

# SAI LEELA

Official Organ of Shirdi Sansthan



Shri Chand Patil of Dhoop village had lost his mare and he was wandering in her search. On his way he found a young Fakir sitting under a tree. The Fakir called Shri Patil for a puff of his chillum. On making enquires with Shri Patil, the Fakir came to know that the former had lost his mare. He immediately said, "Go there, you will find your mare there" This Fakir was none else than young Sai Baba.

March 1982

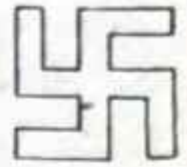
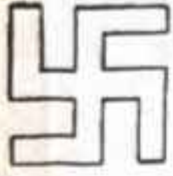
Rupee One

# SHRI SAILEELA

MARCH 1982

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SHRI  
**SAILEELA**

**Official Organ of  
Shirdi Sansthan**

Editor :  
**Shri K. H. KAKRE**  
Receiver, Shirdi Sansthan  
of Shri Sai Baba

Executive Editors :

**Dr. S. D. Parchure**  
M. A., Ph. D.

**Shri Sadanand Chendwankar**  
B.Sc, S.T.C. R.B.Pravin



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is the principal, aim of SHRI SAI LEELA**

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## ANGER

ज्वलति चलितेन्धनोऽग्नि  
विप्रकृतोऽपि पन्नगः फणां कुरुते ।  
प्रायः स्वं महीमानं  
क्रोधात्प्रतिपद्यते जन्तुः ॥

“Fire burns more brightly when the fuel is stirred. A cobra raises its hood when it is teased. A living being usually shows his strength or power because of anger.” This is the meaning of the above verse. The poet makes a general statement in the latter half of the verse that a living being (जन्तुः) manifests his power when he is angry; but when he gives two examples before generalising, he speaks of fire and the cobra. It will thus be seen that though the generalisation is about living beings, still the example cited is of an inanimate object (fire) and a cobra (living being). Thus we see that even an inanimate thing like fire shows its power (burns brightly) when stirred (teased so to say and therefore under the sway of anger). The example of the cobra raising its hood when teased, is a common occurrence observed by all people and therefore we at once accept the theory of the poet that anger causes a living being to show its power or strength

The result of anger has been stated in the above verse; but what is anger? Can we define anger? It is quite difficult to do that; but as we have seen in the editorial for the month of February 1982, that it is one of the six enemies of mankind,

which is called by the philosophers as Krodha (क्रोध). Though krodha has been placed second in the order of the six enemies of the mankind we should not look upon it lightly. We should give it the same importance as the other enemies of mankind viz. काम, लोभ, मोह, मद and मत्सर. The chain that starts from काम and ends ultimately in total disaster, has been explained by Lord Krishna in the second canto of the Bhagawadgeeta and the following shloka, which we have quoted before, is relevant in this case.

क्रोधात्भवति संमोहः संमोहात्स्मृतिविभ्रमः ।  
स्मृतिभ्रंशाद्बुद्धिनाशो बुद्धिनाशात्प्रणश्यति ॥ २।६३ ॥

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

Anger (क्रोध) thus leads us, through different stages, to total destruction.

The following story is commonly told which indicates the bad effects of anger :-

In one house a mongoose was reared as a pet. It used to move about in the house and was being patted and fondled by all the inmates of the house. The lady of the house had a child which was a few months old. Once she went to the well as usual to fetch water when her child was sleeping soundly in the cradle. When she returned to her house she met the mongoose waiting for her at the threshold. When she looked at the mongoose, she found that its mouth was besmeared with blood. The lady at once thought that the mongoose has eaten her tender child and the anger that she got caused her to throw the pot, full of water, on the head of the mongoose, which was killed on the spot. The lady then rushed to the inner room

where the child was sleeping and what did she find there? She found that the child was fast asleep in the cradle while a cobra, which had crept in the room, was cut to pieces by the faithful mongoose and it had thus saved the life of the child. On seeing this the lady repented for the thoughtless act committed by her and wept over the dead body of her pet mongoose; but it was too late. The poor creature had proved to be a prey of the wrath of the lady.

In the shloka from Bhagawadgeeta, quoted above, this same thing has been stressed in as-much-as it is stated that the immediate effect of anger is the loss of the balance of mind, which we see very clearly in the above story. Taking into consideration this natural effect of anger, the philosophers have made one suggestion that immediately on getting angry, you should count ten before acting any further. The anger flares up in a person all of a sudden, but it cools down if we start thinking and therefore the philosophers have advised the human beings to count ten, whenever they feel that they are under the sway of anger so that during that time their anger might cool down, the thought would direct them and thus the person would not commit any thoughtless act which might cause disaster or great loss like the lady in the above story.

सबूरी or patience is another way of telling to count ten before taking any action. Shri Sai Baba aptly told his devotees to keep faith in Him and to have patience. In other words he advised people to take action after examining a thing fully. In our daily life we often find that what we apparently see at first sight is not always correct. After due consideration we feel that the action taken by us in certain matters was without proper consideration. We may then have to repent for our hasty action. The lady in the above story should not have thrown the pot full of water on the head of the mongoose, without knowing the facts. If she had shown the patience to

go inside the room and to find out the facts for herself, she would have come to know the faithfulness of the mongoose and the final catastrophe, which resulted in the death of the faithful mongoose, would not have taken place. In daily life also we similarly come to know after the event that we acted a little hastily in so many matters. In punishing their children, the parents many times act on the spur of the moment without knowing the pros and cons of the incident. In the case of many parents, of course, their ego is at the bottom of their behaviour and they punish their children because of their right as parents, who have full control over their children.

Shri Sai Baba had thus seen the results of hasty action on the part of the people at large and hence in order to avoid the wrong that might be done by a person due to his impatience advised people to have सवूरी. In chapter 27 of the Sai Satcharita we find the story of the Ramadasi (follower of saint Ramdas) which shows how it is necessary to curb one's anger and also how it results in misunderstanding if it is not controlled. The story runs thus:-

### **Shama and Vishnu-Sahasra-Nam**

Shama was a very intimate devotee of Baba and Baba wanted to favour him in a particular way by giving him a copy of Vishnu-Sahasra-Nam as prasad. This was done in the following way. Once a Ramadasi (follower of saint Ramdas) came to Shirdi and stayed for sometime. The routine he followed daily was as follows: He got up early in the morning washed his face, bathed and then after wearing saffron-coloured clothes and besmearing himself with sacred ashes, read Vishnu-Sahasra-Nam (a book giving a thousand names in praise of Vishnu, and held second in importance to Bhagawadgeeta) and Adhyatma-Ramayana (Esoteric version of Rama's story) with faith. He read these books often and often and then after some days Baba thought of favouring and initiating Shama with Vishnu-Sahasra-

Nam He therefore called the Ramadasi to Him and said to him that, He was suffering from intense stomach-pain and unless He took senna-pods (Sona-mukhi, a mild purgative drug) the pain would not stop; so he should please go to the bazar and bring the drug. The Ramadasi closed his reading and went to the bazar. Then Baba descended from His seat, came to the Ramadasi's place of reading, took out the copy of Vishnu Sahasra-Nam, and coming to His seat said to Shama, "Oh Shama, this book is very valuable and efficacious, so I present it to you, you read it. Once I suffered intensely. My heart began to palpitate and my life was in danger. At that critical time, I hugged this book to my heart and then, Shama, what a relief it gave me! I thought that Allah Himself came down and saved me. So I give to you, read it slowly little by little, read daily one name at least and it will do you good." Shama replied that he did not want it, and that the owner of it, the Ramadasi who was a mad, obstinate and irritable fellow would certainly pick up a quarrel with him. Besides, being a rustic himself, he could not read distinctly the Sanskrit (Devanagiri) letters of the book.

Shama thought that Baba wanted to set him up against the Ramadasi by this act of His, but he had no idea of what Baba felt for him. Baba must have thought to tie this necklace of Vishnu-Sahasra Nam round the neck of Shama as he was an intimate devotee, though a rustic, and thus save him from the miseries of the worldly existence. The efficacy of God's name is well-known. It saves us from all sins and bad tendencies, frees us from the cycle of births and deaths. There is no easier sadhana than this. It is the best purifier of our mind. It requires no paraphernalia and no restrictions. It is so easy and so effective. This sadhana Baba wanted Shama to practice, though he did not crave for it. So Baba forced this on him. It is also reported that long ago, Ekanath Maharaj similarly forced this Vishnu-Sahasra-Nam on a poor Brahmin neighbour and thus



saved him. The reading and study of this Vishnu Sahasra-Nam is a broad open way of purifying the mind and hence Baba thrust this on His Shama.

The Ramadasi returned soon with the Senna-pods. Anna Chinchanikar, who was then present and who wanted to play the part of Narada (the Celestial Rishi, who was well-known for setting up quarrels between gods and demons and vice versa), informed him of what had happened. The Ramadasi at once flared up. He came down at once on Shama with all fury. He said that it was Shama who set Baba to send him away under the pretext of stomach-ache for bringing the medicine and thus got the book. He began to scold and abuse Shama and remarked that if the book be not returned, he would dash his head before him. Shama calmly remonstrated with him, but in vain. Then Baba spoke kindly to him, as follows, "Oh Ramadasi, what is the matter with you? Why are you so turbulent? Is not Shama our boy? Why do you scold him unnecessarily. How is it that you are so quarrelsome? Can you not speak soft and sweet words? You read daily these sacred books and still your mind is impure and your passions uncontrolled. What sort of a Ramadasi you are! You ought to be indifferent to all things. Is it not strange that you should covet this book so strongly? A true Ramadasi should have no 'mamata' (attachment) but have 'samata (equality) towards all. You are now quarrelling with the boy Shama for a mere book. Go, take your seat, books can be had in plenty for money, but not men; think well and be considerate. What worth is your book? Shama had no concern with it. I took it up myself and gave it to him. You know it by heart. I thought Shama might read it and profit thereby, and so I gave it to him."

How sweet were these words of Baba, soft, tender and nectar-like! Their effect was wonderful. The Ramadasi calmed down and said to Shama that he would take 'Pancha-ratni' Geeta in return. Shama was much pleased and said, "Why one,

I shall give ten copies in return." (Sai Satcharita, 9th Edition 1980, pages 144 to 146).

The above incident shows how tactfully Shri Baba used to handle every situation. He favoured Shama by giving him the book of Vishnu-Sahasra-Nam and also gave good advice to the Ramadasi. While giving the advice, Shri Baba specially told the Ramadasi that a person who wants to make progress in the spiritual field, must not show attachment for worldly things. He should be ready to renounce them. Another important thing that we notice in Shri Baba's advice is "books can be had in plenty for money, but not men; think well and be considerate". This part of the advice is very useful in our daily life also. He said that books could be purchased if you have money but you cannot get men in this way by money, You have to get them by love and your behaviour. He therefore advised the Ramadasi to "Think well" and also to "Be considerate." These words also tell in other way to observe सबूरी and avoid hasty decisions.

Like other emotions, anger (क्रोध) is also a natural instinct in all human beings. It flares up at once when a person is teased even a little. As stated in the verse at the beginning of this article even an inanimate thing like fire starts burning more brightly when stirred. What then would be the position of living beings who are so very emotional? If their emotion is touched a little they at once flare up and raise their hood like the cobra in order to attack others. Even physical damage is caused due to getting angry very often. High blood pressure often results in the case of people who constantly fall a prey to anger. The Bhagawadgita has also clearly shown the bad effects of anger and the ultimate disaster to which anger (क्रोध) leads a person. Hence a person wanting to progress on the spiritual path must have control over this natural human instinct and follow the advice of Saburi given by Shri Sai Baba. This will definitely lead him to higher spiritual level by the blessings of Shri Baba and every Sai devotee should therefore try to attain it. ★

## MHALSAPATI

Mhalsapati the honest, simple and unlettered goldsmith of slender resources ranks high among the devotees of Sai Baba. To Mhalsapati belonged the honour and good luck of having greeted the Master by calling him "Aao Sai Baba, Aao!" (Welcome-Sai Baba, Welcome) as he stepped into Shirdi. This name appears to have been adopted by Him forever.

