाये। इसके बाद मैं चुप बैठ गया। इसी बीच मेरी पत्नी ने कहा कि अब तक कोई जबाब नहीं आया है। क्या किया जाये? मैंने कहा कि चलो-चलकर बाबा के दर्शन करने शिरडी चलते हैं। धनाभाव था, वस्तुतः मैंने अपने एक मित्र श्री मरवाह से कहा कि हम लोगों को शिरडी श्री साईं बाबा के दर्शन करने जाना है। श्री मरवाह एक व्यापारी एवं ठेकेदार हैं, उन्होंने अपने खर्चे व घाटे का भी ध्यान न करते हुए मेरी बात सहर्ष स्वीकार कर ली, इसके पूर्व मैंने उनसे किसी प्रकार की मदद (फेवर) नहीं मांगी थी।

हम सपरिवार उनकी (श्री मरवाह की) माता जी के साथ शिरडी बाबा की के दर्शन करने गये श्री मरवाह की नीजी कार में। उसी दिन शाम को लगभग ६ बजे वापस सकुशल किरकी पहुंच गये। जैसा की पहले लिख भी चुका हूँ। धीरे-धीरे २९ अक्तूबर ७७ आ गया और एक दिन बाद सामान बुक करवाना था, भोपाल के लिए। यद्यपि अभी तक यह तय नहीं हो पाया था कि अकेले जाना है या परिवार के साथ। मैंने किसी प्रकार निश्चय कर दिया कि ३१ अक्तूबर को सारा सामान बुक करवाना है और कर भी दिया पत्नी बार-बार कह रहीं थीं कि अब तक भोपाल से मेजर सेहगल से कोई उत्तर नहीं आया और सामान पूरा तैयार करके बुक कर दिया और शाम को सपरिवार दादर एक्सप्रेस से भोपाल चल भी रहे हैं। उनका ख्याल था कि कहीं भोपाल जाकर कोई परेशानी न उठानी पड़े। मेरे मुंह से निकल गया कि वहां क्वाटर का प्रबन्ध हो जायेगा। अब चूंकि समय दोपहर एक बजे का हो गया था और तारीख ३१ अक्तूबर ७७ इसलिए मेरी पत्नी के मन में संशय होना स्वाभाविक था इसलिए उन्होंने हंस कर कहा कि "आप तो बस ऐसे ही मन रखने को कह रहे हैं"।

इसी बीच हम लोगों को पास के बैंगलों में अपने मित्र डाक्टर के यहां दोपहर के भोज पर जाना था। जैसे ही हम लोग दोपहर का भोज शुरू करना चाहते थे



कि मेरे आफिस के पत्र वाहक (डिसपैच राइडर) ने मेरे क्वाटर की घंटी बजाई। मैं माफी मांग कर वहां जाने लगा तो मेरे पत्नी ने कहा क्या है? मेरे मुंह से अचानक निकला कि भोपाल से क्वाटर की मंजूरी लेकर आया होगा। सच मानिए ठीक वैसे ही हुआ। “फैमली क्वाटर का प्रबन्ध कर दिया गया मैं अपने परिवार के साथ भोपाल पहुंचूं”। बस क्या था एक घंटे बाद ही हम लोग प्रसन्नता पूर्वक दादर अमृतसर एक्सप्रेस से भोपाल के लिए चल दिये। अब सोचिए कि क्या यह सब बिना बाबा की कृपा की कृपा के होना सम्भव था। मुझे यह बताने में किंचित मात्र संकोच नहीं कि मेरी पत्नी में अब बाबा में पूरी आस्था हो गई।

यदि बाबा की कृपा इस प्रकार होती रही तो अगला संस्मरण भी आप सभी सांई भक्त शीघ्र ही पढ़ेंगे।

