

SAILEELA

Official Organ of Shirdi Sansthan



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February 1982

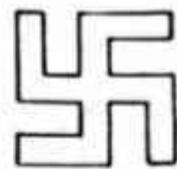
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SHRI SAILEELA

FEBRUARY 1982

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SHRI
SAI LEELA

**Official Organ of
Shirdi Sansthan**

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is the principal aim of SHRI SAI LEELA**

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K A M A

The saints, sages and philosophers all over India have declared with one voice that the following six emotions are the bitterest enemies of the mankind and therefore every human being should try to have control over them and curb them. These impulses or emotions are Kama (sexual impulse), Krodha (anger), Lobha (greed) Moha (temptation) Mad (ego) and Matsar (envy). Out of the above six emotions, kama has been given the first place, thereby indicating that it is the worst enemy of mankind; but if we look at these emotions and try to think about them, we have to admit that they are very common emotions, which are born in human beings along with their birth. It is therefore not possible to get rid of these emotions altogether. However as per advice of the saints we have to see how we can keep control over them and not allow them to have full sway over us.

As mentioned above Kama is supposed to be the worst of all human emotions and therefore we must try to find out first its field of action, so that we can find out some way to attack or control it. The first noteworthy thing about this impulse is that it is a natural instinct found in every living being. In order to perpetuate all the species, it appears that the creator of world bestowed on every living being this instinct, as without this instinct, progeny would not be possible. After noting this position therefore some philosopher tried to distinguish between the human beings and beasts in his verse as follows :-

आहार निद्रा भय मैथुनं च ।
 सामान्यमेतत्पशुभिर्नराणाम् ॥
 धर्मो हि तेषामधिको विशेषः ।
 धर्मेण हीनाः पशुभिः समानाः ॥

The meaning of this verse is as follows : Food, sleep, fear and sexual intercourse are all common with the beasts and the human beings; but only the religion demarcates the difference between them. Therefore those who are without religion are like beasts.

As spiritual well-being was given the greatest importance in ancient India, the poet has referred to religion and has said that it marks the line of distinction between the human beings and the beasts; but while drawing the line of demarcation, the poet has stated that it is a natural instinct among the human beings and the beasts like other instincts such as fear, sleep etc. and it is therefore a very important thing to note.

If this natural instinct is allowed to have full sway over our mind and if we act under its complete influence, then it is bound to do us harm. Our Puranas abound in such examples even of sages and Rishis being seduced by beautiful damsels from the heaven, who were known as Apsaras. In fact the Apsaras were a sort of a tool in the hand of Indra and other gods for dissuading the kishis from their penance, which would make them more powerful than the gods. The examples of Vishwamitra Rishi and other sages show clearly how a person loses his celibacy and his power by not controlling his passions and allowing them to have full sway over him.

Another bad outcome of the complete surrender to this passion is that a man goes to any extent for satisfying his passion. The example of Indra going to Ahilya in the guise of sage Gautam and satisfying his passion, which is narrated in the Puranas at length, goes to show that a man loses the balance

of his mind when he does not control this sexual urge. This has been stated clearly in one Sanskrit verse as follows :-

कामातुराणां न भयं न लज्जा ।

(Those, who are completely under the influence of the impulse, have no fear nor shame). The rape cases that are often being reported in the news papers illustrate the above verse very clearly. The persons, who rape a woman, seldom think about the clutches of the law and the punishment that they are likely to get when their crime would be detected. This shows that they do not fear the law. The second thing that is notable in these rape cases is disregard for shame. After the rape case is detected, the culprit is punished by law and the person concerned has to hang his head down before all his relatives and acquaintances with shame; but this contingency is never thought of by the person committing the rape. Like a mad elephant, who goes on attacking and destroying anything and everything coming in his way, this person under the full influence of kama casts away all shame and rushes headway and rapes a woman without the least consideration.

It will thus be seen that kama or sexual impulse is natural and inherent in the human race; but we will find that it does not develop to the same extent in all human beings. Why is it so? For that purpose we have to see how our organs react and stimulate this impulse. Our eyes and our mind help to aggravate this impulse. If we happen to look or stare at a young beautiful girl, it is quite natural that in many persons the sexual impulse will be roused. Similar is the case with the pictures or photos of ladies in different attractive poses. The poses given to ladies, in advertisements and in cinemas also disturb the minds of many men. Love scenes in cinemas disturb quite a few young men.

Mind also helps to stimulate the sexual impulse in men. When a lady is not before the eyes of a man, he goes on thinking about her whom he has seen before. This constant thought about a lady rouses the sexual impulse in men. Touching

a lady or a young girl has direct effect on a man's sexual impulse. Unless a man is very keen about controlling himself, he is likely to fall a pray to this sexual impulse when he is having a close contact with a lady.

In the second canto of the Bhagawadgeeta, while explaining the signs of a स्थितप्रज्ञ, Lord Krishna has explained this behaviour of the sense organs and the ultimate fall or ruin to which too much indulgence in the sexual matters leads after passing through the different stages as follows:-

यततो ह्यपि कौन्तेय पुरुषस्य विपश्चितः ।

इन्द्रियाणि प्रमाथीनि हरन्ति प्रसभं मनः ॥ २।६० ॥

(O Arjuna, even if a learned man is trying hard to control himself, still these very strong organs forcibly lead him astray).

After explaining the tyranny of the organs in this way, Lord Krishna explains the chain that starts from the sexual impulse and leads to destruction only in two shlokas as follows :-

ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते ।

सङ्गत्संजायते कामः कामात्क्रोधोऽभिजायते ॥ २।६२ ॥

(Sexual impulse is kindled in those persons, who constantly think about sexual matters. This constant thought leads to create a liking for sexual acts and if they are not fulfilled, then they give rise to anger.) Further developments are explained in the next shloka as follows :-

क्रोधात्मवति संमोहः संमोहात्स्मृतिविभ्रमः ।

स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशत्प्रणश्यति ॥ २।६३ ॥

(Due to anger a man loses the balance of his mind, this loss of the balance of the mind causes forgetfulness, the intellect is destroyed due to forgetfulness and the destruction of the intellect leads to ultimate disaster where everything is lost).

Lord Krishna has thus painted a very clear and vivid picture of the bad effects of overindulgence in the sexual impulses. Shri Sai Baba also had given a thought to this subject. He

showed the way of controlling the sexual impulse by his own example of observing celibacy; but this austere vow cannot be kept by every human being. It is only the yogis like Shri Sai Baba who can observe that vow. However when Shri Nanasaheb Chandorkar's mind was disturbed a little when he looked at a beautiful young lady, who had come to Shirdi for the darshan of Shri Sai Baba, He explained His view about looking at a beautiful lady in Chapter 49 of the Sai Satcharita as follows:-

Nanasaheb Chandorkar

When Nanasaheb was once sitting in the Masjid with Mhalsapati and others, a Muslim gentleman from Bijapur came with his family to see Baba. Seeing gosha ladies with him, Nanasaheb wanted to go away, but Baba prevented him from doing so. The ladies came and took darshan of Baba. When one of the ladies removed her veil in saluting Baba's feet and then resumed it again, Nanasaheb, who saw her face was so much smitten with her rare beauty that he wished to see her face again. Knowing Nana's restlessness of mind, Baba spoke to him after the lady had left the place as follows, "Nana, why are you getting agitated in vain? Let the senses do their allotted work, we should not meddle with their work. God has created this beautiful world and it is our duty to appreciate its beauty. The mind will get steady and calm slowly and gradually. When the front door is open, why go by the back one? When the heart is pure, there is no difficulty whatsoever. Why should one be afraid of any one if there be no evil thought in us? The eyes may do their work, why should you feel shy and tottering?"

Shama was there and he could not follow the meaning of what Baba said. So he asked Nana about that on their way home. Nana told him about his restlessness at the sight of the beautiful lady, how Baba knew it and advised him about it. Nana explained Baba's meaning as follows, "Our mind is fickle by nature, it should not be allowed to get wild. The sense may get restless, the body, however, should be held in check and not allowed to be impatient. Senses run after objects, but we should

not follow them and crave for their objects. By slow and gradual practice, restlessness can be conquered. We should not be swayed by the senses, but they cannot be completely controlled. We should curb them rightly and properly according to the need of the occasion. Beauty is the subject of sight; we should fearlessly look at the beauty of objects. There is no room for shyness or fear. Only we should never entertain evil thought. Making the mind desireless, observe God's work of beauty. In this way the senses will be easily and naturally controlled and even in enjoying objects you will be reminded of God. If the outer senses are held in check and if the mind be allowed to run after objects and be attached to them, our cycle of births and deaths will not come to an end. Objects of sense are things harmful. With Viveka (discrimination) as our charioteer, we should control the mind and not allow the sense to go astray. With such a charioteer we reach the Vishnupada- the final abode, our real Home from which there is no return." (Page 263-264 Sai Satcharita, 9th Edition, 1980).

From the foregoing discussion it will be seen that Kama or the sexual impulse is inherent in human nature and it cannot therefore be removed altogether from human mind. It is also quite clear that if we allow this emotion to have full sway over us, it will definitely lead us to complete disaster as explained briefly in the Bhagawadgeeta. It must therefore be remembered that those who want to achieve spiritual progress have to get control over all our emotions and particularly this emotion of sexual impulse as it is the worst enemy of the human race and which leads to total disaster as told by Lord Krishna. The sages and saints in India have suggested the devotion to God as a remedy for controlling all our emotions. The Sai devotees, who therefore want to achieve spiritual progress, will do well to dive deep in their devotion to Shri Sai Baba so that they will be able to conquer this worst enemy of the human race and achieve spiritual progress. ★

Sai Leela - A Helping Hand

Sai Leela, the monthly release from Shirdi Sansthan is really a competent issue to educate the readers with principles of Shri Shirdi Sai Baba. The individual experiences from all corners of the world, seeking the help of Sai Baba, will speak of Vishwatatwa of Sai Baba. His love towards the creatures of the creation, giving cooperation in solving the problems of His devotees, is a real mystery. Shri Baba's miracles were for convincing people of materialistic views. The bhajans and the congregations are to understand Sai clearly and know systems to approach Him either consciously or unconsciously. The cult of Sai cultivates the nearness of man and leads with oneness to God. When God is seen in the neighbourhood, the man or the creature, either animate or inanimate, is nearing self understanding.

The monthly Sai Leela is propagating the Sai Cult and it is giving scope for the devotee to understand God and prakruti. God is omnipresent and omnipotent. But prakruti is a shade in the process of silent movements of Atma. Either for the birth or for living or for death, the only vehicle of expression is the thought that is floating through knowledge. So the thought is an atman doing its functions.

Sai Leela, the monthly magazine, is perpetually serving the human race to its end, the Moksha, in the same process. The functions, taking place at the Samadhi Mandir, are being reflected in the magazine and they enable the reader to process his career under a code of discipline. This soft approach towards good, will fill every soul with satisfaction, which will lead to purity in heart, word and deed. The traditional growth in our religions to poorna pragna and paripoorna gyana will be supplied by Sai Leela monthly. It is quite practical and every man can lead himself by following the spiritual guide-lines therein.

I hold high respect for Sai systems and I hope that the services of Sai Leela will help the mankind undoubtedly. ✨

J. Bhaskara Rao

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A Fruitful Prayer to Lord Sainath

It is beyond me to pen down the benevolence and grace of Sainath bestowed upon me, my family and my patients. I am stone-hearted and there is no oasis of love in my barren land of heart because I am a doctor. "I only want Him, His love, faith, devotion, His Lotus feet and His sweet name on my lips and in every beat of my heart. O! My sweet Lord! Come! I am waiting for you. You only have to find a small cosy corner in that barren dry land of my heart. I have nothing better to offer to You but this barren dry land. You will be put to great inconvenience by living in that barren land, but I have nothing better to offer to You, my Sainath."

He has again strengthened my faith in Him by showing His Leela in this particular branch of medical service in which I am a doctor. Due to His grace, I am working as anaesthetist in the Institute of Cardiology in U. P. My job is to give anaesthesia in heart operations. It is a specialised job. It happened twice or thrice that inspite of most sincere efforts and all possible treatment, two or three patients died in post-operative ward, after two or three days of operation. I prayed to Sainath that my cases should not die. The cases died because of serious nature of surgery done and He only has to do everything. I am tongue-tied to tell how He came to help the particular case I am referring below.