Mhalsapati or Khandoba, by which names Lord Shiva is known in Maharashtra, was worshipped by this Sai devotee as his household deity. Mhalsapati was drawn close to Sai Baba. It is he who started the practice of worshipping Sai Baba and waving Arti before him. Then others followed his example. He offered Baba milk, daubed sandal around the Master's neck on his forehead and feet and made floral offerings. He worshipped Sai Baba as God. His approach to Sainath Maharaj was through devotion and rendering service expecting no return.

Sai Baba called Mhalsapati his Bhagat (devotee) and "Ankita Sishya". There were occasions when Baba saved Mhalsapati's wife and daughter from illness, even helped his wife to get cure from a tumour and also relieved his wants. Mhalsapati loved to remain always with Baba. He made the bed for Baba and kept vigil at the gate, whenever Baba wanted to be left alone in meditation. He slept with Baba in Dwarakamai or in Chavadi, wherever Baba chose to sleep. In 1886 when Sai Baba left his physical body for 3 days, it was Mhalsapati who looked after the body with much care, holding it on his knees till Baba returned into it, and animated it with his life.

In the evening of his life, Mhalsapati gave up his occupation and lived in temple accepting, as a mendicant whatever Sai Baba and his devotees offered him. Baba blessed Mhalsapati to overcome hunger and sex, and lead a pure life. The grace of Sai Baba

poured over him in abundance, is only due to the sincere and honest devotion which Mhalsapati was doing in his daily life. Mhalsapati continues to inspire and lead countless devotees of Sai Baba along the path of selfless service and devotion to the Master. ★

V. Sunder

10 A, Jatindas Road, Calcutta 700 029

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## Shri Sai Baba of Shirdi

An article under the above caption has been published at pages 13 to 16 of the February 1982 issue of this magazine. In the last but one line on page 13 the year has been printed through oversight as 1966. It should be read as 1916, as the Lucknow Congress, referred to in that article, was held in 1916 & not in 1966. Shri R. Subramanian, the author has stated in the article (p 13) that It is an extract from the speech of Kavi Yogi Maharshi Sudananda Bharati, which he delivered at Madurai as president of the All India Sai Devotees' convention held there in 1966. Another Sai devotee Shri P. O. Saingh, from Baroda, has sent an article giving the same extract, which is quoted in the above article, stating that Kavi Yogi Maharshi shuddanand Bharati has written an article captioned "Among some modern sages" which is published in Bhavan's Journal Vol XVIII No I, from which he has taken the extract. We are glad that Sai devotees are unearthing articles showing the greatness of Shri Sai Baba and sending them to this magazine for publication for the benefit of other Sai devotees and thus spreading Sai devotion, which is the main object of this magazine.

—Editor



## Report of the 8th Annual Gathering at Shirdi

The annual gathering at Shirdi is a great festival for all the persons who contribute their articles to Shri Sai Leela magazine. By convention this gathering usually takes place in January or February every year. The contributors therefore start watching announcements in this behalf from the month of October and some of them make enquiries in this respect when they meet the Executive Editors. This year the gathering was held on 31-1-82 and the announcement in respect of the gathering appeared for the first time in the issue for December 1981. It was also repeated in the issue for January 1982. The contributors intending to attend the gathering sent their forms, duly filled in, to Shirdi and the Shirdi Office sent them the necessary invitations.

The marriage ceremony of Dr. Prakash, the son of Shri Kakresaheb, the Court Receiver, Shirdi Sansthan took place at Shirdi on 30-1-82 and hence both the Executive Editors went to Shirdi on that day to attend the marriage ceremony. The arrangements for the gathering were already being done by the staff of the Shirdi Sansthan under the able guidance of Shri Pathaksaheb, the Office Superintendent of the Shirdi Sansthan Office. However the Executive Editors also gave them some help in their work. The delegates started coming from the evening of 30-1-82 and they were being directed to the rooms allotted to them.

**First Session** At about 10 a. m. the president of the gathering lit a lamp and the first session of the gathering began with the welcome song. Shri Kakresaheb inaugurated the gathering after welcoming all the delegates and Executive Editor Shri Sadanand Chendwankar introduced to the gathering the president designate of the gathering Shri Nanasahab Rasane from Pune. An article giving the life-sketch of Shri Rasane has already been published in the issue of Shri Shri Sai Leela for the month of February 1982. Shri Chendwankar thereafter gave the programme

of the gathering for the two days. The delegates then introduced themselves one by one in short and the first session of this gathering, which was held this year in the old bhojagriha came to an end and the delegates attended the arti and thereafter took their lunch. The following delegates attended the gathering.

1 Shri A. J. Chitambar, Nagar 2 Shri D. D. alias Nanasaheb Rasane, Pune 3 Dr. S. D. Parchure, Bombay 4 Shri R. S. Junnerkar, Bombay 5 Dr. S. N. Tipnis, Sakuri 6 Prof Gunderao Patwari, Bidar 7 Dr. R. S. Kapadi, Kolhapur 8 Shri Hasmukh Patil, Nawapur 9. Shri Bapusaheb Nirkhe, Indore 10 Shri Prakash Karpe, Indore 11 Shri D. B. Jagatpuria, Shirud 12 Shri J. N. Kulkarni, Pune 13 Shri R. S. Pujari, Pune 14 Shri Sandbhor, Pune 15 Shri Ramesh D. Chavan, Navapur 16 Shri Madhukar Mandlik, Navapur 17 Shri Vijay Hazare, Bombay 18 Shri G. R. Palkar, Kurla 19 Dr. A. K. Pathak, Bombay 20 Shri M. G. Gore, Kurla 21 Mrs. Shashikala Revankar, Ambarnath 22 Shri D. B. Potnis, Pimpri 23 Shri Radhakrishna Gupta, Dombivli 24 Smt. Shri Shahane, Dombivli 25 Shri D. R. Khadke, Chembur 26 Shri G. D. Kulkarni, Osmanabad 27 Shri Balkrishna Desai, Lonavala 28 Dr. Sumati Khanvilkar, Lonavala 29 Dr. Indu Naik, Lonavala 30 Shri Suryavanshi, Navapur 31 Prof. A. P. Tripathi, Betul 32 Prof. H. B. Mahale, Betul 33 Shri Satardekar, Bombay 34 Shri Dhapre, Mothi Daman 35 Shri S. V. Kulkarni, Kolhapur 36 Shri B. S. Desai, Kolhapur 37 Shri Anil Rasal, Bombay 38 Shri Madhukar Wakhare, Bombay 39 Shri Suryakant Dalvi, Bombay 40 Shri Ramakant Pandit, Bombay 41 Shri Prabhakar Kolamkar, Borivli 42 Shri Vilas Padwal, Bombay 43 Shri N. G. Parulekrr, Borivli 44 Shri Appa Samant, Bombay 45 Shri Laxman Rapatwar, Nanded 46 Shri Bipin K. Swadia, Malad 47 Shri Dattatraya More, Pune 48 Mrs. Kalawati Chavan, Bambah 49 Mrs. Asmita Dandekar, Bombay 50 Mrs. Usha Mule, Shirdi 51 Mrs. Shanta Sarode, Bombay 52 Smt. Lilawati Gujrathi, Shirdi 53 Sou. Susheela Shinde, Chembur 54 Dr. Malati Rahate, Bhandara 55 Mrs. Leela Marathe, Dhule 56 Mrs. Leelatai Golatkar, Bombay

57 Shri Nivritti Gondkar, Shirdi 58 Mrs. Tarabai Chendvankar, Bombay 59 Shri Nagesh Moglaikar Dhule 60 Shri Jugalkishore Puri, Chandigarh 61 Dr. Babaji 62 Acharya E. Bharadwaja, Vidyanagar (A. P) 63 Dr. Gavankar, Kurla 64 Shri R. S. Ramakrishnan, Madras 65 Shri Anilkumar Lutade, Wardha.

**The Second Session (31-1-82)** After the lunch and rest the delegates gathered in the hall at 4 p. m. and some of the poets sang a few of their songs. This session is very important in the whole gathering in as-much-as it gives an opportunity to the delegates to express their opinion on the issues of the Sai Leela magazine, at the same time it gives an opportunity to the Editor and the Executive Editors to know the estimate of their performance from the mouth of the delegates. The following suggestions were made by the delegates :-

**Dr. Kapadi :-** The arrangements for lunch of all the delegates should be at one place. Year before last (1980) such arrangements were done in the varandah of Bhakta Niwas. It is observed that some delegates bring with them more persons than intimated by them and hence other persons, who are supposed to be accommodated in the same room are inconvenienced. Hence the delegates should bring with them only as many relatives as they have informed to the Shirdi Sansthan Authorities.

**Shri Prabhakar Kolamkar :-** Books on Shri Sai Baba should be given some grant-in-aid as it becomes difficult now-a-days to publish such books due to the present high cost of printing. The suggestions made by the contributors should be given effect to. The important suggestions made in the gathering should be published in Shri Sai Leela. Scholarships should be given to the sons and daughters of Sai devotees.

**Dr. Sumati Khanvilkar :-** This year'e gathering is not able to create the atmosphere of joy which was there in the gatherings for the previous years. Lunch should be served to all the delegates at one time as before.

Shri Kakresaheb explained that Bhakta Niwas was very near the site of the old kitchen. Arrangements for lunch could be made in Bhakta Niwas by carrying the food there. However as the new kitchen is far away from Bhakta Niwas, it will not be possible to arrange the lunch accordingly. He suggested that if all the delegates fix up their time for lunch, then arrangements would be made to reserve two rows for the delegates, so that they could go at one time and have their lunch together. After discussion the evening time for lunch was fixed at 7.30 p. m. and it was decided that all the delegates should attend the kitchen at that time for the evening lunch. (to be continued)



## A Peace Divine !

Why should I ask  
                   When You yourself give,  
 How can one lose  
                   When You forgive and give?  
 What You like to confer  
                   May not be what one wants  
 Still You go on giving  
                   What indeed one should want !  
 O my Lord Sai,  
                   You are Omniscient, Omnipresent,  
 Hence what You give  
                   Is sure the right present !  
 Believe You all  
                   We get what we justly deserve,  
 It's Sai Baba's 'Bhakti'  
                   That the devotees should preserve.  
 'Bhakti' brings us peace  
                   A PEACE DIVINE,  
 Dawning on us all  
                   That the ONE is all - All are DIVINE

**Raghunath S. Junnarke**

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# Sai Baba, The Saint of Shirdi

(Continued from February 1982 issue)

## CHAPTER XIII

Sai Baba as Sadguru-Quick Brahma Jnana-  
Das Ganu's problem solved by Kaka's maid servant.

Shri Ramdas a 17th century Saint  
Advocated the Mission Hindu Saint  
To protect cows and Brahmins faint  
Against the attack of Muslims quaint

Two centuries after saw Thee split among the two  
Relations wert widened between the sects two  
So, hailed Thee down to bridge the gulf between the two  
And professed the faith of love and affection among the two

Further Thou asked the devotees all  
Not to argue with others and out fall.  
Not to retaliate the evil doers  
But to keep near the wrong doers

If one can do any good  
Do it without any thought  
But if one can't do any good  
Think over before doing anything evil

If others hate you, you love them  
If others spit at you, be kind to them  
If others envy you, be pleasing to them  
If others speak ill of you, please connive at them

Thus Thou till last lived the faith  
And asked others to follow this faith

The material and spiritual happiness to find  
Is this the only easiest way bound.

Gurus and Gurus are there many  
None of them is a real Sadguru  
There are Gurus of types Two  
One follows type one and the other type two.

Impious and irreligious guru any  
Blows Mantra in the disciple's ear to extract money  
One leads the disciples towards self centredness  
Whereas the other towards self-sacrifice

The Guru, who lives for others and not for self  
Is the Sadguru who forgets himself  
And helps the disciples to cross the worldly seas seven  
And leads them to the holy path Heaven.

