

SHRI

# SAI LEELA

Official Organ of Shirdi Sansthan



## SEARCH THE MARE NEAR THE NALA

Chandpatil, a resident of Dhoop village, in the Aurangabad District, lost his mare on his way to Aurangabad. On his return journey, he noticed at a distance of about nine miles from Aurangabad that a fakir was sitting under a mango tree. On knowing from Chandpatil that he had lost his mare, the fakir said, "Go and search your mare near the Nala" And wonder of wonders ! Chandpatil found his mare near the Nala. This same fakir came to Shirdi later on and became famous as Shri Sai Baba.

February 1985

Rupee One

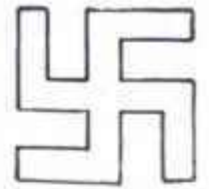
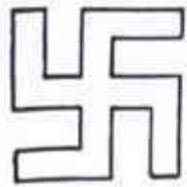
# SHRI SAILEELA

FEBRUARY 1985

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SHRI  
**SAI LEELA**

**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**

**VOLUME 63**

**FEBRUARY 1985**

**No. 11**



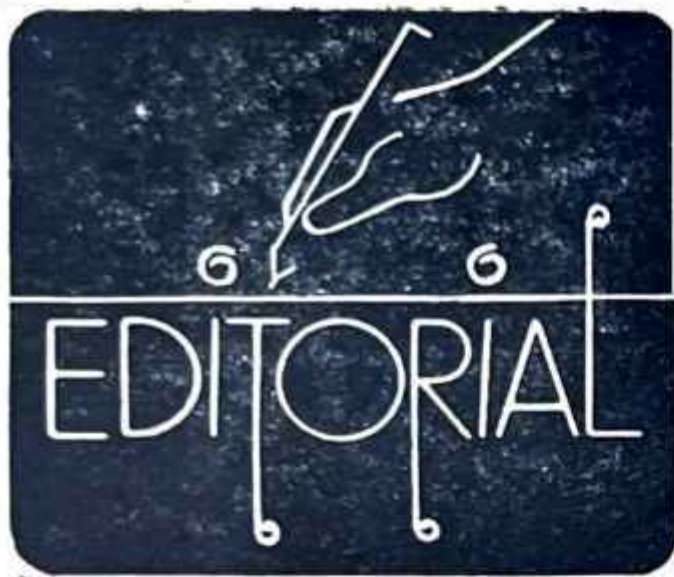
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**Sai Niketan, 804-B, Dr. Ambedkar Road, Dadar, Bombay 400 014.**

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**Annual Subscription Rs. 10.00 □ Single Copy Rs. 1.00**





## POOJA

Pooja (Worship) is a very favourite and sacred ritual of the Hindus. Every Hindu likes to go through this ritual as often as possible. In every Hindu house worship is done in some form or the other. Apart from this worship, which is done in the houses by individuals, worship is done publically at several places in public festivals like Ganapati festival, Navratri festival or in the Satyanarayan Pooja. In all Hindu temples, the ritual of worship has a special importance and it is attended by the devotees with great devotion.

Though sometimes a photo is worshipped or even a cocoanut or a beetal-nut is worshipped, still the most popular form of worship is that of an idol which is made of marble, stone, clay, earth, wood, copper, bronze, silver or gold. This idol-worship seems to be current in this country for many centuries. However if we go as far back as the Vedic times we feel that the idol worship must not be current in those days. From the Vedic hymns in praise of Usha (dawn), Indra, Varuna, Agni, etc. we feel that the forces of nature were being treated in those days as Gods and they were being prayed in their invisible forms. It appears that sometime after that different idols of Gods came to be formed and naturally as they were created by human beings, the idols of Gods came to be modelled after themselves.

Simultaneously with the idol worship it appears that the worship of the invisible Brahma was also being practised by some.



In the very first shloka of the 12th Canto of the Bhagawadgeeta Arjuna asks the following question to Lord Krishna :

एवं सततयुक्ता ये भक्तास्त्वां पर्युपासते ।

ये चाप्यक्षरमव्यक्तं तेषां के योगवित्तमाः ॥ १२ । १ ॥

(Those persons, who worship you (idol) and those that worship the invisible (Brahma), out of these two, who are knowing Yoga better ?)

In the next three shlokas viz. 2, 3 and 4 the Lord gives a reply to the above question that both these people ultimately go to God, but in the fifth shloka he says :

क्लेशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम् ॥ १२ । ५ ॥

(The path of those who are meditating on the invisible (Brahma) is more troublesome)

It thus appears that idol worship was in practice at least since the days of Mahabharata.

As stated above the idols of God were modelled by man after himself. So in the worship of God also all things are done to the idol that are being done to the human beings. The first step in the worship is removing the flowers offered on the previous day. The next step is the holy bath. This bath is usually given with cold water. Sometimes milk is used or rosewater and hot water are used for the holy bath. In big temples, the holy bath is a big ritual and it is observed meticulously for a long time as a daily programme. In places like Shirdi this ritual goes on as a part of the daily programme for which a time is assigned every day.

After the bath we put on new clothes (those clothes that we have sent for washing on the previous day). Hence the idol is also dressed in new clothes. Of course, this ritual of wearing



new clothes mostly take place in temples. In the house worship, this item is more or less absent. The next item is applying the sandalwood paste and offering flowers of various types. Here it will be remembered that applying 'bhasma' or sandalwood paste or applying the kumkum (in the case of ladies) after bath is a practice followed by us and therefore the idol of God also is treated on the same lines. Waving of the light, lighting the joss sticks and burning camphor are the practices accompanied with the offering of 'naivedya' to God. As the human beings take their food after their bath, this naivedya is offered to God by way of food. Singing of aarti in temples and in some houses and distribution of prasad to the devotees brings us to the end of the ritual pooja. It will be noticed here that only some mile-stones have been mentioned here in the ritual of pooja and in some places some other practices might be being followed in between.

Some people, who are conversant with Sanskrit and who have learnt the 'mantras', which are to be said at the time of the ritual of Pooja, are found to be repeating the mantras as they proceed with the pooja; but the majority of the people do not know these mantras and therefore their recitation is left to the priest, who occasionally asks the person performing the pooja, "sip water", "say mama" "clasp hands", "bow down", "offer flowers", "apply sandalwood paste," "offer akshatas" (rice) and so on. Some of the mantras are as follows :-

“अस्माकं सकुटुम्बानां सपरिवाराणां आयुरारोग्यैश्वर्यामिवृष्यर्थं  
यथामीलितोपचारद्रव्यैः पूजां करिष्ये ।”

(For obtaining long life, health, wealth etc., for my family, I shall now perform the pooja with the materials that I could collect.)

“पुष्पांजलिं समर्पयामि ।” (I offer these handful of flowers)

“तुलसीपत्रं समर्पयामि । सकलपूजार्थं गंधाक्षतान् समर्पयामि । चंदनं प्रतिगृह्यताम् ।  
धूपं समर्पयामि । दीपं समर्पयामि । नैवेद्यं समर्पयामि । तांबूलं प्रतिगृह्यताम् ।”



(I offer tulasi leaf. I offer sadalwood paste and rice. Be pleased to accept chandan. I offer incense. I offer light. I offer Naivedya. Be pleased to take the tambul etc.)

After doing all this ritual and offering all these things to God the last mantra is “आवाहनं न जानामि न जानामि तवार्चन । पूजां चैव न जानामि क्षमस्व परमेश्वर । मंत्रहीनं क्रियाहीनं भक्तिहीनं सुरेश्वर । यत्पूजितं मया देव परिपूर्णं तदस्तु मे । दासो ऽयमिति मां मत्वा क्षमस्व परमेश्वर”

(Oh God, I do not know how to invite you. I do not know the correct way of your worship. Hence I would request you to pardon me. Oh God, I have not carried on your worship with proper mantra, proper drill, proper devotion. However I would request you to consider my worship as complete; but considering me as your servant, please pardon me for all my faults).

Thus the pooja ends after going through all the aforesaid drill. Now if we see the last prayer, quoted above, we will find that after doing everything the devotee casts away his ego fully and says that he should be pardoned for not knowing all the ritual properly and that he should be pardoned as he is a servant of the God. Now what else is this than what Sai Baba has been telling to his devotees that they should cast their ego and surrender themselves fully to Him.

The traditional way of conducting the pooja is described above and in this traditional way only, pooja is being conducted in all Sai temples. Of course, the common man has been brought up in the traditional ways and he will not feel satisfied unless the pooja and aarati etc. are done in the traditional way, described above and hence the management of the temples have to continue doing these rituals in this manner. However if we try to find what Shri Sai Baba had to say about His pooja, we will find the following ‘ovees’ in Sai Satcharit,



म्हणोनि भक्तकल्याणार्थ । दयाधन साईसमर्थ । वदते झाले जें सत्य सार्थ । परिमा  
 अतिविनीत होऊनी । १० ॥ “पाप जयांचें विलया गेलें । ऐसे जे पुण्यात्मे वहिले ।  
 तेंचि माझे भजनीं लागले । खूण लाधले ते माझी ॥ ११ ॥ साई साई नित्य  
 म्हणाल । सात समुद्र करीन न्याहाल । या बोला विश्वास ठेवाल । पावाल कल्याण  
 निश्चयें ॥ १२ ॥ न लगे मज पूजासंभार । षोडश वा अष्टोपचार । जेथें भाव  
 अपरंपार । मजला थार ते ठायीं” ॥ १३ ॥ ऐसे वावा वेळोवेळा । चोळूनि गेले  
 जिव्हाळा । आतां आठवूनि त्या प्रेमळ बोला । कळं विरंगुळा मनासी । १४ ॥  
 (साई सच्चरित अध्याय १३)

(Therefore listen to what Shri Sai Baba, the store of mercy, said for the welfare of His devotees. “Those who are fortunate, those whose sin has 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 certainly be benefited. I do not need any paraphernalia of worship—either eight-fold or sixteen-fold. I rest there where there is full devotion.” Because of his love for the devotees, Shri Sai Baba spoke like this from time to time. Let us be happy by remembering these words full of love.)

( Sai Satcharit canto 13 )

It will be seen from the above extract, from Sai Satcharit, that Shri Sai Baba does not expect every devotee to worship him in the traditional way. He simply wants His devotees to say “Sai, Sai”. However we are all slaves of tradition and we do not get mental satisfaction without conducting the worship in the traditional way. In this same issue one devotee Shri N. Machander Das has written an article (Pages 21 to 22) where he has described how every devotee should worship Shri Sai Baba.

Though Shri Sai Baba says above “न लगे मज पूज संभार” (I do not need pooja with paraphernalia) still in chapter nine of the Sai Satcharit He tells Mrs. Tarkhad,

“तैसाचि मी अन्नावीण माघारी । भर दुपारीं परतलों”

(I returned back in the noon without food). Is this a contradiction? Some may feel that it is a contradiction; but it is not so. Shri



Sai Baba really says that He does not need any pooja in the traditional way; but at the same time if anyone wants to do the pooja, then he says that it should be done without missing any step and hence he simply points out to Mrs. Tarkhad that the step of offering the naivedya was missed in the pooja ritual which was carried out at her house at Bandra by her husband.

Whenever possible we may thus conduct the pooja of Shri Sai Baba in the traditional way, for getting mental satisfaction; but when it is not possible Shri Hemadpant has suggested how we can conduct mental pooja of Shri Sai Baba as follows :-

आनंदाश्रू उष्ण जीवन । करुं तेषु चरणक्षालन । शुद्धप्रेम चंदनचर्चन । करवुं  
परिधान सच्छ्रद्धा ॥ २७ ॥ हे अंतरंग पूजाविधान । बाह्योपचार पूजेहून । येषु  
तुज सुप्रसन्न । सुखसंपन्न करुं की ॥ २८ ॥ सात्विक अष्टभाव-कमल । अष्टदल  
अतीव निर्मळ । मन करुनि एकाग्र अविकल । वाहुं निजफळ संपादुं ॥ २९ ॥  
लावुं भार्वाथ-बुका भाळा । बांधुं दृढभक्तीची मेखळा । वाहुं पादांगुष्ठी गळा । भोगुं  
सोहळा अलौकिक ॥ ३० ॥ प्रीतिरत्नालंकार मंडण । करुं सर्वस्व निंबलेण । करुं  
पंचप्राण चामरांदोलन । तापनिवारण तन्मय छत्रे ॥ ३१ ॥ समर्पुं ऐसी स्वानंदपूजा ।  
अष्टांग गंध-अर्गजा । ऐसे आम्ही आमुच्या काजा । साईराजा पूजूं तुज ॥ ३२ ॥  
(साई सच्चरित अध्याय २६)

(Let us use hot water in the form of tears of joy to wash (Sai's) feet. Let us besmear His body with sandalwood paste of pure love. Let us cover His body with the cloth of true faith. By this inner worship (मानसपूजा) which is different from the worship done with outer paraphernalia we hope to please you and to give you pleasure. Let us offer the very pure lotus with eight petals in the form of eight Satwik emotions. Let us offer the fruit in the form of our concentrated mind. Let us apply on his forehead bukka (black powder) in the form of devotion. Let us tie the waistband of sincere Bhakti and place our head on his toes. In this way let us enjoy a very special festival. Let us decorate the God with jewelry of love and offer our everything to Him. Let



us wave chamar of our five 'pranas' which will serve the purpose of an umbrella in order to ward off the heat (of sins). We will thus offer our pooja with great delight and Oh Sairaja, we will worship you for accomplishing our wishes).