मेजर एस.के. मिश्र  
एस.डी.ई. रिपेयर टीम चन्डीगढ़  
पिन- १६० ००३



## स्वागत - गान

अम्ब शारदा मुझे बता दो, कैसे स्वागत-गान करूं  
शत-शत आये भक्त-जनों का, कैसे मैं सम्मान करूं?  
शिरडी पावन-धाम विश्व में, काशी, पुरी, सुहावन है,  
देता है वरदान अपरिमीत, यह सबका मनभावन है।  
जगह-जगह से यहां पधारे, लेखक, कविगण बहुत रे  
अर्पित करने पुष्प भक्ति के, बाबा! चरणों में तैरे।  
विना कृपा के साईनाथ हे! पत्ता कभी न हिल ता है,  
हो जाती जब दया-दृष्टि है, मनचाहा सब मिलता है।  
धन्य! धन्य! है उन लोगों को, जो नित साई जाप करें,  
अपनी चिन्ता कभी न करके, औरों का दुःख ताप हरे।  
वीणापाणि उसे वर देती, बाबा जिस को अपना ते,  
बन जाते वे कविर्मनीषी, जो बाबा के गुण गाते।  
दूर-दूर से आये लेखक, आई कवियों की टोली,  
श्रद्धा-सुमन लिये हाथों में, भक्ती-भावना की होली।  
बारम्बार करूं मैं सबका पूजन अर्चन अभिनन्दन  
प्रेम-भाव से पुलकित होकर, करता है चरणों का वन्दन।

लक्ष्मी नारायण मिश्र

२४/२३८ ब्लाक 'सी' गोविन्द नगर कानपुर (उ. प्र.)



## साई नाम

“हे प्राणियों। प्रदीप्त पापाग्नि को देखकर भय न करो।  
गोविंद नाम जय मेघों के जल बिंदुओं से इसका नाश हो जायेगा।”

— गरुड पुराण

संसार में सब प्राणी सदा अटल अखण्ड और अत्यान्तिक सुख चाहते हैं। बाबा ने इसके लिए ऐसा आश्वासन भक्तों को दिया है कि जो प्रेम पूर्वक मेरा स्मरण सदा करेगा मैं उसकी समस्त इच्छाएँ पूर्ण कर दूंगा। उसकी भक्ति में उत्तरोत्तर वृद्धि होगी और मैं सदा हर प्रकार से उसकी सहायता करूंगा। जो नित्य मेरा नाम स्मरण करेगा ऐसे भक्तों में सांसारिक वासनाएँ और अज्ञानरूपी प्रतियां कैसे ठहर सकती हैं। मैं उन्हें मृत्यु के मुख से भी बचा लेता हूँ। साई जप की महिमा सर्वोपरि है। इसको छोड़कर अन्य कोई उपाय नहीं है।

गीता में ज्ञान यज्ञ को सबसे श्रेष्ठ बताया, परंतु इसे अपना स्वरूप नहीं बताया। लेकिन जप यज्ञ को तो (यज्ञाना जपयज्ञोऽस्मि) (गीता १०/२५) कह कर यही कह दिया है कि (सब प्रकार के यज्ञों में तो मैं जप यज्ञ ही हूँ।)

भगवत, पुराण में मुनि श्रेष्ठ सुकदेव जी ने राजा परिक्षित से कहा (हे राजन, कलयुग विषय वासनाओं से परिपूर्ण है पर इसकी एक विशेषता है कि श्रीकृष्ण के केवल नाम जप से ही प्राणी कर्म बंधन से मुक्त होकर परमात्मा को प्राप्त हो जाता है। सतयुग में ध्यान से त्रेता में यज्ञ द्वारा यजन करने से, और द्वापर में पूजा उपासना करने से जो परम गति की प्राप्ति होती है वहीं कलयुग में केवल नाम जप से प्राप्त हो जाती है।

श्री साई बाबा ने अपने मुक्तकण्ठ से घोषणा की, कि (भय न करो सबसे बड़ा प्रायश्चित और परमपिता परमात्मा के प्रेम का परमोत्तम साधन (साई नाम) है। सांसारिक वासनाओं का परित्याग कर दृढ़ विश्वास के साथ इसमें लग जाओ और अपना उद्धार कर लो।

