

# SHRI SAI LEELA

Official Organ of Shirdi Sansthan



**SPECIAL RAMANAVAMI NUMBER**

MARCH 1985

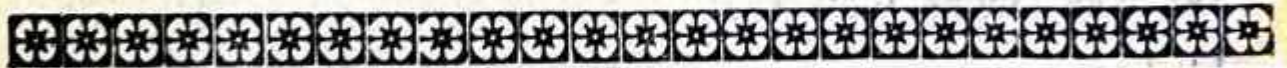
ONE RUPEE



Executive Editors :

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

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



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

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office :  
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## PRAYER

Every religion has prescribed certain rituals to its followers and prayer is one of them. There are many points on which religions differ from each other; but there are no two opinions about prayer. Every religion expects its followers to pray to God as often as possible. They may do it even every moment if it is possible for them. The divinity of a religious person is measured by the common people from the period for which he prays to God every day. From the view of the common man, the prayer has so close a connection with divinity.

If we see the history of the human race, we will feel that the prayer must have been born along with the human race itself. If we look at the life of the primitive man, we will see that he was entirely depending on nature for his livelihood and maintenance. He was awe-stricken to see the atrocities of nature. The wild fires in the jungles, destroying miles and miles of vegetation, the surging rivers, spreading their water and flooding the entire area round about him, and often times even destroying his crops, the lightning, appearing in the sky with deafening thunder and killing the trees on which it would fall, were some of the horrifying experiences of the primitive man. In that fear-stricken condition the primitive man must have started praying to the forces of nature not to engulf him in difficulties. He must have started praying to the God of rain (Indra or Varuna of the Vedic period) to give rain when there was drought and to stop it when there were floods. Similarly he must have prayed to fire (Agni), Sun (Surya) and others for some favours.

In the Vedic period, the primitive man changed into a learned person and he composed the hymns in praise of the Gods and Goddesses. These hymns are nothing else but the prayers of the primitive man in changed form. Here we find that the God of rain was prayed for giving good rain, for growing the crops and the fodder and grass for their cattle. Some hymns request the God to destroy their enemies and to allow them to enjoy their life. The sacrifice was nothing else but offering to the Gods various things and pleasing them so that they would shower their blessings on the mankind. The fire (Agni) was supposed to be the carrier of the things offered to Gods and the Gods were thus appeased through the medium of fire.

After a more close study of the Vedic hymns we find that though they were in the form of prayers for winning certain favours from the Gods, still all the prayers were not done singly. There were prayers done by individuals and by groups. A priest, who was a fire-worshipper, maintaining fire in his house (अग्निहोत्र) would worship fire singly at his house and offer prayers; but in a sacrifice many priests like होता, पोता etc. were offering the "ahuties" to the fire and a sacrifice was therefore a collective prayer or a prayer done by a group. From the wording of some of the hymns, it becomes quite clear that they were certainly meant for reciting together by a group. For example one such hymn is सहना वक्तु सहनौ भुनक्तु सहवीर्यं करावावहे ।

"Let us be together, Let us eat together and let us do deeds of valour together" What does this wording show? Does it not show that it was a prayer to be recited collectively? These prayers also show the very advanced way of thinking of the persons (Rishis) composing the hymns and also of the society as such. "तमसो मा ज्योतिर्गमय । मृत्योर्मा अमृतं गमय ।" Lead me from darkness to light, Lead me from death to immortality" such prayers certainly show the towering thoughts of the leaders of the society, that existed in the Vedic period. We must assess the overall level of the Vedic society from such prayers, which were very common therein.

For establishing unity among the followers of the religion, the Muslims and the Christians have made the ritual of the prayer a concern of the group. Though every follower of those religions can do the prayer at home on other days, they have to come together for a group prayer once a week. The Muslims do it on Friday while the Christians do it on Sundays. Of course, the Muslims have not allowed their ladies to come to the Masjid; but the Christians have been more liberal and their lady folks also join the group prayers in the Church every Sunday. The aartis in the Hindu temples are also an example of group prayer, which brings together the devotees, following the Hindu religion; but like the Muslims or the Christians there is no fixed day of the week for going through this ritual. In holy places like Shirdi, Shegaon, Nasik, Alandi etc. the aarties go on every day at fixed time when the devotees come together in a group for the prayer; but outside such places of pilgrimage, there are very few places, where the Hindus come together for group prayers. The temples of Maruti can be cited as exceptions, where the devotees gather together for a group aarti (prayer) every Saturday. Though the Hindus may thus be coming together for prayers, their religion has not made this ritual a regular affair like the Muslims or the Christians.

