

SHRI SAILEELA

Official Organ of Shirdi Sansthan



BABA WAS ALL PERVASIVE

One day a lady, living at Shirdi, was taking a bread for Baba when a dog approached her licking its lips in hunger. Instantly she offered the bread to the dog. She went back and started to take one other bread for Baba. Now a pig approached her and she offered it that bread. Later she approached Baba who said, "Ma, you offered one bread to the dog and another to the pig. They both reached Me, because I am one with them."

February 1984

Rupee One

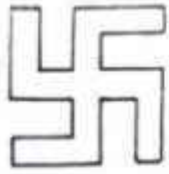
श्री साईनाथ वाचनालय

SHRI SAILEELA

FEBRUARY 1984

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SHRI
SAILEELA

**Official Organ of
Shirdi Sansthan**

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**To guide the world on the right path
is the principal, aim of SHRI SAI LEELA**

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DEVOTEE

Whenever we see a person standing before an idol of a God with his hands folded and his head bowed down, we call him a devotee of God. Sometimes we find people lying prostrate before a deity in a temple and we feel like calling them devotees. At other times we see persons chanting God's name and counting beads. Can these persons or the persons singing bhajans or devotional songs before an audience be called devotees? If we call all the above persons as devotees of God, we may be justified to do so from the point of view of the common definition of a devotee or the common concept of a devotee; but on a second thought we will feel that we are being too liberal in the use of the word devotee.

We are coming to a conclusion from the outward appearance which might prove to be deceptive. Apart from the outward appearance much is expected from a devotee as explained by Lord Krishna in the Bhagawadgeeta and therefore before using the word devotee so loosely we must try to observe the behaviour of a person in various ways.

Before observing the behaviour of a person we might first try to see what is devotion, because a person having devotion is called a devotee in the ordinary course. In Shrimadbhagawat Shri Vyas had described devotion in the following nine ways. 1) Shravana (hearing) 2) Keertana (praying) 3) Smarana (remembering) 4) Padasevana (resorting to the feet) 5) Archana (Worship) 6) Namaskara (bowing) 7) Dasya (service) 8) Sakhyatwa

(Friendship) 9) Atmanivedana (surrender of the self). Of course it is clear that even if a person is found observing any one of the above acts, we can call him a devotee in terms of the description given by Maharshi Vyas; but as explained above this conclusion drawn from the outward appearance may prove to be rather hasty, because on further observation of that devotee we may come to know many other things which may vitiate the observations of Lord Krishna about a devotee.

After explaining various other Yogas, Lord Krishna explains the Bhaktiyoga in the 12th canto of Shrimadbhagawadgeeta. In the ninth canto the Lord refers to devotion casually as follows -

पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति ।
तदहं भक्त्युपहृतमश्नामि प्रयतात्मनः ॥ ९ । २६ ॥

(Whenever any person offers me a leaf, a flower, a fruit or water, I accept those things from the person, who has control over himself, due to his devotion.)

The Lord thus speaks about devotion and indicates that things offered to him with devotion are accepted by him with joy; but he does not say here anything about the behaviour or the bent of mind of a devotee. This he specifically lays down in canto number twelve as follows :-

अद्वेष्टा सर्वभूतानां मैत्रः करुण एव च ।
निर्ममो निरहंकारः समदुःखसुखः क्षमी ॥ १२।१३ ॥
संतुष्टः सततं योगी यतात्मा हृदनिश्चयः ।
मथ्यर्पितमनोबुद्धिर्यो मद्भक्तः स मे प्रियः ॥ १२।१४ ॥

(One who does not despise anyone, who is friendly to every one, who is merciful, who has no greed and ego, who considers pleasure and sorrow alike, who always forgives, who is satisfied, who is a Yogi, who has control over himself, who is firm in determination and who has surrendered his mind and intellect to me, such a devotee is dear to me).

In the above two shlokas Lord Krishna gives in brief the qualities of a devotee, who is dear to him, After examining the above qualities we at once notice that the Lord had attributed some of these qualities to a स्थितप्रज्ञ in the second canto of the Bhagawadgeeta. In shloka 54 of the second canto, Arjuna pointedly asks Lord Krishna, "Whom can we call a स्थितप्रज्ञ ? How does he speak ? How does he behave?". The Lord gives reply to the above questions in several verses. As we are not describing here the behaviour and the appearance of a स्थितप्रज्ञ we need not refer to all his qualities; but we find that some of his qualities coincide with those of a devotee. For example the स्थितप्रज्ञ is described as

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः ।
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते ॥ २।५६ ॥

(He, whose mind does not get depressed by sorrow, who has no love for pleasure and similarly who is away from love, fear and anger, is called a स्थितप्रज्ञ मुनि, a person with a stable intellect) Now if we turn to the description of a devotee, given above, we will see that 'who considers pleasure and sorrow alike' and 'who has control over himself' coincide with the qualities of a स्थितप्रज्ञ, The wording regarding pleasure and sorrow is slightly different; but the purport of both is identical. In the case of a devotee the Lord says that he has control over his mind and in the case of a स्थितप्रज्ञ he specifically says that he is away from love, fear and anger. A person who has control over his mind is not moved by the common emotions like love, fear and anger and therefore though the wording in the case of a devotee is rather general, it is specific in the case of the स्थितप्रज्ञ; but from the philosophical point of view both these statements indicate the same kind of nature and the same kind of behaviour.

In the Case of a स्थितप्रज्ञ Lord Krishna further describes निर्ममो निरहंकारः स शान्तिमधिगच्छति ॥ २।७१ ॥ (He who has no greed and ego, gets peace). It will be seen that these same words viz.

निर्ममो निरहंकार : which have been used in the case of a स्थितप्रज्ञ have been repeated in the case of a devotee by Lord Krishna. Therefore these two qualities are quite identical in the case of a स्थितप्रज्ञ and a devotee. Absence of addiction to worldly things and the absence of ego are considered to be quite essential for progress on the spiritual path by all philosophers and the saints and sages all over the world. A person having great addiction to worldly things and pleasures is bound to be fully engrossed in them and therefore naturally he cannot concentrate on God and consequently he cannot progress on the spiritual path. Ego is a great hindrance in the progress of any person on the spiritual path. In the nine ways of devotion, the last item is Atmanivedan (surrender of the self). Now this surrender is possible only if a person has the real knowledge of his position. If a person considers himself to be endowed with all qualities, then he must be egotistic. Such an egotistic person will not surrender to anyone and unless there is complete surrender either to the God or Guru there is no possibility of any sort of progress on the spiritual path. Similar is the case of addiction to worldly things. Therefore like a स्थितप्रज्ञ a devotee also is expected to be free from the greed of worldly things and from ego. Thus we find that both these qualities are essential to a man with a steady intellect (स्थितप्रज्ञ) and also to a devotee as far as the opinion of the Lord is concerned.

From the foregoing discussion it will be seen that there are many qualities which are common to both the स्थितप्रज्ञ and the devotee. It therefore naturally follows that Lord Krishna feels that a good devotee must essentially be a person whose intellect has become steady. If we now consider the other qualities of a devotee, about which we have not spoken so far, we will see that a devotee should not despise any one and that he should be friendly to everyone. Here also we will see that a person may not despise others but that does not mean that he will be friendly to every one. The idea of high and low position in the society is at the

back of the mind of every person and therefore he may not be ready to make friends with everyone; but then if, as said before, the intellect of a person has become steady then he will be able to look upon all persons equally and be friendly with all.

The other qualities that are also considered to be essential in a devotee are that he must be merciful, he must always forgive, he must be satisfied, he must be a yogi and that he must have firm determination. Kindness to all beings has been advocated by all saints and sages and Shri Sai Baba had always preached that we should be merciful to all alike. A devotee is expected to be satisfied. The word used by the Lord is संतुष्ट : . If a person is satisfied then only he is likely to be away from greed for all worldly things. A person, who is thus fully satisfied, will be able to concentrate on God as his mind is not likely to be distracted by attraction of worldly things. The further description of the devotee that he must be a Yogi and that he must be firm in his determination, goes to refer to the bent of his mind. As the intellect of a person is required to be steady, so his mind is also required to be steady if he has to meditate on God and concentrate on Him.

In the ninth canto of the Bhagawadgeeta, after the Lord talks about devotion in Shloka no. 26, as stated above, the Lord has further stated how a person can attain him and how a person can turn into his devotee and in the end the Lord assures Arjuna about his devotee as follows :-

कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यति ॥ ९।३१ ॥

(Oh son of Kunti, bear in mind that my devotee will never perish) The assurance given above by Lord Shri Krishna is not true only for his devotees. Shri Sai Baba also has told very often that His devotees should cast their burden on Him and that He would bear it. He has also assured that there will be no want in the house of His devotees. There are many such assurances given by Shri Sai Baba during His life-time which are being experienced

by His devotees even to day after His Mahasamadhi, which took place before sixtyfive years; but while bearing in mind the assurances of Shri Sai Baba, we must remember that they are going to come true in the case of his 'true devotees' who have surrendered themselves to Him entirely. As stated earlier in this article we are apt to use the word devotee very loosely and in case of every one who practises some of the nine ways of devotion like chanting the name, bowing before the God, serving at his feet etc., but that does not make a person a real devotee, who is liked by God. The ideal of all of us should be to become a devotee, who will be liked by God; but that is not easy. In order to become a devotee, who will be liked by God, we have to go through the ordeals, which have been explained above, and every Sai devotee should try to achieve that goal. ★



Sai Baba Left No Heir or Disciple

I read the punch-packed scholarly article, "Sai Baba Left No Heir or Disciple" penned by Sai-Brother D. Sankariah in the issues of Shri Sai Leela for the months of November and December 1983.

It naturally revived my memory of Kusha Bhau, who had magically materialised sweetmeats just to tickle his ego and to entertain his audience, Our Heavenly Father Shirdi Sai Baba reprimanded him and at the same time consoled him. Our Sai had placed His large palm on Kusha Bhau's head and blessed him thus -

"I bless you. Think of Me and hold forth your palms. You will have my prasad "

From that moment onwards, he could materialise Dwarakamayi Saiudhi only at his Sai-will.

Again this evil-desire-subduing act performed on him by our Sai brings to my mind Sai Baba's childlike innocent explanation given to His devotees on the Saimiracles.

"I say here; they happen there."

All these go to prove that our Shirdi Sai was against use and abuse of magical / occult / spiritual powers egotistically.

One more point to note is that one retains his Atmic trait for several births. Let our Sai speak:

"I have known you for 2000 years and you were always obstinate and upto monkey tricks."

That the present-day Baba's do not reveal any Atmic trait of our Sainath is abundantly clear.

Once Sai taunted: "Who can speak Adwaita while remaining in Dwaita?" Only a saint knows another saint best. Swami Muktananda Maharaj (Ganeshpuri) is thus amply qualified to speak on the subject. Here is His quotation.

"He (Shirdi Sai Baba) is continuing His Mission as a Living Presence even now. So where is the need for rebirth?" ★

T. A. Ram Nathen

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GOVERNMENT OF INDIA
MINISTRY OF FINANCE
DEPARTMENT OF REVENUE

★★★★★★

NEW DELHI : DATED THE 23-12-1983

NOTIFICATION
INCOME-TAX

No. 5548 : (F. No. 197/64/83 - IT (A1) (.)) : In exercise of powers conferred by clause (V) of Sub-Section (23C) of Section 10 of the Income tax Act, (43 of 1961), the Central Government hereby notifies "Shri Sai Baba Sansthan Shirdi" for the purpose of the said section for the period covered by the assessment years 1983-'84 to 1985-'86.

(R. K. TEWARI)
UNDER SECY. TO THE GOVT. OF INDIA,

To
The Manager,
Government of India Press,
Ring Road, Mayapuri Industrial Area,
Near Rajouri Garden, New Delhi.

Copy to :-

1. Shri K. H. Kakre, Court Receiver, Shri Sai Baba Sansthan Shirdi Sainiketan, 804-B, Ambedkar Road, Dadar, Bombay - 400 014.
2. The Commissioner of Income-tax, Bombay City-IV, Bombay with reference to his letter No. BC.TC/289 (44)/82-83 dt 27-9-83
3. All Commissioners of income-tax.
4. Directors of Inspection (IT) / (R&S) / (P&PR) / (Inv.), New Delhi.

5. Director of O&M Services (Income-tax), 1st floor, Aiwan-e-Ghalib, Mata Sundri Lane, New Delhi (5 Copies).
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10. Shri P. K. Kartha, Joint Secy., Ministry of Law, Justice and Company Affairs (Department of Legal Affairs), New Delhi.

(ATMA RAM)
SECTION OFFICER.

Sai - Vision

Shree Sainath, our Lord Almighty has His own ways of granting visions and 'darshan' to His beloved. I am one among millions of humble devotees, who try to keep Sai-consciousness alive in me day-in and day-out. Sai Malik was very kind to once privilege me too, with His direct contact. I may share that particular experience with other Sai devotees.