The patient was a young boy of twenty years with diagnosis of Pericarditis. In this disease the thin protective layer over the heart becomes inflamed and gets thicker day by day and constricts the normal movements of the heart, thereby hindering its filling with impure blood and ejecting pure oxygenated blood to the vital organs and the rest of the body. The patient's blood group was B +ve. Two bottles of blood were donated by the relatives of the patient, who was operated by a competent

heart surgeon and I gave the anaesthesia. It was a very difficult operation and there was quite a bit of bleeding (more than usual). I was a bit apprehensive of the bleeding and told the surgeon to look for any bleeding vessel, but he said that there was no particular blood vessel and that bleeding was a generalised oozing (some sort of abnormal bleeding tendency). The chest was closed at 2 p. m., on Thursday, 3rd September, and the patient was brought back to post-operative ward, conscious and in good shape. Everything seemed to be alright but my apprehension about bleeding did not stop. Suddenly the patient's pulse became feeble and he became blue. I therefore again put the tube in his trachea (wind pipe) and oxygenated him. A tube was put in his chest cavity during operation and it was connected to a drainage bottle so that if there is any bleeding it will come out in the drainage bottle. About 600 cc. had already come out and collected in the bottle. The patient was therefore again operated and his chest was opened to see the bleeder. And this time the surgeon could detect the bleeding vessel. It was caught and well ligated (stitched). The patient's blood pressure became normal; but in view of the blood loss we decided to give him two more bottles of blood. Again a sample of blood was taken for grouping and as it was late evening and our institute's blood bank had closed down, the sample of blood was sent to the department of pathology of the Medical College. We got a disturbing news that the patient's blood group was A+ve and not B+ve. Blood bank did not have B+ve blood (patient's previous recorded blood group). On my instance, again the patient's blood grouping was tested and this time it was AB+. Two bottles of AB+ blood were given to the patient.

Our institute's blood bank incharge, Dr. Srivastav, is a sincere and honest worker. He himself had examined the blood sample and gave report of B+ve. Thus the finding of A+ve and then AB+ve was reported by the Department of pathology of Medical college, not by our institute's blood bank whose

incharge is Dr. Srivastav. He felt uneasy about the contradictory report. His brain started working fast. He remembered then that blood samples of two patients had come for grouping and cross matching. The other patient was a female and he had reported her blood group to be A +ve. She was awaiting for operation the next day. He immediately went to the lady patient and again did her blood group by pricking her finger. Her blood group was B +ve, not A +ve, as reported earlier. He held his head with both hands and reported it to us. We were shocked to know that the case which was operated was really A +ve and not B +ve and he had been transfused with B +ve blood. We catheterised the patient and frank blood came out, instead of urine. It was a very serious case of blood reaction.

On further probing we discovered that the junior doctor or as we call them house-officer, took out the sample of blood of these two cases awaiting for surgery, simultaneously and by mistake labelled them wrongly i. e., labels were exchanged. I started praying to Sai Nath. The patient developed severe jaundice and still passed dark coloured urine. The formation of urine decreased and the patient started developing shutting down of kidney function. We got very worried and started giving medicine by intravenous drip, to promote his failing kidney function. It was all His Leela that the kidney started functioning and the patient started passing urine normally. His liver function test did not show any gross damage. All this was His Leela again.

I am known as a Sai devotee in my surgical team and at times people teased me about it. I asked the surgeon, who used to make fun of my faith in Sai Nath, pointedly, "Doctor! What do you have to say now? The patient with A +ve blood group, who was transfused with not one bottle but four, of B +ve and AB + groups is still living? What do you have to say? Has not God saved him?" He hung his head in reverence and said, "Yes, God is great. He only has saved him".

I may inform further that the patient recovered later on and he was discharged in due course. Hasn't Sai Nath saved the case which was anaesthetised by me? He stood by my side and listened to my prayer that cases done by me should not die. This was my prayer with folded hands and He listened to it. His Leela is beyond me to describe. Yes, one more kindness. He saved the other lady patient who was waiting for surgery, by letting us know her true blood group. Is'nt Mother Sai so loving? ★

Anonymous Doctor

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Kanpur (U. P.) 208 002

O God! What Bliss !!

She was a broom-vendor,
Dark-tanned and scantily clad,
Not for fashion, but by exigency.

I asked for the brooms,
She offered for reasonable price.
I Paid. She went.

God entered my mind.
I called her back and gave her a coin.
She smiled. Her eyes smiled.
Her very being smiled.
But my eyes damped. My throat choaked.
I was speechless for a while.
I was in the Heaven for a moment.

O Good! What bliss!!

Sou. Neelima M. Gupte

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Shri Sai Baba of Shirdi

In the year 1966, when the all India Sai Devotees convention was held by the All India Sai Samaj Madras at Madurai (Tamil Nadu), Kavi Yogi Maharshi Sudananda Bharati presided. There will be none who may not know Swamijee; but however I give a brief account of him. Swamijee in his early years became a yogi guided by his grand uncle Porrnanagda Bharati a great Yogi. Inspired by a divine Yogi he took to yoga and became a full-fledged yogi and experienced deep meditations. By his inner instinct, he is a poet himself and has composed many poems about sages and saints and he is also a patriot.

He had the privilege to be with all the modern saints. He was with Bagavan Ramana Maharshi for a long time and wrote articles and poems about his life. He was with the sage of Pondichery Shri Aurobindo. He lived with him for 25 years. He has written books about him. He was with Upasani Maharaj, who directed him to meet Narayan Maharaj of Kedgaon. He met Hazarat Baba Jan at Poona, Tajuddeen Baba at Waki near Nagpur and also Swami Siddhananda of Hubli. He was with Swami Shivananda in Himalayas. He met the perfect master Meher Baba. He has written books on him. He has travelled far and wide all over the world. Oh behalf of Shri Meher Baba, he had gone to the United States to address his disciples. He was in silence for a long time. He has composed Tamil Keertans (songs) which are sung by all musicians. He was a great writer and he knows many languages. In his presidential address at the convention (in 1966) he cited his following experience with Shri Sai Baba of Shirdi. I am giving his experience in his own words, now and then converting his Hindi conversations into English. He is still living.

“During the Lucknow congress in 1966 I had the contact of Lokamanya Tilak and Gandhiji. Lokamanya Tilak appreciated

my knowledge of the Gita and gave me a copy of the Gita, which I preserve even now. The subjects committee meeting was very noisy and I cried out

I : Noise cannot bring freedom (hindi translated)

Tilak : Then how could we get freedom?

I : By the grace of the sages Swaraj shall come.

Tilak : Where is such a Mahatma?

Shri Khaparde, who was sitting near me, told Lokmanya Tilak, "Such a Mahatma is in Shirdi. He is Shri Sai Baba!" "Chalo Shirdi, said Shri Tilak. After the congress was over, we reached Kopergaon and thence went to Shirdi in a bullock cart. We took bath in a well and went to Dwarkamayi, an old masjid, with flowers. Shri Sai Baba sat cross-legged under a neem tree. A mystic golden smile flashing through his silver beard. He wore a long kufni and a head gear. His look was tiger like, piercing into my heart. Shri Tilak pushed me forward. 'Avo Bachcha, noise cannot bring freedom' ejaculated the sage, the same words that were uttered by me at the Lucknow Congress. Shri Tilak murmured, "Then how could freedom come?" Sai Ram stood up and declared, "Allah Achcha Karega, Allah Malik hai", pointing to Shri Tilak in Hindi, "You go and sleep, another man comes to free India."

Shri Tilak was at that time suffering from acute diabetes. And indeed he went to Bombay and took eternal rest, leaving the leadership to Mahatma Gandhi. He had great regard for Sai Baba.

Shri Sai Ram kept me with him for three months and I derived immense spiritual benefit from His close affectionate contact. He gave me every morning a handful of margosa leaves and they tasted sweet. He tied a piece of orange towel round my head saying "Sunu Aumkar" (Swamijee is still wearing same type of head gear and Kafni like Baba. He is more like

Arabindo with his long beard. The Analata Aumkar that I was hearing since my childhood now became flute like. It was heard from several places. Shri Sai Baba said, "The bee hums Aum after drinking honey from the top lotus here. Keep silent. Silent of work, mind, body and health. Allah Achcha Karega." I observed silence from 1917 at His feet talking just to the point when it was absolutely necessary. Sai Ram created around Him an atmosphere of calm majesty. It was the rendezvous of the best brains of Maharashtra, Dikshit, Sathe, Nanasahab Chandorkar, Bapusaheb Buti and Mhalasapati.

Upasani Baba was then sitting naked in the Khandoba Temple. He told me, "Sai Ram has made me like this (god mad.) He will not leave me. I cannot tear away from Him" Upasani Baba became my good friend.

Sai Ram never went out of Shirdi. He never saw a train. He was far away from modernism. He never read or wrote. He did not even sign His name. He lived in self-gathered divine communion, telling His devotees "Allah Malik, Chup Raho".

A fire was always burning before Him. Sai Ram gave its ashes to devotees which cured diseases. His words touched the heart. Some times he was hilarious and often times serious. He allowed singing of songs by Kabir, Nanak, Tukaram, Surdas and Tulsidas and he loved Ramayana and Bhagavadgita. He was steeped in the inner mystery beyond eye and ear and His words were true though few. His presence influenced seekers. "God is our master, the world is His miracle, what more miracle you want more than the sun-rise, and heaven's showers". Such were his unassuming words of devotion. One day He cried out "Goda Goda Teak Jav Hum" we were surprised. One hour passed and Shri Chandorkar came in a horse cart. He fell at His feet and cried "Sainath, Sainath you have saved me. The horses were wild on my way. I toppled down. But suddenly I saw a hand lifting me up and controlling the horses. My journey was smooth."

The devotees made a silver palanquin for him. Sai Ram made his dog sit in it. Devotees held silk umbrella above him while He went for begging His food crying, "Roti Lav, Dal Lav" holding a tin bowl. He fed His dog first, then the poor and then took the rest. He collected money from devotees in the morning and distributed it to the poor in the evening. He was simple, humble and noble and His life was a poem of psychic love.

While I was with Sai Ram, a slim shining Parsi youth came there. He was the future Meher Baba. Sai Ram blessed him." ★

R. Subramanian
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Sai Baba, the Saint of Shirdi

(Continued from January 1982 issue)

CHAPTER XII

Efficacy of Touch of Guru's Hand
Ramanavami Festival—Repairs to Masjid.

Annasaheb thus being blessed with a name
Hemadpant, wrote Sai Satcharita
Gave all the aggrieved souls a game
To repeat Sai Baba peace-giving name.

Thus Thou a great faith advocated
To tread the path that Guru allocated
Unless one becomes the slave of a Guru
None could achieve the place of Guru.

O! Sai Sadguru, Thou art the helmsman when
No need be there for us to worry then
As Thou art sure to carry us beyond
The wide ocean worldly to holy land

Standing Thou before the devotees humble
Apply Thee the Udi to those who fumble
And place Thy blessing hand on their head tumbling
And destroy all their ill desires reeling.

Thy mere blessing touch at them
Washes away all sins past then
And makes their throat choke with joy
And eyes flooded with tears Coy.

Thy mere look at their features a minute
Thus their hearts with emotion and joy infinite
and awakens in them the sense of reality
To manifest the joy of self-realisation acute

Whoever reads their own scriptures
 Thou assume the form of their deity
 Such as Ram-Rahim or Krishna-Karim
 And make Thy devotees merge in bliss Karim.

When Pant sits to write about Thee
 Compose not a word or sentence for Thee
 Blessed when by Thee writing boldness
 Spontaneously overflows the pen endless

Atheism creeps up in the mind when
 Theism overpowers a theism then
 Makes the writer gain his object
 And goads him to write the subject.

Heart and soul surrendered to thee when
 All the chief objects of life then
 Righteousness, wealth desire and deliverance
 Are attained easily for benevolence

The paths karma, yoga, gnana and bhakti keen
 Lead us separately to Thee to kneel
 The path bhakti full of thorns, pits, ditches
 Is very hard and stuff to traverse pitches.

But by Thy assurance the devotees in fix
 Swim through smoothly the sea pacific
 With joy and bliss they destiny reach
 And go on towards the salvation preach

Assured Thou to Thy devotees favourite
 To give plenty and keep them content
 Wholeheartedly who Thee worship
 And look at them as Thy kinship.

The worldly desires give nothing
 But food, clothing, shelter everything

Hark not so for anything worldly
But be honoured in Thy court heavenly.

The lesson self sacrifice thus preached Thou
To those who ego surrendered to Thee
And gave them peace and contentment
And made them tread the path bhakti vent

Gopalrao Gund, a Circle Inspector
Three wives had he but no son spector
With Thy blessing blessed him a son
So, his joy in life knew bound none.