At home all Sai devotees must be conducting Sai-worship in the traditional manner, which has been described above, as we are brought up in a particular traditional atmosphere where worship of God has a peculiar formula and we will therefore not feel that we have worshipped God unless we go through all the usual drill to which we are accustomed since our childhood. However in addition to this pooja, every Sai devotee should try to worship Sai Baba mentally by offering to Him all the things described above, which will mean complete surrender at the feet of Sai Baba, which has been stressed at several places in Sai Satcharita. ★

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## Seventh Anniversary of Shri Sainath Shiv Mandir

The seventh Anniversary of the above Mandir, which is located at Building No. 15, Chembur Colony, Bombay 400 074, will be celebrated on Sunday the 17th February 1985 on the Mahashivaratri day. All Sai devotees are requested by the Management to attend the function and get Baba's blessings.





## A Journalist Recalls - Part - I

[ Shri G. S. Kalyanpur worked as a journalist in his young age. He is now 81. His articles, published in Hindusthan Times, have been compiled in a book form under the caption "Reminiscences of the Gandhian Era" by an American Publisher and its 3rd edition is published recently. In the following article, Shri Kalyanpur has recapitulated in his lucid style a few of his earlier experiences. Editor. ]

Journalists, whether Indian or Foreign, constitute a strange cynical tribe. Their cynicism is definitely the outcome of a sense of self-importance. Once they make good in the profession, they seem to feel that they can make or mar a politician or build or destroy an organisation. All the time journalists are conscious that they are partly feared and partly admired by the public. Hence their ego.

I was a member of this cynical gang for many years of my life in Bombay, I worked as a senior sub-editor in an important English daily newspaper. Whenever a well-meaning friend emphasised the need for a patron-saint or a Sadguru in one's life, I argued that a personal God or Ishta Devata like Ganapathi was enough to steer me through difficulties. To be honest, I prayed to a personal God in those days only because my profession was beset with pitfalls. A libellous paragraph passed by me unknowingly, while in charge of an edition, could get me a dismissal order. A wrong heading could lead me to loss of face.

It was an unexpected turn in my life that brought me to Shirdi as an ardent devotee of Shri Sai Baba. Some months before I turned to Baba for help, I had called at the clinic of an eminent consulting physician, Dr. Shripad S. Ugrankar M.D. (London), M. R. C. P. (London) because I suffered from short breath. As I entered his consulting room, I saw the doctor



standing in front of a small photograph of Shri Sai Baba and trying to adjust a garland of flowers.

“You seem to be an ardent Sai devotee”, I observed while the doctor led me into his X-ray room.

“Yes”, he replied.” Sai Baba has been my god-father since my early student days. I owe my success in the profession to Him and Him alone.”

Dr. Ugrankar briefly narrated that he belonged to a very poor family, which could not afford his college education. Thanks to Shri Sai's grace, help seemed to come to him from unexpected quarters so that he could finish his Medical course in Bombay and later qualify for M.D. and M.R.C.P. in London.

Dr. Ugrankar said that he returned from London with a plan to set up a clinic in Bombay. But he found it impossible to implement the plan for want of a god-father. It was necessary for him to work initially as an honorary physician in a Government or Municipal Hospital. He found many hurdles in the way of becoming an honorary. Several senior physicians whom he approached for help refused to sponsor him.

“One day I stood before Sai Baba's photo in my study room and wept bitterly”, he said, “My fervent prayers seemed to have been heard by Baba. Within a few days I was appointed an honorary physician in the J.J. Hospital at Bombay. Soon followed my appointment as an honorary Professor of medicine in the Grant Medical College”.

After a thorough check up of my chest Dr. Ugarankar expressed concern about my health. He said I was heading for Asthma, a malady which I had dreaded the most because it was rampant in my family both on my mother's and father's side.

As he handed me the prescription Dr. Ugrankar said; “You have come to me at a crucial moment. With Sai Baba's grace, this prescription will give you complete relief. Let me emphasise



that Baba saves a true devotee. He saved me from a fatal motor accident only last week while I was on way to Poona."

Dr. Ugrankar related how his car skidded and was on the point of falling in a ditch.

"I involuntarily called out to Baba", he said. "Our car tilted dangerously but did not go into the ditch below. One of the tyres seemed to rest on a boulder, which arrested the fall of the vehicle. My driver and I were helped out of the car by a dozen people, who were on way to Poona."

I came away from Dr. Ugrankar's clinic convinced of Baba's inscrutable ways of helping a sincere devotee. And it did not take long for me to feel His Holy presence in my humble flat at Shivaji Park. Baba's entry was most unexpected; On a Thursday morning, I was returning from night work when I saw my friend, Mr. Parameshwaran, owner of a wholesale tea mart, waiting for me near his shop at Shivaji Park. He was holding a small clay idol of Shri Sai.

"Take this idol home and offer your prayers every day with flowers and joss sticks" he said. As I took the idol in both my hands, Mr. Parameshwaran added to my utter astonishment; "In a dream last night Baba complained that my shop assistants had neglected Him during my week's absence from Bombay. They had not offered Him flowers and joss sticks."

"Baba's next few words were clear", said Mr. Parameshwaran. "He asked me to present the idol to an intimate friend of mine, who visited my shop every morning."

Mr. Parameshwaran had no doubt in his mind that Sai Baba meant me because I was the only friend who never missed calling at his tea mart while on my way home after night shift.

My life has changed since that Thursday 38 years ago, when I installed the Sai idol in my study room. I am conscious all the time of Baba's living presence in my house, particularly in



moments of stress. I never feel lonely and lost in a crisis though I have opted for a life of chronic bachelordom with its attendant sense of instability. ★

(To be continued)

**G. S. Kalyanpur**

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The Executive Editor

"Shri Sai Leela"

Bombay

Respected Sir,

Please accept my grateful thanks for your enlightening editorial of Dec. 1984 issue of Shri Sai Leela. Non-Marathi knowing devotees are made to understand the meaning and significance of the parable of nine balls of stools as narrated by Shri Sai Baba. Hope to have many more editorials of this type. I feel all your editorials are marvellous and deserve to be published in a book form for reference and guidance of devotees of to-day and tomorrow.

The letter to the Editor by Mrs. Sita Shri, published in the same issue, is free, frank and relevant. A writer, who coins words and phrases, can never reflect his inner feelings in the articles. What is the use of publishing lengthy articles in Shri Sai Leela when a good number of readers cannot follow them? You agree that ours is not a literary magazine to exhibit one's command over the English language. I would suggest to dispense with such articles so that the space can be better utilised for two or three articles, which develop faith in Baba. ★

Yours sincerely

**G. R. Kumar**

130/B, S. R. Nagar Hyderabad - 500 038 (A. P.)



## Rosary Of Religions

Let me recall the inspiring editorial of 'Shri Sai Leela' (August 1984) which struck the keynote for an article by Sai-Brother, K. Navinchander (November 1984) titled 'Commonwealth of Religions'. They appeal to us all to unite as men of true religion and to proclaim 'the message of love, peace and brotherhood to a mad world'. If sanity is to be regained, we must cease to quarrel on the basis of differences of religious labels. This will demand making a distinction between spirituality, or the inner core of religion and formal religion.' The inner core rests upon the living fact that man is a religious being because in him there is a spark of divinity. The recognition of man's potential divinity forms the essential basis of true religion. The outward forms of worship are non-essential.

'Truth is one, but sages call it by various names'. We all know this and yet most of us cling to the name, make claims on its behalf and reject those of our fellow men, who will not accept those claims! This is not religion but irreligion.

If true religion is that which unites, then the reverse is equally true. Where there are disunion, strife, opposition, intolerance and unbrotherliness in the name of religion, we face the ugly and evil forces of irreligion.

Let us live upto the ancient concept of Religion : 'That which supports, that which holds together the people everywhere, that is dharma - religion. (Mahabharatha). Religious maturity makes for tolerance, for understanding, for acceptance of other religions. Only the immature evince bigotry and intolerance. As the human mind becomes enlightened, it perceives more and more the essential unity of all religions, for it can probe behind the form, go within the surface and discarding the husk, grasp the nourishing core. Since every man is potentially divine, every man has within him the latent gift of learning truth.



The unifying spirit of true religion is that eternal truth, that supreme Divine Presence, that one light, of which we are all the children. That one light is the 'the light that lighteth every man that cometh into the world.' It is the same light referred to by Shri Krishna in the Bhagavadgita (13 : 17) :-

"It is the light of all lights, and is declared to be beyond all darkness; it is wisdom, and that which is to be obtained by wisdom; in the heart of all it ever presideth."

As His Holiness Saipadananda Radhakrishna Swamiji said : 'The Lord of one religion is the Lord of all religions and that Lord is the self of everyone.' Thus an unbiased study of comparative religions leads to a deeper realisation of the self as enunciated by Bhagawan Ramana of Tiruvannamalai and a profounder conviction of Universal Brotherhood.

Let us endeavour to be men of Religion, that is, brothers to all men. "I see that sensible men and conscientious men all over the world were of one religion," wrote Emerson. That one religion transcends all sects and 'isms'. It is essentially universal and uniting all men will enable us to meet the challenge of today. Let us cease being childish and making exclusive claims. If we think that ours is the only religion, or even the highest one, we are but sowing the seeds of disunion and frustrating the very purpose of religion.

Indeed, the present cycle is one of transition, one of rapid and revolutionary changes in all fields. Let us meet it 'with the message of love, peace and brotherhood.' This is the essential teaching of all religions. In closing let me quote extracts from scriptures of different religious traditions all embodying the golden rule :

**Christianity :** "All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." (Matthew 7 : 12)



- Islam** : "No one of you is a believer until he loves for his brother what he loves for himself (Koran : Traditions)
- Hinduism** : "This is the sum of duty; do naught to others which if done to thee, would cause thee pain." (Mahabharatha 5 : 15 - 17)
- Buddhism** : "Hurt not others with that which pains yourself". (Udanavarga 5 : 18).
- Jainism** : "In happiness and suffering, in joy and grief, we should regard all creatures as we regard our own self and should therefore refrain from inflicting upon others such injury as would appear undesirable to us if inflicted upon ourselves (Yogasastra 2 : 20)
- Sikhism** : "As thou deemest thyself so deem to others. Then shalt thou become a partner in heaven."
- Hebraism** : "What is hurtful to yourself, do not do it to your fellowmen. That is the whole of the Torah and the remainder is but commentary. Go learn it." (Talmud)
- Confucianism** : "Is there any one maxim which ought to be acted upon throughout one's whole life? Surely the maxim of loving-kindness is such. Do not unto others what you would not they should do unto you." (Analects 15 : 23)
- Taoism** : "Regard your neighbour's gain as your own gain; and regard your neighbour's loss as your own loss." (T'ai shang Kan Ying P'ien)
- Zoroastrianism** : "That nature only is good when it shall not do unto another whatever is not good for its own self." (Dadistan-i-dinik, 94 : 5).



Dear Sai-Brothers and Sai-sisters, religion as a way of life, as Sai-devotees, must include introspection. The turning within, the going-inwards, in an endeavour to sense the presence of the light Divine - Lord Sainath - in one's own heart and consciousness. When that Sovereign Lord is found we realise the oneness of humanity. ★

**R. Radhakrishnan**

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## Hari Das

One of the great bhaktas (devotees) of Shri Krishna, in Shri Chaitanya's days, was a Muslim who adopted a Hindu name and is known, in Vaishnava literature, as Hari Das.

The Muslims of Navadwipa were deeply offended with Hari Das, for he was devoted to Shri Chaitanya. The Muslims carried their complaint to the Kazi, - the Muslim magistrate of Nadia. The Kazi issued an order, saying :- "Take this man, Hari Das, this renegade to the Muslim Faith, to the market of the town and there beat him hard and flog him until he falls unconscious and is dead."

Hari Das was taken to the market-place. Blow after blow fell on this servant of God. He fell down, unconscious, for sometime. The Muslims thought Hari Das was dead. They took up his body and threw it in the waters of the Ganges. After sometime, Hari Das revived and swam back to the shore. Then Hari Das sang aloud the song of which he was very fond, the kirtan-song :- "Hari bol ! Hari bol !"



## Shirdi Sai, The Source !

"Every article in "Sai Leela" is designed by Lord Sainath and he speaks his own words through the contributors' pen." So declared Sai-Brother R. Radhakrishnanji (Hubli) in his inspiringly penned article, "A Divine Romance" appearing in the Soul-elevating popular magazine "Sai Leela" for July '84. How true is this !

When I had read the first instalment of "Sai Baba Left No Heir or Disciple" of Sai-Brother D. Sankariahji (Nov. '83), our Heavenly Father Shirdi Sai Baba at once revived my memory of His own feeling on the subject. But I wished to quote Sai Himself exactly as he had spoken then, which meant a re-run of "Sai Satcharita" and consequent loss of a couple of months to extract His spoken gems on the subject from "Sai Satcharita", pressed as I was (and is) for "time" by the demand of my official duties and Postal Sai-Satsang. So I DROPPED the idea of penning an article in defence of the piece, "Sai Baba Left No Heir or Disciple." "If you do your best, gaps left by you will be filled by God" affirmed Anandamayi Ma. How truly the Mother had said it !