(अखण्ड साई नाम सप्त सप्ताह) (अटूट स्मरण) ओम् साई/श्री साई/ जय जय साई।) मंत्र माला से सात सप्ताह दिनांक २६/१२/८५ से १३.२.८६ तक श्री साई बाबा मन्दीर, मरिस्तला कॉलेज विजयवाड़ा-५२० ००६ में आयोजन किया गया है। ये पवित्र स्थल कृष्णा नदी के तट शोभायमान है।

साई नाम जप एवं कीर्तन की साधना सबसे महान है। यह साई भक्तों के लिए सुगम साधन है और परम कल्याणकारी है। साई नाम की जितनी ध्वनि करोगे उतना ही मन पवित्र और पावन होगा। इसे सत्य विधि कहा जाता है। साई नाम जपने से वह हमारे रोम-रोम में समा जाता है।

मैंने “ओम साई। श्री साई/ जय जय साई” नाम मंत्र का प्रभाव और महत्व आपको जो बताया वह तो उसका एक सूक्ष्म रूप है। इसका विस्तार स्वरूप और महत्व लिखने का साहस कौन कर सकता है और जो भी मैंने कुछ लिखा वह साई कृपा का प्रसाद है।



साईनाम जप का साधन हर प्रकार से सरल और अति उत्तम है। इसमें न कोई खर्च है न परिश्रम। किसी प्रकार की बाधा भी नहीं है। इसलिए समस्त साई भक्तों को साई नाम जप से लाभ उठाना चाहिए और अपने जीवन को सार्थक करना चाहिए इस साधन के साथ निष्ठा और सबुरी का होना आवश्यक है।

मुझे आशा है कि मेरे समस्त साई बंधु एवं बहनें साई नाम जप का अधिकाधिक लाभ उठायेंगे, जिसकी ध्वनि से हमारे समाज का, समस्त देशका और समस्त विश्व का कल्याण होगा।

(जय गुरु दत्त)

“ओम् साई, श्री साई, जय-जय साई”

श्रीमती सत्या कपूर

११२१, चाह रहट, देहली ११०० ००६

## अमर तत्व

जाने वाला फिरसे, ना लौट के आता है।  
लेकिन उसका शुभ नाम, जग में रह जाता है  
दुनिया है एक सराय, और जीव मुसाफिर है।  
तू क्यों कहता पगले, कि मेरी जागीर है॥  
सूबह को बनजारा, आगे बढ़ जाता है॥ जाने. १॥  
आशा और सपनों की, नगरी है यह जीवन।  
साँसों की डोरी पर, झूलता है नश्वर तन॥  
उड़ जाता है पंछी, पिंजरा रह जाता है॥ जाने. २॥  
रिश्ते नाते जग के, सब झूठे हैं बन्धन।  
समझे जिसे गुलशन तू, वह काँटों का है वन॥  
यह वैभव आडम्बर, कोई काम न आता है॥ जाने. ३॥  
माटी से आया है, माटी में जायेगा।  
जैसी करनी होगी, वैसा ही पायेगा॥  
आखिर को राख धुंवा, बन कर उड़ जाता है॥ जाने. ४॥  
नेकी कर ले बन्दे, कर साई का सुमिरन।  
सतगुरु के चरणों में, न्योछावर तन मन धन॥  
भव बन्धन से प्राणी, मुक्ति पा जाता है॥ जाने. ॥