It was the year 1974 when I was promoted as sales supervisor, by my then employers M/s. Malhotra International Limited and transferred from Hyderabad to Gauhatti H. Otr. to work in the north-eastern territory touring Assam, Meghalaya, Nagaland, Manipur and Tripura, while reporting to Calcutta Office.

During that same year one Thursday night when I was fast asleep in my two room bachelor accommodation at Gauhatti, a 'dream' occurred, rare of it's type and which remains ever-fresh in my memory. Let me recall how thrilling a 'dream' it was !

I found myself alone in that vast, calm and serene shrine (Samadhi-Mandir) hall during very late hours of the night. It

was puzzling my mind to observe as to how I was inside the shrine when all those big doors were locked and sealed from outside. I looked up straight at the life-sized idol (Marble-statue) of Saibaba, with a mixed feeling of devotion, happiness (for having been granted a very special exclusive darshan completely away from the usual crowd and din, seen during the normal working hours of the shrine), and fear (for being all alone cut off from the rest of the world). Fixing my eyes steadily on that lively marble statue of Baba, I was walking straight in a very slow pace, towards the Samadhi.

Some rustling sound was heard, then I observed that the flowers and garlands, spread over those silken velvet clothes covered over the samadhi, were moving. I suspected if any serpent was crawling beneath the flowers. Terrified and perspiring, I prayed loudly, "Sai Malik, please save me from any danger". Next moment, a whirl-wind with whistling noise started blowing strong inside the shrine. Failing to understand from where this stormy wind forced in as all the doors, windows and ventilators were tightly closed, I thought it was created by Baba Himself to frighten me further. Much perplexed at this, I tried to withstand the force of that violent hurricane which pushed me. Thus swinging I fervently prayed, "Baba, my Sai, why do you frighten me? Is this the way in which you test? Kindly stop all this". In the meanwhile, 3-4 layers of the silken velvet clothes violet, red and yellow in colour, which were spread over the Samadhi flew high, along with all flower-garlands, and fell down on the floor below helter-skelter. The three dimensional Marble structure of the Mahasamadhi was exposed naked (as we generally see when 'Mangala-Abhishek' is performed daily morning at the dawn). A rumbling sound underground from somewhere deep inside the Mahasamadhi like the symptoms of an earth-quake, and a terrible cracking noise from the marble platform, chilled my spine with a horror that knew no bounds. I felt like closing my eyes tight and scream aloud for help; but the voluntary

function of my mind also ceased to work. I was dumb-struck, shocked to observe that the upper-lid Marble slab which closes the Mahasamadhi opened itself gradually with a cracking-noise, it toppled down breaking into pieces. Surprisingly, that cyclone vanished, calmness and peace returned in the shrine.

To my utter astonishment, the fear that terrified me all this while also simultaneously vanished. Instead, a great anxiety engulfed me thinking what next would happen. I was peaceful and quiet with heart-beats subsided to normalcy.

At first a metallic sound struck my ears. Shree Sainath Maharaj rising from His Mahasamadhi, where he remained straight on His back as if in sleep, now sat up. He was very much the same our Baba, our God with His kafni and head-cover as normally seen. Yet, Baba appeared different from the usual human-form by not being in flesh and blood. His body was made up of very bright silver metal structure, effusing a dazzling white light. At the same time, every part of His body was moving as flexible as that of ours. By every movement of His, the said metallic sound continued to be heard. Saibaba stood up on the Samadhi-platform, with a smile. My hands automatically folded in "Namaskar" posture, and I was chanting Sai-Sthuthi in His praise.

Shree Sainath Maharaj graciously climbed down the steps walked towards me. As He reached me, I prostrated on His lotus feet with sincere devotion. He blessed me placing His hand on my head and then I stood up, very close to Him in a great ecstasy. Sai-Malik spoke to me in a soft voice. I too was promptly replying to some of His questions. Thus our conversation, took place for about 5 to 10 minutes. Though we were talking to each other, neither the language, nor the subject of conversation, nor Baba's valuable words, spoken to me, were clear to me (both while in dream or later in the awaken stage). But certainly I was aware and conscious that a long conversation definitely took place with Lord Sai.

Then Baba embraced me with great affection (I could feel that silver body of SAI in HIS embrace). Within a minute my grip of His embrace loosened gradually, I could very clearly feel and see that our Almighty Shree Sainath's form reduced in size and penetrated miraculously into my undisturbed body through my chest. By His power bestowed on me, I looked into myself deep inside and again confirmed SAI's presence there with 'Ashirwad Posture'.

Thus SAI BABA disappeared into me in a trance. I was high with in-explicable ecstasy and thrill.'

That is all, I got disturbed from the dream-vision and found myself awake on my bed. I sat on my cot recollecting very minute details of the fresh dream-experience keeping my memory very active. It was a pleasant occurring. I reached to Saibaba's photo, touched His feet conveying my sincere gratitude and applied vibhuthi (Udhi) with a great delight and joy.

Recalling the dream again and again, I was struggling within my mind to analyse it's significance, it's purpose and the message intended (none of my acquaintances or friends in that province knew SAI-BABA so that I could discuss with them) But no answer struck me. I was very sad for this. After a few days when I opened Shrimadbhagavadgita my sight fell on the following sloka.

वक्तुमर्हस्यशेषेण दिव्या द्वात्मविभूतयः ।

यामिर्विभूतिमिर्लोकानिमांस्त्वं व्याप्य तिष्ठसि ॥ १०।१६ ॥

(Verily, you alone can fully tell about your divine glories, through which pervading all these worlds you exist).

I was consoled with the above answer.

Having enjoyed the extensive heavenly pleasure by virtue of the above described dream-vision of Saibaba the birthless, beginningless and endless Lord of universe and all creation, I

sincerely pray that He may bless us all with our minds and senses ever directed to Him, explaining Him to each other and talking of Him – thus deriving an inexplicable pleasure and happiness. ★

Narendra Nath Mungara
 "Panchavati", Near Kavindra Primary School,
 139, Samarth Nagar, Aurangabad, 431 002



To,
 The Editor,
 Shri 'SAILEELA' Magazine,
 Dear Sir,

Due to divine inspiration of Shri SAINATH, I became a subscriber of your esteemed Magazine 'SAI LEEBA' from October '83. The object of the magazine "to guide the world on the right path" is being achieved by the articles published therein. First of all I congratulate you for your learned editorial (Punya-tithi Festival) which was inspiring and encouraging all faith and devotion to Shri SAINATH. Besides, I was much influenced by the article "The Sacred Land of Shirdi" written by Sai devotee Shri B. S. Thakur. As stated in this article I realized divine power which radiates light and joy from the shrine of Lord Sai. I have studied the vast literature of Swami Ramdas (Kerla) and I found it very useful to the aspirants of spiritualism. In his famous book God Experience Vol. I (Page 133) Swami Ramdas has described, "The Jivanmukta is active and does many things which ordinary people also do, but still he is in a state of perfect inner tranquility, peace, serenity, equipoise, because he is one with the pure and changeless self. When you know you are one with the self and are active in the world, action does not bind you. Your actions are the outflow of divine energy in and through

you. That work, as the Gita says, will be for the welfare of the world". Shri Kamdas further stated on page 203 "Jiwanmuktas are active. They have no desires. Work is done by them in a spontaneous way for the welfare of the world. It is their swabhava,"

In his another work 'At the feet of God' page 53, a very clear picture of Jiwanmukta is given as follows :-

"Jivanmukta is he who has totally surrendered himself to God, so much so, that God alone works through him, his individual ego having been conquered. He then lives always in God and God live in him. He craves for no fame, no wealth, no earthly pleasures of any kind. In the inner consciousness of his being he finds the source of all bliss, and so lives contented under all conditions; change of any kind in his life disturbs the equal tenor of his mind. He remains under all conditions at peace with himself. Nothing daunts him. If he undertakes any work, it is always without any selfish motive; and no threat of pain or death will prevent him from the performance of such work, since he takes it that the work is enjoined on him by God himself. He may often have not even the feeling that God is working through him; but he does all work without the least sense of egotism. People in general will extol him at one time and speak ill of him at another. He is free - ever free".

I bow my head at the lotus feet of Almighty God Sai, who a Jiwanmukta and pray that SAI LEELA magazine should be read by all devotees so that it will bestow peace on them. ★

Yours in Sai Sewa

Beohar Meghshyam
Patan, Distt Jabalpur (M. P.)



Sai Jagruti Samachar

The following Sai activities took place during the month of December 1983 at various places in Andhra Pradesh.

1. BANAVASI : (A. P.), 20 Kms. from Adoni. Full size marble idol of Sai was installed at Shirdi Sai Mandir.
2. LAKDARAM (A. P.) : 40 Kms. from Secunderabad. Shivalinga Pratishta and Kalasha Sthapana at Shirdi Sai Mandir.
3. Secunderabad (A. P.) : Akhanda Sai Nama Saptaha (from 18 th to 25 th) at Darjee Temple, Regimental Bazar.
4. Malkajgiri (A. P.) : First annual day of Sai Vighraha Pratistha last year at Shirdi Sai Mandir. Functions for 3 days.
5. Dattatreya Jayanti Celebrations at Shirdi Sai Mandirs of Lakdaram, Padmaraonagar and Ranigunj.
6. Pravachans by Acharya E. Bharadwaja on "Shirdi Sai's Life Teachings and their relevance to the present times" at Malkajgiri and Padmaraonagar. ★

M. Rangachari

Shirdi Sai Mission, Sai Kuteer, 3-4-529/3/1, Narayanguda,
Hyderabad-27



Shri Sai Rushes In Crisis

I was then working as a Revenue Inspector, Komarole. My wife Smt. Swarna was in an advanced stage of pregnancy. Giddalore, the Taluk Head quarters, which was at a distance of 20 miles, was the only place where medical aid was available. When labour pains started, the village midwife was sent for to attend on Smt. Swarna. After some time, my wife delivered a male child. Myself and the village respectables, who assembled in our house, out of respect as an official in the village felt happy at the birth of a male child, as all the three previous children were females. But this joy vanished in a moment, on being informed that my wife fell unconscious as 'placenta' the part which unites the unborn mammal to the womb of its mother, had not fallen down after the child birth as usual. The sincere and strenuous trials of the attending midwife proved futile. The elderly people, who assembled there, were saying that if this 'placenta' did not fall down from the womb completely within one hour at the most after delivery, it would tell on the very life of the mother. It was 50 minutes after Smt. Swarna delivered and fell unconscious. I was shuddered to know the state of affairs, I felt giddy at the very thought that I would be losing Smt. Swarna for ever, rendering the children motherless if the 'placenta' did not fall down from the womb in a complete shape within 10 minutes. Even for expert medical aid, she had to be taken to Giddalore. I felt that it was a practical impossibility to remove her in that precarious stage to a distance of 20 miles by the available double bullock cart, which would take minimum of six hours to cover the distance.

I was dazed and confused. However I immediately ran in to pooja room and appealed to the all merciful Shri Sai Baba to come to our help at that crucial time and to save me from the be-falling catastrophe of the impending death of Smt. Swarna

I vowed to name the new born boy after Shri Baba and to visit Shirdi soon with the boy, if Smt. Swarna was rescued by His grace. With complete confidence that Baba would come to our rescue, I came out of the room. All the assembled people were in a melancholy state after imagining the quick befalling sad events. In a flash, one woman of the village rushed through the gate as though she was running and all said with a sigh of relief "Subbamma had come". She came straight to me and asked me to allow her to attend on my wife without any delay. She, without waiting for my reply, dashed into the delivery room and attended on Smt. Swarna. Lo in the very next minute, she came out and exclaimed that the sticking placenta had come out completely from the womb and that Smt. Swarna was recovering from her swoon. Then the Village midwife came and explained to all those who were present that Kum. Subbamma, no sooner she entered the delivery room, took hold of Smt. Swarna, passed both of her hands over her stomach, as though she was blessing her with her hands, when in the next minute the holding placenta came out of the womb completely. All of us rushed into the room and found that Smt. Swarna had opened her eyes and this relieved us all from the hanging anxiety. It was exactly one hour after delivery when Smt. Swarna regained her original consciousness with the 'placenta' completely coming out of the womb. Then Kum. Subbamma and the village midwife turned towards the new born boy, who was lying aside for the last one hour without crying. This too worried us much with grief. Kum. Subbamma assured me that everything would be quite well and that the boy would definitely cry in no time. So saying she turned the new born boy up and down and patted him on the side. To the joy and astonishment of all and above all to Smt. Swarna the boy cried.