For, on 29-11-1983 at 2.30 P.M. sharp, my local 74-year-old cultured Sai-Brother B. N. Sai-Galji (46-10, S.N. Banerjee Rd, Calcutta - 700 014) called on me at the ground floor of my office building and gifted me unsolicitedly a new booklet entitled, "Golden Words Of Shri Sai Baba, Shirdi" and wound it up with a costly tiffin. Neither himself nor myself was then aware of our Heavenly Father's Hand in this drama. When I scanned through a few pages of this booklet, the next morning, I realised then only its potency. Within a span of a week therefrom, I read it and extracted from it Shirdi Sai Baba's spoken words, wrote the piece, "Sai Baba Left No Heir or Disciple" around them, polished it, typed it and posted it to our gentle and



Dedicated Sai-Brother Parchure Sahib on 13-12-1983 for publication in "Sai Leela" magazine. It appeared promptly on PP 7 & 8 of the said magazine for February '84.

Yes, Shirdi Sai Baba, the Living Divinity, inspires those in whom genuine Sai devotion is present and "Fills the Gap." to quote Ananda Mayi Ma. ★

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## In Love With Love

I have read with interest the 'Doctrine Of Divine Love' by Sai-sister Usha Hiremath of Bijapur in the June '84 issue of Shri Sai Leela. She has done an excellent depiction of how Sai's love is beautiful, pure, eternally joyous and how we taste it in many ways and through many forms.

It was in the second week of March '84, that I called on my colleague, Dr. G. R. Vijayakumar at his residence. He had just returned from Bijapur and proudly displayed a memento presented to him by Sai Sister Usha Hiremath. It was a lovely portrait of Lord Sainath on glass painted by Sister Usha herself. In that portrait, I saw that Lord Sainath as the one cosmic lover, the one fragrance that permeates all the variegated blossoms of love in the garden of our life. I stood admiring the painting for a few minutes. When he noticed my admiring face from a corner of his eyes, I asked Dr. Vijayakumar. "Why do you look at me so?"



He replied : "I wanted to watch the impression that the painting has made upon you. I think you love it."

"Yes, I do" I admitted : "And do you know that Sister Usha Hiremath could not have painted such a face of Lord Sainath unless she loves Him intensely?"

"Unless she loved Him?" echoed Dr. Vijayakumar, "well, she loves Him so much and most sincerely, she is love divine herself. At a tender age of 21, she is Sai-nate ....."

At this I quaffed crystal waters of cosmic love from the reservoir of God-adoring hearts. As John Keats says :

"A thing of beauty is a joy forever,  
In loveliness it increases,  
It will never pass into nothingness."

I have shed bitter tears of separation and repentance to know what love is. In this instance, I have learnt that I am in 'Love with love' - with Lord Sainath - our God.

St. John lived to a great old age. He preached but always kept on saying the same words : 'Little children, Love one another.' His disciples begged him to tell them more about Jesus Christ, whom St. John had known in the flesh. But he kept repeating : 'Little Children love one another; there is nothing more.'

Lord Sainath wants us to love Him perfectly and equally in all. He is Bhakta-Paraadheena.

His Holiness Paramahansa Yogananda, just before His Mahasamadhi on the 7th March 1952 said, "When I am gone, only love can take my place." ★

Dr. M. Vishwanathaiah  
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# Shraddha and Saburi

## Sai Faith :-

If one stands at the entrance of the Samadhi mandir Hall at Shirdi he is sure to notice the two words "Shraddha and Saburi". Hazarath Sai Baba has given more importance to these two great qualities. If one holds strongly to these two gems of advice of Shri Sai, one is sure to come out successful in this life

Faith is the basis of every dharma. Faith moves mountains. If one loses faith, he loses everything in life. Therefore, all Sai children should hold strongly these two great qualities taught by Hazarath Sai Baba.

## Sai Saburi :-

If we have God in our hearts, we can stand against any trouble and face life's challenge boldly. In performing the worldly duties, there may be some trying situations in which we may almost lose our patience for the reasons beyond our control. In such cases only, we must behave in a wise manner. It is easy to remain calm in ordinary circumstances; but the capacity of a person and his strength of endurance is put to test only in such situations in which he loses his patience and behaves like an ordinary mortal.

A Sai child will never lose his patience and he will hold himself in check. It is the merit of the Sai children and it should be taken as a test.

Sai children should remain calm and display utmost care in living up to the expectations of Hazarath Sai Baba.

May Allah bless all the Sai children with a great strength to display the quality of patience.



In the life of humans a test may come at any time in the form of frustration, long hours of waiting, distress, illness, accident or unemployment and loss of comfort. At such time God helps us to know our worth by testing our Shraddha and Saburi.

Gracious Baba! Let no trial erase the faith and saburi of Sai children. ★

**Smt. Rafia Yusuf Ali Khan**  
I. C. 19, Erramanzil Colony Hyderabad - 500 482



## Sai Pooja

Consequent upon my promotion as Assistant Director I was posted at Nizamabad district, It is a long way off from Warangal district. My two sons are studying in college, Therefore I have to maintain two establishments culminating in heavy expenditure. In view of the above reasons my cherished, desire was to be at Warangal, I had full faith in Sai thinking that he would come to my rescue. Man proposes but God disposes, I was disappointed. When I approached the head of the department he could oblige me to some extent in modifying the posting orders to Khammam but not to Warangal for the former is somewhat nearer to the latter. I was not very happy even then. Ultimately I joined at Khammam on 6-4-1984 with a heavy heart and was not sincere in offering my prayers to Lord Shri Sainath.

See the miracle of our "Sadguru", the Lord of wonderful events. After working for a period of four months at Khammam, I was taken away by surprise to see that my cherished desire of getting posting orders at Warangal became a reality, My Sai Pooja, which remained inactive and nominal, increased many times and tears of joy could only exhibit my feelings.



Now when I questioned myself why Sai could not help me so far, then I got the following answer from Sai

I was working in Warangal since a long time. Four months' service at Khammam was perhaps minimum and absolutely essential to break down the long standing period at Warangal. It was for my good that such a pleasant affair (however unpleasant it was to me) happened. But I abused Sai then without understanding his leelas properly. The saying 'haste makes waste' was a case with me. How merciful, great and strange are the ways of Sai? What is required is patience in abundance.

The second but most important aspect relates to how best can we perform Sai Pooja. I saw some of my friends and relatives performing pooja for hours together reciting shlokas. There is no point in imitating them blindly without understanding the meaning of the shlokas and pronouncing the words properly. One should be quite clear about pooja and must not invite metaphysical problems and doubts. Pooja is just like horizon and is not subject to diminishing process. Sai Pooja is very simple and most convenient and depends upon the element of satisfaction which one gets from it. It is an individual affair and left to oneself but however a simplified way of worshipping the Lord is given below :-

Repeat "Om Sainathayanamaha"

"Om Samrath Sadguru Shri Sainath Maharajki Jai"

"Om Sai Shri Sai Jaya Jaya Sai"

Or still much more and the simplest way is to chant "Sai Baba" "Sai Baba" as many times as possible whenever and wherever one may be. ★

**N. Machander Das**

Assistant Director, Planning & Statistics Warangal (A. P.)



# Shri Sai Baba Belongs to All

"SAIBABA OUR LAMP  
SHIRDI OUR CAMP" (Shri T.A.R.)

In our country, in the name of high birth people do not hesitate to illtreat the fellow Sai brothers and Sai sisters by calling them Sudras or Chandalas. Even to this day some people do not give water for drinking in tumblers. They pour water from above into the hands of others. In some places of worship devotees are not allowed to come inside and to touch the deities. But in the most sacred temple of Lord Jagannath at Varanasi, the devotees are allowed to touch Shiva. At Shirdi, the devotees are allowed to touch the Sai Samadhi and also the statue of Shri Sai Baba. This is a great privilege we rarely find in other places of worship. For all things that are being done at Shirdi, the Sai Samsthan does not take any credit. They attribute it to the will of Lord Sainath Maharaj. They say that the Samsthan is only instrumental in the hands of Sadguru, Shri Sainath. Shri T. A. Ramanathenji of Sarangabad in West Bengal in one of his letters to Shri N. M. Yusuf Ali Khan of Hyderabad has written that on 22nd March, 1984 Shri S. D. Parchureji the Executive Editor of Shri Sai Leela (when he visited Calcutta) was requested to bless his family members and others present on the occasion. But Shri Parchureji had replied that it was Shri Sainath Maharaj who has to bless all of them. These remarks of Shri Parchureji were appreciated by one and all.

This body succumbs to all worldly vasanas and craves for more and more enjoyments and comforts. If we begin to feed the body without checking, it will soon, overpower us and make the life miserable. So we must seek the help of Shri Sainath Maharaj to keep the body, mind and desires under control to live a purposeful and worthy life.



Now-a-days nobody wishes to remain as a Shishya. But everybody wants to become a Guru. Some people exhibit their pomp and show and materialise things of ordinary use and impress the public and amass wealth. They teach the devotees to seek God and discard their wealth as it hinders their spiritual progress and they themselves gather the material wealth with both their hands. It is not known whether such a Guru has been assured of a heavenly life after his worldly life.

Shri Sadguru Sainath never desired to possess wealth of his devotees. With a view to uplift his devotees and to work out their Karma he asked for Dakshina. Shri Saibaba was a great simple Fakir who lived in the old Dwarakamai Masjid and worked day and night for the upliftment of his devotees in this world and in the life hereafter.

People have great faith in Shri Saibaba, Kumari Usha D. Hiremath, a staunch Sai Devotee, in one of her letters to her Sai Uncle, T.A. Ramanathenji, has expressed her immense faith in Shri Saibaba. Her desire is to become a doctor and serve Sai Children. In her efforts in this direction she wrote as follows :-

The Smell Of Flowers Goes  
Only With The Wind  
But The Fame Of A Sai-Child  
Goes Against The Wind.

Further, she decided to apply Sai Udi for all her physical ills and not to use any other medicine.

Similarly Dr. G. R. Vijayakumarji of Balanoor Estate, Durgadabetta, left the matter of his post-graduate studies in America to the will of Shri Sai Baba. Shri K. Govindaswamy Naicker of Chittoor got back to his profession by the blessings of Shri Saibaba in January 1984. Shri R. Radhakrishnanji of Hubli Vidyanarayanagar got his pension and gratuity matters settled in a miraculous way by the grace of Shri Saibaba. On



1-7-1984 when there was heavy rain at Delhi and no taximan obliged to come to the airport, from somewhere came a taxi with high speed and asked Shri Yusuf Ali Khan of Hyderabad to get in and left him at Palam Airport in time. People believed that it was all Shri Saibaba's help. It is also believed that Shri Saibaba will bless Smt. Usha Ranganathniji and also Shri Ananta Padmanabhanji with two sons and two daughters. It is also the hope of Shri Sai devotees that the amount advanced by Shri Ramakrishnanji of Nagasaivihar, Madras-4 for production of the Sai-Film will be returned with thanks. No doubt Shri Sainath comes to the rescue of all the Sai devotees because all of us are his dear children and he belongs to one and all. ★

**Shiva Jyothi M. Nanjappa**  
Sub-Registrar, Madakasira-Post, Anantapur District,  
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## OBITUARY

We are very sorry to inform our Sai-brothers and Sai-sisters that Mrs. Sucharitabai Parchure, wife of late Executive Editor of Shri Sai Leela, Professor, D.D. Parchure, expired at Bombay, at the age of 65 years, on 25-12-1984 after a brief illness. Mrs. Sucharitabai was a sincere Sai devotee and she was visiting Shirdi regularly along with late Professor Parchure. She is survived by her two sons and grand children. We extend our heartfelt condolences to the family members of Mrs. Sucharitabai in their sad bereavement and pray at the feet of Shri Sai Baba that the departed soul may rest in peace.

- Editor

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# Hazarath Sai Baba The Healing Master And Integrationist

The editorial in Shri Saileela for October, 1984 at length dealt with mainly with a disease which is a curse on humanity. The Executive Editor Dr. S.D. Parchure M.A., Ph.D has spoken about it at Domalguda, Hyderabad on 14th October, 1984 and Hazarath Sai Baba allowing Bhagoji Shindeji to loosening the pattis, massaging the arm with ghee and lightly bandaging it again and also holding an umbrella over Baba whenever he went to Lendi Bagh. Baba's mercy over the sick and unfortunate persons was so much that he was visibly moving at their fate and treating them very kindly and lovingly.

The following chapter 9 of the Gospel, according to Matthew, throws light on the subject and also on not-fasting.