An idea of Urus peeped in his mind
Pushed to Thee for permission to find
Madhavrao mediated the affair
Thou willingly consented to the fair

To Collector the permission sought
But received a reply negative not
Thy wish for Urus fixed and firm
Thou blessed the devotees firm term

The devotees saw again the Collector
For permission to hold fair preceptor
Thou the creator of Universe
Made the earthly Collector to converse.

Thou being the soul of Collector
Affixed Thy sanction to Urus debator
With great pomp and pleasure Thy devotees all
Girdled their loin to decorate festival Hall

Ramanawami fixed for Urus day
Thou had an intent to fix that day
That main intent being unification
Thus Thou fixed the day for celebration

Hindus and Muslims of different sects
Were made to meet to observe fest
Thus Thou proved Thy wish intent
And made the devotees feel content

At Shirdi the two wells out of use
Thou by Thy blessings made them use
One dried up the other brakish
By putting flowers made them brandish

The shops temporary sprang up
The necessity of flags cropping up
Damuanna and Nanasaheb came up
To present the flags all up

The flags taken in procession
fixed were they at corners recession
They hold their heads still high
And render service Dwarkamai high

Amirshakkar the Bombay Dalal
Initiated the procession sandal
The sandal and flags procession
Both Hindu-Muslim creations

Still hand in hand the processions go
To prove the unification of both so
Thou thus spread the cult of love
And taught the people to live and love

Shri Jogeshwar accosted Shri Mahajani
The Urus to transform into Ramanavami
Mahajani being pleased with the idea
Saw Thee for permission to fulfil the idea

Having Thou gladly consented
To serve the purpose intended

Instantly started all preparation
Towards their coveted intention

Bhishma presented the Keertan creed
Radhamai took lead for the cradle need
Ended thus the festival the day next
With Gopal-Kala Thy wish present.

Year by year, the festival grew
Shirdi became a bee-hive of men new
The shops increased and fed men in poor state
Radhamai thus changed Shirdi into a state

Thy paraphernalia enormously increased
Horse, palanquin, chariot, pictures, mirrors adorned
Still all things being ignored point blank by Thee
Simplicity was kept up as before by Thee

Six decades passing through till today
No outbreak of epidemic or not worth the play
Has haunted the Shirdi land all way
All souls living in one as happy and gay as May

Gopal Gund intended the Masjid repair
But Thou intended not Gund the repair
So, chose Thou Kaka for court yard and Nana for
repair
Thus, Thou got completed the work of repair.

The devotees all worked through night
But Thou rooted out all during day
This went on for days and days
Still Thou permitted them nay

Thou being once excited to the core
Uprooted all the pillars and poles to lure
And holding the neck of Tatya Patil
Set fire to the turban of Tatya Patil

None dared to come near Thee then
 Thy eyes flashed like burning embers when
 Took out Thou a rupee and threw it in fire
 As if it were a prey to God Fire.

Bhagoji Shinde a leper devotee
 Favourite of all favourite devotees
 Set forth to sooth Thee nearing
 But Thou thrust him out fearing

When Thy anger down went
 For a shop-keeper Thou sent
 Got an embroidered turban
 And thou tied on Tatyā's head the turban

Thou thus played Leelas many
 The author being perplexed to those any
 Wrote Thy incidents as they flashed
 To his inward eye to avoid a clash.

(To be continued)

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Request to Subscribers

It is noticed that while remitting their subscription the subscribers are forwarding cheques drawn in the personal name of the Editor or the Executive Editors. As such cheques cannot be accepted and are therefore required to be returned, the subscribers are requested to always draw their cheques only in the name of "The Shirdi Sansthan of Shri Sai Baba" in order to avoid unnecessary correspondence.

—Editor

Lord's Grace

Ref : Page 90 of Shri Sai Satcharita-9th Edition

“and lastly the Lord's Grace is the most essential thing. When the Lord is pleased with anybody. He gives him Viveka and Vairagya and takes him safe beyond the ocean of mundane existence. The self cannot be gained by the study of Vedas, nor by intellect, nor by much learning. He whom the Self chooses, by him It is gained. To him the Self reveals Its nature, says the Katha Upanishad”.

Baba has drawn the attention to the God's grace at the end of a sermon on Bramha-Jnana/Self realisation. Grace is bestowed when certain conditions are fulfilled. Prime conditions are purification of mind and control of senses.

Baba's treasure is full. But before He gives precious jewels out of this treasure, he checks up the suitability of the recipient. Similarly God bestows the grace when He is pleased with the intentions and actions of the devotees. If the devotee has purified his mind, has controlled his senses, has become selfless, does not care for name and fame, he becomes entitled for God's grace.

Those who have stumbled but have not repeated the errors, they have not blamed others and God but have conducted themselves with tranquility of mind, full faith and patience, have become eligible for the grace of God.

Sinner is not to be rejected altogether. There are innumerable instances when sinners were elevated to great heights in spiritual plane. They achieved self-realisation because they sincerely repented and surrendered to the Sadguru.

In order to get the grace of God, it is not absolutely essential to follow any particular path, religion, prayer or

worship, If the concept is clear, the requirements are understood guidelines of conscience (soul) are followed and proper action is taken by any human being, he becomes entitled for the grace of God. Since there are several pitfalls there is every likelihood of failure. Therefore guidance of a Sadguru prevents failure and becomes instrumental in the grace of God.

Visiting temples and places of pilgrimage, prayer, worship, other rituals, large donations, etc. will not help if the conduct in day to day life is not satisfactory. How can one get grace of God without improving the total conduct?

It is a well-known fact that with the grace of saints, the tranquility of mind is achieved. These saints are representatives of God. Self realisation is achieved with the grace of God. Sacrifice, love and service are considered important in the course of surrender to the Sadguru/Lord to achieve salvation. Unfortunately large number of people with ego, hesitation, doubt, etc. just argue. They do not surrender. Life is spent in the pursuit of Jnana, Karma and half-hearted Bhakti. Naturally there is no grace of God.

There are several constraints and the curtain of Maya does not allow the common man to understand the eternal truth. There is a serious involvement of an ordinary person in several insignificant matters of life. Giving in charity, appears to be a noble deed. When a man is affluent, he can afford to indulge in these activities which require negligible amount compared to his prosperity. Does he give in charity when he is running in deficit? Amount is not important but the spirit is very important. Does he share food when he does not have sufficient? Will he sacrifice for others from his limited resources and at the cost of his own requirements? If yes, he is entitled for the grace of God.

How do we treat our subordinates and servants? If we treat them gently and sympathetically, we are bestowed with the

strength of upright dealings with our superiors to maintain our dignity. If we feed others, we are fed lavishly by the Lord. If we sacrifice for the good cause, our genuine requirements are fulfilled under strange set of conditions. Those who adopt a narrow vision in life, spend their life within that limited sphere.

How do we feel in the crowd of poor and ignorant? Can we overcome the sense of superiority and treat them affectionately? God almighty is watching our behaviour. If we are lacking in this respect, we are far from the qualifying mark of grace and certainly not entitled for self-realisation.

Instead of merry making and rejoicing on new year day/birth day one may take stock of improvements which have taken place during the previous year. Similarly all festival days are reminders of events which should inspire us. These important days are reminders for self analysis and to help us in rededication of our life with greater determination for the next year. Do we expect the grace of God while we neglect our sincere efforts to improve our conduct?

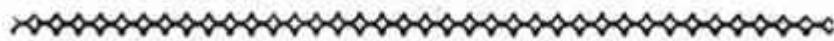
If the Lord is pleased with anybody, He gives him Vivek and Vairagya, i.e. power of discrimination between the unreal and the real and non-attachment to the unreal. This can be achieved by following the instructions of Lord Sainath Maharaj which he gave to an audience at Shirdi and which have been reproduced in Sai Satcharita Pages 89, 90. It is very important to note that the study of Vedas, intellect and much learning will not ensure self-realisation. Therefore energy, efforts and valuable time are not to be wasted in getting mastery over them.

Self realisation is gained by one who is chosen by God. It is a matter of great satisfaction that we, the devotees have been accepted by Sadguru Sainath Maharaj. We look to Him and He looks to us. As usual He takes our burden. Therefore instead of casting burden on Him for materialistic gains, let us

pray for attaining these virtues, such as Mumuksha, Virakti, Antarmukhata, catharsis from sins, right conduct, preferring Shreyas to Preyas, control of the mind and the senses, purification of the mind, The necessity of a Guru. If we imbibe these qualities, we will be rewarded with Lord's grace. True devotion is the single tool to develop faith, patience and the total surrender to achieve the above qualities ★

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DATTATREYA

A Souvenir published on the occasion of inauguration of Shirdi Sai Baba Mandir at Vidyanagar (A.P.) on 12 March 81

A REVIEW

The Souvenir is beautifully published with a number of useful articles by well-known Sai devotees and with rare pictures of Shri Sai Baba and other saints.

Acharya Bharadwaja, the founder President and the real inspiration behind the Cultural Mission naturally is the main contributor. His article on "The Glory of Dattatreya" is most revealing and explains the spirit of the Universal Guru. His another article "Sai Baba - The heart of Wisdom" tells us why Sai Baba was a real saint in contrast to the number of fake gurus now-a-days, who exploit cynically the credulous masses. The article "The Great Four" depicting the lives of Swami Samarth of Akkalkot, Shri Gajanan Maharaj of Shegaon, Hazrat Tajuddin Baba and Shri Dhuniwala Dada—all contemporaries of Shri Sai Baba - is indeed a very useful and readable article. Actually the information regarding Hazrat Tajuddin Baba and Dhuniwala Dada is very rare and hardly known to most of the devotees. Acharyaji must have made great efforts and taken

great pains to procure this information. The article "Sadhana outside the hours of meditation I" tells us the real truth that contentment is real only when the whole of one's life is transformed into Sadhana i. e. when Sadhana is not limited to the hours of formal meditation only.

"The Decent of the Divine" by R. Sarath Babu tells us in short about the life of Bhagawan Raman Maharshi, the famous saint of Arunachala. The life of "Shri Nityanand" of Ganeshpuri (Maharashtra) by J. Govindappa along with a cheerful picture of the saint is also very interesting.

Then comes a series of articles depicting the lives of past and present saints like Avadhuta Swami of Chirala, Sai Mai Amma of Kanyakumari, Avadhuta Venkaiah Swami of Golagamudi and of course The Sage of Kanchi, the previous Shankaracharya Shrimad Chandrasekhar Saraswathi. All these articles are interesting and inspire the devotees with a keen desire to visit them or their samadhies. The last one, "The sage of Kanchi" especially, whose stay at Satara in Maharashtra, for the last few months, has invoked a great interest amongst devotees and they are thronging for his blissful darshan repeatedly.

There are also few thought-provoking articles on spiritual subjects by foreigners and Indians alike e. g. Indian Spirituality and the West, by Tom Wood, 'Analysis and Synthesis' by Jim Grant, 'Is the Mandir Construction Justified' by G. S. Prakasha Rao and 'The Need for a Guru' by Ekkirala Vikramaditya - all of which make good reading.

In the end few pages have also been added in Tamil for the benefit of the local people which is a good idea.

In short, the organizers of Shirdi Sai Cultural Mission at Vidyanagar (Andhra Pradesh) deserve compliments for producing such a beautiful souvenir full of useful and informative articles. ★



Baba The Immanent

Baba's grace showers on every believer, who trusts Him and surrenders to Him heart and soul. He is always there to our succour, provided the request comes from the heart. The appeal should not be made with the tongue in the cheek. I venture to record hereunder the experiences of a few devotees as narrated to me.

Shri V. V. Krishna Rao is a grade II artisan, staying in 320/2D Bharat Heavy Electricals, Ramachandrapuram, Hyderabad 32. His schooling did not go beyond the 10th class. He underwent technical training and had been employed by the B. H. E. L. He is a plain and outspoken young man, who wears his heart on his face. He hates sugarcoated language. So much so that his colleagues as well as superiors do not hesitate to call him a blunt and crude person. Consequently he is liked by only few people. On account of certain unwise actions in his personal matters he managed to incur the displeasure of many people one of whom was a very big politician of Guntur District., who was out to destroy him. Since then there was a multipronged attack on this unsophisticated young man. It would be inappropriate to call them pinpricks. They are nothing less than crowbar digs. On account of Krishna Rao's meagre finances and lack of friends and guidance, life for him became literally a hell. His adversary got him involved in a criminal case in Guntur District, which required his presence there at least once a month. This used to consume a big chunk of his salary. Some big guns of Guntur came as emissaries of Krishna Rao's adversary to pull wires and managed to get initiated proceedings against him. These onslaughts began to break his backbone. Added to all this, incompetent and fifth column legal advise was palmed off to him, which resulted in Krishna Rao making certain admissions against his own

interests. He was so gullible that he could not understand the implications of those intricate matters. Nothing short of Krishna Rao's dismissal was on the lips of a few of his higherups. It looked as though it was a question of mere time for his dismissal from service. One such person even advised him to be on the look out for another job. Thus Krishna Rao became mentally, physically and economically a wreck. All these factors drove him to contemplate even suicide.