O! Baba, thus Thou art the only Sadguru  
And saw Thou divinity in all beings true  
So, Thou preached all living beings so  
And made them follow the path Thou go

Blessed are the people of Shirdi  
Sang who Thy songs in all their days  
Wherever they were and whatever they did  
They saw Thee alone and alone in their deed

Once a Brahmarchi came to Thee  
To know Brahma from holy Thee  
But asked him Thou to sit awhile  
And bade him to rest awhile

Thou knowing none at home  
Sent a boy for a hand loan  
From Thy beloved devotees five  
A hand loan of rupees five

The boy went and the doors knocked  
To find all the doors locked  
The boy returned with a word nay  
From all the devotees five lay

The Brahmarchi being in a hurry  
Hiring a tonga for a return journey  
Prayed Thee to show him Brahman  
He being fit to know Brahman

The delusive Brahmarchi told Thee  
All the paraphernalia had he  
But lacking only Brahma in he  
So, had he come to see holy Thee

Thou then made it clear  
And asked him to give his ear  
To know one fit to know Brahma  
If keen on knowing his Brahma.

Thou Thus tried to show him Brahma  
He, but failed to know his Brahma  
Overpowered with egocentric bee  
Failed he to understand Thee

Thou bade him his money count  
He had in his pocket fount  
surprised, to see fifty times five count  
In his inner pocket fount.

Not to part with wealth with him  
Proyed a core miser he in him  
Made him bow his head in shame  
Before Thy Omniscience nature fame

Only he hath right to Brahma bliss  
And to enjoy spiritual super bliss

One who is free from worldly desires  
And passions six, the earthly pleasures

Thou thus tried Thy simple thoughts through  
Made the humanity tough thoughts go through  
And taught the whole mankind  
A lesson of self realisation a kind.

Self absorbed saints number many  
But think they never of others any  
They live in solitude for liberation  
Not caring for others' deliberation

Thou having no home, family or progeny  
Relations any, neither near distant  
With a begging bowl, begging houses five  
Lived at the foot of the Neem tree fine

Sitting under the Neem tree fine  
Carried all worldly dealings Thine  
And taught the people all how to act and live  
In this world full of human hive

Rare are the saints as Thou art  
Having God vision striving for part  
To make them happy and gay  
On this earth full of joy and hey

Blessed is this poor country  
Blessed are the innocent families  
And blessed are the people of Shirdi  
Where Thou wert hailed at Sheeladhi

Ishopanishad a holy script  
A mini volume of Vedic script  
With 18 verses valuable supreme  
For men to follow in life serene

It gives a valuable and mystical description  
 The doctrine of karmayoga prescription  
 A reconciliation of knowledge and works  
 A synthesis between knowledge and works,

A poetry of a co-mixture of moral,  
 Mystical and metaphysical floral  
 Many hints piercing insight with code script  
 For all men to follow in life strict.

Once Dasaganu a favourite devotee  
 Essayed to transform it covetee  
 In mother-tongue simple Marathi  
 To be followed by all men Marathi

Dasaganu being at a naught to know the issue  
 Knocked the door of many a tissues  
 Still failing to know the typical essence  
 He was at a loss without any sense.

Feeling the Sadguru competent and qualified  
 To solve this critical naught vivified  
 Hurried to Thee to help him in this brief  
 And prostrated before Thee with grief.

Dasaganu the gist comprehend not  
 Prayed Thee to solve the naught  
 But Thou Kaka's maid teener him sent  
 Who would give him a clear clue vent

He with faith firm in Thee V' Parle went  
 To find out a clue for a naught dent  
 So lodged he at Kakasaheb Dixit  
 And told his venture to fix it.

In the early hours of morn next  
 When enjoying a sound nap neat

Heard he a clear and melodious tone  
And hurried to know whose was the tune

To his surprise a girl he found  
Who tuned a sweet note bound  
To sing a mistful song lurid  
Minding not the surrounding torrid.

The burden of her song being  
A fine crimson coloured sari feeling  
Its embroidery ends borders describing  
She enveloped herself in singing

Seeing a teenager girl singing  
Torn rags on her person only lingering  
Who was pots and vessels cleaning  
In Kakasaheb's surrounding

Dasaganu seeing her condition poor  
And her temperament jovial clear  
He being in grief boundless sore  
Took pity on her living lore.

(To be continued)

**M. M. Amingad**  
Gulunche, Via Nira, Tal. Purandar, Dist. Pune

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## Sai Baba the Saviour

I place hereunder the Sai's Leela experienced by me at my Office. I am serving this firm with effect from 12th of April 1977. I have been working with my typist-cum-clerk right from the day I joined duty in this firm. As I am by nature non-involving in any type of quarrels, I used to digest each and every abusive word showered on me by the said typist.

On 6th August 1980 at around 3.30 P. M. the typist concerned without any provocation from my side, threatened me with a big size punching machine used by him daily. By the grace of Almighty Sai Baba the Saviour Mr. Murli Seth our office peon caught hold of his hand in a tight grip. If he had missed a second the machine would have cut my head. After necessary explanations and enquiry in the office, our officer concerned ordered him to resign his job. The next day he asked for excuse and the same was accepted by the higher authorities. Just exactly after a lapse of one year from then on 18th of August 1981, he once again threatened me with dire consequence and said that none can save me from his clutches. After a lapse of 10 minutes he once again threatened me to be hit with the same punching machine.

I reported the same to our office colleague Mr. K. Kumaran, who pacified me, and said that nothing of that sort will happen. As I was not happy with his soft reply I approached my Area Manager Mr. R. K. Bajpai who asked me what happened exactly. I gave him scene to scene briefing. After a few minutes I left for some official work outside.

On the next day, the 19th August 1981, around 1.10 P. M. I was talking to our godown keeper Mr. Sitaram Jaiswal over intercom. No sooner I kept the Intercom receiver down than I saw our office electronic calculator coming towards me like



a saucer flying in mid space. I slipped to my right and so I was saved in time from injuring my eyes. Next the typist lifted his typewriter which fell from his hands and broke off his table top glass into so many pieces. Next he threw the ash tray lying on his table which also missed the target and fell dead on my table. Finally he came to lift the intercom kept on my table and right at the moment our office peon Mr. Jagbandhu Parida came to rescue me as Mr. Murli Seth saved me last August. I prayed to Lord Sai for saving my skin as I do daily after my return home.

The above incidents show that Sai The Omnipotent is near every sincere devotee of His.

After due enquiries the said typist has been chargesheeted and dismissed with immediate effect.

I thought to myself that I touch the feet of Baba at my house, office and wherever I am. I have Sai Baba's Silver pendant bought at Shirdi in the year 1977 and duly consecrated every year when I visit Shirdi for His darshan during Mahasamadhi Celebrations. It is only my true devotion that has saved my life from the charging brute for whom I never had thought anything bad.

This year I visited Shirdi in the month of April with my wife Mrs. Lalitha Anand and I am again visiting Shirdi for Sai Baba's Darshan with my beloved Father Shri T. A. Ram Nathan, who is also an ardent devotee of Sai Baba and who thinks of Him even in his dreams.

May Sai Baba bless every soul whoever thinks of Him at any time and at any place.

**T. R. Anand**  
Flat 3, Block 5-14, Gumur Math Housing Estate, Budge Budge Rd.  
Sarangabad (West Bengal) 743 319



## Shri Sai Baba As Unknown Guide

Shri Sai Baba, The Lord of Shirdi is Omnipresent and helps His devotees whenever, wherever they seek His help. It so happened in my case during my first visit to Shirdi in the month of June 1980. I had programmed to go to Shirdi along with my wife in June 1980 thinking that there will not be any rush and we can have clear darshan of the Lord; but to our surprise right from the starting point i. e., Kachiguda station to Manmad we had to face lot of difficulties. Somehow we got accommodation and reached Manmad. After getting down at Manmad we had to go by a bus to Shirdi. We waited for hours together to get a bus and there was a serpentine queue of pilgrims waiting for a long time. The taxi people were demanding huge amount and a single family cannot afford to pay it. So we were badly in need of a fellow traveller, who could share the amount. We could get one person and we required one more person to share the expenditure. This we could not get for a long time and the time was moving very fast. Our aim was to reach Shirdi as early as possible and to attend the evening Arati. At this juncture I prayed to Baba in my heart to see that somehow we reach Shirdi and Lo! Baba came to our help. One middle aged man came to us and asked, "Are you in need of a company to travel upto Shirdi and share the taxi fare? If you do not have any objection I will accompany you and share the taxi fare equally" We were just listening to him and we unhesitatingly accepted his company and started for Shirdi. During the journey he told us so many important things about Shirdi. After reaching Shirdi the unknown guide took us to the reception hall and told something in Marathi (which we do not know) to the reception clerk and took leave of us and disappeared. Is it not a miracle? Baba has attended personally in the form of an unknown guide and did His job. Our joy knew no bounds We felt the omnipresence of Baba and after taking



## Sai Leela Teaches Me A Lesson

Last year i. e. in May 1980, I wrote a letter dated 25-5-80 from Erachakulam (Camp) to the Court Receiver, Shirdi Sansthan, Shirdi re. 'Baba's Leelas' experienced by me there.

The Court Receiver, Shri Kakresaheb was kind enough to reply me promptly vide his letter dated 3-6-80 informing me that he was glad to read the 'Leela' and sent the same to the Executive Editor, Sai Leela (English) for further action. He also directed me to send further 'articles' direct to the Executive Editor, Sai Leela Bombay.

Accordingly I sent further 'Baba's Leelas' experienced by me during my visit to Madurai, Tirupurakundram, Pazhamudir, Solai etc. But all the articles were hand-written (in haste).

I was anxiously waiting to see my article published in 'Sai Leela' upto November 1980. But, it was not published. I was wondering why. I lost patience (which I should not have) and wrote a letter to Shri Kakresaheb quoting the reference to his reply letter dated 3-6-80 charging the Executive Editor (Sai Leela, Bombay) that he was not painstaking and required spoon feeding; but, I got the answer in the subsequent issue of 'Sai Leela' vide a general notification asking all the writers to send their articles or poems neatly typed on one side of the page leaving sufficient margin. Otherwise, they may be rejected. I was all along under the impression that 'Sai Leela' was a Marathi magazine. I came to know only in June, 80 that 'Sai Leela' is being published in English also through my friend Sri Chandrashekar, who is a subscriber of Sai Leela. I am regularly reading Sai Leela since then.

Coming to the subject proper I now realise that the editors, Sai Leela will not be able to publish number of articles in a month if writers like me send 'articles' written in hand in

a slipshod way which will give great 'head ache' to the editors to re-write, type them and then publish. This is the lesson I have learnt from Sai Leela.

I therefore, apologise to Shri Kakresaheb and the executive editor Dr. S. D. Parchure without any mental reservation and beg their pardon to excuse me for accusing them unnecessarily. I also thank Shri Kakresaheb and editor 'Sai Leela' with all my heart for having published my first article viz. "Sai Baba's Grace to One and All" in October 1981 issue. This article was written and sent to them in April 1981 as per instructions i. e. duly typed but published in October 1981. Here again I learnt that there were number of articles written prior to me and they have to be published according to their turn i. e. first come, first served basis. But, I am sure once we follow the instructions i. e. send our articles duly typed they will be published in due course and it is worth waiting patiently till they are published. For instance, the two epics "Ramayana and Mahabharat" have been published after so many thousands of years of actual occurrence, But, even today they are relevant in shaping our life. Once we read Ramayana and Mahabharat, we get solace and comfort in life. Similarly we get the same bliss and joy when we read "Sai Satcharita" and "Sai Leela" which is the continuation of "Sai Satcharita".

In this respect readers' attention is drawn to "Sai Leela" December 80 issue which I could not read till June 1981. Whenever I asked my friends, who are the members of Sai Leela, they used to reply "given to so and so and not returned by them".

I with my family and children had been to "Shirdi" in June 1981. On the last day of leaving Shirdi i. e. on 20-6-81 evening I purchased Sai Leela December 80 issue from the library and kept it in my box. I had no time to open the book and have a glance at it as we had to vacate the room, hand over the lock and key and then go to bus stand for catching the bus to Kopergaon Rly. Station.