“So He embarked, crossed over and reached His Own City. There they carried to Him a paralytic on a couch. And seeing their faith, Jesus said to the paralytic, “Cheer up Son, your sins are forgiven”. Some of the scribes then said to themselves, “This man blasphemes”. Jesus knowing their thoughts said, “why do you think evil in your hearts? For which is easier to say, Your sins are forgiven or to say Rise and Walk? But to let you know that the Son of Man has authority to forgive sins on the earth”. He then said to the paralytic, “Rise, pick up your couch and go home!” Arising he went home. And when the crowds saw it, they were awed, and they praised God, who had granted such power to men.” (So was Hazarth Sai Baba of Shirdi.)

As Jesus passed on from there, Matthew sitting at the Tax Office, said to him, “Follow Me”. So he arose and followed Him. And as Jesus was sitting at the table in the house, numerous tax collectors and sinners came and sat at the table with Jesus and His disciples. When the Pharisees noticed it, they said to



His disciples, "Why does your Teacher eat with Tax collectors and sinners?" But when He heard it, He said "The healthy have no need of a physician, but the sick, But go and learn what this means. I want mercy and not sacrifice. For I did not come to call the righteous but sinners to repentance. (Exactly Hazarath Sai Baba also did likewise at Shirdi. He ate together with animals also).

Then John's disciples came upto Him and said, "Why do we and the Pharisees fast and your disciples do not fast?" Jesus answered them, "can wedding guests mourn while the bridegroom is with them? But the days are coming when the bridegroom will be taken from them and then they will fast. (It is now, upto the disciples of Hazarath Sai Baba to decide whether to fast or not after Sai Baba's Mahasamadhi. The followers of Islam fast for one month in a year during the month of Ramzan).

While Jesus was still speaking to them a ruler came and said, "My daughter has just died, but come, place your hand on her and she will live." Jesus rose with his disciples and followed him. And a woman, who had for twelve years suffered from hemorrhages, came up behind and touched the fringe of His robe, for she said to herself, "If I can only touch His robe, I will recover". Jesus, turning and seeing her said, "Cheer up, daughter, your faith has healed you". And the woman was well from that hour. (Hazarath Sai Baba used to call the women folk as mothers).

On reaching the ruler's house and seeing the flute players and the noisy crowd, Jesus said, "Go out for the girl is not dead but asleep." They laughed derisively at Him. But after the crowd had been expelled, He went in and took her hand, and the girl rose up.

While Jesus was walking away, two blind men followed Him, crying out, "Son of David pity us". Then, when He entered the house, the blind men came up to Him and Jesus said to them, "Do you believe that I can do this?" They answered,



“Yes Lord”, He then touched their eyes and said, “According to the measure of your faith it shall be to you”. And their eyes were opened. Later a dumb man was also blessed with speech. (Very great was Hazarath Eesa Roohulla).

Hazarath Sai Baba was so kind that he blessed the visitors by putting his hand over their heads as the dearest father/mother. His name has reached every nook and corner of India and abroad. We come across people, who tell us how Sai Baba is healing every one of their mental and physical illness and spiritually uplifting the souls of the people who are ripe enough to receive his blessings.

Shri S. D. Parchureji, on 14th October 1984, dealt at Hyderabad while speaking on the subject "cultural Integration, Sainath Harmonizer of all Religions and Faiths", at length from the coming of the Aryans to India, and till the time of Sai Baba's Mahasamadhi and explained how Hazarath Sai Baba united the followers of different faiths at the sacred Dwarakamai Masjid.

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## UNITED PRAYER

Lead us O God! from untruth to truth, from darkness to light, from death to immortality. O thou Father of truth, reveal thyself before us. Thou art merciful, do thou protect us always in thy unbounded goodness.

Shanti! Shanti! Shanti!



## Bouquet Of Religions

After reading the scholarly editorial of Parchuresahib on 'Equality of Religions' (August' 84) and the charming response of Sai-Uncle Navinji as 'Commonwealth of Religions' (November' 84) Lord Sainath has enabled me to pen these lines to forget our differences and join to consider in what does exist the common good of all of us and how we can co-operate for it.

The expression 'Universal Religion' brings forth a variety of images, namely a bouquet in which various kinds of flowers have been studded or a necklace in which pearls have been collected from different sources. In other words, it is meant a synthesis of the best elements of the different religious systems like Islam, Hinduism, Christianity etc., But this is an erroneous notion.

Attempts to arrive at a systematic conception of Universal Religion through discursive understanding failed in the past and are bound to fail in the future also.

Emperor Akbar's attempt to establish a Universal Religion acceptable to everybody (Din-i-Ilahi) did not succeed as it was based on unsound reasoning. It is true indeed that Akbar studied with remarkable sincerity the scriptures of the Hindus, of the Christians, of the Jains and others but failed to notice the basic unity underlying all religious systems. In his over-zealousness, he betrayed an unfair preference of one religious faith to another. And history shows that the Universal Religion propounded by Akbar did not survive after his death.

Hegel and his followers endeavoured to establish a Universal Religion on the basis of certain fundamentals which follow the fact of man's consciousness of his own finitude or limitation. It has been said that in order to be fully conscious of his own finitude or limitation a man must transcend his finitude and this inevitably leads one to the awareness of the Absolute which is



the ground of all that exists. For example, when I go to a film show and see the movie pictures in quick succession, I as a cogniser do not change, for had the 'I' also changed corresponding to the change in the pictures, my awareness of change would not have been possible.

The Hegelian system failed as it lays too much emphasis on man's intellect alone to the utter neglect of his feeling and will. Religion is man's total reaction to reality and if it fails to satisfy man's thought, emotion and volition in the appropriate manner, it degenerates into meaningless practices and rituals.

Therefore the plan of the Universe is identity in difference or unity in diversity and Universal Religion cannot therefore be a substitute for dead uniformity in which all individual differences are obliterated.

In spite of differences in the philosophies that underlie major religions of the world, viz, Christianity, Buddhism, Judaism, Hinduism, Islam and others, all agree in one broad principle, a *contingentia mundi*, because the contingent is not necessary but the Being is. In other words, the relative and contingent is not self-explanatory.

Hinduism is branded as polytheism, but a Hindu does not really worship many Gods, but simply envisages God in many forms. As we have in the Rigveda : "Thers is only one ; but they call Him by many names." That is why Max Muller invented the term, 'Henotheism' to indicate worship of one God in many forms of which only one is worshipped at a time.

Buddhism is supposed to be non-theistic. Buddha was convinced that religion has its roots in the deepest inward life of man. He refrained from describing the in-describable. When Buddha announced that his death was fast approaching, Ananda sought instructions from him as regards the order, whereupon Buddha said : 'Ananda, be lamps unto yourselves. Be a refuge



to yourselves. Seek no outer refuge.' In this one can notice the Vedantic Aparokshanubhuti comparing with the view of truth as a lamp and refuge.

Christ's sayings : 'I and my Father are one'; 'Love thy neighbour as thyself' might have developed an Advaitic viewpoint if the rationale could be discovered.

The same conclusion might be deduced if we know to separate the husk from the kernal so far as Islam is concerned. Consider, for instance, the following verse of the Koran (25 : 63) "And the servants of the Beneficent God are they who walk on the earth in humbleness and when the ignorant address them, they say peace."

I do not suggest that a mere discovery of certain points of agreement or similarity of attitude between one religion and another would lead us to Universal Religion. All that I wish to submit is that toleration must necessarily lead to acceptance and for this the followers of different religious paths must develop a mutual understanding which results in what may be called a confluence of selves.

Lord Sainath was perfectly certain that a standard Universal Religion was an impossibility since unity in diversity is the plan of the universe. He never wanted a Hindu to be converted into a muslim or vice-versa. One must stick to one's own religion and yet feel the underlying bond of unity among all religions. The band of unity is spiritual, it is timeless, deathless. It is pure consciousness, the Advaitin rightly asserts.

This precisely is the goal of Universal Religion. It does not aim at destroying one's religion so as to achieve a common standard. It aims at giving man a lift from where he is. Swami Vivekananda has said (Complete works Vol. I P. 177) :- "Take up one idea. Make that one idea your life; think of it; dream of it; live on that idea. Let the brain, muscles, nerves, every part of your body be full of that idea and just leave every other idea alone. That is the way to success and this is the way great spiritual giants are produced."



Universal Religion, then, is not a motley of diverse faiths. It is the recognition of the basic truth of all religious systems of the world. Heissenberg says : "There is a higher power, not influenced by our wishes, which finally decides and judges. People have used different words at different times for this central power. They called it spirit or God. There are many ways to this center, even today, and science is only one of them."

To sum up : the ideal of Universal Religion is not an unattainable ideal. We shall however fail to achieve the end if we concentrate on ratiocination only. Let emotioal responsiveness and a strong determination be our guide ; I am sure the goal is not a far-off divine event. ★

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## Happy New Year

We pray to 'Sai'  
For your family and you,  
Good health and wealth,  
And prosperity too.

Never may come,  
The days of woe,  
This is our prayer,  
Wherever you go.

A boon of 'patience' with 'devotion',  
May bring you happiness and cheer,  
And the coming year be,  
A happy new year.

**Smt. Uma Das**  
305/1, Mirpur Cantt., Kanpur - 208 004 (U. P.)



## Sainath - The Magnet

Our love to Sainath should be wholehearted. Then it banishes the feeling of loneliness and dependence on human relationships. The companionship of Sai is incomparable.

Man, in his arrogance, says that he is able to do all things. If a man thinks that he is able to do anything, he will come to know by experience that by his effort he is not able to do anything. When that stage is reached he surrenders to God, confessing that he is helpless. Unless we feel that we are nothing and He is everything, He will not accept us. So He alone must guide us on the right path.

A devotee rightly says "O Sainath, I remember you because you remembered me first." Sainath must draw us towards Him. Then alone we can go to Him. It is just like a needle attracted by a magnet. We must become needles to the divine magnet to draw us towards it.

How to become needles? This is possible only by wishing to have Sainath, aspiring to have Sainath and Sainath alone and nothing else in the world.

Until the 9th May 1983, my husband, Dr. R.J. Ranganathan was working as the Medical Officer of the Taluk Primary Health Centre at Koppa, in Chikmagalur district of Karnataka. He was posted to Koppa only 18 months back and it was a surprise when suddenly a doctor from Mysore reported for duty on the 9th May 1983 with the orders. My husband was on leave on that day and was expected next morning. My husband was posted to a remote place in North Canara district.

This was unexpected as the Government had announced not to disturb a public servant for less than three years in a place. However the new doctor took charge on the next day.



Sai Ram's tests at all times come unawares. One should be prepared for them and face all vicissitudes calmly and in complete respect to His will. In this situation, I implored my husband to apply for leave, go to Bangalore and try for getting posted to a better and nearer place. Although reluctant initially, he concurred with me.

On the night of 10th May 1983, we were getting ready for catching the luxury bus to Bangalore. My husband had kept the kits in the front verandah of the quarters. I was continually praying for Lord Sainath's mercy. After locking the front door, I came out and saw a black dog sitting next to our suiteases. At first I chased it away, but soon I thought that Sainath has come in that guise to wish us best of luck in our efforts. As these thoughts arose in my mind, the dog returned to me wagging its tail. It was with us till we got into the bus and its very presence gave me a pleasant feeling that our desire would be fulfilled.

The next fifteen days at Bangalore saw my husband running from pillar to post in the Secretariat seeking a transfer to a nearer and a better place than the one where he was posted in North Canara. Disappointment greeted him everywhere. Help from expected sources did not materialise. Weariness, anxiety and tension pulled him down to the extent of indisposition. Although both of us were morose about the whole thing, we had a ray of hope in Sainath. At this juncture my husband wrote to Sai-Brother Dr. G.R. Vijayakumar of Balanoor Estate, Durgadabetta (who is a sincere Sai-devotee and a regular contributor to 'Shri Sai Leela') requesting him to pray on our behalf.

On the morning of 30th May 1983, a pleasant surprise awaited us when Dr. Vijayakumar visited our Bangalore residence. We narrated to him our ordeal and profound disappointment. He gave us a patient hearing and adviced us to visit the Sai shrine of Bangalore and surrender to His will in toto. When I



told him of my frustration, he laughed at it and quoted Shri Paramahansa Yoganandaji as follows; which is a direct perception of truth :-

“ ... if we are influenced by the values of outward material consciousness, we lay ourselves open to sadness and depression. Why? Because in this world of duality - life and death, pleasure and pain, wealth and poverty - everything passes away; nothing here gives lasting satisfaction. To a person, life seems to be one paradox and injustice after another and this produces deep frustration. On the other hand, the person who realises that God is with him despite all adverse circumstances cannot be affected by the machinations of satanic force of duality. If we learn to lift ourselves above the consciousness of duality, we can keep our serenity amidst the crash of breaking worlds ..... ”

Sai-Brother Vijayakumar who has recently enrolled for the Self-realisation lessons of Shri Paramahansa Yoganandaji, gave us a good advice and it had a cheerful effect on us. Very next day, we received a packet of Baba's prasad from Shirdi unsolicited. It was a sure sign that Sainath was there to solve our riddle. My husband visited the Sai shrine of Bangalore and surrendered to His will.

Sure enough, the clouds started clearing. Soon we got a list of places having a vacancy for my husband. As if Sai-sent, Shri G.S. Ranganath of Sastry Memorial Hospital, Bangalore (a one-time colleague of my husband in the army) offered his car so that we could make a whirlwind trip of a couple of vacant places.