भूरन दास बोरकर

डी.बी. सायन्स कॉलेज, गोंदया,  
जि. भंडारा (महाराष्ट्र) ४४१६१४



## साईनाथ की कृपा एक अकिंचन पर

जब कभी, कोई व्यक्ति कष्ट से दुखी होता है, परेशान होता तो वह यही सोचता है और चेष्टा करता है कि क्या करूं कि हमें इस दुखः एवं परेशानी से मुक्ति मिले। वह ज्योतिषियों तांत्रिकों मुनियों की शरण में जाता है। मन्दिरों मसजिदों, की खाक दानता फिरता रहता है। उसे कुछ समझ में नहीं आता कि क्या करे। वह यहां-वहां मृगतृष्णा में चारों तरफ भागता फिरता है अपने कष्टों-दुखों के निवारण के लिए, परन्तु न उसे शान्ति ही मिलती है और न उसके कष्ट का निवारण ही होता है, और वह अपने जीवन से निराश हो जाता है। ठीक यही हालत मेरी थी। मैं कष्टों के बोझ से चप गया था। और जीवन से निराश हो गया था और चारों तरफ अन्धेरा ही अन्धेरा था-। उस समय तक, जब तक मैं सच्चिदानन्द भगवान बाबा साईनाथ के दरबार में शिरडी नहीं गया। वहां जाते ही मुझे ऐसा मालुम हुआ कि मेरे कष्टों का बोझ उतर गया और मेरा शरीर-मन फूल सा हलका हो गया।

मैं १९ नवम्बर १९८१ को बम्बई एक सेमिनार में भाग लेने जा रहा था। मेरे डाअरेक्टर भी ओमप्रकाश जी कनोई ने जाते समय मुझे आदेशात्मक रूप में कहा कि बम्बई से लौटते समय आप अवश्य शिरडी जाय और बाबा का दर्शन करते हुए कलकत्ता लौटें। यों तो सन् १९६१ में, मैंने वाराणसी में एक महानुभव के कमरे में बाबा का एक पासपोर्ट साइज का फोटो देखा था जिन्हें वे भक्तिपूर्वक पूजते थे। बस मेरा परिचय बाबा के साथ इतना ही था। यह मेरा सौभाग्य ही था कि मैंने अपने डाअरेक्टर श्री ओमप्रकाश जी कनोई की आज्ञा सिरोधार्थ कर, शिरडी बाबा के दरबार में जाकर अपना जिवन सार्थक किया। और इस प्रकार हमारे समस्त कष्टों-दुखों का अन्त हुआ।

इस सम्बन्ध में यह बताना अपना धर्म समझता हूं कि 'बाबा' ने किस तरह अदृश्य रूप में मेरे बम्बई पहुंचने के बाद मार्गदर्शन ही नहीं की आपितु पूरी व्यवस्था अपने हाथ में लेली। यह ज्ञात होने पर कि महाराष्ट्र सरकार के राजकीय बस द्वारा बम्बई से शिरडी की यात्रा अल्प व्यय में सुखद होगी मैं बस का टिकट लेने बस स्टेशन पहुंचा तो यह जानकर आश्चर्य चकित रह गया कि उस बस में सिर्फ एक ही टिकट बेचने के लिए बाकी है और मैं उस बस में अन्तिम टिकट धारी हूं।

बम्बई से प्रस्थान करने के आधे घण्टे तक मैं अत्यन्त परेशान था। अपने पेट के दर्द के कारण। मेरे पेट में अत्यन्त पीड़ा हो रही थी, मुझे ऐसा मालुम होने लगा कि मैं ऑव रोग से ग्रसित हो गया हूं। बड़ी बिकट परिस्थिति थी न कोई आगे न कोई पीछे। जाऊं तो जाऊं कहां। यदि मैं बस से यात्रा न करता हूं तो हो सकता है कि ऐसे में कष्ट और बढ़ जाय। रात की यात्रा-यही सोच सोचकर परेशान हो रहा था। कोई उपाय न सूझता देख मैंने मन ही मन में सच्चिदानन्द बाबा साईनाथ