Two days after returning to Hubli i. e. on 23-6-81, I opened the book and read the editorial viz. "Pilgrimage". What a joy and thrill it gave me to read the importance of pilgrimage to "Shirdi" which has been successfully completed by me three days back by Baba's grace! Now, I understood it is all Baba's Leela. To highlight the importance of my "Pilgrimage to Shirdi" I may say that Shri Baba blessed me, my family and children and through Sai Leela for December 1980 Shri Baba made me wait to read the same till June 81 as narrated above.

In those days (from 1948 to 1958) I was regularly reading "Sai Leelas" published by "The All India Sai Samaj, Mylapore, Madras 4" in Sai Sudha. On the editorial board of that magazines there were highly cultured, religious minded, educated, eminent and veterans like M/s. K. S. Ramaswamy Sastrigal, Kavi Suddha Yogi Suddhananda Bharathi, Suga Brahman etc., and our late Sai Padananda Radhakrishna Swamiji was the humble Editor. Spiritual leaders like Swami Sivananda of Rishikesh, Swami Rejeswarananda of Kalahasti have contributed valuable religious articles to Sai Sudha. Even now I cherish those articles written by them (Those articles are preserved by me).

Last year I had been to the All India Sai Samaj Madras to have 'Baba's Darshan'. I casually looked at 'Sai Sudha.' Alas!! The less said, the better about 'Sai Sudha'. It was all-past glory!

But, we are glad to find that 'Sai Leela' is doing yeoman service to humanity at large by propagating 'Baba's cult' (Bhakthi) for the past 60 years.

To conclude this article, let me also join Shri Bipin Kapilray Swadia of Bombay in praying for a long and prosperous life of 'Sai Leela' till the existence of the sun and the moon. ★

**R. Radhakrishnan**

938/B Vidyaranya nagar, Railway Quarters, Gadag Road, Hubli 20

## Shri Sai Baba's Grace

Courage brother; Do not stumble  
Though, Thy path be dark as night.  
There's a star to guide the humble.  
Trust in Sai and do the right.

This year there is going to be silver jubilee celebrations in my house as I am in touch with Baba since December, 1957.

Before Baba's contact I always remained confused, non-plused and bewildered. I was penniless and with the sudden death of my sister, I was full of despair and agony.

In the midst of sadness and anxiety came my husband's friend, who was transferred to Delhi and who was anxious to stay with us. Seeing my pitiable plight as we were at that time living near Shamshan Bhumi (cemetery) he gave me a photograph of Sai Baba and Udi. He also advised me to keep fast on Thursdays. Since then by His grace I am abiding by his instructions.

Lord's grace suddenly showered on our family. In April, 1958 my husband got promotion and we were allotted Government accommodation away from the burial ground.

As time passed on, I got an appointment in 1960. Thereafter in 1962 I was blessed with His grace. Now both my daughters are married to very very good boys and they both are happy. May Sai always keep them happy.

Now I have had every inch of wordly requirements. The cup of wants is full upto the brim. I have got now mental peace. At present Baba is my commander. He is doing everything for me. I am in His hands like a puppet.

May Sai shower His blessings on all mankind.

All things are wrought by prayer than the world dreams of.

**Mrs. Prem Kohli**

CII (A)/185, Janakpuri, New Delhi - 58

## Baba's Blessings On Birthday

On Friday the 20th November, 1981 during our talk my wife Smt. Sunanda expressed a desire to listen to taped bhajan songs on Shri Baba. She particularly wished to listen to the tape titled Sai Darbar.

The next day happened to be her birthday. Somehow, I felt this was an appropriate occasion for devotional music session at home. So I started making enquiries about the tape-recorder and the tape; but everyone I met told me that either their tape-recorder had been given for repairs or to some friend. In the meanwhile, at noon time, I got the wanted tape from a Sai-devotee, Shri Satpute. Still the tape-recorder proved elusive. I knew that Dr. Bhate, our friend, who gave me free treatment during my sickness and gave me a reference to his senior colleague in the profession, had a tape-recorder and being a very staunch Sai-devotee, he must be having tapes of devotional songs. But somehow I felt hesitant to approach him for the same. It was evening time and I started feeling nervous as even at about 6.30 p. m. the tape-recorder was not in sight and I started thinking negatively that it was perhaps Shri Baba's wish that we should not have devotional songs on my wife's birthday. As I was thus thinking, I saw my friend Shri R. P. Parulekar and spoke to him. He agreed to give me the tape-recorder. So after our office hours, I went to his house and took the tape-recorder. On my arrival at home I told my wife this good news and then of the two cassettes. I put the one in the recorder and since it played only Abhangas I opened the next cassette box and to my dismay I found that it did not have the tape ! I had forgotten the Sai Darbar tape at Shri Parulekar's house, which was at about half an hour's distance and it was very late i. e. already 9.30 p. m. It was at this time I prayed to Shri Baba that why should He make me wander for the satisfac-



tion of such a small wish ! Why such a good wish to listen to devotional songs should not be fulfilled by Him on such an occasion as my wife's birthday? After a while, I took a pinch of Udi in my mouth and applied a little to my forehead and left for Shri Parulekar's place. On the way suddenly I thought of visiting Shri Bhate and family and called on them. Mrs. Bhate, a very pious and devout lady, welcomed me with a smile and not only gave Sai Darbar cassette but also two tapes one of Shri Hari Omsharan and another of her own songs. As I started for home Smt. Bhate gave me a handful of sugarcandy which she had touched to Shri Baba's Samadhi and like my mother commanded me to put it in my wife's mouth. So through this visit Shri Baba gave His blessings to our happy married life.

The next day, I thought of doing Shri Baba's Pooja with devotional music in the back ground. I gave a bath to Shri Baba, clothed Him and applied tilak and offered flowers to Him. At this very moment the tape of Shri Hari Om's songs being played suddenly stopped and even the best efforts proved fruitless to keep the tape on. I did not know what to do and at that very moment my wife told me to play Shirdi Darbar Aarati and O ! this record when put in the recorder immediately started playing. So, it was Shri Baba's wish that I should offer Him Aarati and so He got it played by stopping the other tape which did not have Aarati songs. After the Aarati was over, the tape that had stopped moving was put by me again and it moved effortlessly. One cannot fathom Shri Baba's ways to do things as per His wish for, it was His wish to give me Shirdi prasad on my wife's birthday and also offer other tapes. So we could enjoy fully the devotional fervour and thus He made me visit Shri Bhate. It was also His wish that we should perform Aarati when it was Aarati time. ★

**Anil Keshvrao Rasal**

21/382, BPT Staff Quarters, Reynolds Road, Wadala (E),  
Bombay 400 037.

## Baba's Blessings

By dint of the divine grace of Baba, I could visit Shirdi many a time, ever since 1958, when I had the blessings of Baba for the first time. Unfortunately during 1979 & 1980, I tried more than once to visit Shirdi but my efforts went in vain. The saying that no devotee could visit Shirdi, unless called by Baba proved to be the gospel truth. During those two years I had to suffer from troubles and tribulations. I earnestly continued praying Baba in all faith and confidence to bless me with strength to face all the adversaries with courage and perseverance.

In all humility, I confess that I used to sound a piece of advice to devotees against visiting Shirdi on the occasions of Shri Rama Navami and Dasara, with a view to avoiding heavy rush of multitudes in order that they may have more peaceful atmosphere for attaining real mental peace. Unwittingly, it was the Baba's call that made me think of visiting Shirdi for Shri Rama Navami festival on the 12th April 1981. I was anxious to take the earliest opportunity, but with a mental restraint, visualizing huge crowds, which I had already experienced once. Ultimately, unflinching call of Baba prevailed. I made up my mind to visit Shirdi. But the question of securing the reservation was problematic since the time left in between was only one day. To me, it was quite uncertain to expect the reservation; but the strong desire impelled me to try at the railway station. To my utter astonishment, it was for that day the only available last berth, which I could get previously twice I could not get reservation ten days in advance. How could I get such reservation this time only one day in advance with least effort?

As soon as I got down from the train at Manmad, a teen aged boy came forward offering his service to carry my small suitcase to the Manmad bus station. He told me on the way that I would get bus for Shirdi without any loss of time. The

moment I reached the bus station I found the bus ready for departure; but it was so overcrowded even at the footboard that there was least scope to find entry. The conductor, who was out till then, appeared on the scene and asked me to follow him in. I was thus virtually hustled into the bus. When the bus was about to start, a gentleman in the rear seat addressed me in Marathi as "Ya Saheb" to occupy his seat. Immediately after I occupied his seat, he got down from the bus with much difficulty through the crowd. Why the unknown gentleman vacated his seat for me and disappeared? I feel guilty that I could not express in haste my gratitude to him to my hearts content in such a crowd.

Here I would like to narrate an interesting incident that had taken place after I reached Shirdi.

Normally I am not in the habit of locking suit cases, trunks, etc in my house. This is attributed by my wife to my recklessness. But somehow, my daughter managed to lock the small suitcase, which I carried to Shirdi and give me its key, despite my reluctance. Till I reached the Shirdi bus station, I noticed my suitcase was duly locked. From the bus station I had to rush to the reception counter along with the coolie with my suitcase on his head, since I was very keen to attend the noon arati to start with that day. I got my name registered at the reception counter and reached the cloak room to leave my suitcase. While handing over it to the incharge of the cloak room, I could find the lock missing. Unmindful of its being lost, I casually made a mere mention that the lock was lost. The immediate retort from the incharge of the cloak room was that Baba would take care of everything. Unwanted lock was thus lost. My conviction found confirmation at the seat of Baba.

My personal estimation was that this time the number of devotees was much larger than on any previous such occasion. There was no question of expecting any room. As I originally

thought, I left my small suit case in the cloak room and attended the noon arati to all my pleasure. In the afternoon, I casually met Shri Shinde and requested him to arrange some accommodation. I could realise how difficult it was even to think of any accommodation for an individual like me, when multitudes of people could not secure it for want of rooms. But to my utter surprise, Shri Shinde asked me to see him again after 8 P. M. instead of simply negating my request as I was in fact expecting. Accordingly, when I saw him, he was kind enough to arrange accommodation in the stores room as a special case. It was nothing but the result of Baba's blessings. Or else, why Shri Shinde could respond to my request, leaving thousands of others, who were even with families.

At the time of the noon arati, the Samsthan arranges 'Naivedya' for being placed before Baba at the Samadhi. Also the devotees offer theirs. The 'Naivedya' offered by the devotees is given back to them. But the 'Naivedya' arranged by the Samsthan to my knowledge is not meant for being distributed among the devotees, whereas 'Prasad' offered to Baba is entirely distributed among the devotees soon after each 'arati'. On the Shri Rama Navami day 'Naivedya' was arranged as usual at the Samadhi. I was standing touching the Samadhi throughout the noon arati on the most auspicious occasion while the prayer hall facing the Samadhi was tightly packed with all ardent devotees to its fullest capacity. I started feeling suffocated because of intense pressure of the crowd from behind. Yet I stuck to my place looking at Baba even after the arati was over. I did not even rush to have 'Prasad' which was being distributed as usual at the entrance of the Samadhi Mandir, no sooner arati was over. A priest, who had taken the Samsthan plate of 'Naivedya' from the Samadhi, elbowed me to come to his side in the room by the side of the Samadhi and affectionately offered me a few pieces of chapati, fine jaggery, onion and solid pieces of gram flour properly pressed, from out of the said plate. This was the most momentous day of my life. This was the result of Baba's blessings.