When matters came to such a pass a Muslim acquaintance of his by name Shri S. M. Basha advised him to meet me for advice and guidance. He brought Krishna Rao to me and I told him of my conditions. First was that he should tell me the whole truth and nothing but truth and the second was that he should have implicit trust and faith in Baba. As a matter of fact Krishna Rao was wholly incapable of telling lies. I came to the conclusion that none except Baba could save Krishna Rao. I gave him a packet of Udhi, a photograph of Baba and a few books in Telugu on Baba. Since that very instant Krishna Rao became an ardent devotee of Baba, and surrendered to Him. Then I took up the reins. The criminal case was till then managed to be inordinately prolonged with the intention of tiring out Krishna Rao. Then there was a transfer of the officer. The new officer concluded the case without further unnecessary adjournments. Ultimately it got terminated in a manner not unsatisfactory to Krishna Rao. Immediately Krishna Rao rushed to Shirdi to cry his heart out in thanking Baba for this mercy.

In the departmental proceedings on my advice he entered a plea of admission and an appeal for mercy. Some demi-gods were no doubt disappointed for the loss of an opportunity to draw his blood. In spite of the open threats to dismiss Krishna Rao, he was awarded the punishment of withholding two increments. This punishment was awarded in disregard of a precedent, but Krishna Rao did not grumble. He deserved

some punishment, though the one awarded was unnecessarily harsh in violation of the precedent. Krishna Rao took all this in humility without any rancour. He took it as the punishment given by Baba for a misguided act.

Now never a day passes without Krishna Rao offering Puja and Arati to the merciful Baba twice a day. He had been to Shirdi for darshan of Baba thrice in the span of 18 months. He lives and acts in Baba. He is never out of his thoughts.

The second case relates to Smt. V. Govindamma also of this place. She comes from a poor family and had the misfortune of losing her father in her childhood. The family was poor like a churchmouse. Her mother managed to get her educated till the 10th class and a pass in the lower grade typewriting. Though poor economically, Govindamma is rich in character and determination. She could not scrape funds for further education. She came to Hyderabad in search of a job and got herself registered in the Employment Exchange. Later she got a temporary job in the Census Department, which enabled her to claim age exemption. After the termination of that job she swelled the ranks of the unemployed. When the B. H. E. L. advertised for about twenty posts of typists, the Employment Exchange did not send up her name, due to a mistake caused by inadvertance. The E. E. ignored the directive given by the Government regarding temporary service in the Census Department on the question of age exemption. Some names were already sent up by them to the B. H. E. L. So it became an uphill task for Govindamma. When she represented her case to the E. E. it was contended that she did not renew her registration, which as a matter of fact she did. When matters were at such a stage and her prospects so bleak, a good Samaritan directed her to me. After hearing her I assured her of my help on condition of her sticking to truth and surrendering to Baba. That very minute she took a vow to go to Shirdi for darshan after availing casual leave, in case she got the job. After a day or two the Postal authorities

were kind enough to issue her a copy of the postal receipt under which the renewal application was sent by her to the E. E. Till then either she or her wellwishers were not hopeful that she would be able to surmount these huge technical impediments. The odds were hopelessly against her. After that receipt was shown, the E. E. was kind enough to send up her name also, though belatedly, to the B. H. E. L. All this was Baba's grace. She could appear for the interview in time. About 160 candidates were interviewed for about 20 posts of typists. She fared well in the practical test and was called for the vivavoce. None expected her to get over these difficulties. In the vivavoce also she fared well. As she talks in a frank and fearless manner, she incurred the displeasure of many people, who began to heckle her when she was strenuously trying to get this job. She was already 27 years old by then and if she missed this chance, she would not be eligible for Govt. service. This was her last chance. She faced the bickerings fearlessly and strained her every nerve to get the job. She acts without fear or favour, and bows her head only to Baba. Some days earlier she had sent an M. O. to Shirdi and after some days she got the packet of Udhi and Prasad as well as the appointment order by the same post. It was not an ordinary coincidence. It was the grace of Baba. She joined at once, setting at naught the cruel speculations of her "wellwishers". Her tormentors succeeded in creating a minor upset but everything ended well by the grace of Baba. Later she had been confirmed in that job.

Prior to her confirmation she fell seriously ill for 5 or 6 days. The only medicine she took was the Udhi of Baba in water or milk. She did not apply for casual leave in spite of her having high fever, as she had taken a vow to utilise her casual leave only to go to Shirdi, for Baba's darshan. Her superiors also advised her to take leave; but she did not relent. Such was her grim determination and tenacity. After her fever subsided she took a few day's leave and proceeded to Shirdi. There she spent every available minute before the Samadhi of Baba, with

tears of ecstasy flowing copiously from her eyes. On my advice she had also completely stopped taking meat.

Now all her troubles have come to an end and she is working with great zeal and sense of duty. She attributes all this to Baba's grace. He Is Immanent, Omniscient and Omnipresent to protect His devotees.

The third experience which I record hereunder was that of Shri P. Janaki Ram Reddy, a sincere devotee of Baba, who is an employee of the Post and Telegraph Department (C-3,P. and T. Colony, Ashoknagar, Hyderabad 20), who had a similar experience to that of Smt. P. Krishnamurthy of B. H. E. L. (Vide Sai Leela October 1981 pages 13 to 16)

In 1980 May on a Thursday, when Mr. reddy was about to leave for his office, he saw an old fakir clad in saffron robes standing at the threshold of his quarters. He requested Mr. Reddy to spare him some money for Shirdi Yatra. Mr. Reddy could not refuse such a request and gave him the money. The fakir blessed him with a smiling face and requested him to give 10 paise more. Mr Reddy gave him a 10 paise coin. To Mr. Reddy's surprise the fakir gave back the 10 paise coin along with a packet of Udhi and directed him to place the coin in front of Baba's photo in the Puja room. It baffled Mr. Reddy as to how the fakir could know that there was a Puja room inside the house with a photo of Baba. He went inside and placed the coin in front of baba's photo and immediately it turned into a metallic amulet. When he came out the fakir smiled at him, blessed him and directed him to wear the amulet around his waist.

After this interesting experience Mr. Reddy feels that he is having any amount of mental and physical bliss and also health and prosperity. His family members also feel alike.

They all feel the presence of Baba always with them. Baba is never out of their thoughts. ★

Devata. Subbarao

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Shri Sai Baba's Divine Grace

I am a humble devotee of Baba with firm conviction that if we entrust our welfare to Him, He will never fail. The faith should be implicit like the saying "Anyatha Sharanam Nasti Twameva Sharanam Mama". At the critical time He sends out telepathic microwave message which I think is faster than the speed of light from the all pervading cosmos to human beings and makes them do things to save the lives of His devotees. Unless He is all pervading Nirguna Brahman, it will not be possible to explain His leelas by anyone. "Guru Sakshat Parabrahma" is really true.

Here is one of my experiences which happened in the year 1967. A good friend of mine, a Professor in I. I. T. sent a person to me to help him secure a job. Mr. Kesavan aged 26 years, a third class B. A., was hectically trying for a clerical job in any company because he was the only supporting member of a family consisting of a widowed mother and two younger sisters. They did not have any money and as such were almost in the streets.

Later on I learnt that the I. I. T. professor was trying to fix him up in a job for the past two years, but he could not succeed in his attempts. So he passed on the baby to me. You know how difficult it is for a third class B. A. to get a job, when first class arts and science graduates are struggling with each other to keep the wolf from their doors.

As I was in a secure Government post with lot of contacts in the various pharmaceutical companies, with full of ego, I tried to get him fixed up somewhere relying on my influence. I tried for nearly one year. But unfortunately I failed miserably in my attempts. Many a time, he was about to get fixed up, but due to ill luck, in the last minute something used to happen.

Some top one in the pharmaceutical companies would pull wires to fix up their own candidates. The young man was very much disappointed and psychologically upset with his failures. With a torn shirt and an old lungi he used to visit our house with a pathetic look on his face. Except helping him now and then with small amounts, I could not do much to relieve his misery.

In June 1968, on a Thursday evening as we were doing Shri Sai Puja, Mr. Kesavan came and sat before the idol of Baba with his eyes full of tears. Then only I realised my mistake. Instead of handing him over to the care of all merciful Shri Sai Sadguru, I had taken the responsibility to get him a job on my shoulders. I prayed to Baba and told Mr. Kesavan that henceforth I will not be able to help him. The only one on whom he could rely is Bhagavan Baba. I gave him a photo of Baba, some Udhi and some eatable prasadam. I told him to worship Baba daily with implicit faith and patience. That was the last time I saw him in Madras and lost touch with him completely, after that day.

Subsequently I had to leave Madras after retirement to accept a Principal's post in a Medical College in Karnataka State on a five year contract. I left Madras in July 1968.

In connection with my official work, I had to visit Mysore almost every week end to attend to various University meetings. In the year 1971, one evening I was waiting in Davangere station to catch the mail to visit Mysore. First class reservations were done in Harihar junction which is about 16 K. M. from Davangere. My name was put up at Harihar in a two berth first class coupe.

As soon as the train arrived in Davangere station, a neatly dressed young man got down from a first class compartment and came straight to the place where I was standing with my wife and son. He caught hold of my feet and prostrated fully on the platform. I was taken aback because I did not know who he

was and why he did it. He told me that he was Kesavan, whom in 1968 I had put in the care of Shri Sai. I was really happy to meet him in a prosperous condition after such a long time. As the train halted there for only a few minutes, he told me that he would tell me his story in the train. We both got into the compartment and settled down, when the train marched.

Here is the story as narrated by Mr. Kesavan in his own words.

"You remember doctor that in June 1968, I was in extreme distress, almost thinking of putting an end to my life due to series of disappointments. The lucky Thursday on which I attended Shri Sai Baba's Puja in your house and the words you told me that no one can help you now except Shri Sai are still green in my memory. After that day, I started worshipping Baba with implicit faith. On Thursdays I am doing Puja after fasting till evening to the Photo of Baba given by you with your blessings.

As usual I was applying for all kinds of jobs advertised in papers. One day I saw an advertisement which was as follows :-

"Wanted a sales-cum-service representative to WIDIA, a company manufacturing exclusively tungston tipped lathe bits, job requirements - a graduate, young and energetic, fluent in many languages with a lot of push and ready to travel widely".

I thought that the company needed an Engineering Graduate, with full knowledge of manufacturing steel. However, I sent in my application after praying to Baba to help me to secure the job. To my surprise, I got a call for interview at Bangalore after a fortnight. It was mentioned that ordinary class railway fare would be paid to me both ways. I immediately arranged to get a loan from a friend for my onward journey expenses and also borrowed a coat and pant to face the interview. I

reached Bangalore on the date fixed for interview. As the train was unduly late and the time fixed was 9 a. m. I had to rush to the place of interview after taking only a cup of coffee without any breakfast. There I was flabbergasted to see neatly dressed young men some of them First Class B. E., M. E. and M. Tech, candidates. There were in all 30 waiting for the interview and my name was last in the list. I was very much disheartened and was sure that I would not have any chance of selection against so many highly qualified persons. However, instead of running away, I was sitting patiently meditating on Shri Sai all the while. When I was called in, it was almost 2 p. m. and as soon as I went in, I collapsed due to sheer exhaustion and hunger. There were three Germans and one Indian sitting to conduct the interview. They enquired most sympathetically what the matter was. When I told them that I was waiting there from 8-30 a. m. almost starving, they profusely apologised to me and then took me to an adjoining room. They immediately got me a heavy breakfast consisting of Doses, idlis, vada and coffee. After taking the refreshments, I became well and ready to face the interview. When they started asking questions about iron, steel, tungston etc. I told them candidly that I was an Arts Graduate and as such did not know anything about steel, how it was made and never heard of tungston. All the while I was praying to Baba in my mind. I told them that I will gladly learn everything about steel, tungston etc. provided they gave me some lessons. I also told them that I could talk fluently in English, Tamil, Telugu, Kannada and Hindi and being young, can travel all over India. Then I was asked to wait outside along with others to know the result of the interview.

After sometime they came out and announced that Mr. Kesavan has been selected for the post. I could not believe the good news and thought that they were joking. The rest went away, dejected.