से प्रार्थना किया कि बाबा यह कैसी लीला दिखला रहे हैं। क्या मुझे दर्शन नहीं देना चाहते। आपने तो महापापियों को भी दर्शन दिया है मैं भी उन्हीं पापियों में एक हूँ तो फिर क्यों दर्शन से वंचित हो रहा हूँ। मेरी यात्रा अब आपके हाथ में है बस मैं यहीं जानता हूँ। आप विश्वास माने मेरे बस में चढ़ने से लेकर बाबा के दर्शन के बाद कलकत्ता वापस लौटने के क्रम में मनमाड़ पहुंचने तक मुझे किसी भी प्रकार की उलझन व कष्ट नहीं हुआ और ऐसा मालुम हुआ कि मुझे किसी भी प्रकार का रोग ही नहीं हुआ था और मैं बिल्कुल स्वस्थ हूँ।

बाबा के दर्शन के बाद मैं अपने जन्मस्थान 'जहां मेरा परिवार रहता है, गया। अब परिवार में बाबा के फोटो की बराबर पूजा होती रहती है और तभी से अब न मुझे किसी प्रकार का कष्ट है न परेशानी और मेरा ही नहीं मेरे परिवार के सभी सदस्यों का जीवन बहुत ही शान्त एक प्रसन्नता से बीत रहा है। और हम हर प्रकार से सुखी एवं प्रसन्न हैं। जब मैं शिरडी जाने के पूर्व की अपनी स्थिति को सोचता हूँ तो सोचता हूँ कि हम कैसे जीवित थे। मैं अपने इस सुख, शान्ति को सच्चिदानन्द बाबा साईनाथ के दर्शन का फल, और डाअरेक्टरजी ओमप्रकाशजी कनोई की कृपा को मानते हैं जिन्होंने सच्चिदानन्द बाबा साईनाथ के दर्शन का अवसर दिया।

मेरा तो मानना है कि मेरी तरह बाबा सभी के कष्टों और दुखों का निवारण करते हैं जो एकबार भी शिरडी में उनकी समाधि का दर्शन करले।

ब्रह्मदेव उपाध्याय

१३/२ बालीगंज पार्क रोड कलकत्ता-१५



## दयालु साईबाबा

भारत देश में अनेक साधु-संत अवतार लिये हैं, उनमें हमारा सद्गुरु श्री साईबाबा बहुत दयालु है। कोई भी श्री साईनाथ का नाम लिया तो बस वे प्रसन्न हो जाते हैं। मैं यकीन से कहता हूँ, थोड़ी ही समय में प्रसन्न हो जानेवाली सद्गुरु या संत कोई भी नहीं है। हमको कोई कठिनाईयां आये तो, उन कठिनाईयां को हमारा सद्गुरु पर डालकर श्रद्धा से प्रार्थना करे तो, वे उनको हलकर देते हैं।

मैं एक बार 'सवणूर', को गया था। मेरा काम खतम होने के बाद, वापस आने के लिये बस में, पहले सिट में जा बैठा। बस 'सवणूर' से चल पड़ी, कंडक्टर



अपनी सीटपर बैठा हुआ था। उन्होंने टिकट देने के लिये आगे नहीं आया। मैंने टिकट नहीं लिया था, क्योंकि कंडक्टर खुद आगे आता होगा, तब ही टिकट ले लेंगे। मगर कंडक्टर आगे नहीं आया। मैंने गलतीसे टिकट लेना भूल गया।

थोड़ी देर के बाद एक सरकारी जीप, बस के आगे आकर रुक गया, बस भी रुक गयी। जीप से चार, पांच आदमी उतर कर बस के अंदर आये। उन्होंने सबसे कहां कोई भी नीचे न उतरो। वो टिकट परीक्षा करनेवाले, इन्सपेक्टर थे। उस समय मैं बहुत डर गया था, मेरा हाथ पांव कांप रहे थे; क्योंकि मैंने टिकट नहीं लिया था। मुझे पैसों की कोई फिक्र नहीं था। मेरे पास बहुत पैसे थे। मगर उस समय मेरा मान, मर्यादा का प्रश्न था।