We all then sat comfortably and coffee was served to all. Then the village Munsiff informed me that Kum. Subbamma was a native of Komarole and a trained nurse. She left Komarole about a year back in search of a job and her whereabouts were

not known till that day, when she came to the village quite unexpectedly. He further said that her timely coming to the village and more than that her coming to our house at such a crucial time was nothing but providential. By this time, Kum. Subbamma came out and said that she was working as a nurse in a Nursing Home at Vijayawada. She took a firm decision to come to Komarole that day morning and immediately started for the village. No sooner, she came to her house after getting down from the bus at Komarole, her parents directed her to immediately proceed to the Revenue Inspector's house to attend on Smt. Swarna, who was in a critical situation of losing her life after her delivery. She also said that she left Vijayawada without informing her doctor and as such she was leaving for Vijayawada by the next available bus from Komarole and so saying she left our house in no time. Kum. Subbamma was no other than the all merciful Sai Baba. He took the situation after delivery to the climax and having heard His devotee's appeal, rushed forth to the spot in the guise of Kum. Subbamma and averted the worst expected blow of the death of Smt. Swarna and the new born boy to our family. I named the boy as Sai Niranjan and within one year, we visited Shirdi and performed tonsure ceremony and offered the boy's hair to Shri Sai Baba

Shri Sai Baba is all powerful and all merciful even today, though he had shed his mortal coil in October, 1918. If one's prayers are sincere and devotional combined with 'Nishtha and Saburi' He rushes to the spot in time irrespective of distance, place and situation and with His four hands saves His people from the expected calamity even now and at all times. Complete surrender to Shri Sai Baba induces confidence in any person about safety in all matters irrespective of position and situation at His hands. ★

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Saibaba The Saviour

During the year 1965 I was working as a Steno-Typist in Railway in Poona-Miraj Conversion from metre gauge to broad gauge at Nira. My parents and family were residing at Vijayawada, and I was trying for a transfer to Vijayawada. All my efforts turned futile. At that time one of my well wishers viz. K Gurumoorthy, a chemist in Railway Hospital, Hubli, took me to a Sai mandir at Hubli, where I was advised to lit "Batti" for about a week to Baba. I followed the instructions. Surprisingly within a matter of 10 days I got the orders of transfer to Vijayawada.

Again after a lapse of 15 years I came in contact with Baba for the second time. Baba's saying that He will pull his devotees to Him even if they are at a distance of thousands of miles has become true. On 20-5-1980 my friend and a colleague Stenographer Shri J. Ramamoorthy, arranged a satsang programme under the auspices of Shri Acharya Ekkirala Bharadwaja, in which I had an occasion to take part in the service of Baba. My contact with Baba has become close after seeing the picture of "Shirdi Sai Baba" in Telugu and after my memorable visit to Shirdi in August, 1981.

We the Sai devotees of Railway Colony, have formed an association under the name and style 'Shirdi Sai cultural Mission' which has since been changed as 'Shirdi Saibaba Premi Mandali' for which Acharya E. Bharadwaja, is Honorary President and myself as the General Secretary.

Our Mandali members proposed to organise a free medical camp by Vidya Vibhushana Dr. K. S. Veeranna, M. A., R. M. P., of Swayambhu Ashram of Nanyapura of Karnataka State on 24-9-83 and 25-9-83. Due to yoga and meditation the famous 'Nanyapura Doctor' is able to treat sixty chronic diseases. As I am in a responsible post of the said Mandali, I had taken

extra pains unmindful of my illness i. e., B. P. and heart enlargement. As the date of conducting the camp was fast approaching I suddenly fell sick on 22-9-83 in which I had a paralytic stroke on hand, leg and slightly on the mouth on the left side. I was admitted to the hospital. But Baba made all arrangements for the success of the camp. The doctors expressed little hope about my recoupment. I was not fortunate even to utter Sai's name for about two days. I was completely in unconscious state. On the third day on regaining consciousness I uttered the name of 'Baba' and I continued the nama japa. At 9.00 A. M. on 24-9-83 I was able to move my hand and leg slightly. Now I am attending my duties by the grace of Baba. Had 'Sai' not shown his mercy, I would not have attended to my duties as usual. Though I believe that none could escape from his own 'Karma', I feel strongly that 'Baba' has helped me as a saviour, for quick recovery.

We the Sai devotees must have strong belief, devotion and faith in Sai Baba and 'Sai' will never allow his devotees to fall. ★

V. Rama Mohana Rao
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Sai is Everywhere

Sai is everywhere
The Almighty Father
Serve Him with adoration
Serve the Lord most holy,
Who has mercy on the lovely,

Let us raise
Hymns of praise
For His great love to us
Sai is everywhere.

We, His word receiving
Are made happy in believing
Lo ! from troubles delivered
He has turned our sadness,
Our deep gloom to light and sadness,

Let us raise
Hymns of praise
For our troubles are over
Sai is everywhere

Come and claim 'O' Sainath
In our hearts your place
Make in us your dwelling
Your high work fulfilling
Into ours your will instilling

Let us raise
Hymns of praise
For His ever vigilant eye is on us
Sai is Everywhere

Mrs. Seetha Vijayakumar
c/o Dr. G. R. Vijayakumar, Balanoor Estate,
Durgadbetta 577 118.



All Pervasive Sai

Sai Ram is very watchful of His devotees and always keeps an eye on them. He guides them on the proper path. Nothing is allowed to go wrong.

It was July, 21st Thursday, this year. I made arrangements for the pooja of Shri Sai Baba and wanted to commence 'Sai Sachcharita Parayana Saptaha' for the week. Everything was kept ready. I sat for the pooja. Something distracted my mind. However much I tried to concentrate on the pooja, I could not do so. I prayed for Sai's grace and some how completed the pooja part.

I began the parayana. I could read the introductory chapter with difficulty. Something prevented me from concentrating my mind. Never such a thing had happened. I looked at Baba. His was a face full of satisfaction. I apologised to Him. Since I could not proceed further, I thought of completing the chapters for the day, that evening.

I performed aarathi, I did not take my meal and left for School. I came back home for lunch, at 1-30 p. m. I had a telegram from Nellore. It gave us the happiest news for us all, that I was blessed with a grand-daughter, the first female child in our family for three generations, (I have no sisters, neither have I a daughter). We have been praying for a female child in our family. Our long felt wish was fulfilled.

Then I could understand why Shri Sai prevented me by his mysterious way the continuance of my pooja that day. The first ten days after the birth of a child are not fit for any religious function. It is only after the 'Punyaha Vachanam,' on the eleventh day, that any religious ritual could be performed. That was why Shri Sai Maharaj created such disturbances in my mind in order to discontinue my Saptaha Karyakram.

The child is healthy. We have named her Sai Sudha. On the day of the Namakaranam we all went to the local Sai temple, at Nellore. Archana was performed. The child was placed at Baba's feet, and we all prayed for his continued blessings. ★

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Who Was Sai Baba

It is indeed very painful and poignant to observe that devotees of Baba dissipate their energy and time in disputing about His parentage and religion.

In the October 1983 issue of "Shri Saileela" the article under the above caption by Prakash Palekar appears to be more as a vehement attempt to establish that Baba was a 'Hindu' by birth, a Brahmin in that, than an unbiased observation.

To discuss whether Baba was a Muslim or a Hindu is indeed against Baba's own unambiguous and repeated expressions. He never said which faith he belonged to. Instead he wanted both the religions to co-exist. If He did not perform Namaz, He did not take bath for days as well.

It is also beyond one's comprehension why His religion should be the criterion for one to have faith. It sounds as though the faith in Him is because He was a 'Hindu'.

It is strange that understanding of truth and intellectual convictions should be basis of faith. If so I am afraid in our country only a negligible percentage of the people have the facility to gain this intellectual conviction, since many do not have the talents and many others gain it much later in life until which time they should have no "faith". But for the blind faith, religions would have disintegrated one after another. If one

makes introspection—unbiased self analysis—it will be seen that faith at first originated from blind belief and not through conviction.

Also Baba becomes inaccessible to less fortunate brotheren, who cannot read, since as suggested by Shri Palekar one has to peruse works by many renowned devotees of Baba. Even the attempts of those great devotees were not to establish His religion through research and it is wrong to draw conclusions from incidents narrated in those works regarding Baba's religion. Their intention was to spread Baba's cult and not to establish His religion.

In my humble submission Baba had no religion and He belonged to no religion. His religion was humanity. He said "Those who are fortunate and whose demerits have vanished take to my worship. If you always say 'Sai Sai' I shall take you over the seven seas; believe in these words and you will be certainly benefited. I do not need any paraphernalia of worship either eight-fold or sixteen-fold. I rest where there is full devotion".

His greatness is not because He belonged to any particular caste, creed or religion. For a devout devotee the faith is that Baba is God, Almighty.

By trying to establish His religion nothing is achieved instead it may generate bitterness and strike at the very root of what Baba has propounded regarding the need for unity of all the religions and that He did not approve of such discussion and liked nothing but love to all beings,

Baba is our God. He blesses anybody, who surrenders to Him without any distinction of caste, creed or religion. What He expects is "Full Devotion". It is futile to dispute and discuss, to which man-made religion He belonged. It only provides the necessary handle for the rationalists and may instill doubts even in ardent devotees



A. S. Menon

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To
The Editor,
Shri Sai Leela
Dear Sir,

You have very rightly, stressed upon the need for devotion in your editorial of December 1983 issue of Shri Saileela. Devotion is, as you have referred to, the basis of the sadhanas of all types. Any type of sadhana, whatever hard it may be, is a waste unless it involves full devotion.

No doubt, Lord Sai wanted all to cultivate a sense of devotion, but, in his teachings, he has also said that he is present in all creatures. While reading the holy 'Saileela' and 'Saisatcharitra', we come across many instances which reveal Baba's desire to make the people help the poor, needy and helpless. Baba advised sick Bala Ganpat to give some rice and curds to a black dog for his recovery from illness. He advised like this just to impress upon the devotees that the helpless must be helped.

If we help or work for others due to some selfish moive, it becomes a form of a business and the question of devotion does not arise. But, social. educational and medical service to the poor in the sense in which you have expressed are selfless and selflessness is another name to devotion. So, social service develops a sense of devotion among us on the one hand, and makes us obey the advice of our Lord on the other. We help others selflessly as we have love for them and Baba has left a similar message for us, i.e, to love and help all the creations of nature.

As far as spreading of Sai devotion is concerned, it is something automatic, since, one, who has full faith in Baba will, naturally, talk about Him with others. Today there are millions of devotees of Lord Sainath. Further Baba himself attracts people

even now as He did before His Mahasamadhi. We happen to find cases very frequently where the people, who know little about Baba, become his staunch devotees just on the sight of His picture.

The social, educational and medical services, should, therefore, not be shifted to a second place. ★

Yours in-Sai-service,

Pardeep K. Ghai

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Sai-Grace In Medico-Therapy

Dear Readers, this is a supplement to my previous article "Baba's Divine Healing Therapy", published in Shri Sai Leela of Sept' 83 issue. I am in receipt of queries from generous readers and Sai devotees, requesting me to bring to light my practical experiences as regards Baba's grace and role of Vibhuti (Udi) in the field of my medical practice.

It is needless to point out that I have already stated in the previous article that since I have come under Baba's gracious shelter, always crave Baba's grace in each and every case and more particularly in cases of complicated nature. There are innumerable noteworthy cases and it is feared that the description of all of them would be too exhaustive and voluminous. However, I beg to illustrate herewith a couple of very recent case notes, which happened during this current month of Sept' 83 only and which are described below for perusal of the generous readers.

All the cases, described in the previous article happened during the life-time of Baba i.e. before His Maha-Samadhi. But the present article will be equally important and interesting as it

will exclusively deal with cases, which will speak for themselves how actively Baba showers His grace even after Maha-Samadhi.

CASE NO. 1 :- One early morning a four year old child, named Soau, son of Shri Sheo Prasad, residing at Faithful-Ganj, Kanpur, was brought to me in a very precarious condition by the wailing parents and their neighbours. The boy had a head-long fall from the 1st floor of the building, (about 15 to 16 feet in height) on the concreted and cemented ground floor. There was a big haematoma (accumulation of blood under skin) on the upper part of the head, indicating the location of direct hit and profuse bleeding from the nose and mouth.

It may be well-realised that it was a very serious case and there was every apprehension of severe internal damage of the brain tissue, leading to grave prognosis for the life of the boy. Immediately after the preliminary examination, I prayed to Almighty Baba to save the life of the boy and simultaneously the treatment was started. Side by side Vibhuti was applied over the affected part and a little quantity was also put inside the mouth over the tongue.

Requisite injections were given and ice was constantly applied over the head for 3 days. After the boy came to senses the parents and the attendants were warned and advised to keep the boy in perfect rest for at least a period of one week to 10 days. But no sooner the boy regained senses, it was impossible to keep him pinned up in bed for long. After a couple of days he ran out of the bed and he was subsequently declared out of danger.

It is interesting to note that there was neither any fracture nor any paralysis of the limbs, signifying damage to the brain tissue, which was inevitable in such an accident. What more authentic illustration can be given about Baba's grace and marvel of Udi ?

CASE NO. II :- This is also a very interesting case, which came to me from neighbouring district for treatment and which

was benefited by Baba's instant grace. This is a case of sudden attack of Polio, accompanied with very high temperature. The patient was a small boy of about the same age as in the previous case. The parents were labour class people and as such were very poor. This boy was their only surviving child out of the six issues they had and as such they were naturally very panicky for the life of their only son.