Unsolicited, a gentleman in the higher-ups offered his help. When we visited a particular place in Chikmagalur district, I was impressed by it and secretly prayed to Lord Sainath to get us that place. I vowed then and there to visit Shirdi if my wish got materialised (Readers would excuse my impertinence, as I know Baba is not a bribe-taker but a boon-giver. But my tension made me take this vow).



On the 23rd June 1983, we returned to Koppa for two days to vacate the quarters and pack our personal effects. A big cover, containing three photographs of Lord Sainath and udi from Shirdi, was awaiting us. What a miracle it is – Sainath showered His grace on us by sending prasada unsolicited !

Soon the events moved fast. Within a couple of days, my husband received the revised orders of transfer to the very place we had desired. Our joy knew no bounds.

In these two months of uncertainty, anxiety and tension, Lord Sainath looked after us in all aspects and we got help from unexpected quarters and unsolicited. This only reminds me of Tiruvalluvar when he says :-

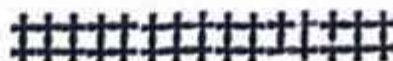
“Oozhir peruvali yaavula matroddru  
soozhinum than munnurum”

(what is there so potent as fate? Even if we devise some way of counteracting it, it takes us by surprise.)

When the storms of life seem to be crashing all around, we might wonder if Sainath is aware. Indeed He is. He is always watching over us, silently guiding us, speaking to us through the voice of eternity, when we turn within and become calm.

So we must become needles to that great magnet – Lord Sainath.

**Mrs. Usha Ranganathan**  
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## Shri Sainath Maharaj Fulfils My Desire

Ever since I am a devotee of Lord Sainath Maharaj, there have been several instances in my life where I have been helped by my Great Spiritual Master. I shall relate below one most important problem, which was solved with ease by Shri Sai Baba.

I was previously residing at B. K. Pal Avenue (Calcutta) where I had to confront several problems because of acute housing shortage there. Apart from the limited space available to me, I had no mental peace and I was facing this difficulty for many years.

Recently, about three months back, I happened to visit the Shirdi Sai Baba Temple at 39, Jatindas Road, Calcutta-29, with one of my dear friends. That was the first time I had the fortune of visiting the only temple of Shri Baba. I had never heard of any Sai Baba temple before in Calcutta.

Believe it or not, the moment I stepped into the temple I felt Baba's bliss and mental peace at once descended on me. Though I had visited several other temples in Calcutta before, I could feel Baba's holy presence in this temple. Though small, the temple has a very quiet atmosphere and barring the rush, usually witnessed on Thursdays and other religious festival days, the mandir is otherwise quiet. The miniature marble statue of Baba is most impressing and appears lively to every passerby.

While sitting in the mandir on that particular day (incidentally my first visit) I mentally prayed to Shri Sainath Maharaj to help me find a new place to live as I no longer felt comfortable then, in my old place.

For quite some time I was desperately trying to find a new rented flat but in almost all the cases my efforts were fruitless as the monthly rents of nearly all were beyond my capacity to pay. As a result I was disappointed and my mind was depressed.



In the middle of July' 84 I was taken to see a new flat at Tala Park area; but the rent, that I subsequently learnt, was double my salary and hence impossible to pay. The land broker who offered to show me the flat not only insulted me but refused to show me the flat properly. I had to return home disappointed and on the very night I prayed to my Master, "Baba, why am I facing this difficulty when you are here?" I immediately remembered Baba's saying "Why Fear When I Am there?" Thus consoled, I left it entirely to Him as I was now helpless.

Next morning unexpectedly a telephone call came from my elder sister who told me that there was a vacant flat at Tala Park—the very place I had been the previous day to see another flat and where I was insulted. I immediately left to see the flat. I saw the flat and it was approved by my family members and the rent was also nominal and within my limits. The place had pleasant surroundings with all amenities available in plenty. Even the neighbours were good-natured and co-operative.

So is it not Baba's blessings to me? Baba helped me to find a place at Tala Park which is totally impossible under normal circumstances as the demand for vacant flats there is extremely high. Moreover after I negotiated for this flat there were several others, who had approached and requested the landlord; but by the grace of Baba I reached first. To Baba nothing is impossible.

Baba is Omnipresent. He is ever active even after His Mahasamadhi and is continuing to help and guide His devotees during their times of trouble. One must surrender wholeheartedly to Him and then only would one find His invisible presence at all times. ★

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## The Best Of Medicines

Recently during May 1984 there was Akhanda Rudrabhishekam at Hyderabad. I happened to attend the Yagyna along with my friends. Since it was also a puja to Matha Shri Kanyakaparameshwari, I carried puja materials to offer her. When I went to that place there was a big queue and I had to stand and wait for more than 3 hours to complete the puja. During this process I felt uneasy and I could not lift or move my left hand which caused severe pain. I determined that I should leave only after finishing the puja.

Somehow I could achieve my wish and returned to my house and completed my lunch. Then also I was having severe pain in my left hand and found very uneasy to do any work. I took some pain killing tablets, best to my knowledge, satisfying myself that the pain will subside; but there was no improvement. Further I did not worry and went to bed. All of a sudden in the midnight I felt again severe pain in the left hand, and I was unable to lift it or move. I cursed myself for not showing it to the doctor in the day. I was in tears. There was none in the house except my eldest daughter, who was fast asleep.

All of a sudden, my attention was drawn to the Ashirwad photo of Baba, which was hung on the wall and I was reminded of the powerful Udhi. With great difficulty I got up from my bed and went to the puja room and took Baba's Udhi and applied it to my left hand with tears in my eyes.

Alas, after a few minutes, I felt as if I had a shock treatment to my left hand, and the terrible pain which I was suffering from disappeared and I had a sound sleep.

Is not Baba's Udhi the best of Medicines ?



**Mrs. H. K. Lakshmi Kuppaswams**  
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## Sainath's Tonic

Sai-brother, Dr. M. Viswanathaiah has shared with the readers of Sai Leela, Lord Sainath's telephone number (October 1984 issue), it is my pleasure to share the recipe of Sainath's tonic with Sai-bandhus.

When Sai-brother, Dr. G.R. Vijayakumar of Balanoor Estate, Durgadabetta (Karnataka) visited our home, along with his family, in February 1984, he gave us a recipe of 'Sainath's tonic' for the health of the body and soul. He does not claim any originality of this recipe but has modified it from a recipe used by a Christian missionary.

The recipe of this beautiful tonic is as follows :-

Equal parts as much as you can secure of the following ingredients

The roots of faith in Lord Sainath,

Flowers of hope in Lord Sainath,

Lilies of Sai-purity,

Wormwood of Sai-contrition,

Violets of humility,

Garlic of contentment in having Sai as a saviour.

All these ingredients to be ground in the mortar of Sai-consciousness,

dissolved in the water of tears,

mixed in the syrup of confession of our sins,

stewed in the fire of tribulation

and made into a potion,

of which, a liberal portion should be taken internally morning, noon and night every day of life This is a tonic for all ills.



Dear Sai-brothers and Sai-sisters, it is so wonderful to be in tune with Lord Sainath and to trust Him implicitly, being content wherever He places you and whatever He makes of you, accepting all with humility and devotion.

His Holiness Shri Yukteswar Giri has rightly said, "Remember that finding God in your life is the funeral of all sorrows." ★

Miss Usha D. Hiremath  
C/o Shri D. P. Hiremath, District and Sessions Judge,  
Bijapur 586 101 (Karnataka)

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## Divine Power and aspirants

Divine power is really a mysterious power, which is conferred on an aspirant by the Almighty when the former attains spiritual maturity through utmost devotion, austerities and consistent meditation. Performance of miracles through divine power is generally aimed at leading the masses on the right path. However, at times miracles occur due to tremendous divine power of the aspirants much against their wish. To be precise, a wheel of a speeding vehicle sometimes emanates sparks. Likewise certain feats of highly elevated aspirants are in fact the outcome of their divine power. Such aspirants are fully aware that performance of feats brings fame and at the same time hampers spiritual progress. As such, they are reluctant to perform miracles just for amusement. Spiritual Science permits performance of miracles by aspirants only for a noble cause - in other words, for cure of cronic diseases, eradication of evil spirits, protection of down-trodden and the like. Use of divine power for revival of dead is considered to be interference with the plans of the Almighty and is regarded as an offence as per code of conduct in spiritual field. Miracles of divine power are generally performed by sages of the Nath order to alleviate sufferings of down-trodden and of devotees of



various sects seeking enlightenment. A group of people had the good fortune to witness a miracle performed by a sage of the Nath order, when a large number of devotees assembled in a village near Igatpuri (Dist : Nasik) in the year 1975. A religious ceremony was held at the said place and various programmes such as Bhajan, Kirtan and chanting of hymns were organised. A temporary shed was constructed for preparation of food, to be served to devotees. The organiser had expected 400 devotees as per invitations sent. However, more than 1000 devotees attended the function. The organiser was in a fix since he had ordered limited food to be prepared due to lack of provisions. The organiser was advised by a respected elder to request a sage of the Nath order, who was present there, to enter the shed and glance at the prepared food. Accordingly, the worried organiser approached the said sage and prayed to him to glance at the prepared food. The sage in gerua robe entered the shed and glanced at the various utensils, holding the food. He then ordered the volunteers to serve food assuring them that the existing food would be sufficient to feed all the devotees. The baffled volunteers were soon at the job. Time and again they would peep in the shed out of curiosity and glance at the utensils; but every time, even after serving food, the utensils held certain amount of food. Thus all the devotees were fed sumptuously and the organiser gave a sigh of relief. He then made a diligent search for the sage, but the sage had quietly left.

Shri Sai Baba was a highly elevated aspirant. He possessed tremendous divine power so much so that even after his samadhi, he could pay visits to some of his devotees as if he was alive. This feat of divine power is termed as 'Resurrection'. Such feats are generally performed by few highly elevated aspirants like Baba with intention to bring consolation to the devotees. ★

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## Sai - Quest

I had great regards for Smt, Indira Gandhi,  
Merely because she had dynamic quality,  
Whatever she had her diplomatic policy,  
I hail her as "Mother India" for her humanity,  
And who gave first preference to her duty.

But the facts extremely grieved me,  
That she was denied entrance at Jagannathpuri,  
(Merely because she had married a Parsi),  
And also that she was never drawn to Shirdi,  
To have the blessings of our Sai Hari.

What could have been the reason ?  
In her lifetime did she not have the vision  
And wished to take the darshan,  
Of our Saibaba even for a fraction  
Of a second from her busy session ?

This thought perturbed me absolutely,  
Which lingered in my mind continuously,  
This puzzle could not be solved so easily,  
Which drove me to question ardently,  
Any Sai-devotee to answer suitably.

**Miss Neelam B. Sanglikar**  
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OCTOBER 1984

(Continued from January  
1985 issue)

**Thursday 4-10-84 (Punyatithi day)**

In the afternoon from 1 p.m. to 3 p.m. Aradhana was done. Dhoties were given to Brahmins, Sarees and blouse pieces were given to ladies and dhoties and cloth were distributed among the servants. Seemollanghan (crossing the border) was done in the evening by taking a procession upto the Khandoba temple accompanied by music. There the flag of Shri Baba, Shami etc. were worshipped and the gold in the form of apta leaves was given to each other by the participants in the procession. All the devotees, then took darshan of Khandoba. The procession then visited all the temples in the village and returned to the Samdhi Mandir.

From 9-15 p.m. to 12 midnight the procession of the Chariot of Shri Sai Baba was taken through the Shirdi village. The procession was accompanied by the Shreekrishna Band Troupe from Bombay, Shahnai, Band troupe from Rahata and Bhajan parties of devotees from various places. When the procession came to Gurusthan, some local devotees and Shri R.B. Sandbhor, from Pune, gave programme of Garud and Bharud, which was appreciated much by all the persons accompanying the procession. In the Samadhi Mandir the programmes of the artists were already started from 9 p.m. The devotees, who had accompanied the chariot procession, joined the audience in the Samadhi Mandir, who were listening to the programmes in the Samadhi Mandir.



As the Programmes in the Samadhi Mandir continued upto 6 a.m. on the next morning (5-10-'84), the Samadhi Mandir was kept open for darshan for the whole night.

#### **Friday : 5-10-1984**

As the Samadhi Mandir was open for the whole night there was no question of singing the Kakad aarti today. So the holy bath was started as usual at 6-30 (a.m) and all other further programmes went on in the Samadhi Mandir as usual. From 7-30 a.m. to 8-30 a.m. Rudrabhishek was done in Gurusthan. From 8-30 p.m. to 10 p.m., Shri Laxmanbuwa Wakchure from Shirdi delivered pravachan on account of the auspicious day of Ekadashi. Shejarati was sung thereafter and the Samadhi Mandir was closed. A special temporary stage was erected near Shanti Niwas and the drama "Shirdiwale Saibaba" (in Hindi), written by Shri Kumarsen Gupte, was staged thereon.