My foremost wish was to complete a reading of the entire "Sai Satcharita" during my sojourn at Shirdi on the occasion of Shri Rama Navami festival. So I carried the "Sai Satcharita" with me to Shirdi. While I was on my way to the 'Gurusthan' to start the reading there, a thought crept in that I should complete the reading covering the three places viz., Gurusthan, Dwarakamai and Chavdi. Such an inclination emanated from within. Hence I had no second thought. When I thus reached the gate of the compound of 'Gurusthan' I found the entire area so crowded with devotees that it was difficult even to reach 'Gurusthan' to touch the 'Padukas' there. Somehow I jostled in holding the "Sai Satcharita" safely in my right hand. It was hardly possible to find a place to stand for a while, not to speak of getting a place to sit in order to start the reading. At this juncture, when I was in a dilemma as to where to start the reading, the unostentatious priest, in charge of 'Gurusthan', who was just then by my side incidentally asked me beholding the book in my hand, to wait a while in the right side corner of 'Gurusthan'. In a short while, when he noticed in that corner some place just enough for a person to sit, he swept there with much difficulty and gracefully asked me to be seated and start the reading. My inner feeling was as if Baba directed him to do all this. Unmindful of the crowd, I occupied the place instantaneously and commenced the reading. This occurred on one day before Shri Ram Navami; but very unexpectedly, this recurred on the Shri Rama Navami as well, where the crowd was still much larger. Despite the crowd, while I was devotedly going through the reading, some devotee showered jasmine flowers and rose petals on the "Sai Satcharita". I have no words to express as to how I felt overwhelmed as if Baba himself blessed me. This was the most memorable event of my life ever to be cherished. ★

M. Ganga Reddy

"Sai Nilayam" 3-4-1013/16 Barakatpura Hyderabad 27

# The Purpose Of Human Life

This article is contributed with the sole intention of developing a divine sense and humanitarian approach amongst the people for the establishment of egalitarian society. The views expressed reflect some of the dominant features of Indian character.

What is life is a metaphysical problem and human memory fails to understand the very essence of life. Man is a supreme creature of God. The meaning of life differs from individual to individual. To a rich man life is a decent palace, a television, a car and a luxury. The poor man understands life by daily bread, a hut, a school and a dispensary. The desire to live and flourish is common in both the rich and the poor people. The only difference is that the rich man is happy whereas the poor man is unhappy. But the true sense of life is not what is described above but something more and precious that is "live and let live." "Be cheerful and make others happy". "Help the poor if you are rich" and "Do a little good than much harm".

According to the political philosophers "Man is selfish by nature and he is a bundle of desires" The word selfishness should necessarily have social consideration and appreciation. The habits, customs, rituals, and cultural pattern, which mould and shape a man's life, are the part and parcel of human race and as such they are of a paramount significance. The desires should be reasonable, modest, justifiable and within the reach of human beings.

According to Hindu mythological belief a man, who is born with a silver spoon in his mouth, is called lucky because of his good deeds in the previous life and the poor man's sufferings and miserable state of affairs is attributed to his "Karma or Fate". Whatever may be the philosophy of human life, man is born to work hard, earn daily wage and lead as far as possible

a contented life. Who is the happiest man in the world? Generally people say that the wealthiest man is the happiest man in the world; but this is not correct in real sense for two different reasons. In the first instance satisfaction may not be a word for the rich man and secondly he may be sorrowful on account of ill-health. On the other hand a poor man who is satisfied with what he gets daily and maintains sound health enjoys much more happier life than a well-to-do man. As such it may be safely concluded that money or richness is not the yard-stick for the measurement of happiness. Today's mystery is that the world has become too much materialistic, where the inborn desire of the rich man is to become richer and the richer the richest. The fact is that man knows that he is born to die sooner or later; but the struggle throughout life is to acquire more property and wealth. There is never a stage in life history of an individual where the desire to become rich diminishes or remains standstill. This is known as human psychology.

It is an undeniable fact that in today's world man's status is judged in terms of his riches. A capitalist enjoys a high and honourable position in the eye of the society. In this case it is not the individual but the society that is to be blamed for. Gandhiji regarded man as noble and argued that as long as the capitalists are the owners of the means of production, conflict is bound to occur between the haves and havenots. It is a misnomer to suppose that Gandhiji was against the very existence of the institution of private property. He said that property is essential; but it is not necessary that it should remain for ever in the same hands. It is here that the equitable distribution of wealth and socialistic pattern of society gains momentum. The purpose of life according to Gandhiji is self control, right thinking, right belief, right conduct, hard work, spirit of social work promotion of human relations and prevention of exploitation in all forms. According to him, all human beings, irrespective of castes and creed, belong to one united family like a tree whose branches are spread-out in different directions. A true and

reasonable consideration for the aspirations of others is the foundation of social conduct. Gandhian philosophy of human life, which is based on spiritual and moral codes to promote human relations, is the need of the hour.

Today people seldom think seriously about the main objectives of life. An ideal man not only makes his life purposeful and memorable, but he helps others in building up of healthy institutions. Life is a means to an end, the end being self-sufficiency and peaceful co-existence. Hardship and miseries are the tests of life. These are no doubt undesirable but are inevitable to make human life a real one. Man must not be disheartened by difficulties. He should face the difficulties in bad days very boldly.

Another most fascinating aspect of human life relates to the divine aspect. It is generally seen that people worship God, say Rama, Sai and so on in difficulties and forget Him in good days. This is the most astonishing attitude of human behaviour. A true devotee of God does not make any distinction in offering his sincere prayer either in adversity or prosperity. Every one should develop divine sense, so that the gap between materialism and spiritualism is narrowed considerably. A God-fearing man is no doubt subjected to so many sufferings in the present world; but he is sure and certain to succeed in the long run.

The present world has many isms, such as capitalism, socialism, individualism, favouritism, nepotism etc.; but what is the total number of people who contribute to humanism?. The percentage is insignificant. Humanism presupposes, development of moral attitude, socio-cultural change, better understanding of human problems and progressive out-look consistent with value-oriented system. Mechanical change, fashionable life, based on western models unsuited to Indian culture, are to be eradicated ruthlessly from the sociological soil of India. What suits the present set of Indian conditions is more important and it should be adopted





## Play The Game Cheerfully

It was November 1980. Since my company deputed me to attend a course in 'hospital administration' at Bombay, I planned to visit Shirdi on my way.

The sugarcane agitation was at its peak at that time and consequently transport facilities in Maharashtra were almost paralysed. I was not aware of this till the conductor in the Shirdi-bound bus told me that the bus may not go beyond Sangamner.

When the bus reached Sangamner around 10 (a. m.) there was an announcement to the effect that buses to Shirdi/Kopergaon have been cancelled due to 'andolan' in that area.

Somehow I was confident of Lord Sainath's mercy and accordingly I met a Kannada-speaking group at the bus stand. One gentleman told me that there is a bus at 11.30 (a. m.) which would take us to Babaleswar, from where we can get a Jeep belonging to his employers.

We did reach Babaleswar but the gentleman could not get the Jeep. The S. T. stand-in-charge also proclaimed the uncertainty of bus service to Shirdi.

Lord Sainath did not fail us. Hardly we waited for 10 minutes when an overcrowded bus arrived and the conductor promised to take us upto Rahata. My joy knew no bounds when I reached Rahata. I started walking but midway an auto-rickshaw stopped and dropped me at Shirdi. In the normal course I would have reached Shirdi around 10.30 a. m. but this time it was 2 p. m. inspite of obstacles everywhere. Straight I went to the Samadhi Mandir and offered my salutations to Lord Sainath for the mercy shown on me.

Next day I performed Abhishek and Satyanarayan pooja and after wards went to the bus stand which wore a desolate look. On enquiry I was told that no S. T. bus starts from Shirdi on that day and as the situation is grave there is no chance of leaving Shirdi for a couple of days. I felt depressed as I was supposed to be in Bombay on the very day as I had to attend the course next morning.

I attended the noon arti with a depressed heart. I humbly prayed to Lord Sainath to show me a way to reach Bombay that night

As I was coming out of the bhojan griha after finishing my lunch an old man called me and asked me the reason for my depressed look. When I told him the reason, he handed over to me a pamphlet with a caption 'PLAY THE GAME OF LIFE PLAYFULLY AND CHEERFULLY' and asked me to go back to the bus stand and said that I would definitely reach Bombay that very night itself.

Yes, he was right. I went to the S. T. stand with my luggage and I could see one bus marked 'BOMBAY-CENTRAL' fully overcrowded I managed to get in and needless to say I reached Bombay by midnight.

Who else could be that old man other than our great Lord Sainath ? What the printed pamphlet contains cheers up anyone who is depressed. For the benefit of 'Sai Leela' readers, I transcribe below the text of material contained in that pamphlet.

"This world is nothing but a divine play of the Lord. All created forms are instruments of play in the hands of the 'Antaryamin' the unseen Maker."

"Ours is to play the game of life 'playfully'. We should never take this manifest world seriously. After all this life is a dream being 'concretised' by the illusive power of maya. We

should take 'sukhas' and 'dukhas' merely as passing shows in a dream.

"When we take a serious view of the happenings and incidents of our daily lives and become consequently morose and unhappy, we are no more willing instruments in the hands of the Lord. We mar His happiness and joy. We spoil His 'Mauj' which He derives from His divine play. We earn His displeasure.

"Therefore, O children of immortality, play the game of life playfully, cheerfully, and earn the choicest grace and blessings of the Lord."

The pamphlet is still with me as a treasure and whenever I feel sad it refreshes me. ★

G. R. Vijaykumar, Medical Officer  
Balanoor Tea & Rubber Co. Ltd.,  
Durgadabetta 577118, Karnataka

## RAMA NAWAMI FESTIVAL

As usual, the Rama Nawami Festival will be celebrated at Shirdi from Thursday, the 1st April 1982 to Saturday, the 3rd April 1982. All Sai devotees are cordially invited to attend the festival.

K. H. KAKRE  
Court Receiver,  
Shirdi Sansthan of Shri Sai Baba

## Sainath - The Oasis Serene

In this world of chaos  
And uncertainty, there came  
Our Lord, wearing a 'Kafni'  
Old and tattered and only  
A tin pot for alms had He !  
A chillum to puff and a brick  
To rest His head on and a wand  
To tap a mighty flame !  
Climbed He a plank, hung up  
By mere shreds of cotton  
And still it broke not !  
Came there people from  
Place far and near  
With problems enough and to spare !  
Gave He to them His blessings  
In measures full; mantras  
He blew not ! Sermons He made neither !  
Parables, simple and full of  
The teachings noblest  
He always had in plenty !  
Miracles were His forte  
And boudless was His repartee !  
'An oasis serene' He was  
For travellers mundane  
Scorched by the piercing sins !  
What stops you then ? Ye one and all  
From folding your hands up at Him  
Our Lord, our saviour and our  
Ultimate Refuge ?

**A. N. Ramaswamy**

1. 36 Pipe Line, Malleswaram, BANGALORE-560 003



JANUARY 82

The rush of devotees coming to Shirdi was as usual in this month. The following artists gave their various programmes in the Samadhi Mandir during the month :-

**Keertan :-** 1 Shri Kisan Rambhau Borowke, Nandgaum  
2 Mrs. Sulochanabai Inamdar, Satara 3 Shri Uttamrao Joshi,  
Borgaum, performed keertans during this month.