The patient was thoroughly examined and treatment was started immediately. The parents were also informed about the gravity of the case. They were, however, ascertained that the welfare of their son depended on the mercy and grace of Almighty Baba only and their attention was drawn to the majestic picture of Baba, installed in my clinic. The advice was so appealing that both of them started praying to Baba with folded hands and begged for the life and recovery of their son again and again. They were supplied with Baba's Vibhuti and were instructed about its use locally on the affected part and also by mouth, which they complied with then and there.

It was a pleasure for me to note that every day when they were visiting my clinic along with their son for treatment, they were first bowing at the picture of Baba and thereafter asking me for Vibhuti. It was still a greater pleasure for me to bring it to your knowledge that the high temperature subsided after a couple of days or so and the boy started walking with both of his legs uniformly on the 9th day.

They were subsequently sent back to their village with requisite medicines and were advised to follow the treatment for some time more. It is needless to mention how happy the parents looked during their return journey and how triumphant they were to get their son cured by the grace of Baba so easily and beyond all expectations.

I beg to point out in this connection that I have seen well-to-do parents taking their such handicapped Polio babies abroad for better treatment and coming back unsuccessful after drainage

of lumpsome money ! It is beyond any doubt that the extraordinary success in the present case is attributed to Baba's grace and His Vibhuti's miracle only.

CASE No. III:- A young man, named Deo Raj, aged about 20 years, approached me in great distress on 20th Sept.' 83. He had extensive ulceration inside his mouth, which extended even upto the throat and down the gullet. It was extremely painful and the patient was unable to take food for a few days and had his speech totally impaired.

He was examined and was served with requisite medicines and an applicant. Before he left my clinic a dose of my 'special red mixture, was administered to him. The next day i.e. on 21st Sept.' 83, he again attended my clinic in a very jubilant mood and thanked me for the dose of 'red mixture' of the previous day, which gave him instantaneous relief and he claimed to be cured 75% on the very first day.

With great ecstasy of joy I beg to reveal it to the generous readers what was the composition of the 'red mixture'. It was nothing but a pinch of Baba's Vibhuti, dissolved in an ounce of water with addition of a few drops of Tr, cardamom compound, to give it a bright red agreeable colour and flavour ! The young man rightly paid his credence for the 'red mixture' for instant relief, which was not mine but Baba's gracious therapy and His Vibhuti's miracle.

In conclusion, I put forth my humble submission that I fully corroborate with the observations of many other contributors, who have already expressed their views through the columns of this esteemed journal that "Baba's Grace is more active during the present days than before His Maha-Samadhi".

Let us bow to the loving incarnation of Shri Sai Baba.

Dr. B. G. Das

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Second Anniversary Of The Mahasamadhi Of His Holiness Swami Kesavaiahji

Shri Sai Baba Bhaktha Samajam (Regd) Shenoy Nagar, Madras, celebrated the second Mahasamadhi day of its Founder President, His Holiness Swami Kesavaiahji with solemnity and devotion on 18-8-83 with a day long programme of puja, poor feeding in the morning and a public function in the evening at Shri Shirdi Sai Baba Mandir, Shenoy Nagar, Madras, the great temple of peace bequeathed to the nation by the Swamiji in the name of Shri Sai Baba of Shirdi.

The significant function of the evening provided an opportunity to the persons guided by Swamiji like Justice Shri V. Ramaswami, Judge High Court of Tamilnadu, Madras., Shri T. Kesavarao, president, All India Sai Samaj (Registered) Mylapore, Madras., Dr. H. T. Vira Reddy, F. R. C. S., F. I. C. S., a life long associate of Swamiji and Shri Vuppuluri Kalidas, the journalist and a seeker to present the multi-faceted radiance of Shri Sai Baba of Shirdi through His chosen instrument Swami Kesavaiahji.

The meeting began with a prayer. At the outset, messages, wishing the function a great success, were read. We present the texts of the speeches of the participants to enable the devotees to understand the great relevance of the role of Swamiji for the future of mankind.

Justice Shri Ramaswami who participated as a distinguished guest said :- "My Friends, on an occasion like this, it is but proper that we remember the great soul who had guided many of us in the right direction in life. I had the good fortune of being blessed by H. H. Swami Kesavaiahji. The only thing which I want to convey to you on this occasion is that he did not believe in miracles. He said normally people go to temples or

saints with expectations of something, and that something need not necessarily be a monetary benefit. There was a need of some guidance to have a peaceful mind in life. It was with that idea that Swamiji had constructed this beautiful hall for meditation purposes, so that you can spend some peaceful time, thus avoiding all wordly worries. If you follow, the simple teachings of Shri Sai Baba and meditate, you will certainly be benefited by it. On the 2nd anniversary of Swamiji attaining his Mukthi, I hope you will all hereafter take him as a guide and follow him. With this, I thank the organisers for having given me this opportunity to come here and participate in today's function."

Shri T. Kesavarao, president of All India Sai Samaj, Mylapore, Madras spoke as follows :-

"We have met here this evening in the holy place of Shri Shirdi Sai Baba Mandir constructed by the tapasya of His Holiness Swami Kesavaiahji. Saints and sages are the godmen sent by the Supreme Lord to bring to mankind the message of the spirituality of Vedanta of Universal Religion, the message to be taught to us in the form of a human being who calls you near, beckons you, blesses you, gives you an impetus to come up and to overcome your temporal problems and also without your knowing it, guiding you on the spiritual path. These saints and sages, from time immemorial have had a significant part to play. Such a godman Shri Sai Baba of Shirdi appeared as a ead of sixteen in a village called Shirdi. (Ahmednagar District in the present Maharashtra State). He was first welcomed by great devotee known as Mhalsapati, who gave him the name 'Sai' and who perceived his greatness and served him along with great devotees like Nansaheb Chandorkar and others. They made Sai Baba known perhaps in various localities in Maharashtra. It was given to the divine hand of His Holiness Narasimha Swamiji to make Sai of Shirdi known all over the country especially in the South. The other great personage who should be named along with Narasima Swamiji, was our Swami Kesavaiahji, who

used to be a regular writer in 'Sai Sudha' from 1946 and who presided over the first All India Sai Devotees' Convention, convened by The All India Sai Samaj in Mylapore, Madras. I am telling you this fact because of the link of Sai with Narasimha Swamiji and Swami Kesavaiahji. You should remember that they had the 'sakshatkar' of Shri Sai Baba. I used to come to our Swami Kesavaiahji with many devotees. After worship in the small room, we used to bow down and the Swamiji would apply the Udhi on our fore-head and then bless us by placing his palm over our head. Then he used to say, without our asking, whatever we had in our mind. Swamiji lived only for the sake of the devotees. If such saints wanted to live in holy communion with the Lord only, they could have chosen a secluded spot. But they did not do this. For the sake of the devotees, they mingled with every one of us. They used to take over their worries, without the devotees knowing it. Here I want to draw your attention to the very significant remarks made by the chief guest Hon'ble Mr. Justice Ramaswami that Swamiji did not perform miracles in the sense of producing any articles, but he did perform miracles in the sense that he took over the worries of the devotees and gave them guidance. Supposing a few of us went to Swamiji, he used to say something but that particular remark or guidance would be understood only by the particular devotee waiting for the answer. Here we can see the link with the great Sai Baba of Shirdi. He used to make remarks which might not convey anything to the entire audience, but in the audience there would be few devotees who would be getting that advice. I remember, that Swamiji used to tell me "Once you surrender yourself to Sai Baba, there is nothing for you to do or go on doing". "Guruseva, Guru Bhakthi, is the most important thing" continued Mr. Kesavarao. "When you do the Aradhana of the guru, there are the parameshti Guru, the parathpara Guru, Guru Maharaj etc. Each Guru makes you understand the real importance of surrender and then take you upto the ultimate communion with the Lord. Swami Kesavaiahji had written many

articles in which he had given in concise form the teachings of Shri Sai Baba with the main aim of making the devotees know them. We may read books, but we may not be able to get the knowledge that is in the books, unless there is the Guru's 'anugraha'. That is why we fall at the feet of the Guru Maharaj. The moment you fall at the feet of the Guru Maharaj, he makes you capable of understanding the great truths. Our great Swami Kesavaiahji said that the all merciful Sai Baba, by His grace, makes the dumb speak and the lame cross the mountains. This means by the grace of guru not only you can get over our physical and mental infirmities but also the most important truth that the 'Agnana,' which envelopes us, will be removed by the Guru's grace and 'Gnana' will be made known to us. Every one of us has the 'Amhsa' of the Lord, but inspite of that, why should there be so many conflicting traits with man? He is greedy, he is selfish, he is exploiting others. That is entirely due to 'Agnana'. We think that we are trying to achieve certain things, but in reality, these are not the things to be achieved. Real knowledge is the knowledge of seeing God in every being. I am sure many of you like me, who had the privilege of going to our Swamiji, would have recalled many significant ways of his doing things. When we offer him anything, he always used to consecrate it by offering it to Sai and then gave it to us as prasada. He did not keep anything for himself. What does it mean? It means that we have to give up our attachment to worldly things. I did say that our Swami Kesavaiahji had been a very great Sai devotee and a big pillar of the great Sai movement touring all over India. One gentleman, Mr. G. V. N. Naidu of Secunderabad, who is about 81 years, wrote to me with reference to Swami Kesavaiahji like this. "The great Swami Kesavaiahji, along with Shri Narasimha Swamiji, used to propagate Sai Baba's teachings. I know how much Swami Kesavaiahji is held in respect in the circles of Sai devotees. He was responsible for doing the Kumbhabhishekam of Sai Mandirs in many places in the states of Andhra Pradesh, Karnataka and in many other places too."

Continuing Mr. Kesavarao said 'It is therefore very essential that as devotees of the great Lord Shri Sai Baba and devotees of His Holiness Swami Kesavaiahji, we should guide our lives along with the lines laid down by them. This beautiful Mandir, which he constructed out of love for us, we should make use of in a manner which will be upto his expectations. When you come and sit down and bow down to the great Samadhi, like the great Master Shri Sai Baba, our immediate Guru also will bring you divine messages so that those things we can imbibe in us and we will be able to carry on his heritage and pass that heritage to future generations. I am extremely grateful to samajam's chairman and members of its executive committee and son of our Swami Kesavaiahji, for the opportunity given to me to participate in the second anniversary celebrations. I bow down to all of you devotees of Shri Sai Baba and Swamiji. I invoke the blessings of the great Master Shri Sai Baba and my beloved Gururji Shri Narasimha Swamiji and Swami Kesavaiahji to bless us with their grace".

★

(to be continued)

Raja Krishna Moorthy
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 Shenoy Nagar, Madras (Tamilnadu)



Sai Baba's Call

It is said that one intending to visit Shirdi for darshan of Lord Sai can only get opportunity provided he is called by Sai Baba. I also many times experienced that whenever I determined to visit Shirdi with my family, the programme was postponed for the one reason or the other. On the contrary when I had no idea to go to Shirdi, my programme was fixed all of a

sudden. In Oct. 1978 I was waiting at the bus stand after I was off from my duties. One of my friends came forward to me and told me, "I intend to go to Shirdi by the bus on the next day" Since there was no other programme for me, I was surprised to know about his sudden determination. As this was a visit for Lord Sai Baba's darshan, I immediately consented even though I had to get sanction for my leave on the next day although it was a holiday. I expressed my intention to Shri N. M. Tiwari, A. O. (now retired), my Officer, who is also a Sai devotee and he very kindly permitted me to visit Shirdi. I undertook the journey on the next day and stayed at Shirdi to worship the lotus feet of Sai Baba. After attending all prayers I returned to Indore with a great pleasure having confidence in my heart that we may only visit Shirdi whenever called by Sai Baba.

Second instance took place in the year 1981 when my brother-in-law with his family came to Indore in March. He had no faith in Sai Baba. Whereas his wife had faith and therefore I advised him to go to Shirdi. He also some how prepared himself and came with us. He attended all prayers and to my surprise, his views were changed at Shirdi. He also became a Sai devotee. Now-a-days he only prays to Sai Baba and none else.

I thus feel that there would be a call from Baba and we shall visit Shirdi for His darshan definitely leaving away all important works. Our soul will only get peace if we look at Baba. ★

K. L. Sharma
R/18, L. I. G. Colony, Indore (M.P.)



Sab Ka Malik Ek

Shirdi appears to be the only pilgrim centre all over the globe where various religions, numerous castes and creeds and the variety of populations, all have merged into one Religion-One Goal-One Malik and that is Our Baba ! Our Sainath ! Our Religion.

It is high time that our socio-economic-political leaders, policy makers, administrators and the government officials take their lesson of Sarva Dharma Samanwaya from Shirdi.

At our research institute in Pune, I developed association with a young Muslim couple from Bangladesh. When the wife was expecting her first child, I gave them a photo of Baba and a packet of Udi which were most cordially received by the couple. As an when I used to get some time during my visit to their residence, I would talk about Baba and His Philosophy, His stay at Shirdi and His interaction with the Shirdi poulace. The wife delivered her female child safely because of Baba's blessings and since then they became devotees of Baba. They were looking forward for Baba's darshan at Shirdi. Meanwhile the wife left for Bangladesh and the husband was under great tension and agony thinking all the time whether his wife alongwith the new born child, besides huge luggage, could reach safely in Dacca. I assured him that Baba will look after his wife and the problem. The news came after a few days that she had an excellent travel back home and there was practically no problem. Baba had looked after the wife and the child and took care of all their burden.