They took me in and confirmed my selection. They also told me that I have to stay in Bangalore for 12 weeks for

undergoing training and that I would be put up in a posh hotel with all expenses met by the company. During the period of training I would be paid Rs. 750/- p. m. for pocket expenses. If I was successful after the training, I would be appointed and put in charge of a branch office with necessary paraphernalia like office staff, phone, conveyance etc. When they asked me the salary expected by me, I told them that I am prepared to accept the salary that would be offered by them. Finally they offered me a salary of Rs. 1500/- p. m. with T. A., D. A. and first class railway fare while on travel and other perquisites. I readily accepted and promised to join duty within a week. I came out with overwhelming gratitude to Baba and sent a telegram to my mother at Madras stating that I have finally succeeded in securing a good job. Neither my mother nor my sisters believed me. By the grace of Baba I got through the training period successfully. I am now posted as a Branch Manager at Coimbatore with all the necessary office staff etc. About a year back, I was married to the daughter of a rich Mirasdar of Tanjur. Now I had gone to Kirloskar Industries at Harihar in connection with my job. I am returning to Mysore from where I would be proceeding to Coimbatore by bus. I was booked to travel in First Class compartment and my name was in a different carriage. When I saw your name in a two berth coupe, I immediately remembered the great help rendered by you.

I therefore requested the Station Master to put me along with you. That is my story in brief. I have brought apples, oranges, grapes etc. and would be very happy if you kindly accept this humble offering of gratitude. I passed on his gratitude along with mine to Shri Sai the great, who was mainly responsible for making him so affluent and happy. ★

A. R. Govinda Rao

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Shri Nanasaheb Rasane

The eighth Annual gathering of the contributors to Shri Saileela magazine was held this year at Shirdi on Sunday the 31st January 1982 and Monday the 1st February 1982 under the presidentship of Shri Nanasaheb Rasane from Pune. This gathering is being held annually at Shirdi from 1975 and it has become an unwritten rule to elect a person, who has seen Shri Sai Baba in flesh and blood, as the president of the gathering. According to this convention, Shri Dattatraya Damodar alias Nanasahab Rasane was elected as the President of this year's gathering and he readily accepted the invitation, extended to him and graced the presidentship of the gathering.

The Rasane family is originally from Ahmednagar. The devotion to Shri Sai Baba is in the Rasane family from the parents of Shri Nanasaheb, who also is a veteran Sai devotee. His very birth is due to the blessings of Shri Sai Baba. His parents were very unhappy as they had no issue for a long time after their marriage. So when Shri Damuanna Rasane, the father of Shri Nanasaheb Rasane, went for the darshan of Shri Sai Baba, He gave him four mangoes with his blessings. Shri Nanasaheb was then born as a result of Shri Baba's blessings. This incident has been described at length in chapter 25 of the Sai Satcharita composed by Shri Annasaheb Dabholkar. Shri Nabasaheb Rasane was born in 1900 (A. D.) (Shaka 1822) at Ahmednagar. He was born on a Dattajayanti and hence he was named as Dattatraya by his parents. Being born because of the blessings of Shri Sai Baba, Shri Nanasaheb was a Sai devotee since his childhood. Shri Damuanna Kasar, the father of Nanasaheb, was a very famous dealer in brass and copper

utensils; but Shri Nanasaheb never took interest in this ancestral trade. He remained engrossed in Sai devotion. Shri Nanasaheb had his primary and secondary education at Shirdi. He studied upto 6th standard and did not continue his education further.

In the month of May 1918, Shri Nanaseb was married to Sow Sunderabai at Pandharpur with great pomp and show. In that same year on the Vijayadashami day Shri Sai Baba left his mortal coil and attained Mahasamadhi. Shri Nanasaheb has three sons and three daughters. The total family members of Shri Nanasaheb and his brothers number ninety two. They include his grand-sons and great-grandsons. Most of his family members are doctors, engineers, architects and they all held top-ranking posts.

The public trust of the Shirdi Sansthan was registered in 1922 & Shri Nanasaheb had the opportunity to work with so many committee members among whom the following may be mentioned prominently :-

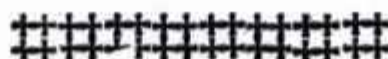
Tatya Kote, Purandare, Sakharam Balwant Dhumal, Dr. K. B. Gavankar, Barrister Govind Kashinath Gadgil, Shripad Balkrishna Deo, Shri Pradhan, Shri Vasant Narayan Gorkshakar, Dr. Gajanan Dabholkar, Nagesh Atmaram Sawant etc. In 1938 Shri Nanasaheb was elected on the Managing Committee of the Shirdi Sansthan. He worked as Honorary Secretary of the Committee for a period of six years. He also looked after several departments of the Shirdi Sansthan. During the festivals Shri Nanasaheb always worked very hard; but even after working so hard, he never expected to get a farthing for his labour. He did all the labour as the service of Shri Sai Baba. He never forgets that he was born because of the blessings of Shri Sai Baba and therefore he is always busy in doing service of Shri Sai Baba in some form or the other. From 1947 to 1960 Shri Nanasaheb was also a Trustee of the property of the Shirdi Sansthan.

In 1960, the Charity Commissioner of the Maharashtra State filed a Civil suit against the Trustees of the Shirdi Sansthan and by the judgement of the Court a Receiver was appointed to look after the movable and immovable property of the Sansthan. From that time todate the Shirdi Sansthan is being managed by the Court Receivers, who were appointed from time to time for that work. Shri Nanasaheb Rasane adapted to the changed situation and he has been giving advice to the Receiver from time to time only with the ulterior motive of the prosperity of the Shirdi Sansthan. For this selfless work, Shri Godse, the then Charity Commissioner, has praised Shri Rasane spontaneously and has requested him to continue his social work. Even today Shri Rasane is actively watching the working of the Shirdi Sansthan and is giving his advice to the Court Receiver. Along with the affairs of the Sansthan, Shri Rasane also looks to the employees of the Sansthan and he has on many occasions recommended certain demands of the employees to the Receiver for favourable consideration.

On the last Dattajayanti, (10-12-81) Shri Rasane has completed 81 years of his age and he has entered into his 82nd year. In this old age he suffers from weakness and he has asthma trouble; but inspite of that he is taking active part in the affairs of the Shirdi Sansthan and he makes many valuable suggestions to the Receiver of the Sansthan. If any one cheats the people by using the name of Shri Sai Baba, then Shri Rasane dislikes that very much. Shri Nanasaheb has seen many miracles of Shri Sai Baba, during his childhood. We are lucky in getting such a person to preside over our gathering and we thank him very much for having guided and having led the gathering to a successful end. ★

K. H. Katre

Editor.



Thou Art Thought

As is your thought; so is your mind,
As is your mind; so is your action,
As is your action; so is the result,
As is the result; so is the experience,
As is your experience; so is the jeeva,
As is the jeeva; so is the samaj,

Thus Thought is a free cosmic energy,
And Thou art pure energy and consciousness,
Thus Thou art a prototype of God's thought,

But deluded in ignorance (Avidya),
So none-else but thou shalt stand
Responsible for joy or sorrow
Springing from thine thoughts,
So be good; see good; and always do good

And surrender to and seek refuge in
The feet of the Lord Sainath,
Who is beyond thought and is your saviour
Also be a yogi of mind and not of the body,
And be content with whatever He gives to thee,

And whatever He does with thee,
Thou shalt fear not then,
Let us all bask in the sunshine,
Of Sainath's grace.

Y. V. Subbaya

H. No. 3-5-491, Vittalvadi, Narayanaguda, Hyderabad. (A. P.)

CORRIGENDUM

Ref:- Page 31 of Shri Sai Leela for the month of December 1981.

At the top of the article on His Holiness Swami Kesavaiahji in the issue referred to above, It has been stated through oversight that Swamiji attained Samadhi on 6th August 1981 However the correct date of attai Samadhi is 9th August 1981. The oversight is regretted.

— Editor

The Divine Guidance and Power of Udi

I have, through these columns, brought forth the miracles that have happened to me more than once illustrating the power of Udi of Shirdi Sai Baba and also that the ever benevolent Shri Sainath would manifest His presence to His devotees in times of crisis and that His mortal remains at the Mahasamadhi would speak to those who surrender to Him. Let me share my recent experience with the devotees of Baba and readers of Sai Leela.

My father is in his nineties. He has been bed-ridden for quite some time. His condition was so precarious that others in the family were sceptical whether we could even make the annual trip to Shirdi during the Mahasamadhi festival. I had the Guru's directions that nothing is going to happen at that time and so began to make preparations for the pilgrimage. Rail reservations were made and the articles for pooja and offerings were procured well in advance in full confidence and faith. My party consisted of my mother, brother, his wife and daughter and my close friend, who used to come with me to Shirdi at all times. He himself was expecting his final papers to take up a job in a Gulf country. So every one in the party except myself were having their own doubts whether the trip would come through due to my father's condition and also other exigencies for my friend as well as for my brother.

As a firm believer in Shri Sai Baba and as I had His clear directive, I did not have even an iota of doubt. I continued to give Udi to my father every morning believing that my father will not expire when my mother and both the sons are away at Shirdi.

We all started on 4th November 1981, as planned and reached Shirdi on morning of 6th November 1981. We spent five days in the exhilarating atmosphere of Shirdi participating

in the Artis and other Poojas connected with Vijayadashami and Mahasamadhi. On 13th November we all returned home. My father continued to be in the same condition except that during our absence he had a small fall while going to the bath and a very minor fracture on the left shoulder accompanied by swelling and pain. At his age plastering or massaging is out of question. So I applied Udi to the affected part and prayed to Baba fervently. Though his arm is not fully active all swellings and pain disappeared within a few days.

Thus by the blessings of Sainath I had my annual pilgrimage without any hindrance and the Udi gave my father the minimum required relief. I have been told that he has to endure his Karma fully before he breathes his last. My prayers can give him only partial relief.

I am also convinced more than ever that absolute surrender and faith in Sadguru Sainath will give the necessary confidence and courage to follow your chosen path when doubts and misgivings spring all around in times of crisis. ★

P. V. Rajasekharan Nair

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BABAS' LEELAS

Baba's ways are inconceivable and inscrutable and beyond the ken of our mind. He fulfills the wishes of His devotees at the appropriate time and confers eternal bliss on them. To substantiate this, the following facts are narrated.

I came in contact with one Shri Gopinath, an ardent Sai devotee, Hubli, two years ago in one of the "Swami Ayyappa's a" conducted in one of the Ayyappa devotee's house. After

the Pooja we talked to each other about "Shirdi Sai Baba". Shri Gopinath is young and energetic, devout, faithful and kind to one and all. He is always working day and night for Baba's cause and equally takes part in other religious activities such as, "Ayyappa Pooja etc".

We used to meet each other afterwards during Baba's Pooja and bhajan arranged in the town on "Guru Poornima, Baba's Mahasamadhi day" (Punya Thithi) by the "Sai Maha Mandal, Hubli. He invited me to his house to listen to Baba's and other devotional songs (records) on any Sunday afternoon when he would be free.

I am very fond of bhajan and devotional songs and I was trying my level best to avail the opportunity of listening to the songs by going to his house (on Sundays) at Visweswarnagar, which is 3.1/2 miles from my place; but somehow or other I could not get that chance. It is to be remembered here that, "not a leaf moves except by Baba's bidding".

As time passed, I had to leave Hubli on 26-8-1981 to join my brothers in performing my father's annual ceremony (Shradha) on 30-8-1981. (We all do jointly our father's ceremony at one place). The ceremony went off well on 30-8-81 by Baba's grace.

My brothers and other devotees requested me to remain there upto 9-10-1981, perform "Baba's Pooja" on that day being "Baba's Mahasamadhi Day" (Punya Thithi) and then go back to Hubli. I told them, "It is all Baba's wish. I cannot promise". I was surprised to receive a letter on 30-9-81, from one Shri. Chandrasekhar, at Hubli who is my friend and another staunch devotee of Sai Baba saying that Shri. Gopinath had been to his house, twice or thrice, enquiring about me. Learning through him that I was at Madras, he asked Shri. Chandrasekhar to write a letter asking me to come over to

Hubli to perform "Maha Pooja to Shri Sai Baba's life size Photo to be installed at his house on Baba's Mahasamadhi day" (Punya Thithi) on 9-10-81.

Treating this letter as Baba's order, I left Madras on 3-10-81, and reached Hubli on 4-10-81 evening. On being informed of my arrival at Hubli by Shri Chandrasekhar to Shri Gopinath, the latter met me in my house on 5-10-81. He was very much pleased and said "You have to do Sai Baba's Pooja on 9-10-1981 in my house."