#### **Saturday : 6-10-1984**

This was the last day of the festival. The Samadhi Mandir was opened as usual at 5 a.m. and the Kakad aarti was sung at 5-15 a.m. The holy bath was started at 6.30 a.m. and the Abhishek was started thereafter at the usual time. From 10-30 a.m. to 12 noon, Shri Manumaharaj Koklegaonkar performed the Kala Keertan in the Samadhi Mandir and the Dahihandi programme took place thereafter. Noon aarti was sung thereafter and teerth and prasad were distributed to the devotees, who were present for the aarti. After the Dhuparati was sung a programme of vocal music was given in the Samadhi Mandir from 7-30 p.m. to 10 p.m. by Shri Oka, Sou. Asawari Waikul and Sou. Aparna Mayekar. After the Shejarati was sung this Punyatithi festival, which lasted for four days, came to an end. During the days of the festival nearly four lacs people visited Shirdi.

#### **Some special features of the festival :-**

The programme of the drama was fixed at the eleventh hour. However Shri D.C. Patil, the Chief Engineer of Shirdi Sansthan,



rose to the occasion and within a short time he arranged to erect the stage in spite of his busy schedule. For erecting the stage Shri Patil had even to get some material on loan from outside.

Dahihandi is a regular feature of the programme on the concluding day of the festival after the Kala Keertan; but it used to take place without discipline every year. Devotees used to rush there and only young and strong persons used to get the prasad from the handi. Others, who could not struggle in the rush, had just to witness the incident. In order to avoid this indiscipline and rush, the prasad from the handi was collected this year in a cloth and it was mixed with the prasad that is distributed to the devotees after the noon-aarti. This was appreciated much by all the devotees as every one got the prasad from the handi.

In order to avoid the inconvenience caused to the devotees for purchasing the Abhishek coupens, a special railing was erected in the Saramjame garden, near the Samadhi Mandir and a special cabin was erected therein for the sale of Abhishek coupens. A shed is also put up on the cabin so that the devotees are not required to stand in the hot sun. Similarly arrangements were made for the darshan of Shri Sai Baba by arranging proper entrances and exits. Drinking water was also provided near the exit. This arrangement was also liked by the devotees, who came for darshan during the days of the festival.

Within the premises of the Shirdi Sansthan, mandaps and arches were erected, which helped to decorate the whole area. An imposing arch was erected on Nagar-Manmad main road. In addition to this arches were erected near Gurusthan and Dwarakamai. Samadhi Mandir, Gurusthan and Dwarakamai buildings were electrically illuminated during the festival. In order to maintain regular electric supply during the festival, Shri Bode and other staff of the Maharashtra State Electricity Board kept constant watch over the electric supply and therefore a regular supply



could be maintained throughout the festival. In case of failure of the electric supply, alternate arrangements were made to maintain the supply through generators which were procured from Vaijapur and Shirdi.

For maintaining law and order the Security Staff of the Shirdi Sansthan worked very hard. However in view of the heavy rush, the Security Staff of the Sansthan was found to be inadequate. Hence the N.C.C. Cadets from Sainath Secondary School, Scouts, Home-guards, Police, Security Guards from the Maharashtra State Agricultural Board and Rovers and Rangers from the Railway were requested to help the Security Staff of the Sansthan in maintaining law and order. In all a batch of 170 persons was busy for this work. The following officers helped in maintaining the law and order :-

1) Captain Shetty, the Senior Security Officer from the Godawari Sugar Mills Ltd., Laxmiwadi and Sakharwadi. Shri Hirubhai Patel the Chief Officer, Homeguards.

2) Shri Mohanrao Ambodkar, The Security Officer of the Maharashtra State Agricultural Board at Laxmiwadi.

3) Shri Pohekar, Dy Inspector of Shirdi Outpost and Special Dy. Inspector Shri Pundalikrao Shinde.

4) Shri Subhash Kotasthane, Chief Officer, Homeguards, Shirdi.

5) Shri Raut, Superintendent of the residency of the Sainath High School, Shirdi.

Arrangements for the residence of the devotees was done as usual in Lendibaug, all the buildings of Shirdi Sansthan, Sainath High School and the Primary School; but as these arrangements even are usually found to be insufficient, additional residential accommodation was provided at the High School and Marathi school of the Rayat Shikshan Sanstha at Sawli Vihir, Sharada Vidyamandir at Rahata, Guest houses of the Sanjivani Co-Operative Sugar Factory and the Pravara Co-Operative Sugar Factory.



Nearly 2000 devotees were provided residential accommodation at the above places. A Mandap was also erected on the terrace of Sai Udyan; but it was damaged due to storm and rain on 1-10-1984.

In order to maintain regular water supply, Shri Jadhav, the Executive Engineer of Nasik Division, arranged to supply water continuously through the canal. Three water tankers of Ahmednagar Zilla Parishad, at Sangamner, were brought and kept at Shirdi for emergency and therefore no shortage of water was felt during the festival. Shri Kshatriya, the Chief Executive Officer of the Ahmednagar Zilla Parishad and Shri Zendeatil, the Prant officer at Sangamner, paid personal attention for making available the tankers at Sangamner. The water of the wells in the Sansthan premises was treated with disinfectants.

Due to shortage of plates, only 500 people could be served lunch in the dining hall at one time. Hence additional plates were provided and now 1000 people can take lunch there at one time. The crowd at the dining hall was therefore not to be seen during this festival and the devotees were also pleased that they could get lunch immediately after buying the coupon.

Sale of food - packets was a new feature of this year's festival, which was welcomed by the devotees very much. Tea and Coffee was as usual served at concessional rates at Dixit Wada and during the time of the festival tea and coffee was served even during night. Prasad packets (Shira), prepared in ghee, were also made available only at a nominal price of 50 paise per packet. Sweet dish was provided on all the days of the festival in the bhojagriha at the usual rates. During the festival 7404 food packets were sold. 24,982 devotees took lunch in the Bhojagriha and 9309 prasad packets were sold. A new beggars shed is constructed near the Bhojagriha where "annadan" is done. During the festival as many as 2279 beggars were served food by way of annadan.

( to be continued )



# श्रीसाईलीला

हिंदी विभाग

अनुक्रमणिका

फरवरी १९८५

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# सद्गुरु साई की जय हो

सबसे बड़े शिखर तुम हो

सबसे बड़े सिन्धु तुम हो

सबसे बड़ी नदी तुम हो

सबसे बड़े नाग तुम हो

सद्गुरु साई की जय हो ॥ १ ॥

दिव्यतेजमय रवि तुम हो

वायु-सुवन हनुमंत तुम हो

पंढरपुर-विठ्ठल तुम हो

काशी विश्वेश्वर तुम हो

सद्गुरु साई की जय हो ॥ २ ॥

घट-घट में व्यापक तुम हो

भक्तों के पालक तुम हो

द्रुपद-सुता-रक्षक तुम हो

कंभासुरमर्दक तुम हो

सद्गुरु साई की जय हो ॥ ३ ॥

रामेश्वर के शंकर तुम हो

द्वारका के नटवर तुम हो

बद्री के नारायण तुम हो

पुरी के जगन्नाथ तुम हो

सद्गुरु साई की जय हो ॥ ४ ॥

प्रो. एच. बी. महाले

गणित विभाग, ज.ह. शासकीय महाविद्यालय, बैतूल (म. प्र.)



# श्री साईबाबा की कृपा

“शरण मन्न आला, आणि वाया गेला  
दाखवा, दाखवा ऐसा कोणी”

श्री साईबाबा के उपरोक्त वचन की प्रामाणिकता यदि कोई चाहे तो उसे सबमुच में ही इसका प्रमाण मिल सकता है और वह भी केवल स्वयं के अनुभव से। प्रमाण के लिये आवश्यक है केवल श्रद्धा और सबुरी। यह त्रिकाल सत्य है कि जिसने भी बाबा की शरण ली है, वह बाबा के दरबार से कभी निराश नहीं लौटा है। जिसने भी सच्चे हृदय से बाबा के समक्ष प्रार्थना की है उसे कभी निराशा का मुंह देखना नहीं पडा है।

इसका अनुभव बाबा ने मुझे अपने अल्पकाल के जीवन में कई बार दिया है। सत्य तो यह है कि मनुष्य की भौतिक या सांसारिक इच्छाओं की कोई सीमा नहीं है और इनकी पूर्ति के लिये वह ईश्वर से सौदेबाजी करता है और ईश्वर भी एक कुशल सौदागर की भांति उसकी उन असीमित सांसारिक इच्छाओं की पूर्ति करता है, लेकिन इन सब क्रियाओं के मध्य हमारा और ईश्वर का सम्बन्ध एक सौदागर और ग्राहक तक ही सीमित रह जाता है। लेकिन इसी भक्ती और शक्ति को निस्वार्थ भावनाके साथ जोड़कर हम आध्यात्मिक क्षेत्र की ओर मोड़े तो यह जा सकता है कि हमारी न केवल आध्यात्मिक क्षेत्र में प्रगति होगी बल्कि जीवन के वास्तविक उद्देश्य को भी प्राप्त कर सकते हैं जिसके लिये हमें यह जन्म मिला है।

अनुभव के प्रस्तवना में उपरोक्त शब्दों को लिखने से मेरा तात्पर्य केवल यही है कि मुझे बाबा ने मेरी सांसारिक इच्छाओं में जो-जो मांगा है, दिया है और उन सभी इच्छाओं की पूर्ति देख कर कभी-कभी तो मैं खुद विस्मित हो जाता हूँ और सोचता हूँ कि काश यदि इन सांसारिक इच्छाओं की पूर्ति के लिये जिस श्रद्धा और भक्ती से बाबा के समक्ष प्रार्थना की है और उसी श्रद्धा और भक्ती से आध्यात्मिक क्षेत्र में उन्नति के लिये बाबा से प्रार्थना करता तो शायद इस जीवन का कितना ही कल्याण हो जाता। इतना सब जानते और समझते हुए भी इनसे छुटकारा चाह कर भी नहीं पा रहा हूँ, और इससे छुटकारा पाने के



लिये बाबा के चरणों में इस लेख द्वारा निवेदन करूंगा कि जीवन का जो कुछ भी समय यदि बचा हो तो उसे अपनी निस्वार्थ भक्ती और भ्रद्धा देकर सफल करें ।

महाविद्यालय से स्नातक होने के बाद मैंने एम. एस. सी. (Botany) में प्रवेश लिया और किसी कारणवश एक वर्ष तक अध्ययन रत होने के बावजूद बीच में ही छोड़ दिया । चूंकि अब मेरे अन्य साथियों ने तो इसके बाद पूर्ण शिक्षण ग्रहण कर Post graduation की डिग्री ले चुके थे । साथियों द्वारा Post graduate की डिग्री लेने के कारण मुझे भी मन में Post graduation करने की इच्छा जागृत हुई और बाबा से इसके लिये प्रार्थना की । बाबा से आज्ञा प्राप्त कर M. A. (Eco.) के लिये Form भर दिया और बाबा की कृपा से M. A. (Eco.) से उपाधि प्राप्त हो गई । Post graduation के बाद जब प्रतियोगिता की वास्तविक दुनिया में आया तो वहां पर भी सर्विस के लिखित परिक्षा और इन्टरव्यू के दौरे चलने लगे । बाबा से अच्छे रोजगार दिलाने की प्रार्थना करने लगा । शिघ्र ही बाबा ने यह इच्छा पूर्ण कर दी । एक अच्छे विभाग में बाबा ने रोजगार की व्यवस्था कर दी । यह सर्विस भी लिखित परिक्षा व इन्टरव्यू में अच्छे नम्बरो से पास करवाकर दिलवाई थी, लेकिन जिस विभाग में मुझे रोजगार मिला था उस विभाग में मेरे पिताजी पूर्व से ही कार्यरत हैं और न होते हुए भी विभाग के अन्य लोगों की नजरों को देखने से ऐसा लगता था मानो कि वे सोच रहे हों कि नौकरी मेरे पिताजी के सिफारिश या सोर्स से लग गयी हो, और मन में अक्सर यह बात कचौटता रहती थी, बाबा से प्रार्थना करने लगा कि बाबा मुझे इस विभाग से निकाल कर दुसरी जगह रोजगार दिलवाओ । यहां पर एक बात और कहना चाहूंगा कि मुझे महाराष्ट्र में सर्विस करने की शुरु से ही इच्छा थी और वह भी खासकर शिर्डी में या उसके आसपास के भाग में । यह केवल केन्द्र सरकार की सेवा या राष्ट्रीकृत बैंकों में सर्विस से ही पूरी हो सकती थी और इसलिये बाबा से इसके लिये प्रार्थना करने लगा और बाबा पर पूर्ण विश्वास रख कर राष्ट्रीकृत बैंकों में सर्विस के लिये प्रयत्न करने लगा । राष्ट्रीकृत बैंको की परिक्षा में पास करवा कर बाबा की कृपा से एक बैंक में मुझे नियुक्ती मिल गयी और मैंने जाँइन कर लिया । अब इसे सौभाग्य कहिये या दुर्भाग्य कि जिस बैंक में मेरी नियुक्ती हुई थी उसमें पूर्व से ही मेरी पत्नी कार्यरत है । मुझे अत्यन्त अफसोस हुआ एक ही बैंक में कार्यरत