The wife was keen to visit Shirdi but the attempt remained unsuccessful and many a times I had assured her that Baba will certainly grant her wish at the most opportune moment. She should only depend on Him.

On 31-10-83 I met the husband and expressed to him my desire

to visit Shirdi during Diwali. The scholar was a bit hesitant since his two months salary was not available from the government and was passing through acute financial crisis. Moreover due to his wife's travel back home he was under debt. He obviously therefore looked frustrated and gloomy and remained passive in response. I decided to help him to enable him to visit Shirdi. On 1-11-83 while both of us were coming to the institute around 10 A.M. the Registrar of the institute informed him about the arrival of his salary and asked him to collect the same from the office immediately. The scholar got the immediate result of his devotion to Baba and his desire to go to Him. He came to me and expressed his willingness to accompany me to Shirdi.

We both agreed to leave for Shirdi in the night of 2-11-83 by train. Despite every one's repeated pessimistic warning not to undertake the trip during Diwali because of heavy rush, we planned to leave by Jhelum Express for Kopergaon. Anticipating that on our arrival at the station before the train leaves we may face difficulties in securing tickets, we got the same purchased well in advance and it was possible only due to Baba.

The scholar on his arrival to my room an hour before the scheduled departure to the Pune railway station, complained that he felt very weak and sick as he had motions several times and almost after every three minutes. His condition was horrible and he was unable even to stand erect. I gave him a little Udi and asked him not to be afraid for his purging anymore since it was His test. Then we left for station by bus.

The Bangladeshi was a bit restless and worried because of his health. Baba helped us in occupying two seats in a reserved compartment and while reaching Kopergaon although the train was very late, we could suddenly get an auto-rickshaw to carry us to the bus stand. At Kopergaon bus stand at a very odd hour of the night we found one Asiad special bus waiting for us to take us all to Shirdi. Throughout the journey the Bangladeshi

had no trouble with his purging and was much better and we arrived at Shirdi around 5 A.M.

Most of the time I was extremely worried because 3-11-83 being Thursday and with our late arrival, it may not be possible for us to participate in the Abhishekam as there would be terrible rush. But Baba had already planned everthing for us. We could participate in the Abhishekam, we were successful in securing a locker and to our heart's content we could worship Baba. The husband started weeping as he climbed to Baba's Samadhi. He was overwhelmed with Baba's darshan. All his weakness and motion vanished forever and he became a very jubilant youth. He was completely cured. He left Shirdi in the afternoon by bus and later he told me that although the bus was full to capacity he was given a seat by Baba during the entire period of journey from Shirdi to Pune. At Shirdi he ate everything, went for meal and like a normal person he indulged in eating whatever he got and there was no trace of pain or motion. And this is how our Baba has acted on this scholar.

The Palkhi procession was attended and participated by me for the first time and Baba had blessed me in such a way that I could touch His Paduka and His stick (Satka) thrice and one of the Palkhi carriers was very kind to give me a rose adorning His Paduka which is supposed to be my greatest possession and asset at this hour.

The next day was Diwali. After Abhishekam and Arati I could visualise Baba's Abhayavani posture and the most exciting photo where He is being helped to walk uuderneath the umbrella with the help of His devotees. I could get a very comfortable position at the Samadhi Mandir to participate in the Lakhmi Puja. Like many other devotees I too was tempted to deposit two envelopes, one containing money and the other a simple letter addressing Baba wishing some special prayers. For the last one year it was Baba, who has been encouraging me to go ahead

with a particular mission and work and I therefore wrote to my Baba that it is now His responsibility to have its effective implementation. I stated in my letter that if it is His desire and wish then He should take care of the remaining part to see that the same is executed.

On my return to Pune, I could feel that something is going wrong. I considered first this as His desire but the next moment I was certain that the same would be certainly done because He only told us that there may be some delay but there would be no denial. I am therefore keeping my fingers crossed with the expectation that He would surely do the needful.

Right at this moment I could see that under ordinary circumstances the chances of having my wishes fulfilled are obviously meagre and doubtful but I know Baba has been testing me and everything would be fulfilled by Him even if it is out of the way. Because He is our Baba, I shall write in my next article how all my prayers and wishes were miraculously materialised and fulfilled by Him. I am very much optimistic in this connection.

My experiences, determined faith and devotion all have helped me to realise that Baba would certainly do the needful. His grace is always there for all who have surrendered to Him.

The Bangladeshi boy has become another case, who also has completely surrendered to Him.

Admittedly, "Sab Ka Malik Ek And Sab Ka Baba Our Baba : Our Sainath : Our God". ★

M. R. Chakravarthi
88/1, Erandavana, Pune 411 004



Life

Life is an adventure —
Dare it with confidence,
Life is a beauty —
Worship it obediently,
Life is a challenge —
Meet it with boldness,
Life is a duty —
Perform it faithfully,
Life is a gift —
Accept it and enjoy it,
Life is a game —
Play it with sportsmanship
Life is a Journey —
Complete it and reach your
goal of happiness,
Life is a knife —
Use it very carefully,
Life is a love —
Enjoy it beautifully,
Life is a mystery —
Unfold it diligently,
Life is an opportunity —
Take it for service to
humanity with patience,
Life is a promise —
Fulfil it most honestly,
Life is a problem —
Solve it with silence,
Life is a song —
Sing it with pleasure,
Life is a struggle —
Fight it with vigour,

Life is a sorrow —
 Overcome it with balance of mind,
 Life is a spirit —
 Realise it and feel pleasure,
 Life is a tragedy —
 Face it with a broad mind,
 Life is a thorn —
 Beat it with strength and humour,
 Life is a test —
 Pass it and proceed further,

Dr. Babaji



To
 The Executive Editor,
 Shri Sai Leela
 Sir,

Thank you very much for your thought-provoking editorial in December, 1983 issue of Shri Sai-Leela. You have made a very valid point that "it is a good sign that Sai devotees of the younger generation have turned towards social education and other avenues of work and their intention of making use of the Sai institutions for this type of work is no doubt praiseworthy and laudable, but for the common man this other work will not appeal so much as devotion".

The above point is valid as said by Sant Jnaneshwar in Chapter No. 1 of Jnaneshwari in Ovi Number 25.

“म्हणोनि जाणतेन गुरु भजिजे ।
तेणे कृतकार्य होईजे ।
जैसे मूळसिंचन सहजे ।
शाखापल्लव संतोषतो ।

Sant Jnaneshwar has said that devotees should worship their Guru so that they will have thorough fulfillment in their lives just as by watering the roots of the plants the branches and foliage are naturally filled with contentment.

While the above does not need much emphasis what needs to be done in the present atmosphere of chaos is to introduce unity of purpose and action. This could be done in the following manner:-

(1) Every Thursday Sai devotees in different centres should collect at a certain appointed place to perform bhajans followed by recitation of Vishnusahasranama, Aarati and distribution of prasad and Udi thereafter.

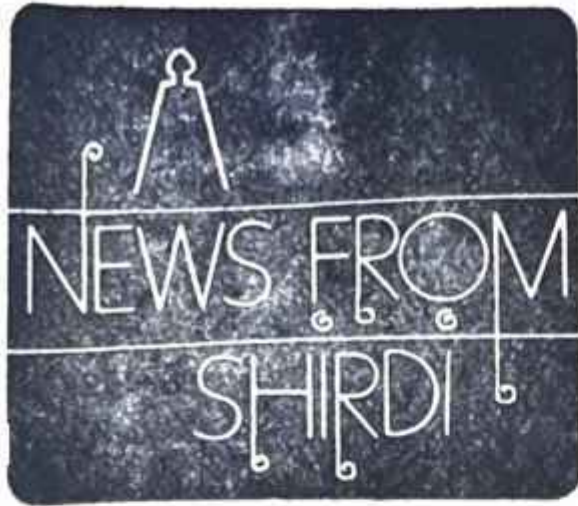
(2) New-comers who desire to know more about Baba should be supplied Sai Satcharitra copy and old issues of magazines. I am sure that many of the devotees would like to supply old issues and promote Sai-cause. The old issues could be thus utilized in right manner.

(3) Those who come regularly at the above Sat-sang should of their free accord donate at least one annual subscription of the magazine or Sai-Satcharitra copy to a deserving new comer.

Thanks again for a very good article. ★

Yours sincerely in Sai-service,

A. K. Rasal
21/382, B. P. T. Staff Quarters, Reynold Road,
Wadala (East) Bombay 400 037



OCTOBER 1983

(Continued from January 1984 issue)

Vocal Music, Instrumental Music, Dance, Bhajan etc.

- 1) Shri Sainath Bhajani Mandal, Shirdi, 2) Shri Satya Sai Samiti, Ulhasnagar, 3) Shri Mukund Laxman Mayur, Rahuri
- 4) Shri Omprakash Ramkisan Varma, Sangamner 5) Shri Sunil Maruti Kulthe, Sangamner, 6) Shri Suresh Ambadas Mayur, Sangamner, 7) Shri Rakesh Madhur Menpuri Bet (U.P.) 8) Shri Gulab Banarasi, Calcutta 9) Shri Gopal Chourasia, Calcutta
- 10) Shri Shriram Satardekar, Bombay 11) Dr. M. K. Kirtikar, Bombay 12) Shri Sharad Jambhekar, Bombay, 13) Shri Shekhar Khambete 14) Shri Makarand Kundale 15) Shri Krishnachari
- 16) Shri Bholanath Samel, Bombay 17) Shri Rakesh Saksena, Mainpuri (U.P.) 18) Shri Vivek Mule 19) Kumar Chandradeep Calcutta 20) Shri C. V. Prasad, Hyderabad 21) Sou. Gijarebai, Shirdi 22) Sou. Sharayu Marathe, Shirdi, 23) Shri Narayan Kshirasagar, Chikalhana 24) Shri Daulatbhai Sharma, Bombay
- 25) Shri R. P. Jaiswal, Calcutta, 26) Shri Gopalbhai Chourasia, Calcutta, 27) Shri Raghunath Baburao, Sandbhor, Pune 28) Sou. Vamalbai Baburao Purohit, Shirdi, 29) Shri Kumar Shekhar Natwar Vispute, Shirdi, 30) Shri Vasant Ghumkar (Scout), Bombay
- 31) Shri Namdeo Nagu Bhoir, Navghar, 32) Shri V. M. Patil, 33) Shri Eknath Bobate 34) Smt. Maniben, Hyderabad, 35) Shri Nausher Irani, Bombay, 36) Sou. Nateshwari Gupta, Hyderabad, 37) Shri Dnyaneshwar Vaidya, Shirdi, 38) Shri Nagesh Churia 39) Shri Harischandra Chandrabhan Rugawal, Alegaon

- 40) Shri Dnyanoba Wadekar, Shirdi 41) Shri Shaikh Nabab Umar Patel, Astagaon 42) Smt. Kausalyabai Chopra, Shirdi, 43) Smt. Hirabai Solav, Nagpur 44) Shri Govind Sambhaji Khandare, Shirdi 45) Shri Priya Gupta, Kalhur 46) Shri Sakharam Raghujji Gurav, Kopargaon 47) Shri Arun Khandwelkar, Indore 48) Shri Binduprasad Gupta, Calcutta 49) Shri Punjaba Bhaurao Devange, Shirdi 50) Smt. Leelabai Gujrathi, Shirdi, 51) Smt. Anupama Mahajan, Bombay 52) Shri Shashikant A. Dalvi, 53) Shri Barkushet Mandavkar 54) Shri Vilas R. Mabadik 55) Shri Abhaya I. More 56) Shri Suresh Anjarlekar 57) Shri Rajan Satghare 58) Shri Satesh Rao, 59) Shri Shivdas Shiroadkar 60) Shri Subhash I. Kambli 61) Shri Vasant Joshi, 62) Shri Vilas Paralkar 63) Shri Raghunath Nagre, Shirdi 64) Shri Chaturdhan Nagre, Shirdi 65) Shri Madhukar Nivritti Bhalerao, Shirdi 66) Shri Manik Sali, Shirdi 67) Shri Shantaram Mirane 68) Shri Anand Dattatraya Karambelkar, Shirdi 69) Shri Pradeep Rasane, Ahmednagar, 70) Shri Mahera Sawardekar 71) Shreekrishna Band Pathak, Shri Sadanand Dalvi and Gopal Naphade, Bombay and other thrity three artists 72) Shri Vasant Rao Dhumkar, Rovers and Rangers, Central Raliway, Bombay 73) Shri Anand D. Patil 74) Shri Vishwas D. Gaikwad, 75) Shri K. B. Thakur 76) Shri J. A. Rane 77) Shri R. S. Bhindra 78) Shri K. P. Garud 79) Shri R. P. Kashwate 80) Shri G. R. Warlikar 81) Shri Y. A. Patil, 82) Shri G. K. Shetty 83) Shri V. V. Thakur 84) Shri A. G. Karkhanis 85) Shri D. B. Potdar 86) Shri A. G. Makhiya 87) Shri Baburao Charve, Bombay 88) Shri M. A. Joshi 89) Shri Anilkumar Sonavane 90) Shri S. K. Wadhwan 91) Shri J. D. Sheshkar 92) Shri S. A. Jagtap 93) Shri R. R. Mali 94) Shri Anil Aher, 95) Sou. Shashikala R. Shivnekar 96) Sou. Radha B. Nagpal 97) Sou. Bala B. Nagpal 98) Shri Pramod Jadhav 99) Shri Baravkar Kaka, Shirdi 100) Anand Sangeet Vidyalaya, Kopargaon, Shri Anand K. Adhav, 101) Shri Baba Narode 102) Prof. A. V. Ghaisas 103) Shri Kalwaghe, Advocate 104) Shri Wable, Advocate 105) Shri Rambhau Keere 106) Kumari Rohini Belsare 107) Miss Mohini Vaidya 108) Shri Anant Joshi 109) Shri Dwarkanath Longani 110) Shri S. S. Gurav