**Pravachan :-** Shri Jadhav Guruji, Shirdi and Dr. S. D.  
Parchure, Bombay delivered pravachans on religious topics.

**Vocal Music, Instrumental Music, Bhajan, dance, etc.**

1 Shri Bholanath Ramnath Samel, Bombay 2 Shri Hemchandra  
Dattoba Tawde, Bombay 3 Shri Ujjapsing Keertan Mandal, Deih  
4 Smt. Renukowshik, Simla 5 Shri Shriram Bhajani Mandal,  
Daithan 6 Shri M. S. Keskar, Bombay 7 Shri Mahadgud, Bombay  
8 Shri Vasantao Phulambrikar, Bandra, 9 Shri Supaji Rodaji  
Chavate, Chandani 10 Shri Saibaba Centre, Gulbarga 11 Shri  
Ankaleshwaria, Bombay 12 Shri Mohan Mukund Mhatre, Vasai  
13 Superstar Orchestra, Lalbaug, Bombay 14 Shri Lafaseeya 15  
Shri Eknath Mirashi 16 Shri Samaratha Aire 17 Shri Avinash  
Pednekar 18 Shri Manohar Walve 19 Shri Pradip Sawaji 20 Shri  
Chandrakant Tilve 21 Shri Suryakant Tilve 22 Shri Siddhartha  
Panchal 23 Shri Deepak Tambe 24 Deepak Panchal 25 Shri  
Jagdeesh Jadhav 26 Shri Babu Shirwadkar 27 Shri Arun Shirke  
28 Shri Rajan Pawar 29 Shri Narayan Kushe 30 Kumari Nanda  
Govekar 31 Kumari Meena Kandoi 32 Shri Ajay Kawle 33 Shri

Sharad Panchal 34 Shri Sudhir Malwankar 35 Shri Shridhar Newrekar 36 Shri Harischandra Newrekar 37 Shri Vijay Mirashi 38 Shri Harischandra Mane 39 Shri A. S. Sawant 40 Shri Sanjaya Aire 41 Shri Narendra Siddu 42 Shri Balkrishna Mirashi 43 Shri Dhvajadhari Bandpathak (Sewamandal), Ramesh Tukaram Dhanawade, Bombay 44 Sou. Neela Ravindra Bhide, Bombay 45 Sou. Kunda Joshi, Indore 46 Shri Janubuwa S. Golatkar, Bombay 47 Shri N. Relekar, Kolhapur 48 Shri Prabhakar Dinkar Panchal, Bombay 49 Sou. Sulochana Inamdar, Satara 50 Shri Sainath Bhajani Mandal, Hyderabad 51 Shri Ram Bhajan Samaj, Guntkal 52 Shri Manik Bapurao Kale, Arwi 53 Shri Vikas Narayanrao Kale, Wardha 54 Shri Shyam Gundawar, Wardha 55 Shri Prakash Devhare, Wardha 56. Shri M. N. Padmarao, Hyderabad 57 Shri Shreeram Vishnu Satardekar, Bombay 58 Shri Anilkumar Lutade, Wardha 59 Shri Prakash Karpe, Indore 60 Shri Suryakant Dalvi, Ghatkopar 61 Shri Raghunath Sandbhor, Pune 62 Shri D. V. Suryawanshi, Nagpur 63 Shri D. M. More, Pune 64 Shri Hasmukh Onkar Patil, Nawapur 65 Shri Nanasahab Rasane, Pune 66 Smt. Shree Shahane, Bombay 67 Smt. Leelatai Gujrati, Shirdi 68 Shri Ashish Vijay Hajare, Bombay 69 Shri D. B. Jagatpuria, Shirud 70 Dr. Malati Rahate, Bhandara 71 Dr. Sumati Khanwilkar, Lonavala 72 Shri Appa Samant, Bombay 73 Shri Shantilal Dave 74 Dr. Indutai Naik, Lonavala 75 Sou. Shashikala Rewankar, Ambarnath 76 Shri Bapusaheb Nirkhe, Indore 77 Sou. Leelatai Marathe, Dhule, 78 Sou. Usha Kulkarni, Osmanabad 79 Shri Madhukar Mandlik, Nawapur 80 Shri Kishore Jeewandas Purohit 81 Kumar Prashant Hasmukh Patil, Nawapur 82 Smt. Kumud Tilak, Ghatkopar 83 Sou. Shanta Ambaji Sarode 84 Shri Prabhakar Kolamkar 85 Smt. Maneesha P. Kolamkar 86 Smt. Yamini P. Kolamkar 87. Smt. Deepa P. Kolamkar 88 Shri Bhiku Joshi, Pune 89 Shri J. N. Kulkarni, Pune 90 Shri D. B. Potnis, Pimpri 91 Shri Vijay Hazare, Bombay 92 Shri Khadke, Chembur 93 Prof. A. P. Tripathi, Betul 94 Prof. H. B. Mahale, Betul 95 Shri Jugalkishore Puri, Chandigarh 96 Shri R. R. Varma, Betul 97 Shri G. R. Palkar, Bombay 98 Shri Nagesh Moglaikar,

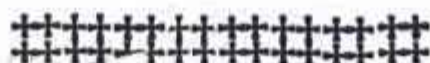
Dhulia 99 Shri Ramakant Pandit, Bombay 100 Shri Madhukar Wakhare, Bombay 101 Shri Gunderao Patwari, Bidar 102 Shri Radhakrishna Gupta (Chetan), Dombivali 103 Vineet Swadia, Malad 104 Shri Raja Rawal, Bombay 105 Shri Vilas Padwal, Bombay 106 Shri Bhalchandra Potkule, Bombay 107 Shri Sadashiv Vyankatesh Kulkarni, Kolhapur.

**Republic Day :-** On 26th January 1982, the national flag was unfurled by the Court Receiver, Shri K. H. Kakre at 7.30 a. m. on the terrace of the Samadhi Mandir. At the flag salutation ceremony, the prominent people from Shirdi village, the teachers, students from the Sainath Secondary School, the staff from Shirdi Sansthan, Band Troupe, Home Guards and Police etc. remained present. The programme got over after tea was served to all who were present.

**Prize Distribution:-** Mrs. Sushilabai Shankarrao Godkhindi Prize, which is awarded each year to the best worker from the conservancy staff, was awarded this year to permanent sweeper Shri Bhika Ukha Shaut and the silver medal was presented to him by the Court Receiver Shri Kakresaheb.

**Annual gathering of the contributors to Shri Sai Leela Magazine:-** The 8th Annual Gathering of the contributors to Shri Sai Leela Magazine was held at Shirdi on 31-1-82 and 1-2-82 under the presidentship of sincere Sai devotee Shri Nanasaheb Rasane from Pune. 65 delegates attended the gathering.

**Weather:-** The weather at Shirdi was cool and balmy and there was no disease or epidemic present in the village.





## Declaration

Statement of ownership and other particulars about magazine Shri Sai Leela to be published in the first issue of every year, after last day of February.

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i, Kanhayalal Hiralal Kakre, hereby declare that the particulars given above are true to the best of my knowledge and belief.

**K. H. KAKRE**

(Signature of the Publisher)

Receiver,

Shri Sai Baba Sansthan, SHIRDI

# श्रीसाईलीला

हिंदी विभाग

अनुक्रमणिका

मार्च १९८२

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## मोहे लागी लगन साईचरणकी

पीछले अंकमें मीराबाईकी बात जो अधुरी रह गई थी उसे आज यहाँ पूर्ण करेंगे ।

कहते है, श्रीकृष्ण की बांसूरी प्रेमका प्रतीक है और कुल हृद तक मीरा श्रीकृष्ण की बांसूरी थी । बांसूरी की मधुर आवाज सुनकर वृन्दावनमें रहनेवाले ब्रजवासी चकाचौंध हो जाते थे । गोपीयाँ अपनी सुघन्धुघ खो बैठती थी और लोग ये बांसूरी की मधुर आवाजमें डूबकर कृष्णमय हो जाते थे । ऐसा कहा जाता है कि आज भी वृन्दावन, गोकुल और मथुरामें श्रीकृष्ण की बांसूरीका प्रतिध्वनी सुनाई देता है । लेकिन जो कृष्णभक्तिकी उच्चतम कक्षामें पहुँचे है उन्हें ही ये कृष्ण बांसूरीकी आवाजका अहसास होने लगता है । हम सामान्य लोगोंका ये अहसास होना शायद असम्भव है । मीरा भी बांसूरी की तरह अपने अनूपम पदोंके झरीये लोगोंको भावविभोर कर देती है ।

मीराने एक जगह कहा है “मेरे तो गिरीधर गोपाल, दूसरो न कोय” मीराके पास अनेक लोग आते थे । भिन्न भिन्न संप्रदायके लोग, साधु, संत, दूसरे देव-देवीयाँ में श्रद्धा रखनेवाले लोग मीराको कृष्णप्रेमसे विचलित करने के लिये लाख कोशीश करते थे लेकिन उन सबको मीराका एक ही अनमोल यत्युत्तर था ‘मेरे तो गिरीधर गोपाल, दूसरो न कोय’ सब देवताओं एवम देवीयाँ, सभी संप्रदायोंको, सभी धर्मोंको मैं आदर करती हूँ लेकिन मेरा आखरी ध्येय तो सिर्फ मेरे श्रीकृष्ण ही है !! प्रेम और श्रद्धा की परमसीमा पर पहुँचनेवाली मीरा ही इतनी दृढतासे कह सकती है । ‘मेरे तो गिरीधर गोपाल, दूसरो न कोय’ !!

हम साई भक्तोंके लिये मीराका ये उपदेश पर्याप्त है । हम साईभक्त भी अलग अलग संप्रदाय, धर्म, देव, देवीयोंके प्रति आदरकी भावना रखकर कह सकते है, ‘मेरे तो शिरडीवाले साईबाबा, दूसरो न कोय’ !!

मीराकी दूसरी एक कविताका शीर्षक है ‘मोरे लागी लगन गुरुचरणकी’

श्री साईनाथ जैसे समर्थ गुरुचरणकी लगन लग जाय तो भक्तको कहाँ से कहाँ ये लगन पहुँचा सकती है । एक बार गुरुका ज्योतिर्मय दर्शन हो गया तो

तुम्हारे अंदर स्वातिके बुन्दका आविष्कार हो सकता है जैसे चातक निरंतर आकाशकी तरफ देखता है और प्रतीक्षा करते करते स्वातिका बुन्द प्राप्त होता है वैसा ही गुरुकृपाकी प्रतीक्षाका फल है। प्रतीक्षाका फल हमेशा अनोखा एवम मीठा रहता है। गुरुचरण याने की श्री साईचरण भी स्वातिके बुन्दकी तरह है जिससे समग्र चेतनामें परिवर्तन हो जाता है।

जरूरत है केवल लगनकी। गुरुचरणकी हमें लगन लगनी चाहीये अगर हमने श्री साईनाथको गुरु माना है तो उनके प्रति हमारी लगन इतनी उत्कट होनी चाहीये कि रेगीस्तानमें जैसे हमें पानी की प्यास लगती है। रेगीस्तानमें जब हमारी प्यास बढ़ जाती है तब पानीके छीये हम कितने व्याकुल हो जाते है ! ऐसी व्याकुलता ही हमें श्री साई के समीप ले जा सकती है। दूसरी बात प्रतीक्षाकी है। श्री साईबाबानें भी सबुरी पर वजन दिया है। सबुरी याने की धीरज-प्रतीक्षा और लगन याने की श्रद्धा-विश्वास !

भक्ति और प्रेममें हमे साईमय हो जाना है। हम साईमें और साई हमारेमें-दोनों एक दूसरेमें समा जाते है। जैसा कि सागरमें गागर और गागर में सागर ! !

हमारे दो हाथ भी प्रेम और भक्तिके प्रतीक है। जब हम श्री साईनाथको दो हाथ जोडकर प्रार्थना करते है तब एक हाथसे भक्ति और दूसरे से प्रेम समर्पित करते है। गुरुचरणकी लगन जब लगती है तब तुम्हारी अन्दरौनी चेतना जागृत होती है। गुरु जब तुम्हारे सर पर हाथ रखेंगे तब तुम्हारी ऊर्जा ऊर्ध्व-गामी बन जायेगी ! !