जो इन्सपेक्टर आये थे, वो पीछे से सब प्रयाणीकों से टिकट परीक्षा कर के आ रहे थे। ऐसी घबराहट में मुझे फौरन एक उपाय समझ में आया कि मेरे सद्गुरु श्री साईनाथजी का प्रार्थना करना, मैंने उनसे प्रार्थना किया, 'हे साईनाथ'! मेरी रक्षा करो, मैं आप के चरणों में आया हूँ। हमारे सद्गुरु मेरा कष्ट सुनलिया और मेरा मान, मर्यादा रखने के लिये प्रकट हुये।

एक इन्सपेक्टर आकर, मुझ से टिकट पूछा, श्री साईनाथजी की कृपा से मुझमें हिम्मत आयी थी, मैंने उनसे कहा की मेरा टिकट भी मेरा दोस्त के पास था, वो पीछे के गांव में उतर गया। दुसरे इन्सपेक्टर ने पूछा! तुम 'कहां से कहां तक, टिकट लिये हैं, तो मैंने कहां 'सवणुर' से 'गदग' तक। तब उन्होंने कंडक्टर से पूछा देखो, 'सवणुर' से 'गदग' तक कितने लोग टिकट लिये हैं, कंडक्टर ने कहा दो लोग टिकट ले लिये हैं। इन्सपेक्टर सब प्रयाणी को से पूछा 'सवणुर' से लेकर 'गदग' तक जानेवाली प्रयाणीक हाथ उपर उठाओ, बस में सिर्फ एक ही प्रयाणीक हाथ उपर उठाया दुसरा कोई भी नहीं था। इन्सपेक्टर समझ गये की मैंने टिकट ले चुका हूँ। उन्होंने मुझसे कहा प्रयाण करने वक्त तुम्हारे पास टिकट होना जरूरी है। इसलिये तुमको यहां से टिकट लेना पड़ेगा, मैंने फौरन हां कह दिया, और टिकट लिया। ऐसी हमारे सद्गुरु 'साईनाथजी ने मेरा रक्षा कर लिया श्री साईनाथ कोई भी उनका भक्त संकट में रहे तो, उनको हरण के लिये वो तुरंत आते हैं। श्री साईनाथजी को मेरा कोटी, कोटी प्रणाम

जय साईराम - जय साईशाम

अंडव्होकेट

बसवराज मानवी

वीरनारायण रोड, गदग ५८२१०१





## श्री साई ने किया कमाल

शिडई के साई बाबा ने परहित के हित किया कमाल ।  
 भेदभावना, भगा भक्त की बुद्धि को कर दिया रसाल ॥  
 माया माठित, बोलचाल को मधुर वाणी में ढाल ।  
 शिडी के साई बाबा ने परहित के हित किया कमाल ॥  
 कथनी-करनी में, भटके मन, मानव का उद्धार-किया ।  
 सर्वधर्म समता का सबके, सन्मुख रख भण्डार-दिया ॥  
 महिमा साई बाबा की है, अब्दूत, अनुपम और विशाल ।  
 शिडी के साई बाबा ने परहित के हित किया कमाल पर ॥  
 उत्तम, आचरणों के द्वारा, आडम्बर बेकार-किया  
 श्रद्धा और सबूरी का जन-जीवन को आधार दिया ॥  
 सुमन साई बाबा सुखदाता, दीन बुन्धु और दीन दयाल ।  
 शिडी के साई बाबाने परहित के हित किया कमाल ॥३ ॥  
 इनके पुण्य प्रभाव के कारण तीर्थ बना शिडी का क्षेत्र, ।  
 शोभा देख यहां की सुन्दर, तृप्त नहीं होते है नेत्र ॥  
 किया तृप्त सबको सबके सब असन्तोष को दिया निकाल ।  
 शिडी के साई बाबा ने, परहित के हित किया कमाल ॥४ ॥  
 हिरते-फिरते, घूमा करते शिडी के प्रिय उपवन में,  
 परम कृपालू साई सन्नन सुमनु भक्त के श्रीवन में ॥  
 सदा साथ देने भक्तों को शरणागत प्रतिपाल दयाल ।  
 शिडी के साई बाबा ने परहित के लिए किया कमाल ॥५ ॥  
 साधु भक्त साई का करूणा स्तोत्र वन्द होता न कभी  
 इनकी प्रिय परमार्थ वृत्तिपर मोहित जग के जीव सभी ॥  
 भक्ति -ज्ञान वैराग्य कल्पतरू साईबाबा दीनदयाल,  
 शिडी के साई बाबा ने परहित के लिए किया कमाल ॥६ ॥  
 जीवन और जगत के पल्ले, जिन स्वार्थों से बंधे हुए ।  
 उनको प्रगट की आरती में सुमन, साई के वचन रसाल ।  
 प्रातः सायं की आरती में सुमन साई के स्वर सजे हुए ।  
 शिडी के साईबाबा ने, परहित के हित किया कमाल ॥७ ॥  
 विवुध विभूषित वैभव वाला विमल रूप साई बाबा का ।  
 रामरहीम-करीम कृष्ण का सत्य रूप काशी बाबा का ॥  
 करता है रक्षा भक्तों की बनकर रक्षक ढाल ।  
 शिडी के साई बाबा ने परहित के हित किया कमाल ॥८ ॥