- 111) Shri B. C. Satav 112) Dr. N. R. Zaveri 113) Shri Sai Baba Bhakta Mandal. Guntur, 114) Shri Sainath Bhajan Mandal, Shirdi 115) Shri Tukaram Narayanrao, Bhumkar, Pune 116) Smt. Swati Moghe, Raipur 117) Shri Prakash P. Dighe, Dombiwali 118) Shri Arun P. Shahane, Dombiwali 119) Dr. Gavankar. Kojagiri Utsav Mandal, Kurla, Bombay 120) Shri Ramesh Dhanavate 121) Shri Ram Patil 122) Shri Shridhar Rane 123) Shri Dileep Rane 124) Shri Prashant Rane 125) Smt. Kirtee Rane 126) Shri Dileep Mayekar 127) Shaheer Sukhadev Kamble 128) Shri Vinayak Lad 129) Shri Datta More 130) Shri Namdeo Keni 131) Shri Anant anchal 132) Shri Shashikant Pusalkar 133) Shaheer Madukar Khamkar 135) Shri Prakash Shinde 136) Shri Prafulla Rajapurkar 137) Shri Jagdish Shinde 138) Shri Shantaram Patil 139) Shri Appa Samant 140) Sou. Riswadkar 141) Sou. Lata Devrukhakar 142) Miss. Surekha Nikam 143) Shri Deepak Shinde 144) Shri Ramchandra Bari 145) Shri Namdev Dalvi 146) Shri Ashok Wagne 147) Shri Ramesh Salvi 148) Shri Dnyaneshwar Devkar 149) Shri Sudam Hulavke 150) Sou. Mayekar 151) Sou. Sudha Kane 152) Miss. Aruna Mayekar, 153) Shri Vishwas Narvekar 154) Shri Mahendra Ambedkar 155) Shri J. K. Sawant 156) Sou. Sawant 157) Sou. Indumati Tawde 158) Sou. Sharma 159) Smt. Kusum Golati 160) Shri J. N. Morgrelia, 161) Smt. Nargis Mogrelia 162) Shri Plumber 163) Shri Chandrakant, Tamboli 164) Shri Suryakant Lande 165) Shri Ram Shette 166) Shri Shantaram Naik 167) Shri Manohar Golambare 168) Shri Vasantrao Gavankar 169) Shri Krishna Nimonkar 170) Shri Chandrakant Shivgan 171) Shri Vijay Dhuri 172) Shri Tukaram Tirilotkar 173) Shri Bhalchandra Patil 174) Shri Ramchandra Bobate 175) Shri Kavindra Panchal 176) Shri Deepak Tulaskar 177) Shri Prabhakar Kulkarni 178) Shri Avinash Madgaonkar 179) Shri Dilip Mangaokar 180) Shri Suresh Mayekar 181) Shri V. Pichchmani 182) Sou, Usha Bapat, Thane 183) Sou. Angre 184) Shri K. T. Tikku, 185) Shri J. P. Tikku, 186) Smt. Vina Tikku 187) Sou. Pramila D. Paithankar 188) Sou. Padmaja Deshpande 189) Shri Eknath Ganesh Malekar, Gwalior 190) Shri Moreshwar alias Bandopant Vasudev Solapurkar

191) Shri Rajendra Haribhau Deshmukh, Bajoria Nagar 192) Smt. Meera Sadashiv Inamdar, Kolhapur 193) Shri Saidas, Hyderabad 194) Shri Karsanlal Tryambak Bhavsar, Malegaon 195) Sou. Asavari S. Dev, Thane 196) Shri Jayawantrao Kulkarni, Bombay 197) Shri Ashok Balkrishna Kadam, Shahpur 198) Shri Shashikant Anant Lele, vile Parle 199) Shri Dayanand Shantaram Pilankar, Dighee 200) Shri Pralhadrao Nerlekar, Akola 201) Shri Suresh Dhakale (134 Shri Sudhakar Patil)

Weather :- The Weather at Shirdi was free from any sort of disease. The nights had started getting cooler in this month.

NOVEMBER 1983

Due to Diwali holidays the schools and colleges were closed. Hence there was good rush of devotees in this month. The staff of the Shirdi Sansthan had to remain alert for looking after the comforts of the devotees.

The following artists gave their various programmes in the Samadhi Mandir during this month.

Keertan :- 1) Shri Kisanmahraj Harde, Sangamner 2) Smt. Krishnabai Yewlekar, 3) Smt. Jankibai Ingale, Goregaon, Bombay.

Pravachan :- 1) Shri Laxmanbuwa Wakchoure, Shirdi, 2) Shri Vishwanath Bandu Sahab, 3) Shri Bappajikaka Ratnaparakhi, Shirdi, 4) Shri Murlidharbuwa Deshmukh, Shirdi.

Vocal Music, Instrumental Music, Bhajan Etc.

1) Shri Pralhadrao Nerlekar, Akola 2) Smt. Chandraben Viththaldas Bhatc, Wadala, Bombay 3) Smt. Nalini Kapilbhai Dave, Bhavnagar 4) Miss Vandana Shirolkar, Bombay 5) Shri Vishwanath Shirolkar, Bombay 6) Shri Vasant Kashinath Kadnekar Bombay 7) Shri Parak Champalal Porwal, Shirdi 8) Sou. Pramitibhavana Damodar Jeburkar, Dombiwali 9) Shri Yashwant Pitale, Bombay 10) Shri Manohar Parkar 11) Smt. Sharad Acharya,

Bandra 12) Shri Madan Kharpat and Mandali, Vilaspur 13) Shri Sainath Bhajan Mandali, Shirdi 14) Shri Dattatraya Tukaram Dayal, Satara 15) Smt. Sangeeta Arun Joshi, Ahmedabad 16) Shri Paigode, Bhor 17) Miss Warsha Gajanan Ghanekar, Bombay 18) Shri S. N. Santoshkumar, Secunderabad 19) Shri Viththal Manjrekar, Shirdi 20) Shri Jayawant Kulkarni, Bombay 21) Shri Anant S. Panchal 22) Shri Arwind Mhatre 23) Shri Dileep Shankar Sawant 24) Shri Narayamaharaj Bhajani, Mandal, Kurla 25) Shri Gopal Chourasia, Calcutta 26) Shri Tanaji Laxman Avachar, Shirdi 27) Shri Purushottam Janardan Gosavi, Bambali 28) Shri Pise and Navnath Bhajani Mandal, Dohala 29) Shri Kisan Shreepati Paigude, Bhor.

Kartiki Ekadashi:- The Kartiki Ekadashi came on 16-11-'83. On that day Keertan was arranged and Pravachan also was delivered by a devotee of Shri Sai Baba. As is done every year the Palkhi of Shri Sai Baba, which was Well-decorated, was taken in procession in the Shirdi Village. The Procession was accompanied by music and Bhajan parties.

Laxmipoojan :- On Friday the 4th November 1983, Laxmipoojan was done at the auspicious hand of the Court Receiver as per custom. The Dhuparati was sung after this programme and Teertha and Prasad were distributed to all who were present for the function.

Tulsivivaha :- On 17-11-1983, Tulsivivaha was arranged in Dwarakamai. For this programme the Sai devotees and the employees of the Shirdi Sansthan remained present in large numbers. This function was celebrated by the children by firing crackers. After the function Prasad was distributed to all the persons who attended the function.

(to be continued)



श्रीसाईलीला

हिंदी विभाग

अनुक्रमणिका

फरवरी १९८४

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४ मुक्ति	श्री दशरथ राव सुर्वे	५५
५ द्रष्टा	श्रीमंती प्रेमलता मेढ	५६
६ साईं का बस एक सहाग	श्री मधुकर गजाननराव अंबाडे	५८
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जपते-जपते तेरा नाम

जय साई राम ! जय साई राम
आया जपते तेरा नाम,
अंग लगाले मेरे श्याम ।
जय साई राम ! जय साई राम ॥ १ ॥

थक गया जप-जप तेरा नाम,
अब तो दे दर्शन सुखधाम ।
जय साई राम ! जय साई राम ॥ २ ॥

दे शक्ति, दे शक्ति
करता रहूँ आजीवन तेरी भक्ति ।
जय साई राम ! जय साई राम ॥ ३ ॥

जला दे मन में ज्ञान की ज्योति,
दे-दे अपनी भक्ति का मोती ।
जय साई राम ! जय साई राम ॥ ४ ॥

आया जपते तेरे धाम,
अंग लगाले मेरे श्याम ।
जय साई राम ! जय साई राम ॥ ५ ॥

कुणाल मलहोत्रा

द्वारा, श्री एस. के. मलहोत्रा, डिप्टी मैनेजर पो. आ.:- सी. सी. आई.

अकलतरा जिला:- बिलासपुर पिन:- ४९५५४९



रक्षाबन्धन

क्षोपहर का समय था। धूप से तन ताप रहा था। नीता सामान्यज्ञान का पुस्तक पढ़ रही थी। आज उसे इन्टरव्यू के लिए जाना था। कुछ घबराई हुई सी वह सोच रही थी। क्या मैं इन्टरव्यू पास कर पाऊँगी? क्या मैं वहाँ सवाल के जवाब ठीक तरह से दे पाऊँगी? वह यह सोचकर अनबनी सी हो रही थी तब उसी वक्त उसकी फूफी आकर बोली।

‘साईबाबा सब ठीक कर देंगे’ ऐसा कहते कहते उन्होंने नीता के सिर पर अपना हाथ रखा। नीता की भावनाएँ उभर आयी। एक महीने से यही चल रहा था।

‘नीता, क्या तुम्हें खाना नही चाहिये? चलो कब तक बैठी रहोगी?’

‘फूफी मुझे आज भूख नहीं लग रही। नीता, ऐसा मत कहो। आज तुम्हें इन्टरव्यू के लिए जाना है और अगर तुम खाना नहीं खाओगी तो इन्टरव्यू कैम होगी, चलो खाना खा लो।’ फूफीने नैवेद्य की थाली नीता के सामने रख दी, और प्रसाद की थाली नीता को खत्म करनी ही पड़ी।

नीता की फूफी एक सुसंस्कृत परिवार की लडकी थी। उनके चेहरेपर क्रोध या तिरस्कार कभी भी नहीं दिखायी देते थे। उनका हृदय अपनत्व से भरा हुआ था। उनका नाम था आनन्दीबाई।

आनन्दीबाई का परिवार सुसंस्कृत था, वे लोग एकादशी, आदि को मानते थे। आनन्दीबाई जब १० साल की थी तब एक फकीरने उन्हें साई स्तोत्र दिया था जिसका पठण वे आज तक करती आयी थी। उनका नियम कभी भंग नहीं हुआ था। तब से उन्होंने अपने स्थिति को उच्चतम स्तरपर पाया था।

नीता, आनन्दीबाई के सगे भाई की बेटी नहीं थी। आनन्दीबाई को कोई भाई न था और इसलिये इसका दुःख तब भर आता था जब रक्षाबन्धन का दिन आता था। वह बहुत रोती थी और साईस्तोत्र को हाँ राखी बान्धती थी। जब उसके मन के तिलमिलाहर उसके माँ बाप देखते थे, तब आनन्दीबाई को नजदीक बुलाकर बहुत प्यार करते थे।

बेटी की साईभक्ति को देखकर उसके माँ बाप उसे लेकर शिरडी चले गये। वहाँ साई बाबा की मूर्ति देखकर बच्ची इतनी आकृष्ट हुई की वह बहुत देर तक मूर्ति को देखती रहती और भावनाओं के फूलों से द्वार बनाकर साईबाबा को अर्पण करती।

आनन्दी के खातिर हर रक्षाबन्धन के दिन उसे शिरडी ले जाना पड़ता था। वह अपने नन्दे मुन्हे हाथों से साई बाबा के मूर्ति को राखी बांधती थी। तब उसे ऐसे लगता था जैसे एक क्षण पाषाण का हाथ सचेत हुआ हो।