Bhagawan Sai's Pooja was done on a grand scale on 9-10-81 from 6 to 8.30 A. M., according to religious rites in Shri Gopinath's house (newly built bungalow). Udi and Prasadam (panchamrita and sira, sunthwada etc.) was distributed to one and all who were present for the Pooja. Devotees were coming to his house upto 12 noon to have "Baba's darshan" and all were given Udi and Prasadam.

While doing Pooja, I saw Baba smiling and blessing one and all. But, He seemed to tell me in particular, "I have already chosen you for this job (doing Pooja) two years back. Is your heart's desire now satisfied?" Having understood its significance at once, my heart was overwhelmed with joy, my eyes burst into tears of joy and I fell prostrate at our Gurudeva's feet.

Before concluding this "article", I wish to share this joy and bliss that I felt on that day with other Sai devotees as they belong to one "Sai family all over the world". ★

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Hubli 20, Karnatak State



DECEMBER 1981

Due to Xmas vacation for the Schools and Colleges, there was extra rush of devotees at Shirdi in this month. Many trips from Schools and Colleges came to Shirdi and took darshan of Shri Sai Baba. The following artists gave their programmes in the Samadhi Mandir.

Keertan :- 1 Shri Sadashivbuwa Puranik, Alandi, 2 Miss Hemalata P. Kelkar, Pune, 3 Shri Ramarao Maharaj and Sou Seetabai Ramrao, Buldhana, performed Keertans. In addition to this Keertans were arranged on Ekadashi days and other important religious days.

Pravachan :- Shri Laxmanbuwa Wakchowre from Shirdi delivered Pravachan on a religious topic.

Vocal Music, Instrumental music, dance, bhajan etc.

1 Smt. Madhubala Chawla, Bombay, 2 Smt. Seeta Tipnis, Bombay, 3 Shri Anandrao Chawla, Bombay, 4 Shri Balasaheb Potdar, 5 Shri Suresh Malandkar, 6 Shri Shiwaji D. Patil, 7 Shri Narayan Patil, 8 Shri Popatrao Waghe, 9 Shri Mahipatrao Panday, 10 Shri Shyamrao Raut, 11 Shri Sambhaji Panday, 12 Shri Babasaheb Basugade, 13 Shri Pandurang Basugade, 14 Shri Haridas Raut, 15 Shri Shiwaji Bhosale, 16 Shri Anantrao Thorat, 17 Shri Mansub Mucha 18 Shri Dilip Karane 19 Shri Anil Karade 20 Shri Suhas Thombre, 21 Shri Ramesh Patil, 22 Shri Mehataji Ingle, 23 Shri N. B. Karade, 24 Shri Ramchandra Pawar, 25 Shri Prakash Jadhav 26 Shri Kisan Kotekar, 27 Shri Rajendra Kamble,

28 Shri Mansur Shaikh, 29 Shri Shiwaji Ingle, 30 Shri Vishwanath Korane, 31 Shri Balasaheb Raut, 32 Shri Umesh Shinde, 33 Shri Vetal Talim Dattapanthi Bhajani Mandal, Kolhapur 34 Shri Omkripa Bhajani Mandal, Khar 35 Shri Tanhaji Khandekar, Thane 36 Miss Chhaya P. Kelkar, Pune 37 Smt. Kamal P. Kelkar, Pune 38 Shri Yashwant Kashinath Naik, Bombay 39 Shri Dattaram Bhagoji Kadam, Bombay 40 Shri Suresh Sadashiv Hirlekar, Bombay, 41 Shri Vijay Balwant More, 42 Shri Haribhau Rambhau Warge, 43 Shri Suhas Dhaku Pawar, Bombay 44 Shri Shivnath Suryakant Wilankar, Bombay, 45 Shri Sudhir Ramchandra Gude, Bombay 46 Shri Vasant Balaram Joshi, Bombay 47 Shri Vilas Yashwant Pawaskar, Bombay, 48 Shri Shashikant Dalvi, Bombay, 49 Shri Vilas Mahadik, Bombay 50 Shri Barkusheth, Bombay 51 Shri Rajan Satghare, Bombay 52 Shri Abhay Bombay 53 Sou. Sunita Ganesh Kelkar 54 Shri Saiprasad Kelkar 55 Smt Shakuntala Mujumdar, Sangli 56 Union Park Mahila Mandal, Bombay 57 Shri Gangadhar Vishwanath Sant Baroda, 58 Shri Vijayakant Gangadhar Sant, Baroda 59 Shri Hiramant Kondram Dhate, Warkhed 60 Shri Vijay P. Thomre, Vasai 61 Shri Appa Samant Bombay 62 Shirdi Saibaba Society Bhajani Mandal, Hyderabad 63 Shri Jaywant Kulkarni, Bombay 64 Shri Anant Panchal, Bombay 65 Shri Manohar Dhadse 66 Shri Umanand Bogam, Bombay 67 Master K. T. Tiku, Bombay 68 Smt. Jayashri Tiku, Bombay 69 Smt. Asawari Waikul, Bombay 70 Gurudatta Sangeet Vidyalaya, Bombay 71 Shri Girish Bhimrao Sabnis, Bombay.

Dattajayanti :- On Thursday the 10th December 1981, Dattajayanti was celebrated in the Samadhi Mandir. As this year Dattajayanti came on Thursday, there was heavy rush of devotees, who came for darshan, on that day. The chariot of Shri Sai Baba, decorated with electric lights, was taken in procession through the Shirdi village at night and the Shejarati was performed on that night after the procession returned to Dwarakamai...

Eye-camp :- From 27-12-81 to 3-1-82 an Eye-camp was arranged at Shirdi under the joint auspices of Shri Sai Baba Sansthan, Shirdi, Lions Club, Bombay and the Royal Commonwealth Society for the blind. Many renowned ophthalmic surgeons from Bombay performed 471 Eye-operations in the camp. Arrangements for the lodging and boarding of the patients and their attendants were done by the Shirdi Sansthan. On 3-1-82, a meeting was held in which the doctors, that were present, were felicitated and medicines and spectacles were given free to all the patients. Such Eye-camps help to extend medical help to the people staying in remote villages where no medical treatment is available.

Healthy Child Competition :- The Sainath Hospital had arranged this year "Healthy Child competition" for children. Children under one year were grouped together and another group of children from one year to three years was formed for the competition. Three hundred and twenty two children took part in the competition. They were examined by Children Specialists Dr. J. S. Patel, Dr. Kote, Dr. Tupe etc. on 4-12-1981, 11-12-81 and 17-12-81 and the necessary details of each child were recorded. All the children were examined free of charge and wherever necessary medicines were also given free of charge.

The result of the competition was declared on 17-12-1981 and sweets and toys were awarded to the children, who were successful in the competition. This competition was arranged efficiently by Residential Medical Officer of Sainath Hospital, Dr Prabodha Joshi. Though this competition was new to the residents of Shirdi and the villages round abouts hirdi, still there was good response from the people. One good outcome of this competition was that a good number of children were examined and they got free medical treatment and advice.

Weather :- The weather is free from disease or epidemic. The nights are cool and hence the weather remains refreshing.

श्रीसाईलीला

हिंदी विभाग

अनुक्रमणिका

फरवरी १९८२

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बाबा साई नाथ की जय

बाबा साई नाथ की जय, बाबा साई नाथ की जय ॥ १ ॥

साई नाथ को मन में बिठालो

साई नाथ के गुण तुम गा लो,

बाबा साई नाथ की जय, बाबा साई नाथ की जय ॥ १ ॥

साई चरणामृत तुम पी लो ।

साई उदी तुम अंग लगा लो

बाबा साई नाथ की जय, बाबा साई नाथ की जय ॥ २ ॥

साई भजन में सुध बिसरा दो,

परमारथ में देह को लगा दो,

बाबा साई नाथ की जय, बाबा साई नाथ की जय ॥ ३ ॥

मन को मारो तन को मारो,

जो मिल जाय उसी में सारो,

बाबा साई नाथ की जय, बाबा साई नाथ की जय ॥ ४ ॥

बुरा ना देखो बुरा ना बोलो,

बुरा ना सोचो, मन को धो लो,

बाबा साई नाथ की जय, बाबा साई नाथ की जय ॥ ५ ॥

अपनी गलती को गिन डालो,

औरों के गुण मन में बिठालो,

बाबा साई नाथ की जय, बाबा साई नाथ की जय ॥ ६ ॥

धन की गति दान में करदो,

तन की गति ध्यान में कर दो,

बाबा साई नाथ की जय, बाबा साई नाथ की जय ॥ ७ ॥

डॉ. बी. के. डी. मित्तल

९, सिविल लाईन्स, मेरठ, यू. पी.

मोरे जीवनमरणको साथी

मीराबाई जैसी महान कवयित्री भारतमें या विश्वमें शायद ही कोई होगी। हमारे देशका, जो विशाल साहित्यका भंडार है उसमें मीराबाईका योगदान बड़ा ही अब्बल दर्जेका है। मीराबाईको साहित्यका ज्ञान न होनेके बावजूद भी उन्होंने बड़ी भावनाशील और बड़ी उत्कृष्ट कविताएँ लिखी क्योंकि कृष्णप्रेमकी दीवानी मीरा के हृदयसे प्रेमके अविष्कारमें कविताओं अपने आप ही उभर आती थी।

जिस तरह, बगीचेमें फूल खिल उठते हैं, सागरमें लहरें आती हैं, मासुम बच्चेको बहोत ही स्वाभाविक ढंगसे हंसी आती है, ठीक उसी तरह मीराबाई कृष्णकी दीवानी बनकर नाचने लगती हैं, गाने लगती हैं और कविताएँ बनाने लगती हैं। पग घुन्घरू बाजे मीरा नाचिरे, ये पदमें कितनी स्वाभाविकता है। कभीकभी तो ऐसा लगता है कि मीराके मुँहसे स्वयम् श्रीकृष्ण ही अपनी भाषा बोल रहे हैं। हम जब मीरा को याद करते हैं या जब सभी उनके पद पढ़ते तो सबसे प्रथम हमें भगवान श्रीकृष्णकी याद आ जाती है। हमारे मनचक्षुके आगे श्रीकृष्णकी वड़ा मनभावना बांसुरी बजाता हुआ मूर्ति खड़ी हो जाता है। भवितमार्गके रास्ते पर अगर श्रीकृष्ण तक पहुँचना है तो मीराबाईका अभ्यास अध्ययन करना आवश्यक है ताकि श्रीकृष्णके निकटतम पहुँचने के लिये एक सरल एवम् साधा मार्ग है। हालाँकी, यहीं हम मीराबाईका हमारे अति निकटतम जो है वे श्री साईनाथको मध्यस्थीमें रखकर अध्ययन करेंगे।

प्रेम और समर्पणमें डूब जाना मीराके पदोंकी विशेषता है। एक बहोत ही स्वाभाविकतासे बनाई हुआ उनकी कविताका आरंभ है। मोरे जीवनमरणको साथी, पाने नहीं बिसरु दिनराती। बहोत ही आत्मियता बताई है मीराने ये बात कहकर! अलबत्ता मीरा तो कृष्णदीवानी थी और हृदयकी भाषा निकल आती थी उसके मुँहसे। लेकिन हम सब ठहरे निहायत ही साईदीवाने—इसीलिये ये कविताका जो मुखडा है उसका अध्ययन हमारा जो गहरा रिश्ता श्री साईके साथ है उसी सन्दर्भमें करेंगे।

‘मोरे जीवनमरणको साथी’ ये कथनमें कितनी यथार्थता है। हमारे भाई बहन, मातापिता, पत्निपरिवार आदी सबके सब मरण तक साथ दे सकते हैं।

मरणके बाद कौन भला साथी है ? हमारे सुख दुःख, मानमरतवा, रोना हँसना, सब रहेंगे हमारे साथ जहाँ तक हम जींदा है । मृत्यु समीप आई और सब ओझल हो गये—सब एक समान हो गया । कोई बडा नहीं या कोई छोटा नहीं ('Death levels all') इसीलिये हमारा शाश्वत साथी सीर्फ एक ही है । हमारा साईनाथ !!! जिवनके पहले ही उन्होने साथ दीया था वरना हमारा नाता फिरसे कैसे उनके साथ जम जाता भला ? मौजूदा जिवनमें हर पल उनका साथ ही साथ है और ये भी निश्चित है कि जिवनके बाद, मरण पश्चात साई ही सिर्फ हमारे साथी रहेंगे !!