होने का । और मैंने बाबा से यहां से भी रोजगार छुडवा कर दूसरे किसी राष्ट्रीकृत बैंक में नियुक्ती के लिये प्रार्थना करने लगा । इस प्रार्थना को भी बाबा ने कुछ समय बाद स्वीकार कर लिया और दुसरी राष्ट्रीकृत बैंक मे मुझे नियुक्ती मिल गयी और मैंने यहां से इस्तीफा देकर वहाँ जाँइन कर लिया । आपको आश्चर्य होगा यह सुनकर और पढकर कि बाबा ने मेरी महाराष्ट्र मे सर्विस की इच्छा भी अधुरों न रखी और वह भो शिर्डी के आसपास की । मुझे स्टेट बैंक ऑफ इन्डिया की तरफ से अहमदनगर में मेरी नियुक्ती व पोस्टिंग का ऑर्डर मिला है लेकिन पिताजी व माँ के कहने से मैंने वहा जाँइन नही किया है, क्योंकि ऐसा करने का अर्थ था कि अपने माता-पिता के आदेश का उल्लंघन और उनके प्रति अपने कर्तव्यों की अवहेलना करना और जिसे शायद बाबा भी पसंद नही करते ।

अब आप ही बताइये पाठको कि कहा रह जाती है इससे ज्यादा प्रामाणिक तथ्य देने की और कहने की कि बाबा के शरण में गया हुआ कभी निराश नही लौटता । इसके अलावा इस बीच में न जाने कितनी अनगिनत सांसारिक इच्छाओं को पूर्ण किया है और कर रहे है । और इसे ही देखकर यह कहा जा सकता है कि सांसारिक इच्छाओं की कोई सीमा नही है और इसलिये साईबाबा के पवित्र चरणकमलों में फिरसे इस लेख द्वारा प्रार्थना करूंगा कि मुझे इन सांसारिक इच्छाओं के चक्रव्युह से निकाल कर मेरे मन को उस निस्वार्थ भक्ती और श्रद्धा की तरफ आकर्षित करें जिसको पाकर यह मनुष्यजीवन सफल व सार्थक बन जाये ।

**किशोर कुमार सपकाल**

“साई छाया” नया बाजार तेलि की बजरिया, लश्कर ग्वालियर (म.प्र.) ४७४००९





# साईं आपको प्रणाम

हे शिरडी के साईंनाथ,  
आपके दरबार में आया हूँ मैं,  
अपने चरणों में लगाना मुझे,  
साईं आपको है मेरा प्रणाम ॥ १ ॥

मुझ बालक पर ध्यान रखना सदा,  
मन मेरा निज चरणों में लगाये रखना सदा,  
दिनरात साईंस्मरण करूँ मैं सदा,  
साईंबालक का है आपको प्रणाम ॥ २ ॥

प्रमोद गुप्ता

रेल्वे क्वार्टर नं. R/B/II/ २५७५ सुभाष कालोनी,  
स्टेशन के सामने, जबलपुर (म. प्र.)

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## आरती

ॐ जय सद्गुरु साईंराम साईं जय सद्गुरु साईंराम,  
निसदिन आरती गावो गावो पूरण हो मन-काम ॥ ॐ जय.

सद्गुरु सन्त शिरोमणी, शिरडी के प्यारे (साईं)  
हरो अज्ञान अन्धेरे, हरलो दुख सारे ॥ १ ॥ ॐ जय.

तुम हो सृष्टिनियंता, तुम हो निर्माता (साईं)  
कण कण में हो व्यापक, तुम मुक्ति दाता ॥ २ ॥ ॐ जय.

ममता के तुम सागर, तुम हो अवतारी (साईं)  
दीन-बन्धु करुणामय, भक्तन हितकारी ॥ ३ ॥ ॐ जय.

अपरम्पार है महिमा, धन्य तेरी माया (साईं)  
बच्चों पर साईं-माँ, सदा रहे छाया ॥ ४ ॥ ॐ जय.

श्रद्धा और सबूरी, हृदय में भर दो (साईं)  
भक्ति-दीप जलाकर, उजियारा कर दो ॥ ५ ॥ ॐ जय.

राजा रंक कोई भी, दर पे जो आवे (साईं)  
सच्चे हृदय तुझसे, जो मांगे पावे ॥ ६ ॥ ॐ जय.

साईनाथ बाबा की, भारती जो गावे (साईं)  
भववाधा नही आवे, अन्तिम सुख पावे ॥ ७ ॥ ॐ जय.

भूरन दास बोरकर  
C/o डी. वी. साइंस कालेज, पो. गोंदिया,  
जि. भंडारा (महाराष्ट्र) पिन - ४४१ ६१४

## देख रहे है

यह इनकी मोहवत का असर देख रहे हैं ।  
गजानन की नजरों का असर देख रहे हैं ॥

खुदा के बन्दो ने इनका नूर ही देखा ।  
हम इनकी मेहरवानी सदा देख रहे हैं ॥

ये पूर्ण में पूर्ण है, अपूर्ण में भी पूर्ण है ।  
वो और है जो इनको, अपने में देख रहे हैं ॥

झोली को पसारे हुवे, मोहताज गजानन हैं ।  
हम शेगांव गजानन का, दरवाजा देख रहे हैं ॥

हम तेरी इनायत के कहानीयां तो सुन चुके ।  
गुमनाम हम को तंग नजर, यहाँ देख रहे हैं ॥

प्रा. गुन्डेराव पटवारी  
एन. एफ्. जे. कॉलेज, बिदर ५८५ ४०१ (कर्नाटक)



आदरणीय सम्पादक महोदयजी,

आपके द्वारा सम्पादित "श्री साईंलीला" पत्रिका माह अगस्त १९८४ में श्री ठाकुर भूपति सिंहजी साहेब का 'श्री साईंनाथ महिम्नस्तोत्रम्' का हिन्दी काव्यानुवाद को प्रकाशित करने के लिये हम साईंभक्तसमूह आपको धन्यवाद प्रस्तुत करते हैं। हम श्री ठाकुरसाहेब के भी आभारी हैं कि उनकी लगन व परिश्रम से हमें साईंनाथ की माध्यान्ह आरती का पठण करना हम हिन्दी भाषीयों के लिये सरल हो गया। इस आरती का पठण करने से हमें अतिशय प्रसन्नता हुई जिसको हम व्यक्त नहीं कर पा रहे हैं क्योंकि श्री ठाकुरसाहेब की सरल व सरस भाषा से हमें बहुत ही प्रभावित किया। हमारा एक अनुरोध श्री ठाकुरसाहेब को है कि अगर वे हमें अन्य आरतियों का भी इसी प्रकार से हिन्दी अनुवाद करावे तो हम साईं भक्त आनन्द और अधिक उठायेंगे। इसके अतिरिक्त आप से भी अनुरोध है कि इस प्रकार के हिन्दी अनुवादों का आप प्रकाशन जरूर करोगे। हम फिर एक बार आप दोनों का आभार प्रकट करते हुए श्री साईं राम को प्रणाम करते हैं।

भवदीय

देवीसिंग चौहान

सी. एम्. और एच्. ओ. का ऑफिस I सी रोड, सरदार पुरा, जोधपुर ३४२ ००१

[ आप ने जो आभार आप के पत्र से व्यक्त किया है इस के लिये आपको हम धन्यवाद दे रहे हैं। ऐसाही अन्य अनुवाद जो कोई भेजने का कष्ट करेंगे तो इसको प्रकाशित करने का सोचविचार हम जरूर करेंगे क्योंकि इससे बहुत ही साईंभक्तों को आनन्द प्राप्त होगा — सम्पादक ]



# आरती

ओम जय श्री साईं हरे, स्वामी जय श्री साईं हरे ।

कण-कण व्यापे साईं, शिरडी वास करें ।

ओम जय श्री साईं हरे ।

अनुपम रूप ओजस्वी, निरूपम वपु धारी ।

चिन्मय अगम अनूपा, भवभय दुख हारी ।

ओम जय श्री साईं हरे ।

तुम ब्रह्मा, तुम विष्णु, तुम गन्गाधारी ।

तुम हो राम रहीमा, ईशु, गिरिधारी !

ओम जय श्री साईं हरे ।

माता पिता तुम मेरे, तुम गुह्वर मेरे ।

तुम हो परम दयामय, तुम रक्षक मेरे ।

ओम जय श्री साईं हरे ।

धूनी जले अहर्निश, योग शक्ति साईं ।

भस्मी उदी कहाये, तरे जो नर पाई ।

ओम जय श्री साईं हरे ।

लीला अद्भुत रचते, भक्त निमित्त साईं ।

हृदय से जो सुमिरे, कृपा प्रभु पाई ।

ओम जय श्री साईं हरे ।

द्वारिकामाई को मन जा, साईं में लौ तू लगा ।

सुख सन्मति आयेगी, तन का बलेश भगा ।

ओम जय श्री साईं हरे ।

शिरडी साईं की आरती, जो कोई नर गावे ।

कहत 'कृष्णा गोपाला', मोक्षद्वार पावे ।

ओम जय श्री साईं हरे ।

गोपाल कृष्णा गुरुरानी (प्रवक्ता)

क्षेत्रीय शिक्षा संस्थान अल्मोडा (कुमायूँ हिल्स) अल्मोडा (यू. पी.)



# प्रार्थना

मनमन्दिर पावन हो जाता जिनके सास्वर नाम से ।  
सद्गुरुनाथ शरण हम आये कर्म वचन ईमान से ।  
पितृतुल्य पालन हैं करते, देते साहस दान है ।  
संकटक्षण में सदा संभाले साईं देव महान हैं ।  
बहती रहती करूणा जिनके नयनों से अविराम है ।  
अमृतवर्षा करते रहते शिरडी तीरथ धाम से ।  
मनमन्दिर पावन हो जाता जिनके सास्वर नाम से ॥ १ ॥

नेहमयी जग जननी बन देते जीवन दान है ।  
मुखारविन्द से झरती रहती जिनके बरदायी मुस्कान है ।  
सर्व धर्ममय विश्व प्रेमयुक्त वाणी वेद कुरान है ।  
पाप ताप अभिशाप मिटाते अपनी कृपा कमान से ।  
मनमन्दिर पावन हो जाता जिनके सास्वर नाम से ॥ २ ॥

जिनके दिव्य तेज से होता अज्ञान—तिमिर का अन्त है ।  
अन्तर्यामी विभु के उर में शोभित इन्दु अमन्द है ।  
दया क्षमा लहराता जिनके वरहस्त में सिन्धु है ।  
पाते चिर आनन्द भक्तजन श्रद्धाविनत प्रणाम से ।  
मनमन्दिर पावन हो जाता जिनके सास्वर नाम से ।  
सद्गुरुनाथ शरण हम आये कर्म वचन ईमान से ॥ ३ ॥

ठाकुर भूपति सिंह (प्राचार्य)

शा. क. उ. मा. विद्यालय, ब्यौहार बाग, जबलपुर (म. प्र.)



# गंगा में पडा स्वर्णयोग

एक बार एक गरीब ब्राह्मण साईबाबा से मिलकर कुछ सहायता मांगी लेकिन उस ब्राह्मण के हृदय में यह दुष्ट भावना छिपी थी कि साई एक मुस्लिम फकीर है। साई ने उस ब्राह्मण को एक पोटली देकर कह दिया, "इसे लेकर घर जाओ। रास्ते में इसको मत खोल दो।" परन्तु पोटली के अन्दर की चीज देखने के कौतूहल को वह गरीब दबा नहीं सका। एक नदी के किनारे बैठकर उसने पुडिया को खोलकर देख लिया तो उसमें मांस का कौर था। घृणा से उसने उस कौर को नदी में फेंक दिया। साई से प्रसादित वह कौर पानी में गिरते ही सोना बन गया और देखते-देखते ही पानी में डूब गया।

साई ने कागज से लपेटकर जो चीज उस गरीब ब्राह्मण को दी, वह गत जन्म से उसे प्राप्त गुरु-कृपा (साई-कृपा) थी, वह महाप्रसाद था। लेकिन जिस तरह साई उस गरीब ब्राह्मण को मुस्लिम फकीर-सा दीख पडा, उसी तरह उनसे प्रसादित वस्तु भी उसे मांस जैसा दिखाई दिया। भक्तों के लिये साई ने निष्ठा और सबूरी के महाप्रसाद दिये। सबूरी और निष्ठा से न रहकर, साई के वचनों पर विश्वास न रखके, उस ब्राह्मण ने बीच ही में पोटली खोल दी और नफरत से उसे नदी में फेंक दी। फेंकने के बाद उसे मालुम हुआ कि वह सोने का कौर था, जिसे विश्वास ही न होकर उसने खो दिया। स्वर्ण के हाथ लगने पर भी, गरीब के रूप में ही घर पहुंचा विश्वासहीन वह ब्राह्मण।

साई के वचन और उपदेश अमूल्य हैं। अगर हम उनके उपदेशों तथा वचनों पर श्रद्धा और विश्वास नहीं रखते, निष्ठा और सबूरी के मार्ग पर नहीं चलते, हमें भी उस ब्राह्मण की तरह गरीब रहना पडता है।

डॉ. यल्लंराजु चेंचुसुब्बाराव  
राजा पानगल रोड, ओंगोला - ५२३ ००२ (आन्ध्र प्रदेश)