ऐसे ही एक रक्षाबन्धन के दिवस उसे शिरडी में एक भाई मिला। वह भी सुन्दर, गोरा था। आनन्दी के स्वरूप ही था। तब कितना आनन्द हुआ था आनन्दी को। वह प्रसंग आजतक वह नहीं भूली।

थोड़े साल पहले शिरडी में इतनी व्यवस्था नहीं थी। तब शिरडी में सिर्फ दो चार मकान थे और जो भाविक भक्त थे वह कहीं भी रह जाते थे। कभी कभी आकाश के छत के नीचे भी कोई लोग को रहना पड़ता था। आनन्दी के परिवार ने वही पे रहकर अपनी जगह बना ली थी। तब उनके बाजू में ही एक नागपूर से आया हुआ परिवार ठहरा था। पति, पत्नी और उनकी छोटी बच्ची थी। जब रात हुई तब गुंडों ने उनके मौल्यवान वस्तुएँ लुटने का प्रयत्न किया तब वह तरुण उसका प्रतिकार करने लगा। लेकिन गुंडों उसे मारपीटकर एक जगह गिरा दिया। तब सब भक्त वहाँ आये और उन्होंने उस तरुण का उपचार किया। उस रात कोई नहीं सोया। आनन्दी मन ही मन में साई बाबा को दोष दे रही थी।

'बाबा, ऐसा होना नहीं चाहता था। ऐसा नहीं होना चाहता था। यही विचार आनन्दी के मनको और बेचैन करता जा रहा था।

आनन्दी के माँ और पिताजी उस तरुण के पास बैठे हुए थे। उसे उस स्थिति में छोड़ कर मन्दिर में जाने का मन नहीं हो रहा था। काकड आरती के उपरान्त मूर्तिस्नान चल रहा था। लाऊड स्पीकर पर भक्ति गीतों की आवाज सुनाई दे रही थी। उसी क्षण एक वयोवृद्ध आदमी, मलीन कपड़े पहने हुए उस तरुण को ढूँढते ढूँढते उसके पास आ गया। और उसके सिरपर हाथ घुमाकर कहने लगा।

‘या हुआ मेरे बच्चे को, और यह क्या’ जखम पर हाथ घूमाकर देखने लगा। लेकिन आनन्दी, उसकी पत्नी अथवा किसी ने भी इसका प्रतिकार नहीं किया।

‘बहुत दर्द हो रहा है ना ?, मैं अभी ठीक कर देता हूँ’। उन्होंने झोली में दवाई निकालकर अपने हाथों से उस तरुण के जखम पर लगाया और कहने लगे “सब ठीक हो जायेगा, डरनेकी कोई बात नहीं”। और जाते जाते कहने लगे। “मैं वहाँ रहता हूँ”। फिर आनन्दी के निकट आकर कहने लगे, “तुम हर रक्षाबन्धन को आकर राखी बांधती हो न इस बार इस तरुण को अपना भाई मानकर राखी बांधो। कृष्ण के समान ये तुम्हारा रक्षण करेगा”। यह कहकर वह वहाँ से चले गए। सब उनके चेहरे को ताकते हुये रह गए।

वह तरुण अभी स्वस्थ होने लगा। उसकी वेदनाएँ जरा कम होने लगी। वह उठ बैठने का प्रयत्न करने लगा तब आनन्दी ने उसे सहारा दिया। तब अचानक उसे स्पर्श पहचानका लगा। उसे याद आया जब वह साई बाबा के पाषाणमूर्ति को राखी बाँधती थी तब का स्पर्श और इस तरुण के हाथों का स्पर्श एक सा था।

सब लोग स्नान करके मन्दिर की ओर जाने लगे। जब आनन्दीने साई-मूर्ति देखी तब उसे ऐसा महसूस होने लगा जैसे वह तरुण ही वहाँ बैठा है। वह एक नजर से उस मूर्ति को देखने लगी और उसे उस बूढ़े आदमी की बातें याद आने लगी।

“इसे राखी बांधो, कृष्ण के समान वह तुम्हारी रक्षा करेगा” !

वह यही विचार करते करते समाधीमन्दिर की ओर बढ़ी और साई बाबा की मूर्ति को देखकर उसने तरुण की हाथों में राखी बाँध दी और खुशी से झूम उठी। तब वह छोटी बच्ची ‘फूफी, फूफी’ कहकर आनन्दी के गले लग गयी। आनन्दी ने पूछा ‘तुम्हारा नाम क्या है,’ जवाब था ‘नीता’।

मध्याह्न के समय सब ने संस्थान के भोजनगृह में भोजन किया। देखनेवाले सब यही कहते, की ये सब एकही परिवारके है।

तरुण के जखम पूरे भर चुके थे, अब सब यह सोचकर रह गए, कि डॉक्टर की दवाइयों से जखम जल्दी नहीं भर सकता था वह कुछ ही घंटों में

कैसे भर गया ? । उस बूढ़े आदमी का शोध लेना चाहिए, यह सोचकर उन्होंने एक व्यक्ति से पूछा । यहाँ कोई बूढ़ा आदमी इस ग्राम में रहा है ? तब पता चला कि यहाँ दूर तक कोई बसेरा नहीं है । सब लोगों के मन में एक ही कुतूहल था वह बूढ़ा आदमी कौन था ?

इसी बीच आनन्दी की शादी हुई । अब वह अपने पती के साथ रक्षा-बन्धन के दिन शिरडी जाती है । उस तरुण का और आनन्दी के परिवार का घर में आना जाना बहुत बढ़ गया है ।

इस बात को अब पन्द्रह साल हुए । भाई बहन का बन्धन जुड़ गया था हमेशा के लिए । अब तक रक्षाबन्धन के दिन साई की पाषाणमूर्ति क्षण के लिए सचेतन होती है ।

‘फूफी, आप तैयार हुईं की नहीं’ नीता ने आनन्दीबाई से पूछा, ।
‘हुआ, चलो थोड़ीही देर में निकलेंगे’ कहकर साईबाबा की तसवीर के सामने उसे ले जाकर नमस्कार किया और उदी देकर वह इन्टरव्यू के लिए उसे लेकर चली गयी ।

(श्री साईलीला मराठी आवृत्ति के अगस्त १९८३ के अंक में श्री ग. रा. पालकर लिखित “रक्षाबन्धन” नामक कथे का सौ. तारा मालवणकर ने किया हुआ स्वैर अनुवाद)

साई सुखदाता

जो कुछ मांगते हैं आप दे देते हैं साई
अब क्या मांगे जब आपही मिले साई ॥ ५ ॥

आपही है राम और आपही रहीम साई ।
आपही शेष फणीधर, आपही मुरलीधर ॥...जो कुछ ॥ १ ॥

आपही परमेश्वर और आपही ब्रह्मेश्वर ।
आपने उबारा हर मुसीबतों और उल्लजनोंसे ॥...जो कुछ ॥ २ ॥

आपने प्यार और मोहबत बरसाई ।
 आपने ही तरक्की से जीवन किया सरसाई ॥...जो कुछ ॥ ३ ॥

आपने ही तो भटकते जीवनको राह दिखाई ।
 आपने ही तो रेली अविगत जीवन रोशनाई ...जो कुछ ॥ ४ ॥

आपने ही तो नाम जपन दिव्य ज्योत जलाई ।
 आपने ही तो सब धर्म-महजबकी एकता रचाई ॥...जो कुछ ॥ ५ ॥

महेशभाई वैष्णव

३, पूर्वी फ्लेट्स साईमंगल अहमदाबाद - ३८० ००६

मुक्ति

“बाबा तेरे चरणों का, सबल जो पाऊ
 नही भार मुक्ति, कर्म भार चाहूँ”, ...बाबा ॥ ४ ॥

मुक्ति तेरे पास थी, तूने नही चाही
 संकटों में विवशों को, तूने राह बताई
 कहने लगे लोग सभी, साईं नही दूजा
 नही भार मुक्ति, चाहूँ कर्म पूजा, ...बाबा ॥ १ ॥

लीला तेरी अनूठी, कर्म की लकीर है
 पकड़ी यह राह जिसने, कर्म का फकीर है
 कहेंगे लोग इसने, की साईपूजा
 नही भार मुक्ती, चाहूँ कर्म पूजा, ...बाबा ॥ २ ॥

कर्म ही शक्ति, कर्म ही पूजा
 कर्म बिना नही, तारक भव दूजा
 बाबा तेरे चरणों को, खाक जो पाऊ
 नही भव मुक्ती, कर्म भार चाहूँ, ...बाबा ॥ ३ ॥

दशरथ राव सुर्वे

C/o विजय आर. सुर्वे सर्कीट हाऊस कम्पाउण्ड, क्वार्टर नं.३ गुना (म.प्र.)

द्रष्टा

सृष्टि के सभी जीवों में मानव सर्व श्रेष्ठ है क्योंकि वह एक बुद्धिजीवी प्राणी है। वह अपना अच्छा और बुरा सोच सकता है। सुखद भविष्य की कल्पना कर सकता है और अपने सुन्दर कार्य से अपने इस जन्म और दूसरे जन्म को सुधार सकता है। पर इसके लिए एक सद्गुरु की आवश्यकता पड़ती है। यदि ऐसे सद्गुरु के जीवन की सभी बातों को बारीकी से देखकर अपना जीवन बिताने का प्रयत्न करें तो शायद सद्गति मिल सकती है।

वैसे देखा जाय तो मानवी शरीर जो हमें मिला है वह देवताओं को भी दुर्लभ है। बड़ी कठिनाई से मिला यह शरीर साधन का धाम और मोक्ष का दरवाजा है। और इसीलिए एक पथप्रदर्शक गुरु की आवश्यकता पड़ती है। जो व्यक्ति ऐसे गुरु की प्राप्ति नहीं कर सकता उनकी हालत क्या होती है तो देखो।

सो परम दुख पावई, सिर धुनि धुनि पछताय ।

काल ही कर्म हो, ईश्वर हो मिथ्या दोष लगाय ।

शिरडी के बाबा एक सद्गुरु की तरह हमारा पथप्रदर्शन करते हैं और सदा हमारा कल्याण करते हैं। जिसने अपना सर उनके चरणों में झुका दिया वह सभी प्रकार से सफल हो जाता है। हम अपने भविष्य से अपरिचित हैं इसीलिसे हमारे कदम कभी गलत भी उठते हैं। पर हमारे भविष्य का यह द्रष्टा कुछ ऐसे संयोग उपस्थित करता है जिसका ख्याल हमें बाद में होता है।

मैं विले-पारले (बम्बई) के एक बड़े स्कूल की व्हाइस-प्रिन्सीपल थी। करीब ३० साल की नौकरी के बाद दो वर्ष पहले मैं निवृत्त हुई। उस समय हमने सोचा कि हम विले-पारले का अपना मकान बेच कर बडौदा चले जाय। और वहाँ एक मकान खरीद कर आराम से शान्तिमय जीवन बिताये। हमारा बडौदा जाने का कारण यह था कि हमारी एक ही लड़की है, जो डॉक्टर है। उसका समुदाय वहाँ है। जब हमने मकान बेचने की बात शुरू की तब हमारी लड़की ने उसका पूर्ण विरोध किया कि तुम लोग बम्बई का मकान फिलहाल मत बेचो। शायद तुम्हें यहाँ का जीवन पसंद न आंय! फिर भी हमें तो एक ही धुन थी कि किसी

तरह मकान को बेच दिया जाय । संयोग वश हम जिस दाम पर अपना मकान बेचना चाहते थे वह दाम हमें कोई देने को तैयार नहीं हुवा । मैं बार बार बाबा को याद करती थी कि अब की बार बाबा अपना परिचय क्यों नहीं दिखा रहे हैं ? वे क्यों हमारी मदद के लिए नहीं आ रहे हैं ? खैर हमारा मकान जिस दाम पर हम बेचना चाहते थे उस दाम पर मकान बिका नहीं और हम अपना थोडा सा सामान लेकर बडौदा में किराये के मकान में रहने लगे । बडौदा रहने के पश्चात मुझे ऐसा लगा कि बम्बई का मकान उस समय बिका नहीं वह हमारे लिए एक सुखद वरदानस्वरूप है । तब मुझे महसूस हुवा कि बाबा जो हमारा भविष्य द्रष्टा है वह अच्छी तरह जानता है कि हमारा सुख किसम छिपा है और इसीलिए जीवन में ऐसे संयोग उपस्थित हो जाते हैं जिसका ख्याल हमें बाद में होता है । बाबा का पार्थीव शरीर हमारे सामने नहीं है । फिर भी जो सच्चे दिल से उन्हें पुकारता है उसकी झोली कभी खाली नहीं रहती ।

इस घटना का उल्लेख मैं इस उद्देश से कर रही हूँ कि आप साईं ने कुछ मांगते हैं पर मान लीजिए कि उसकी उपलब्धि आपको तुरन्त नहीं हुई तो उसके पीछे के रहस्य को जानने की पूर्ण कोशिश कीजिए । इतना अवश्य याद रखिये कि बाबा आपका शुभचिन्तक है वह खाली हाथ आपको कभी जाने नहीं देगा ।

इतना अवश्य याद रखिये कि शिरडी के बाबा एक महान सन्त एक अद्वितीय आत्मा और एक महान विभूति हैं । उनके चरणों में गिरने से गंगा के समान पापों का विनाश होता है । चांदन' मन को शीतल करता है उसी प्रकार उनकी छत्रछाया हमारे सारे अभिशाप को दूर करती है । सूर्य के उदित होने पर पृथ्वी का अन्धकार छट जाता है उसी प्रकार उनकी मूर्ति निहारने से मन के सारे संशय छट जाते हैं और स्वर्ग कि कामधेनु जिस प्रकार समस्त कामनाओं को पूर्ण करती है उसी प्रकार शिरडी जाने से मन की समस्त अभिलाषाएँ पूर्ण हो जाती हैं ।

प्रेमलता मेढ

C/o डॉ. ओ पी. शाह, श्रितिज, नाती छिपवाड, बडौदा ३९०००६



साईका बस एक सहारा !