आखरी वक्त जब आया तब पांडवोंने महायात्रा शुरू की । और हिमालयकी ओर प्रस्थान किया । इस महायात्रामें युधिष्ठिरने देखा कि एक के बाद एक सभी चल बसे । जिवनभर भाईयोंका साथ रहा । लेकिन आखरी मंझील तक कोई भी साथ दे न सका । युधिष्ठिर को तब ज्ञान हुआ, भितर प्रकाश हुआ, "अरे, ये अनंतकी यात्रामें तो कोई साथ नहीं दे रहा है । क्या इस तरह मुझे अकेले ही चलना होगा ? " मुझे लगता है कि ठीक उसी क्षण युधिष्ठिरको श्रीकृष्णकी अनुभूतिका एहसास हुआ होगा, कृष्ण-प्रेमका गहनतम आविर्भाव हुआ होगा ! ! अलबत्ता—ये सब संशोधनकी बातें हैं और हमें विषयांतर नहीं करना है ।

लेकिन जब हमें अटल विश्वास हो गया है कि हमारे जिवनमरणको साथी हमारे श्री साईबाबा ही हो सकते हैं तब हमें हृदयसे कहना चाहीये 'पाने नहीं बिसरू दिनराती' याने कि हे साई, आप हमारे जिवनमरणके साथी हैं, जन्मजन्मांतरके साथी हैं इसीलिये हम आपको दिन हो या रात हो कभी नहीं भूल सकते । उन्हें कैसे भूल सकते हैं जो हमारे जिवनमरणके साथी हैं ?!

श्री साईनाथका हम पर अधिकांश अधिकार है और हमारा उन पर अतुट विश्वास है, जबरदस्त आविर्भाव है । इसीलिये हमें निश्चित रहना होगा कि हमेंशा श्री साई को याद करेंगे । उनके निटकतम रहेंगे । 'याषद् चंद्र दिवाकरौ' याने कि जहाँ तक आकाशमें सूरज और चंद्र है वहीं तक हमारा श्री साईनाथके साथ रिश्ता रहनेवाला है ।

मीराका प्रेम इतना उच्चतम था कि श्रीकृष्णको बुलंदीसे—दृढतासे कह सकती है 'पाने नहीं बिसरू दिनराती' तुझे दिनरात मैं नहीं बिसर सकती ।

मीराकी थोड़ी बात हम अगले अंकमें प्रस्तुत करेंगे । लेकिन यहाँ हम कह सकते हैं, 'अरे, मेरे मौलां साईं, आप मेरे लीये क्या है मै जानता हूँ । जिस तरह मिराके लीये श्री कृष्ण ये थे उस तरह आप मेरे लीये है । आप मेरे जीवनसाथी तो है ही लेकिन मरण पश्चात आपका ही साथ मुझे मिलने वाला है । आपको भूलना मेरे बसकी बात नहीं है । दिनरात आपकी ही बाद मुझे सताती रहेगी । क्यों की आप है ।

'मोरे जिवनमरणको साथी' और इसीलिये 'पाने नहीं बिसर दिनराती'

बिपीन कपीलराय स्वादीया

३०७, बी. कमल कुंज दत्त मंदिर रोड, संगीता सिनेमाके सामने
मालाड (पूर्व), बम्बई ४०० ०६४

साईं ध्यान

लगाले ध्यान बाबा का अगर तूँ मुक्ति चाहता है ।
अगर तूँ मुक्ति चाहता है अगर तूँ मुक्ति चाहता है ।
लगाले ध्यान

नही आकाश के ऊपर नही पाताल के अन्दर ।
सदा बाबा पास हैं तेरे कहां दूँडन को जाता है ॥
लगाले ध्यान

॥ १ ॥

करो जप नेम तप भारी रहो जाकर सदर बन मे ।
बिना साईं की भक्ति से नहीं बाबा दिल में आते हैं ॥
लगाले ध्यान

॥ २ ॥

शरण मे जो पडे उनकी छोड दुनियां के लालच को ।
भक्त निश्चय ही कहता है परम सुखधाम पाता है ॥
लगाले ध्यान बाबा का अगर तूँ मुक्ति चाहता है

॥ ३ ॥

एन. के. गुप्ता

सेक्रेटरी एवं कौषाध्यक्ष शिरडी साईं समाज (पंजीकृत)

बी. १६१ सैक्टर १४ चन्डीगढ

भगवान श्री गुलाब बाबा कवच

(जनवरी १९८२ के अंकसे आगे)

गोकुल अष्टमी और आषाढी एकादशी पर्व देखो ।
और महा-शिवरात्रि महोत्सव के दिन जन-सागर देखो ॥
इन पर्वों पर तो बाबा की दिव्य उपस्थिति निश्चित है ।
फिर काटेल मिलें कब बाबा, भक्त-भाग्य पर आश्रित है ॥ ४५ ॥

चलती-फिरती हवा बने बाबा हरदम घूमा करते ।
“गोपाला गोपाला रे प्यारे नंदलाला” रटते ॥
करते जय जयकार गजानन, ताजुद्दीन और साई बाबा ।
फिर पुकार उठती भक्तों की “बोलो जय गुलाब बाबा ॥ ४६ ॥

नहीं चाहते बाबा कोई उनकी जय-जयकार करे ।
अथवा अपनी क्षमता से बाहर जाकर सत्कार करे ॥
सच्चा प्रेम और सच्ची श्रद्धा है उनकी भेंट यहीं ।
फिर बाबा हैं साथ तुम्हारे जाओगे तुम जहाँ कहीं ॥ ४७ ॥

शिरडी साई और सत्य साई का भी सन्देश यही !
“मात्र प्रेम का मैं भूखा हूँ, और मांगता भेंट नहीं ।”
दैवी विभूतियाँ हर युग में इस भू-तल पर आया करतीं ।
रूप भले हो भिन्न, कार्य-विधि सब की एक सदृश रहती ॥ ४८ ॥

१ स्वामी समर्थ ने अक्कलकोट बनाया था पुष्कर ।
परमहंस श्री रामकृष्ण थे जाकर वसे दक्षिणेश्वर ॥
साठ वर्ष शिरडी में साई बाबा ने लीलाये कीं ।
दत्तात्रय-अवतार रहा, पर दुष्टों ने टीकाये की ॥ ४९ ॥

छोटा-सा शेगाँव बन गया तीर्थ गजानन के द्वारा ।
आज सभी अनुभव करते, वे थे देदीप्यमान तारा ॥
'साई बाबा' से शक्तिपात पाकर उपासनी साकोरी ।
श्मशान को तीर्थ बनाया जन-विरोध पर बरजोरी ॥ ५० ॥

अहमदनगर और पुना में पूजित रहे 'मेहर बाबा' ।
 'ताजुद्दीन' नागपुर, धामणगांव रहे 'मुंगसा बाबा' ॥
 तिरुवन्नामलाई में 'रमण महर्षि' बने सबके दाता ।
 साईखेडा-खंडवा में बैठे 'धुनी बाले दादा' ॥ ५१ ॥

आज देश-देशान्तर में विख्यात है 'साई' बाबा ।
 'गोदावरी' साकुरी, पारडसिंगा 'अनुसूया माता' ॥
 टाकलघाट बसे 'विक्त्' 'गुनवन्त' बसे लाखनवाडी ।
 'पुण्डलीक' मूर्तिजापुर से करते सबकी रखवाली ॥ ५२ ॥

द्रापार का वह देवकीनन्दन कलियुग में गुलाब बाबा ।
 महाराष्ट्र की जनता का तो वह काशी, वह ही बाबा ॥
 केवल घुटनों का ढकती धोती हरदम धारण करता ।
 इस नर-तनु के ऊर्ध्व-भाग में पहन रहा केवल कुरता ॥ ५३ ॥

कितने गोप-गोपियाँ उसके आगे-पीछे नाच रहे ।
 छोड रास-लीला द्रापर की हिलमिल फुगडी खेल रहे ॥
 वृन्दावन का वंशीधर आया बनकर गुलाब बाबा ।
 धूम रहा नर-लीला-रत, करता विपत्तियों पर धावा ॥ ५४ ॥

मलकापुर, काटेल, कोंढाली, नवसारी, गुजरात में ।
 अमरावती, अकोला, पैठण; सुर्जी-अंजनगाव में ॥
 नाशिक, पूणा, बुलढाणा में, शिरडी में, शेगांव में ।
 चन्द्ररा बाजार, नागपुर बेबला, कोपरगांव में ॥ ५५ ॥

कभी बम्बई, लुभी द्वारका, चला कभी रामेश्वर को ।
 देहू, आलन्दी, नेवास, चल पडा कभी पंढरपुर को ॥
 हरिद्वार; बद्री, केदार, गंगासागर तक वह जाता ।
 सभी तीर्थों से भारत के है उसका घनिष्ठ नाता ॥ ५६ ॥

आज यहाँ, कल वहाँ देख लो, परमों कहां, वही जाने ।
 कोई कहता "बाबा" उसको, कोई उसे "संत" माने ॥
 महाराष्ट्र के लोगों को उस पर बेहद अभिमान है ।
 मुक्त-कण्ठ कहते "गुलाब चलता-फिरता भगवान है" ॥ ५७ ॥

गीता में श्रीकृष्ण ने “हर युग में नर-तनु धरता” ।
 किन्तु देख यह मनुज-वेश नर ‘मानव’ का ही भ्रम करता ॥
 सभी प्राणियों का परमेश्वर मैं, वह समझ नहीं पाता ।
 मिथ्या तर्क-जाल में फँस कर दर-दर की ठोकर खाता ॥ ५८

ऐसा ही “गुलाब बाबा” कहलाने वाला संत यहाँ ।
 महाराष्ट्र की पावन भू पर लीला करता जहाँ-तहाँ ॥
 जिज्ञासु, आर्त, आर्थी, ज्ञानी सब वर्गों का समुदाय वहाँ -
 मिल जाता कोने-कोने में जाते बाबा वहाँ-जहाँ ॥ ५९

“गोपाला गोपाला रटते, देवकीनंदन गोपाला” ।
 गाँव-गाँव में करते कीर्तन, दधि-हंडी, गोपाल-काला ॥
 ऋद्धि सिद्धियां बाबा के आगे-पीछे हैं नाच रहीं ।
 भक्ति-प्राण जनता भारत की मुक्ति-दान है माँग रही ॥ ६० ॥

घट-घटवासी, अन्तर्यामी, सभी सिद्धियों के स्वामी ।
 इस वामन-वपु ने लाखों को बना लिया है अनुगामी ॥
 घोर विपद् से ग्रस्त मनुज ज्यों ही बाबा की सुघ करता ।
 हो जाता वह क्लेश-मुक्त, ज्यों ही उनका चिन्तन करता ॥

लाखों का चित-चोर बना, कहलाता है “गुलाब बाबा” ।
 कभी राम बन, कभी कृष्ण दर्शन देता गुलाब बाबा ॥
 दिव्य शक्तियां सभी आज हैं बाबा की सेविका बनी
 देख खड़े सम्मुख बाबा को झुकती यम की भौह तनी ॥ ६२ ॥

धर्म-प्राण जन उठो, चलो, बाबा के पावन चरणों में ।
 अपनी सारी चिन्तायें अर्पित कर दो श्री-चरणों में ॥
 बाबा सन्त नहीं, गुलाब बाबा सचमुच भगवान हैं ।
 प्रस्तुत लीलाओं की झांकी ही पर्याप्त प्रमाण है ॥ ६३ ॥

बीड़ी के व्यवसायी शंकर का घन्धा बरबाद हुआ ।
 पर गुलाब बाबा की अनुकम्पा से घर आबाद हुआ ॥
 कामठी नगर में संकट था शंकर के प्राणों पर ।
 “जय गुलाब बाबा”-कहते ही प्रगट होगये थे तत्क्षण ॥ ६४ ॥

के. एन्. पाटिल के मरे बैल को फिर से जीवन-दान दिया ।
 सर्प-दंश का विष-प्रभाव हर लिया, उसे नीरोग किया ॥
 भीषण हृदय-घात से तिडके जी मृतप्राय हो गये थे ।
 बाबा की ही अनुकम्पा से नव-प्राण पा गये थे ॥ ६५ ॥

शिरडी साई संस्थान के मैनेजर श्री शिन्दे को ।
 कृष्ण रूप अपना दिखलाया, भक्त बनाया है उनको ॥
 फिर बाबा शिन्दे से बोले “प्रगट नहीं इसको करना ।
 लाभ नहीं कुछ बतलाने से, अपने तक सीमित रखना” ॥ ६६ ॥

चम्बई शहर के फोटोग्राफर ।दनेशचन्द्र शीतोले को ।
 विख्यात किया दे दिव्य शक्ति वैराग्य हुआ उस भोले को ॥
 रोग और चिन्ता-विमुक्त हो रहे हजारों अब जिनसे ।
 बाबा की ईश्वरी शक्तियों के प्रमाण मिलते उनसे ॥ ६७ ॥