मीराबाईके उन अमर शब्दोंका भगवान श्रीकृष्ण की तरह श्री साईबाबाके साथ भी गहरा सम्पर्क और सम्बन्ध है।

हम सब साईभक्तोंको कहना चाहीये 'मोरे लागी लगन गुरुचरणकी' लेकिन गुरु तो हमारे सिर्फ श्री साईनाथ ही है इसीलिये आईये हम सब साथमें पुकारें।

“मोरे लागी लगन साईचरणकी”

बिपीन कपीलराय स्वादीया

३०७ बी. कमल कुंज, दत्त मंदिर रोड, संगीता सिनेमाके सामने

मालाड (पूर्व), बम्बई ४०० ०६४

## भोगयोनि और कर्मयोनि

जीव ८४ लाख योनियों में भटकता है । इन भोग योनियों में दुख, रोग, पीडा, भूख, भय, आशंका, प्रहार, बचाव आदि से त्रस्त रहता है ।

भौरा फूल में बन्द होकर प्राण गंवा देता है शहतूत का कीडा रेंशम बनाने की क्रिया में अपने आप को खत्म कर देता है । पतंगा ज्योति पर जल मरता है । मछली अपनी खुराक पर झपटती है और कांटे में फंसकर जान गंवा देती है । जंगल में अनेक जानवर व पशु पक्षी एक दूसरे को खा जाते हैं । घोडों पर सवारी की जाती है । ऊंट, गधे, भैंस, बैल आदि जानवरों से कितना कठिन परिश्रम कराया जाता है । कुत्ते और सूअर क्या क्या खा जाते हैं । क्या इन सब को देखकर भोग योनियों के प्रति हमारे मन में इनकी वेदना का आभास नहीं होता ? जीव की ऐसी दुर्गति देखकर कौन मुक्ति की आकांशा नहीं करेगा ।

परमात्मा ने जीव की मुक्ति का व्यवधान मनुष्य योनि के माध्मम से बनाया । मनुष्य योनि में भी प्रमुख तौर पर भोग योनि के अवगुणों का समावेश है । मनुष्य भी भोग के प्रति आर्षित रहता है । यदि स्वाभाविक गुणधर्म के आधार पर अन्य भोग योनियो कासा जीवन बिताता तो अधिक हानि नहीं होती पर हम देख रहे हैं कि हानि अधिक और लाभ कम है ।

परमात्मा ने मनुष्य को बुद्धि का उपहार दिया । इसके आधार पर विवेक, संकल्प, शक्ति और कर्म करने की स्वेच्छा का उपहार प्राप्त हो गया । ये विशेषताएं अन्य भोग योनियों में नहीं है । अतः मनुष्य योनि को कर्मयोनि कहा जाता है । इन विषेशताओं का यदि उपयोग नहीं किया जाय तो मनुष्य-योनि और अन्य भोगयोनियों में कोई अन्तर नहीं रहता । मनुष्य पशु जैसा जीवन बिता देता परन्तु इन विशेष उपहारोंका उपयोग अवश्य होता है और दुर्भाग्यवश ज्यादातर दुरुपयोग होता है । बुद्धि के आधार पर अनेको प्रकारकी भोग की सामग्री जुटाई जाती है । अन्य जीवों का व मानव बंधुओं का शोषण किया जाता है ।

मानव ने सम्पत्ति जुटाई। खाने पीने और ऐशो आराम में लगा रहा। में बच्चों को अपनी ही तरह भोग वृत्तियों में लगाया। कुछ आलीशान मकान दुकान फैक्टरी बनाए। सामाजिक प्रतिष्ठा प्राप्त करने के लिए अस्पताल, मंदिर, धर्मशाला भी बनवाए। संस्थानों के सभापति बन गए। प्रशंसकों के दायरों में अपना जीवन सफल समझने लगे। फिर जब उल्टी हवा चली तो भोग की सामग्री समाप्त हो गई। वृद्ध अवस्था में भोगों का क्षणिक सुख प्राप्त करने की क्षमता भी नहीं रही। कर्म योनि की अवधि समाप्त होने पर यमदूत आ पहुंचे। फिर जब कर्म योनि का लेखा जोखा हुवा तो सार यही निकला कि न महाशय का फरेबी जीवन था और इनके दुष्कर्मों के फलस्वरूप इन्हे फिर से लक्ष चौरासी के चक्कर में ढकेल दिया जाय। एक दुर्लभ कर्मयोनि का इस प्रकार दुखान्त हो गया। चाकू छुरी से सब्जी फल काट सकते हैं, गला भी काट सकते हैं। इसी प्रकार कर्म करने की स्वेच्छा का सदुपयोग मनुष्य के हाथ में है। दुरुपयोग करने से निकृष्ट भोग योनियां प्राप्त होंगी और सदुपयोग से जन्म मरण का छुटकारा पाकर मुक्ति प्राप्त होगी।

सन्त परमात्मा के दूत हैं। वे कर्मयोनि का सदुपयोग करवाते हैं कर्म करने की स्वेच्छा को दुरुपयोग से बचाते हैं। मार्गदर्शन करते हैं। पारस तो लोहे को सोना बनाता है। किन्तु पारस नहीं बना सकता। सद्गुरु शिष्य को अपने जैसा बनाता है। ऐसे सद्गुरु गुरुदेव चरणों में पूर्ण समर्पण करके श्रद्धा, सबूरी की पतवार के माध्यमसे हर साईभक्त भवसागर पारकर सकता है।

शिवदत्त रामपाल जोशी

७, अर्चना, महात्मा गांधी रोड, घाटकोपर (पूर्व), बम्बई ४०० ०७७



## भजन

तुम हो मोरी माता साई, कबतक रखोगी रुसवाई  
क्षमा करो अब मुझको माई, रो रहा हूं बड़ी देर भयी  
बालक हूं मैं आखिर तेरा, हूं भी अगर मैं सबमे बुरा  
तेरी नजरो का हूं मैं तारा, कोई नहीं है नीचा ऊंचा  
माता को बच्चे सब ही समान, ज्ञानी हो या कोई नादान  
भले की नहीं फिकीर कोई, बुरे की ही चिंता रहती  
भगवानसे वह करती प्रार्थना, बुरा भी रहे सुखी सदा  
गोद में उठालो मुझको माता, अब न करूंगा काम बुरा

॥ १ ॥

तुम हो मोरी माता साई, कबतक रखोगी रुसवाई  
क्षमा करो अब मुझको माई, रो रहा हूं बड़ी देर भई  
पांव पडूं मैं तारे बार बार, माफ करदो मुझको माई  
अब न करूंगा कोई खोड़ी, कान पकड कर तोबा करली  
दूर खडा हूं मायूसी से, देखता हुआ कबसे तुझे  
प्यार से मुझको अब बुलावां, गलेसे मुझको अपने लगाओ  
रोता ही रहूंगा जोर से, खडा रहूंगा आंसू बहाते  
सर चौकट पर पटकूंगा मैं, अगर तू पास न आवेगी मेरे

॥ २ ॥

तुम हो मोरी माता साई, कबतक रखोगी रुसवाई  
क्षमा करो अब मुझको माई, रो रहा हूं बड़ी देर भई  
बालक हूं मैं साई मां का, वही करेगी प्यार मोग  
दूजा कोई क्युं समझावे, आने न दूंगा पास मोहे  
मां की ममता तुम क्या जानो, इक्क है मां का पूरा मुझपे  
मारे या वह मुझको तारे, कोई दूजा मुझे न भावे  
मेरी श्रद्धा चरणों मे मां के, ठुकरायेगी नही वह दर से  
साईदास लक्ष्मण की माता साई, जाग उठेगी ममता उसकी

॥ ३ ॥

लक्ष्मण बापूराव रापतवार

रिटायर्ड ड्राफ्ट्समन, किल्ला वाटर वर्क्स, नांदेड

## साई जपन

जपोरे मेरे मन साई साई, निशदिन जपोरे साई साई ।  
तन तंबूर की "तूही तूही" स्पंदनसे, जपोरे साई साई ॥ ५ ॥

मन मंजीरोंकी मृदुल मंगल ध्वनिसे, जपोरे साई साई ।  
दिल ढोलक ढबूकसे, बस तेरा ही, नित रटण साई साई ॥  
जपोरे मेरे मन ॥ १ ॥

तालियोंकी तालसे प्रतिपल; धून गुंजन प्रभु साई साई ।  
घट घट के घंटानादों में, घट घट सचराचर तूं साई साई ॥  
जपोरे मेरे मन ॥ २ ॥

माता शारदा की वीणाके, अमृतमयी तारोंसे श्रुत मेरे साई साई ।  
शिव शंकर डमरू गर्जन तांडवमें, गूंजन गरिमा साई साई ॥  
जपोरे मेरे मन ॥ ३ ॥

घनश्याम की त्रांसुरी की कोमलतामें, प्रवाहित सूर साई साई ।  
नारायण समर्पित शंख नादोंमें, गगन व्यापी विराट साई साई ॥  
जपोरे मेरे मन ॥ ४ ॥

शिरडी प्रतिष्ठित साई पूजन अर्चनमें, तेरा ही दिव्य तेज साई साई ।  
स्वर्णदीप त्रिकाली आरती ओजसमें, सर्व शक्तिमान साई साई ॥  
जपोरे मेरे मन ॥ ५ ॥

शिरडी यात्रियों के समूह पूजन में, पतितपावन राम साई साई ।  
चावडी सायं शोभा यात्राके भक्त नर्तनोंमें जगतनियंता साई साई ॥  
जपोरे मेरे मन ॥ ६ ॥

उषाकी लालिमामें तेरी मनोरम आतम आभा साई साई ।  
व्योम तारोंकी टमटमती दीपमालाओं में, देदीप्यमान साई साई ॥  
जपोरे मेरे मन ॥ ७ ॥





## कैसा लगता है

'साई' को भजकर ये जीवन,  
अच्छा लगता है ।  
शामोसहर दीदार 'साई' का,  
अच्छा लगता है ॥  
दुनियां की डेरों बातें रोज  
मुझे सताने आती हैं ।  
रह रहकर हर रोज मुझको,  
पल पल रूलाने आती हैं ॥  
भूल न जाना ए दिल मेरे,  
'साई' कुछ तो अपना लगता है ।  
'साई' को भजकर.....  
इस जहां में कौन है जो,  
मुझको अपना मानेगा ।  
केवल एक 'तू' ही है जो  
मुझको अपना मानेगा ॥  
'साई-बिरादर' का हाल न पूछो,  
पूछो तुम 'साई' से ।  
दुनियां में आकर ये जीवन,  
कैसा लगता है ॥  
'साई' को भजकर.....  
दुनियां का नजारा हम सभी को,  
अच्छा लगता है ।  
'साई' के जाने पर, दिल से पूछो,  
कैसा लगता है ॥  
'साई' को भजकर.....

डॉ. आर. के. पट्टैल

'साई बिरादर' असि. सर्जन, जायसवाल बिल्डिंग, अमलई, चौराहा  
पो. बुढार जि. शहडोल (म. प्र.) ४८४११०

## आओ साई

फिर आओ शिरडीश्वर साई ॥

श्रेता में तनु धरने वाले ।  
ऋषि-मुनि-उर में रमने वाले ॥  
रावण का वध करने वाले ।  
सीतामुक्त करने वाले ॥

फिर आओ शिरडीश्वर साई ॥ १ ॥

द्रापर ब्रज बैकुंठ बनाया ।  
गोप-गोपि-संग वचन निभाया ॥  
रखुमाई की मांग सजाई ।  
द्रुपद-सुता की चीर बढाई ॥

फिर आओ शिरडीश्वर साई ॥ २ ॥

कलियुग में शिरडी में आये ।  
म्हालसा से 'साई' कहलाये ॥  
शिरडी पावन करने वाले ।  
नव पंढरपुर रचने वाले ॥

फिर आओ शिरडीश्वर साई ॥ ३ ॥

भक्तों की पुकार को सुनकर ।  
अपने दिले घतन की सुधि कर ॥  
शिरडी में रमने वाले ।  
धर्म-ध्वजा कर धरने वाले ॥

फिर आओ शिरडीश्वर साई ॥ ४ ॥

एच. बी. महाले

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

## भगवान श्री गुलाब बाबा कवच

(फरवरी १९८२ के अंकसे आगे)

बिल्कुल वैसी ही लीला गुलाब बाबा ने दिखलाई ।  
बिना टिकट यात्रा करते मिल गया उन्हें टी. टी. आई. ॥  
टिकट इन्स्पेक्टर ने उनसे टिकट देखने को मांगा ।  
“टिकट नहीं, हम तो फकीर हैं”, सुन उसका धीरज भागा ॥ ७५ ॥

“बिना टिकट यात्रा करते, क्या ट्रेन बाप की है तेरे ।  
जल्दी गाडी से नीचे उतरो” बोला आकर नेरे ॥  
माना कुछ अपमान नहीं, बाबा नीचे आये चुपचाप ।  
चालू होती नहीं ट्रेन क्यों, देख ड्राइवर था हैरान ॥

सन्त गजानन की लीला की भांति लोग बोले उससे ।  
“नहीं जानते आप, कौन ये” क्षमा-प्रार्थना कर इनसे  
गाडी में बिठलाने पर ही हो सकता इंजन चालू ।  
लागों की ये बातें सुनकर सुख गया उसका तालू ॥ ७७ ॥