बात बातमें साईबाबा, बीते दिन जैसे पल जाते ।

मोहू मायाके इस चक्करमें, दिनके जैसे वर्ष भी बीते ॥

अवसर आया फिर भी साई रटण किया नही नाम तेरा ।

भवसागरका है ये किनारा, साईका बस एक सहारा ॥ १ ॥

बाबा, मनने इस सुमिरणका, अवसर जब वो लिया न काई !

व्याकुल मन ये तडप तडप कर, बोला एक दिन साई साई ॥

परं कृपालू परं दयालू, दौड कर आया साई भेरा ।

भवसागरका है ये किनारा, साईका बस एक सहारा ॥ २ ॥

सच्चेको पहेनाया जगने, झूठेकाही बस ये चहेरा ।

झूठा बन गया सच्चा जगमें, सच्चाही इस जगमें हारा ॥

झूठा है सब खेल ये जगका, झूठा है संसार ये सारा ।

भवसागरका है ये किनारा, साईका बस एक सहारा ॥ ३ ॥

फिरता था मैं मारा मारा, भवसागर ये कितना गहेरा ।

कोई नही है जगमें अपना, कितना कितना हमने पुकारा ।

जगमें सबसे है ये न्यारा साई नामही एक हमारा ।

भवसागरका है ये किनारा, साईका बस एक सहारा ॥ ४ ॥

दुख मत कर अब मोरे तुम मन, मिल गये जब ये साई चरण ।

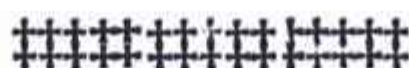
साई नामका करले रटण, होगा भवभयका सब हरण ॥

दीन दुखीको, सबको प्यारा, देता है ज्ञानमृत-धारा ।

भवसागरका है ये किनारा, साईका बस एक सहारा ॥ ५ ॥

मधुकर गजाननराव अंबाडे

लकडी पुलके सामने, दांडिया बजार, बडौदा ३९०००१



“श्रद्धा” और “सबूरी”: दो मणिया

प्रभु साईनाथ ने हमें “श्रद्धा” और “सबूरी” ऐसी दो मणिया प्रदान की है जिनके द्वारा मानव अपने जीवन को उस उच्चतम लक्ष्य तक ले जाता है जिसके लिये वह अल्पज्ञ कस्तूरीमृग की भांति इधर उधर भागता फिरता है। प्रथम मणि “श्रद्धा” पर जब हम विचार करते हैं तो पाते हैं कि “श्रद्धा” उस अटल विश्वास को कहते हैं जो पूर्ण अनुसंधान के बाद ही किसी सत्य तत्व पर किया जाता है। “श्रद्धा” वह है जिसका एक बार संकल्प कर लिये जाने पर साधक को उस प्रशस्त मार्ग पर अनवरत बढ़ते रहना पड़ता है - जहाँ फिर तर्क-वितर्क का कोई स्थान शेष नहीं रहता। अतः “श्रद्धा” करने के पहले अच्छी तरह जांच कर लेनी चाहिए कि किस पर क्यों “श्रद्धा” की जा रही है, तभी “श्रद्धा” से हृदय, मन और मस्तिष्क को भरपूर कर लेना चाहिए क्योंकि “श्रद्धा” के प्रशस्त मार्ग पर चल कर ही वेडा पार होगा।

ऋग्वेद में “श्रद्धा” की महिमा पर एक सूक्त में कहा गया है :-

श्रद्धां प्रातर्हवामहे श्रद्धां मध्यन्दिन परि ।

श्रद्धां सूर्यस्य निम्नचि श्रद्धे श्रद्धापयेहनः ॥ ५ ॥ १० ॥ ५.१

अर्थात् हम प्रातःकाल, मध्यदिन और सूर्यास्त के समय “श्रद्धा” का आवाहन करते रहें “हे श्रद्धे, हम सबको “श्रद्धा” से परिपूर्ण करदो।”

वेद में श्रद्धा की प्राप्ति के लिये मानव (साधक) को “श्रद्धा” से आत्माग्नि प्रज्वलित कर उसमें श्रद्धा से हवि (हवन) करने अर्थात् शुभ कार्यों को करते हुए ऐश्वर्य की चोटी पर पदचक्र भी “श्रद्धा” के यशगान करते रहने की मंत्रणा दी गयी है। श्रद्धा को प्राप्त करने ही साधक (यजमान), सदैव श्रद्धा से उपासना करते हुए हृदय में उच्चभाव और दिव्यधन की प्राप्ति करते रहते हैं। उदाहरणस्वरूप श्रद्धामूर्ति माता पार्वती का बाल्यकाल और आगे भी तथा संकटमोचन श्री हनुमान जी का तपोमय, दिव्यजीवन हम सबके लिये प्रेरणाश्रोत है। कृपया इनका जीवन मनन करें।

अब आइये दूसरी मणि "सबूरी" अर्थात् धीरज (धैर्य) पर कुछ विचार करें। श्री गोस्वामी तुलसीदास जी ने मानस में मर्यादापुरुषोत्तम भगवान राम के "धर्म-रथ" को शीर्ष स्थान प्रदान करते हुए कहा है कि :-

सौरज धीरज तेहि रथ चाका ।
सत्य शील दृढ ध्वजा-पताका ॥

अर्थात् मर्यादापुरुषोत्तम भगवान राम को आदर्श मानकर मानवमात्र को अपने जीवन को एक धर्म-रथ की तरह समझना चाहिए जिसमें सौरज (वीरता) और धीरज अर्थात् "सबूरी" (चित्त की स्थिरता) रूपी दो पहिये लगे हैं। दूसरे शब्दों में चित्त की स्थिरता के साथ वीरतापूर्वक यज्ञमय जीवन के धर्मरथ पर "श्रद्धा" पूर्वक चढ़कर इस असार संसार में प्रभु साईनाथ का स्मरण करते हुए अप्रसर होते रहना चाहिए।

श्री साईनाथ द्वारा प्रदत्त यह अमूल्य मणिया ("श्रद्धा" और "सबूरी") हमारे जीवन के लिये उन प्रकाशस्तम्भों की तरह हैं जिनके प्रकाश के सहारे हम साईनाम स्मरण करते हुए सद्गति को प्राप्त कर सकते हैं। उस सच्चे दरवार में हमारी प्रार्थना और याचना होती है।

मेरी चाही करन की जो है तुम्हरी चाह ।
तो तुम्हरी चाही करों, यह है मेरी चाह ॥
मेरी चाही हो वही, जो हो तुम्हरी चाह ।
तुम्हरी अनचाही कमी, मत हो मेरी चाह ॥
तुम्हरी चाही में प्रभु, है मेरा कल्याण ।
मेरी चाही मत करौ, मैं मूरख-नादान ॥

(डा.) दुर्गाप्रसाद शुक्ल

४८०, कुम्हारमण्डी, कानपुर छावनी-२०८००४



साईं मे पुकार

मैं जब भी पुकारूँ शिरडी के सरकार हमारे आ जाना
अपने भक्तों की राहों के काँटों को फूल बना जाना ॥ ५ ॥

आज राहें मे मेरे अन्धेरा
कहीं ठौर न कोई बसेरा
यूँ ही कब तक फिलें भारी भारी
कभी जीवन में होगा सबेरा
दासों की अन्धेरी रातों को तारों से सजाने आजाना
..... सरकार हमारे आ जाना ॥ १ ॥

आज हिन्दु मुसलमानों में
आज मस्जिद और बुतखनों में
चर्चे तेरे ही हो रहे हैं
भारत के प्रत्येक घर घर में
इस राम कृष्ण के भारत को गर्दिश से बचाने आ जाना
..... सरकार हमारे आ जाना ॥ २ ॥

कु. विभा भटनागर
क्वार्टर नं. एच-३/२९ (२२८ क्वाटर्स), साऊथ टी. टी. नगर, भोपाल

माननीय श्री, संपादकजी,

आपके संपादकीय लेख पढ़ने में बहुत आनन्द और बहुतसी जानकारी प्राप्त होती है ।

आपका दर्शनाभिलाषी

जगमोहन के. दमणीया
बी. १, अप्सरा, ईरानी रोड, बहाणु रोड, जी. थाने ४०१ ६०२

भजन

साईं तुम ही अब बता दो, कैसी मिलेगी मुझको भक्ती
आंखे बंद कर ध्यान करूं तो, दिखती नहीं है तेरी मूर्ती
मन मे कब तुम आन बसोगे, नयनों मे कब समा जावोगे
आम लगाये बैठा कब से, दर्शन होंगे कब साईं के
गन्दी बस्ती मेरे मन की, नहीं है तेरे लिये वह अच्छी
आंखे भी तो साफ नहीं, समा जायेंगे जियमे साईं
इतनी हिंमत कहाँ है मुझमे, फाड़ के दिल को साफ करूं मैं
फोड़ के इन आंखों को दोनो, बन्द करलूं फिर तुझे बना के ॥ १ ॥

साईं तुम ही अब बता दो, कैसी मिलेगी मुझको भक्ती
आंखे बन्द कर ध्यान करूं तो, दिखती नहीं है तेरी मूर्ती
कैसी थी मीरा की भक्ती, जहर का प्याला उसने पीली
कैसी थी जनाबाई की भक्ती, पन्डरीनाथ ने चक्कि पीसी
गोरा कुंभार की भक्ती देखो, रोंदा खुद अपने बच्चे को
एकनाथ की भक्ती देख कर, कृष्ण बनगये सेवक उनके
नरसी मेहता का पथ राखने, भगवन बनगये मुनीम उनके
दामाजी की लाज बचाने, पन्डरीनाथ बनगये सेवक उनके ॥ २ ॥

साईं तुम ही अब बता दो, कैसी मिलेगी मुझको भक्ती
आंखे बन्द कर ध्यान करूं तो, दिखती नहीं है तेरी मूर्ती
चोखा मेला था कीर्तन मे मगन, भगवन ने खींचे भरे जानवर
सेना न्हावी का रूप लीया, धोपटी लेकर भगवन ही निकला
कबीरदास की भक्ती कैसी, मुन्डी खुद ही कमाल की काटी
नामदेव की निर्मल भक्ती, भगवन ने खाई उसकी रोटी
तुकाराम के कीर्तन मे आग लगी, शेख महमद ने उसे बुझाई
बैठे थे भगवन कीर्तन मे उसके बन गये सब के सब शिवाजी ॥ ३ ॥

साईं तुम ही अब बता दो, कैसी मिलेगी मुझको भक्ती
आंखे बन्द कर ध्यान करूं तो, दिखती नहीं है तेरी मूर्ती

महान सन्त

बाबा तुम हो सन्त महान
भक्त आपके होते सान
भक्तसे चूकभूल होती है
आपही उसे चलाना है ॥ १ ॥

गलती मैं भी करता हूँ
क्षमा सदा मैं चाहता हूँ
क्षमा आपको करना है
मुझे आपसे रहना है ॥ २ ॥

तुमही हमारे वाली है
तुमही हमारे पाली है
तुमबिन मेरा कुछभी नहीं
सब कुछ बाकी खाली है ॥ ३ ॥

कुछभी नहीं किया तुम कम
देते रहा सदा हरदम
आपका आशीर्वाद रहे
बाकी सब फिर चलता रहे ॥ ४ ॥

शांताराम ब्रीद

२६, नव योजना सदन, ताडदेव, बम्बई ४०००३४



महान सन्त

बाबा तुम हो सन्त महान
भक्त आपके होते सान
भक्तसे चूकभूल होती है
आपही उसे चलाना है ॥ १ ॥

गलती मैं भी करता हूँ
क्षमा सदा मैं चाहता हूँ
क्षमा आपको करना है
मुझे आपसे रहना है ॥ २ ॥

तुमही हमारे वाली है
तुमही हमारे पाली है
तुमबिन मेरा कुछभी नहीं
सब कुछ बाकी खाली है ॥ ३ ॥

कुछभी नहीं किया तुम कम
देते रहा सदा हरदम
आपका आशीर्वाद रहे
बाकी सब फिर चलता रहे ॥ ४ ॥

शांताराम ब्रीद

२६, नव योजना सदन, ताडदेव, बम्बई ४०००३४



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