दीपावलि की दिव्य कथामें शिर्डी के साई की याद,  
दीपज्योति में ज्योतिर्मय है सन्त साई का आशीर्वाद  
जीवन का ज्योतिर्मय करता जला ज्योति की दिव्य मशाल  
शिर्डी के साई बाबा ने परहित के हित किया कमाल ॥९॥

विनीत,

उत्सवलाल तिवारी 'सुमन'  
साहित्यरत्न , उज्जैन, म. प्र.

## भजन

साई नाथ हरो मम पीड़ा  
शिरड़ी नाथ हरो मम पीड़ा  
बिजली चमके  
बादल गरजे  
चहु ओर घिरा हो नीरा,  
शिरड़ी नाथ हरो मम पीड़ा  
काँटे बनें फूल  
कुमकुम सम फूल  
चहुँ ओर भक्त की मीरा,  
शिरड़ी नाथ हरो मम पीड़ा  
मुरली बाजे  
राधा नाचे  
रास रंग यमुना के तीरा,  
शिरड़ी नाथ हरो मम पीड़ा  
सूर सुनावे  
तुलसी गावे  
सूने मगहर नाचे कबीरा,  
शिरड़ी नाथ हरो मम पीड़ा  
साई नाथ हरो मम पीड़ा  
शिरड़ी नाथ हरो मम पीड़ा

विजय

७६ पटौदी हाउस  
नई दिल्ली - ११० ००१.

## अटल विश्वास

तुम्हारी शरण में जो भी आया  
पाया अनन्त रत्न का वरदान  
कलियुग के अनोखे तारण हार  
अर्हनिश खुला पड़ा तुम्हारा द्वार ॥ १ ॥  
जीवन नैया पार हो सकी।  
तुम्हारे विश्वास के भरोसे  
आशा की नयी किरण निकल सकी  
अनेकों को दुखी जीवन में ॥ २ ॥  
तूफान उठा, है जीवन में मेरे  
निबिड़ अंधकार में डूबा मन है  
घोर निराशो की निशा में  
तुम्हारे ही सहारे खड़ी हूँ मैं ॥ ३ ॥  
तुम्हारी श्रद्धा पर अड़ग हूँ मैं  
सबुरी का हाथ थामे खड़ी हूँ मैं  
अटल विश्वास भरे मन में  
निश्चय उबर जाऊँगी मैं तुफान में ॥ ४ ॥  
तुम्हारी सौम्य अनोखी मूर्ति  
करती सबकी अभिलाषा पूर्ति  
तुम दया करूणा के निधि  
अपार शान्ति के हो उदधि ॥ ५ ॥

प्रेमलता मेढ़

निशात २२, चरोतर सोसायटी  
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