## बाबा की चमत्कारिक उदी (विभूति)

श्री साईबाबा असाध्य रोगों पर दवा के रूप में उदी देते थे । जो कि भक्त अपने गंतव्य स्थान पर वापस जाते थे, उन्हें बाबा उदी देते थे । आज भी भक्तगण उदी मस्तक में धारण कर पीडाओं का शमन करने हैं । बाबा ने कहा — उदी का धर्म क्या है ? देह पंचभूत की लकड़ी है—और जब भोग—विलास के बाद यह देहरूपी शरीर निश्चेष्ट होगा, तब अन्त में यह शरीर विस्पष्ट राख के रूप में परिवर्तित होगा । इसी याद में बाबा विभूति उदी देते थे । सारा विश्व माया के जाल में जकड़ा है, ब्रह्म 'आत्मा' ही सत्य है और ब्रह्मांड अमृत है, इसी का स्मरण विभूति है । यही सत्य है । सारा विश्व का पसारा राख में विलीन होने वाला है, लेकिन उदी ही सत्य है । व्याधियों का हरण करने वाली उदी, विवेक और वैराग्य को जोड़ी 'विभूति' प्रसाद के रूप में बाबा देने थे और यह परम्परा आज भी है । बाबा की विभूति में कितना असर है इसका एक अनुभव आपके समक्ष दे रहा हूँ । एक बार सन् १९१८ में श्री नानासाहेब चांदोरकर बाबा के परम भक्त जामनेर शहर में रहते थे । उनकी कन्या प्रसव वेदना से व्याकुल हो रही थी, लेकिन प्रसव होने में विलम्ब हो रहा था । और उस कन्या के माता-पिता 'उपरोक्त' बाबा की छबि के सामने प्रार्थना कर रहे थे । बाबा इस बच्ची की प्रसव वेदना शांत करो हम विफल हो चुके हैं । आप ही इस दुःख दर्द को दूर कर सकते हो । आपकी विभूति 'उदी' भी सन्ग्रह में नहीं है, बाबा मैं क्या करूं । यह अर्न्तध्वनी जामनेर में हो रही थी, इसे शिरडी में सुनने वाला कौन ? नहीं, बाबा तो सर्वज्ञ हैं, ऐसा कुछ भी नहीं कि बाबा को मालूम नहीं । बाबा शिरडी में बैठकर चांदोरकर दम्पति की करुणापुकार से द्रवित हो उठे । सोचा, उदी भेजकर भक्त का दुःख दूर किया जाए । उसी वक्त गोसावी रामगीर बाबा अपने गांव जा रहे थे । वह भी बाबा के दर्शन के लिए शिरडी आये थे । और बाबा की आज्ञा लेकर अपने गांव खानदेश जा रहे थे ।

बाबा ने उन्हें आशीर्वाद दिया, उदी की पुडिया और आरती साथ लेकर रामगीर बाबा से कहा, 'पहले यह उदी और आरती जामनेर जाकर नाना के घर देना' । उदी लेकर, उनका समाचार लेकर आगे अपने गांव चले जाना ! रामगीर बाबा ने कहा, 'बाबा मेरे पास सिर्फ दो रूपये हैं इतने पैसे में मैं कब और कैसे



जामनेर जाऊँगा?’ । बाबा ने कहा, ‘तुम निश्चित होकर चले जाओ, तुम्हारा सारा खर्च पूरा हो जाएगा ।’ बाबा को प्रणाम करके चल दिये । रामगीर बाबा ने १ रु. १४ आणे देकर जलगांव तक की रेल यात्रा पूर्ण की, वहां से पैदल ही जाना था, क्योंकि उनके पास सिर्फ २ आणे बचे थे । वे अत्यन्त सोच में पड़ गये, ‘मैं क्या करूं?’ सोचते सोचते टिकट देकर स्टेशन से बाहर आ गये । स्टेशन के बाहर एक सिपाही उन्हें ही ढूंढ रहा था, उसने कहा, ‘शिर्डी के रामगीर कौन है? मैं उन्हें ही खोज रहा हूँ ।’ उन्होंने कहा, ‘मैं ही रामगीर हूँ, कहिये क्या कार्य है ।’ सिपाही ने कहा, ‘मुझे आपके पास चांदोरकर जी ने (नाना) भेजा है ।’ रामगीर बाबा ने सोचा, ‘उदी के लिए ही इन्होंने भेजा होगा ।’ सिपाही ने कहा, ‘जल्दी चलिये, मैं तांगा लेकर आया हूँ । वह आपकी राह देख रहे है ।’ रामगीर बाबा श्री साईबाबा का चमत्कार देखकर गद्गद् हो गए । शिर्डी से आने के पहले यहां खबर किसने भेजी, और यह तांगा भी खडा है । मुझे जो चिन्ता थी वह भी मिट गयी । तांगे में बैठकर अत्यन्त वेग से सिपाही तांगा हांक रहा था । गांव के बाहर ही तांगा रोक दिया । सिपाही ने कहा, ‘अभी थोडा नाश्ता कर लें, फिर अरुणादेय के पहले नाना के गांव पहुँच जायेंगे ।’

कुछ समय चलने के पश्चात् रामगीर बाबा सिपाही से बोले ‘मैं लघुशंका करके आ रहा हूँ ।’ ऐसा कहकर रास्ते के एक तरफ गये । लघुशंका के पश्चात् वापस आये, तो अपने स्थान पर न तांगा था, न घोडा और न सिपाही । रामगीर बाबा विस्मय में पड़ गये । मुझे यहां छोडकर कहां चले गये । किसी तरह नाना के घर का पता पुछकर बाबा वहां गये, नाना से सारा वृतांत सुनकर आश्चर्यचकित हो गए । उन्होंने उदी व आरती दे दी । उसी वक्त उदी अपनी कन्या को पीला दी । नानासाहब आरती गाने लगे । कुछ ही क्षण पश्चात् घर से सन्देश आया कि कन्या निर्विघ्न प्रसूत हो गयी ।

रामगीर बाबा ने कहा, ‘आपने वक्त पर तांगा भेजकर मुझपर बहुत हा एहसान किया, नहीं तो मैं पैदल कब तक आप के पास पहुँचता ? और रास्ते से आपका तांगा पता नहीं किस दिशा में चला गया ।’ चांदोरकर असमंजस में पड़ गये, कहने लगे, ‘आप आ रहे है मुझे यह भी पता नहीं? मैं तांगा क्यों भेजूँ ।’ वह समझ गये कि यह बाबा की महिमा है । चांदोरकर की आँखों से आंसू निकल गए, उन्होंने कहा, ‘देखा, देखा मेरे बाबा का मन, अपने बच्चों की पुकार सुनकर किस रूप में, किस तरह, कौन वेष में दौडकर आए, अपने बच्चे की वेदना किस तरह दूर की ।’



मेरे प्यारे बाबा, इसी तरह हर भक्त की कृपापुकार सुनकर अपने बच्चों को हमेशा खुश रखते थे। और हर संकटों में दौड़कर आते थे, और आज भी आ रहे हैं।

और आज भी मेरे बाबा सर्वव्यापक, सर्वग्य हैं। वह एक महान विभूति हैं। आज यह लिखते हुए मेरी आँखों से आनंदाश्रु बह रहे हैं। मां अपने बच्चों के प्रति क्या व्यवहार करती है। बाबा, मुझे इतनी शक्ति दीजिए आप का नाम उठत, बैठत, सोवत, जागत लेता रहूँ। यही मेरी अन्तिम इच्छा है।

बाबा ने कहा, 'मैं यह शरीर छोड़कर जा रहा हूँ, लेकिन मैं अपने भक्तों की आवाज सुनकर दौड़कर आऊंगा और मेरी यह समाधि आपकी हर आवाज को सुनेगी। यह मेरा वचन सत्य है।'

शरदकुमार गुल्हाने

साईं भक्त मण्डली, श्री शिव साईं मन्दिर, खमरिया, जबलपुर (म. प्र.)

## धीरज - धर्म - मित्र वत् सार्थी

जयहो साईं बाबा की जयहो साईं धाम की,  
मथुरा मदिना एक जहाँ जयहो उस मुक्काम की ॥  
जिस भूतलपर भेदभाव रंच मात्र भी नहीं  
मनवांछित प्रसाद पाते जगतीके जन सभी वहीं  
जयहो शिर्डी वाले की जयहो शिर्डी धाम की  
जयहो साईं बाबा की जयहो साईं धाम की ॥ १ ॥

जिसको साईं ने सींचा, वह उपवन है सबका अब,  
इसकी शीतल छाया में सुख पाते जीवन सब,  
जयहो इस विश्राम धाम, साईं के आराम की  
जयहो साईं बाबा की जयहो साईं धाम की ॥ २ ॥

शिडी के भूतलपर हिन्दू, आकर करे प्रणाम,  
अजां लगा नभाज पढ, मुस्लिम करे सलाम,  
जयहो करीम कृष्ण की जयहो रहीम राम की  
जयहो साई बाबा की जयहो साई धाम की ॥ ३ ॥

कुराण, बायबिल, रामायण, गीता भागवत के उपदेश  
शिडी के मन्दिर में देते, साई बाबा के सन्देश  
जयहो मुक्तिधाम की जयहो सुन्दर श्याम की  
जयहो साई बाबा की जयहो साई धाम की ॥ ४ ॥

साई के दरबार में मिले सबूरी श्रद्धा फल  
जिससे जाती है दुनिया की असुविधा, दल  
जयहो साई बाबा के शिडी धाम अभिराम की  
जयहो साई बाबा की जयहो साई धाम की ॥ ५ ॥

काशी काबा का कौशल मिले जहांपर नित्य विमल  
ऐसा उज्वल तीर्थ यशस्वी, साई खेडा निर्मल थल  
जयहो साधु राम की जयहो साई नाम की  
जयहो साई बाबा की जयहो साई धाम की ॥ ६ ॥

मिलजुलकर सब लोग चखे भक्ती का स्वाद जहां  
साई सेवा के अतिरिक्त नहीं कोई है नाद वहां  
जयहो सदा सहायक सबके नित्य सन्त निरकाम की  
जयहो साई बाबा की जयहो साई धाम की ॥ ७ ॥

खाने-पिने, रहने सहने के व्यवहारो मे जहां एकता  
धर्म-कर्म-सद्भावों में उज्वलता, निर्मलता समता  
धीरज धर्म मित्र वत् सबके साथी साईराम की  
जयहो साई बाबा की जयहो साई धाम की ॥ ८ ॥

उत्सवलाल तिवारी (सुमन)

२५।१ सुमन कुटीर, भाऊसाब का बाडा, उज्जैन ४५६००० (म. प्र.)



## साईमहिमा अपरम्पार है

मार्च १९८४ में मेरी बी. ए. प्रथम वर्ष (राजनीतिशास्त्र ऑनर्स) की परीक्षा थी और पिछले साल मेरा ऑपरेशन हुआ था। जिसकी वजह से मुझे बहुत ही कमजोरी महसूस होती थी। पढ़ने को बिल्कुल दिल नहीं करता था। कमजोरी व ठंड के कारण बिल्कुल पढाई की तरफ से ध्यान उचट गया। जनवरी के अन्तिम दिनों में जाकर ध्यान आया कि परीक्षा भी देनी है और इतनी जल्दी परीक्षा की तैयारी करना मुझे बहुत असंभव - सा लग रहा था क्योंकि राजनीतिशास्त्र के दो पेपर व दो पेपर Subsidiary के इतने मुश्किल थे कि यदि पूरे साल निरन्तर मोटी - मोटी किताबों में सिर खपाया जाए तभी जाकर फरवरी तक थोड़ा बहुत आत्मविश्वास आ सकता था कि मैं परीक्षा बैठ सकूंगी। पर जनवरी तक तो मेरी तैयारी न के बराबर ही थी जिससे मैं अपना आत्मबल, आत्मविश्वास खो चुकी थी और अपनी नैया मैंने अपने इष्ट देव साई बाबा के सहारे छोड़ कर पढाई के समुद्र में छोड़ दी और पढ़ने से पहले साईबाबा का ध्यान करती व अगरबत्ती जलाकर ही पढ़ने बैठती। कुछ ही समय के बाद परीक्षा की घड़ियाँ भी नजदीक आ गईं और मैं परीक्षा जाने से पहले पूजा करती। किसी तरह चारों पेपर दे दिए। जून में परीक्षा परिणाम घोषित हुआ, जब मैंने अपना नाम देखा तो खुशी से झूम उठी क्योंकि मैं अपने विभाग में IV पोजीशन पर थी व ५६ प्रतिशत नम्बर प्राप्त किए जब कि मुझे इतने अच्छे रिजल्ट की उम्मीद नहीं थी। यह सब साई बाबा का ही आशीर्वाद है और साई चरणों में यह मस्तक सदा झुका रहें। यह जीवन तेज धार वाली तलवार के समान है जिस पर मैं सदा साई बाबा का नाम लेकर चलती रही और साई बाबा की कृपा से जीवन में अपने ध्येय को प्राप्त करूँ।

मधुमालती

२/२८ A, मोती नगर, नई दिल्ली - ११००१५.



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