गया पास में अधिकारी, बोला बाबा से लज्जित-सा ।  
बाबा चलें ट्रेन में बैठें, कर दें मेरी चूक क्षमा ॥  
तब बाबा ने “मियाँ कीं जूती मियाँ का सिर” चरितार्थ किया ।  
“गाडी नहीं बाप की मेरे, टिकट नहीं”—परिहास किया ॥ ७८ ॥

आर्त-प्रार्थना पर गुलाब बाबा बैठे, गाडी चल दी ।  
अधिकारी के हृदय-पटल पर सुदृढ छाप अपनी रख दी ॥  
ऐसी अनेक लीलार्थें बाबा की, जिनका तात्पर्य यही ।  
संत गजानन और गुलाब बाबा में कोई फर्क नहीं ॥ ७९ ॥

माता अपने इकलौते बेटे की लाश लिये कर में ।  
ताजुद्दीनबाबा के पास गई, फरियाद लगी करने ॥  
देखो एकमात्र शिशु मेरा आज मर गया है बाबा  
कह कर फूट फूट कर रोने लगी, कुपित बोले बाबा ॥ ८० ॥

“मैं क्या करूँ, क्यों लाई, कूहे में दो फेंक इसे” ।  
 दया सिन्धु बाबा के ऐसे वचन लोंगे मधुर किसे ?  
 रोती रही हाथ जोड़े बाबा के सम्मुख वह माता ।  
 वहाँ उपस्थित लोगों का दिल करुणा से भर-भर आता ॥ ८१ ॥

कातर कंदन माता का मुन आखिर द्रवित हुए बाबा ।  
 रहा दत्त-अवतार, भला करुणाकर को न तरस आता ?  
 आसमान की ओर देखकर आज्ञा दी “किताब लावो ।”  
 फिर बोले “दस बरस बढ़ाये मैने, इसको ले जावो” ॥ ८२ ॥

किन्तु दयानिधि ने अपने निर्णय पर पुनः विचार किया ।  
 नभ की ओर देखकर बोले “बीस बरस है बढ़ा दिया” ॥  
 मरा हुआ इकलौता सुत मां की गोदी में जाग उठा ।  
 जय-जयकार हुई बाबा की, आसमान भी गून्ज उठा ॥ ८३ ॥

बीस बरस की आयु पूर्ण होते ही वह परलोक गया ।  
 बाबा ने जो दिया वचन, उसको सदैव ही पूर्ण किया ॥  
 उन्तिस जून अस्सी को के. एन. पाटिल के नाती के साथ -  
 ताजुद्दीन रूप दिखला कर बाबा ने कर दिया सनाथ ॥ ८४ ॥

ये अद्भुत दृष्टान्त दे रहे भक्तों को आभास यही ।  
 चमत्कार की दिव्य शक्तियाँ श्री गुलाब में व्याप रहीं ॥  
 महाराष्ट्र में ऐसे भक्त हजारों साई बाबा के ।  
 जो गुलाब बाबा के चरणों पर सिर रखकर सुख पाते ॥ ८५ ॥

चलता-फिरता मंदिर बनी हुई है गाडी बाबा की ।  
 घर-घर घूम रहें प्रभु की दिख जाती है मोहक झाँकी ।  
 साज-बाज संगीत-वाद्य के हरदम साथ रहा करते ।  
 नियत कार्यक्रम भजन-गान के बाबा नित्य किया करते ॥ ८६ ॥

गोपीचन्द जैन गल्ले के व्यापारी दमोह के हैं ।  
 जिन पर शक्तिपात के दिव्य प्रभाव सभी ने परखे हैं ॥  
 एक गाय ने दो सिर वाले बछड़े को जन्म दिया ।  
 एक शीश बछड़े का बाहर रहा, दूसरा उदर छिपा ॥ ८७ ॥

डाक्टर बोले-“पेट गाय का चीरे विना इलाज नहीं ।  
गाय बचानी हो, बछड़े का सिर कट जाय, उपाय यही” ॥  
खबर सेठ गोपी ने पाई, वे तुरन्त दौड़े आये ।  
बाबा की फोटो के सम्मुख दो उदवत्ती जलवाये ॥ ८८ ॥

दौड़ पड़े गुलाब बाबा गो-माता की रक्षा करने ।  
निकला बाहर शीश दूसरा, सब जयकार लगे करने ॥  
एक पाँव गोपी का तख्ता गिरने से दो-टक हुआ ।  
अस्पताल पहुँचे बाबा, कुहनी रख दी, बस ठीक हुआ ॥ ८९ ॥

जून अस्सी में श्री गुलाब बाबा पहुँचे दमोह सहसा ।  
गोपीचन्द जैन के घर पर हुआ भव्य मोहक जलसा ॥  
उमड़ पड़ी जनता दमोह की, आसपास के गाँवों की !  
सरिता-सी वह चली भक्ति से ओतप्रोत सद्भावों की ॥ ९० ॥

एक भक्त के ट्रैक्टर की स्टियरिंग पर बाबा बैठे ।  
स्वयं चलाकर मंदिर तक ले गये और उतरे नीचे ॥  
जड़ में चेतनता दिखला दी ट्रैक्टर को आदेश दिया ।  
इस मन्दिर की परिक्रमा तू सात बार करके दिखला ॥ ९१ ॥

सामान्य भक्त भाँति चल पडा ट्रैक्टर करने को फेरे ।  
खड़े हजारों लोग गाँव के जडवत रहे उसे घेरे ॥  
सात बार कर परिक्रमा ट्रैक्टर बाबा के पास रुका ।  
पर लीलाघर को इतनी लीला से कुछ संतोष न था ॥ ९२ ॥

बाबा फिर बोले उससे-यह खेत भक्त ने दिया मुझे ।  
आश्रम मेरा कहा बने इसमे-दिखलाना यही तुझे ॥  
जा तू घूम-घूमकर सब लोगों को वह स्थान दिखा ।  
ट्रैक्टर चला बिना चालक के, घुमा, घेरा बना दिया ॥ ९३ ॥

आश्चर्यचकित रह गये देख यह लीला सारे नर-नारी ।  
गूँज उठा जय-घोष, अलौकिक दृश्य रहा विस्मयकारी ॥  
प्रत्यय देते हैं गुलाब बाबा के चमत्कार ऐसे ।  
ज्ञानेश्वर की आज्ञा पर भैसे ने वेद पढा कैसे ? ॥ ९४ ॥

वैतूल नगर के जिला जेल के भीतर बाबा चले गये ।  
 कैदी चार बंद बैरक में, सीधे उनके पास गये ॥  
 बाबा बोले “तुम चारों कल हो जाओगे कारामुक्त” ।  
 और वस्तुतः मुक्त हुये, हैं अब चारों बाबा के भक्त ॥ ९५ ॥

वैतूल नगर में एक भक्त से बाबा को थी जीप मिली ।  
 बाबा पैदल घूमे घर-घर, पीछे खाली जीप चली ॥  
 कार, टैक्कर, जीप और ट्रक चलते हैं संकेतों पर ।  
 पती बनती फूल, नोट, पेढा बाबा की इच्छा पर ॥ ९६ ॥

बारह दिन तक अण्णा बाबा को यम दूतों-ने घेरा ।  
 नित्य खडे सम्मुख गुलाब को देख मृत्यु ने मुँह फेरा ॥  
 ऐसी अद्भुत छीलायें दे जाती है प्रतीति इसकी ।  
 ईश्वरत्व का अनुभव पाता सच्ची भक्ति-प्रीति जिसकी ॥ ९७ ॥

भौतिक बौद्धिकता से ग्रस्त मनुज शंकाओं में भटका ।  
 झुकता उनकी ओर तभी, जब लगता विपदा का झटका ॥  
 जगन्नियन्ता जादूगर तुम नहीं बुलाते, आता क्यों ?  
 माया-मोह और ममतामय स्वामी मुझको भाता क्यों ? ॥ ९८ ॥

बाबा के पावन चरणों में मनःशांति और सुख मिलता ।  
 मन-मन्दिर में उन्हें बसाते ही सारा संकट मिटता ॥  
 “ॐ श्री साई श्री गुलाब बाबाय नमो” का जाप करो ।  
 कुछ भी खाने-पीने से पहिले बाबा का ध्यान करो ॥ ९९ ॥

प्रातः सायं धूप-दीप-नैवेद्य नित्य अर्पित करना ।  
 नमस्कार फोटो के सम्मुख सुबह-शाम हरदम करना ॥  
 कैसा ही संकट आने पर “जय गुलाब बाबा” कह कर -  
 किया प्रणाम चित्र को ज्यों ही आ जायेंगे वे चलकर ॥ १०० ॥

सभी रूप धारण कर सकना सम्भव है इस बाबा को ।  
 सन्तत जागरूक रह कर पहिचान सकोगे बाबा को ॥  
 प्रति गुरुवार सात बार जो कबच-पाठ कर पायेगे ।  
 रोग-दोष, विपदा-संतति के कष्ट सभी कट जायेंगे ॥ १०१ ॥

पाठ काल में दीपक और अगरबत्ती प्रज्वलित रहे ।  
 एकाग्र-चित्त से श्री गुलाब बाबा की छवि की स्मृति रहे ॥  
 एक बार भी नित्य नियम से कवच-पाठ करने वाला -  
 पायेगा सुख-शान्ति, कवच यह सभी दुःख हरने वाला ॥ १०२ ॥

पुष्पहार, कुमकुम, गुलाब, उदवत्ती जो अर्पण करता ।  
 हो जाते तत्क्षण प्रसन्न बाबा दीनों के दुःखहर्ता ॥  
 दुखियों का दुःख हरने को दुखियारे घर में जन्म लिया ।  
 पारस बन अगणित लोहे स्पर्श-मात्र से स्वर्ण किया ॥ १०३ ॥

चले कण्टकाकीर्ण पथ पर, शूल सहे जाने कितने ।  
 तेरी कृपा प्राप्त कर बाबा सुखी हुए आये जितने ॥  
 मुझको भी दो शक्ति नाथ ! मैं बनूँ तुम्हारा अनुगामी ।  
 मेरा मन-उपवन गुलाब-सा महंका दो अन्तर्यामी ॥ १०४ ॥

बिना तुम्हारी करुणा के सत्संग भला कैसे मिलता ?  
 आर्तनाद सुन हृदय तुम्हारा पत्तों के जैसे हिलता ॥  
 विषय-वासना-ग्रस्त मनुज मैं पतितों के उद्धारक तुम ।  
 जन्म-मृत्यु के पाश तोड़कर भवसागर के तारक तुम ॥ १०५ ॥

दुःख के दिन हों या सुख के बाबा त्रुम हरदम साथ रहो ।  
 शरण गह चुका अन्तर्यामी स्वामी ! मेरा हाथ गहो ॥  
 सम्भव है, विपदाओं से घिर कर मैं तुम्हें भूल जाऊँ ।  
 पर काटेल नरेश ! तुम्हारी कृपादृष्टि हरदम पाऊँ ॥ १०६ ॥

हे अषट्तरदानी करुणा-सागर अपनी छवि दिखला दो ।  
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 सभी . . . . . योति ज्ञान की दहका दो ॥ १०८ ॥



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| 2. "                     | Black & White  | 14x20         | 1-50  |
| 3. "                     | Coloured       | 10x14         | 1-00  |
| 4. Baba in Dwarkamai     | Three-Coloured | 14x20         | 1-00  |
| 5. "                     | "              | 10x14         | 0-75  |
| 6. Shirdi Darshan        | (66 Photos)    |               | 4-50  |
| 7. Murti Photo           | Coloured       | 10x14         | 1-00  |
| 8. "                     | "              | 8x10          | 0-50  |

Available at :-

1. Receiver Shri Sai Baba Sansthan P. O. Shirdi,  
Tal. Kopargaon, Dist. Ahmednagar
2. "Sai Niketan" 804-B, Dr. Ambedkar Road, Dadar,  
Bombay-400 014

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