‘ताजुद्दीन दास’ के संग काया-प्रवेश की लीला की ।
 तब से श्री गुलाब बाबा के सदृश मान्यता है उनकी ॥
 शेष नाग की शैय्या पर आसीन विष्णु का रूप दिखा ।
 पंचउंबर की घटना है, अण्णा बाबा ने स्वयं लिखा ॥ ६८ ॥

उनके भी हाथों से अब जन-हित के कार्य हुआ करते ।
 हिंसक नर-पशुओं से था कैलास बचा मरते-मरते ॥
 नीर्ण कृष्णमन्दिर में अण्णा बाबा शयन कर रहे थे ।
 उसी समय कैलाश पडा संकट में, मदद कर रहे थे ॥ ६९ ॥

भण्डारा की अन्धी गूंगी लडकी, नाम पूर्णिमा है ।
 व्यर्थ हुए उपचार सभी, बाबा का अजब करिश्मा है ॥
 “बोले गुलाब बाबा की जय” कहने से बिल्कुल ठीक हुई ।
 हुंगरवार बाबा के माध्यम से “बाबा” की कीर्ति हुई ॥ ७० ॥

खण्डवा से नारायण बाबा जन-जनकी सेवा करते ।
 रामेश्वर बाबा उगवा में बैठ भक्त-जन-दुःख हरते ॥

श्री हरिदास शिष्य बाबा के धामणगांव बास जिनका ।
तज कुपंथ, अब भजन-कीर्तन-नर्तनमय जीवन जिनका ॥ ७१ ॥

सन्त गजानन महिलाओं के डिब्बे में बैठ जाकर ।
परख नहीं थी उनको, गुस्से में बोलीं वे चिल्लाकर -
“नंग-घडंग जवान स्त्रियों के डिब्बे में घुस आया
तुरंत निकालो बाहर उसको”, यह विरोध-स्वर गहराया ॥ ७२ ॥

हुई शिकायत गार्ड रेलवे का उस डिब्बे में आया ।
सन्त गजानन को अपमानित करके वह नीचे लाया ॥
बैठ गये वे प्लेटफार्म पर अपनी महिमा दिखलाने ।
ब्रेक लग गया ट्रेन में, जिससे लगा ड्राइवर घबराने ॥ ७३ ॥

सन्त गजानन की महिमा के जानकार गाडी में थे ।
कहा जिन्होंने रेल-गार्ड से “सन्त बिठाओ गाडी में ॥
तभी तुम्हारी ट्रेन चलेगी, कोई अन्य उपाय नहीं ।”
क्षमा-प्रार्थना कर बिठलाया डिब्बे में तब ट्रेन चली ॥ ७४ ॥

(अपूर्ण)

प्रा. आद्या प्रसाद त्रिपाठी

अध्यक्ष, हिन्दी विभाग, ज. ह. शासकीय स्नातकोत्तर महाविद्यालय, बैतूल, मध्य प्रदेश



साई ! रखियो लाज अब मेरी

सभी सहारे छूट गए हैं, और करो ना देरी ॥ टेक ॥
घायल तन है, घायल मन है
माया में यह फंसा हिरन है
मृग-छलना छलती ऐसे, करती है नित फेरी ॥ १ ॥
सुबह है आती आशा लेकर
शाम है ढलती चिन्ता देकर
प्राण पखेरू व्याकुल होवे, पथ में छाई अंधेरी ॥ २ ॥
तुम ही मेरे आशाकिरण हो
इस अंधे के सजलनयन हो
बीच भंवर में नाव पडी है, भव संकट रे तारी ॥ ३ ॥

राधाकृष्ण गुप्ता "चेतन"

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



साई चरण मन लागो

रो S S साई चरण मन लागो ।
साई चरण बिना कछु नही भावे ।
साई शरण मैं आयो S S ॥ साई चरण ॥ १ ॥
साई चरण में तीरथ सारे ।
डूब डूब मैं नहायो S S ॥ साई चरण ॥ २ ॥
साई साई भजते भजते
ज्ञान प्रकाश मैं पायो S S ॥ साई चरण ॥ ३ ॥
श्रध्दा सुमन की करी के माला
साई चरण चढायो S S ॥ साई चरण ॥ ४ ॥
साई चरण गहे जग बिसरायो
माया मोह दूरायो S S ॥ साई चरण ॥ ५ ॥

पुरुषोत्तम देशपांडे

सर्किट हाउस क्वा. नं. ३, गुना (म. प्र.)

श्री साई गौरवस्तोत्र (स्पष्टीकरण)

श्री साई गौरवस्तोत्र प्रस्तुत मासिक के नवम्बर १९८१ और दिसम्बर १९८१ के अंकमे प्रसिद्ध होनेके बाद श्री चकोर आजगावकरजी ने संपादकजी को खत लिखके यह जानकारी दी है की उसने जो “श्री साई गौरवस्तोत्र” मराठीमें लिखा है उसकाही यह स्तोत्र केवल हिंदी में किया हुआ भाषान्तर है । और उसकी कुछ जानकारी उपर दोनो अंकमे नही दी गयी है । प्रस्तुत श्री साई गौरवस्तोत्र के (हिंदी अनुवाद) लेखक श्री राधाकृष्णजीके पास जब पृछताछ किया गया तमी उसने दिलगिरी प्रदर्शित करके नीचे छपा हुआ पत्र संपादकजी को लिखा है । हमें उम्मीद है की इस पत्र से श्री आजगावकरजी का सपूर्ण समाधान होगा । और लेखक के विनंति के अनुसार मराठी काव्य के प्रकाशक हिंदी काव्य प्रसिद्ध करने का प्रयास करेंगे क्यों की उसकी प्रसिद्धी होनेसे साईभक्ती का प्रसार होनेको मदद होगी ।

सम्पादक

माननीय सम्पादकजी,

“श्री साईलीला” मासिक (इंग्लिश-हिंदी)

कुछ खास और मौलिक विचारों को लेकर मैं यह पत्र आपको लिख रहा हूँ । आपने “श्री साईलीला” हिंदी विभाग में नवंबर और दिसंबर’ ८१ के अंकों में “श्री साई गौरवस्तोत्र” हिंदी में प्रकाशित किया है । इसके लिये मैं आपका अत्यंत आभारी हूँ । इस ‘श्री साई गौरवस्तोत्र’ के बारे में मैं कुछ अधिक और स्पष्ट जानकारी देना चाहता था । परंतु कार्यव्यस्तता के कारण तथा अन्य कुछ कारणों से उचित और योग्य जानकारी मैं नहीं दे सका । इसके लिये मैं क्षमाप्रार्थी हूँ । इस पत्र के द्वारा मैं ‘श्री साई गौरवस्तोत्र’ के बारेमें खास स्पष्टीकरण यहाँ पर दे रहा हूँ तथा आपसे प्रार्थना करता हूँ कि आप यह स्पष्टीकरण श्री साईलीला के पाठकों के लिये “श्री साईलीला” पत्रिका में प्रकाशित करेंगे—ऐसी मैं आशा व्यक्त करता हूँ ।

“श्री साई गौरवस्तोत्र” यह मूल मराठी भाषा में ओवीबद्ध है । इसके रचयिता मेरे प्रिय बंधु कवि श्री चकोर आजगावकर हैं, जिनके द्वारा यह स्तोत्र मुझे सप्रेम भेंट में मिला है । ‘श्री साई गौरवस्तोत्र’ (मराठी में) ताडदेव बुक

डेपो प्रकाशन मुं. ७ द्वारा प्रकाशित किया गया है। मराठी भाषा के इस ओवी छंद से मैं बहुत ही प्रभावित हूँ क्योंकि जनमानस के हृदयों तक पहुँचने में तथा पठनशैली की विशेषता के कारण यह ओवी छंद प्राचीन कालसे अर्वाचीन काल तक मराठीमें बहुत ही प्रचलित है। जब जब मैंने 'श्री साई गौरवस्तोत्र' का पठन किया तब तब मेरे मन में यही विचार आये कि यदि इस छंद में कोई रचना की जाये या इसी स्तोत्र का हिन्दी अनुवाद ओवी छंद में किया जाये तो हिन्दी भाषिकों के लिये बहुत ही उपयोगी सिद्ध होगा। इस दृष्टिकोण से मैंने अन्य मराठी कवियों तथा लेखकोंसे ओवी छन्द की जानकारी हासिल करने का प्रयत्न किया और इसी स्तोत्र का हिन्दी अनुवाद श्री साई बाबा की प्रेरणा से हुआ। गत माह के अंकोंमें इसको प्रकाशित भी किया गया। इस कार्य में या प्रयास में कहाँ तक मुझे सफलता मिली है इस पाठकगण या मूल रचयिता तथा प्रकाशक ही जान सकते हैं। परंतु मैं इतना लिखने का साहस करता हूँ कि 'श्री साई गौरवस्तोत्र' का हिन्दी अनुवाद प्रकाशित होने से अनेक साईभक्तों के पत्र मुझे आये हैं; जिन्होंने इस 'श्री साई गौरवस्तोत्र' पुस्तक की भांग की है। वे लिखते हैं कि उन्हें नित्य पठन के लिये यह स्तोत्र चाहिये। इस बात पर इसके मूल लेखक कवि तथा प्रकाशक गौर करेंगे। यदि वे हिन्दी में पुस्तक निकालना चाहते हैं, तो मैं कहूँगा कि हिन्दी भाषिकों पर वे बड़ा उपकार करते हैं।

मैं फिर से एकबार नम्र प्रार्थना करता हूँ कि मेरे प्रिय बंधु कवि श्री चकोर आजगावकर तथा प्रकाशक अपने मन से गलत फहमी को दूर कर दें तथा सम्पादक महोदय पर किसी प्रकार का दोषारोपन न करें। श्री चकोर आजगावकर मेरे लिये आदरणीय है। इससे यदि साईभक्तिका प्रसार होता है, तो मैं उनसे उचित सहयोग की इच्छा प्रकट करता हूँ।

॥ श्री सद्गुरु साईनाथार्पणमस्तु ॥

आपका स्नेहांकित

राधाकृष्ण गुप्ता 'चेतन'

पाटकर वाडा, भगतसिंग पथ,

डोंबिवली (पूर्व) ४२१ २०१

डोंबिवली, दिनांक ६-१-८२



प्यारा साईं

हे मेरे प्यारे साईं
हे दीनबंधु, हे करुण सागर
हे दया-निधान, हे अनाथरक्षक
हे साईं, मेरी प्रार्थना सुन लो ॥ १ ॥

तेरी दर्शन के लिए दीन हूँ मैं
तेरी आशीर्वाद के लिए भिकमंगा हूँ मैं
तू नहीं तो अनाथ हूँ मैं
तेरी दया नहीं तो पातकी हूँ मैं ॥ २ ॥

दुखी मैं सब को काम आता तू
दरिद्रता से सब को बचाता तू
भलाई सब को करता तू
साईं सब फैला है तेरा नाम ॥ ३ ॥

तेरे लिए क्या कहना साईं
तुझे एक ही मांगता साईं
मुझे ऐसी कृपा दो साईं
जिससे मैं सज्जन बन जाऊँ साईं ॥ ४ ॥

कोट राधाकृष्ण
इनगुदुर पेट, घर का नंबर ५/२, मछलीपट्टणम



साई की खोज

ए "साई" तुम्हारे रहमीकरम
देखकर ही दम लेंगे ।

तुम लाख छुपाओ अपने को,
तुम्हें दूढकर ही दम लेंगे

॥ १ ॥

तस्वीर तुम्हारी दिल में है,
जब चाहें दीदार कर लेंगे ।

गर साथ न दे, किस्मत मेरी,
तेरी डगर पे जाने में ।

मुलाकात न सही, तेरा नाम ही सही,
पूछ पूछकर दूढ लेंगे

॥ २ ॥

गर साथ न दे किस्मत मेरी,
तेरे "दर" पे आने में ।

"शिरडी" न सही ये "दरवार" ही सही,
दीदार तुम्हारा कर लेंगे ;

ये "साई-विरादर-रहे न रहें,
"रूह" तेरे हवाले कर देंगे

॥ ३ ॥

डॉ. आर. के. पट्टैल

"साई-विरादर" जायसवाल बिल्डिंग अमलई चौराहा पो. बुदार जि. शहडोल

म. प्र. - ४८४११०



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सब का मालिक है हमारा ॥ घृ ॥

सोना तो एक गहने अनेक
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साई आजा जल्दी बचाओ हमे
हमे दो - - दर्शन तेरी आशीर्वाद ॥ ४

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