The common man does not realize that the prayer to God is like a holy bath of the mind, as he hardly thinks about it, but attends the aarti and such other rituals only as a matter of course. Persons at high spiritual level like Jesus Christ, Mahatma Gandhi, Vinobaji Bhave, Zoroastor, Radhakrishna Swamiji etc. however thought deeply about prayer and they had fully realized the value of prayer. They, therefore, always insisted on prayer and directed their followers to pray to God. From the life of Jesus Christ many incidents can be cited where he prayed to God for the good of others and also where he asked his devotees to pray to God to get out of their difficulties. Prayer was a regular daily ritual at the ashrams of Mahatma Gandhi and Vinobaji Bhave and it was being sung at the fixed timings. Even when Mahatma

Gandhi was on his tours, he never missed the prayer. It would be sung at the fixed timings. It was ultimately when he was going for the prayer that he was assassinated. Shri Radhakrishna Swamiji, who was the President of the All India Sai Samaj at Madras and the President of the Sai Spiritual Centre at Bangalore, was capable of doing many things and he actually blessed so many devotees; but due to his humility he would always tell his devotees, "I will pray to Shri Sai Baba for you. He will solve your difficulty. You also pray to Him".

Shri Sai Baba was also a great believer in prayer. His ritual of rubbing the coins was a sort of a prayer, meant for achieving the good of His devotees. The fact that He always said, "Allah Malik" shows that He was also recognising some other superior being and praying to him. The story of the Rohilla, narrated in the third chapter of Sai Satcharit, shows the importance that Shri Sai Baba attached to prayer. The Rohilla came to Shirdi and stayed in the Masjid. He would go on reciting the Kalma (Verses from the holy Koran) in loud and harsh tone. Even in the night the Rohilla did not stop reciting, with the result that the people of the Shirdi village, who used to work for the whole day in the field, could not get sleep at night due to the shouting of the Rohilla. When a complaint was made in this respect to Shri Sai Baba, He did not listen to them but on the other hand He took the villagers to task on the ground that what the Rohilla was reciting was a prayer and as such it should not be obstructed by anybody. This shows Shri Sai Baba's love for prayer and therefore he also used to advise His devotees to offer prayer whenever possible. In order that the devotees should have faith in prayers, He also assured them from time to time that whenever any devotee offers Him prayer after surrendering completely to Him, at that time, He runs immediately for lifting the devotee out of his difficulties.

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Some devotees are in the habit of offering conditional prayers to Shri Sai Baba. They always offer prayers and say that if such and such a thing happens or if they get such and such a thing, they would offer such and such a thing to Shri Sai Baba. This sort of conditional prayer is not proper. This shows a sort of distrust in Shri Baba. We should be sure that whenever we offer our prayers to Baba after complete surrender to Him, we are bound to achieve our object. We should not doubt about the fruit. In fact it is not necessary to request Shri Sai Baba to give us any material thing, when we say that Shri Sai Baba knows the wants and needs of his devotees. Then how can we ask anything mundane from Him? He would give everything to His devotees according to their requirement. Our duty should therefore be to surrender ourselves completely to Him and take whatever He gives to us in this worldly life. If at all you have to request Him to give you something, then it should be for the next world and not for something in this world which is perishable.

If we look upon prayer in this fashion, we will come to know that the prayer has great power. In the Puranas, we get lot of stories of devotees, who offered prayers to the God in their dire difficulties and have come out of them successfully. The prayer has thus much power and we should realize it. The sages and saints all over the world have been advocating the devotees to go on offering prayer to God sincerely in order to get peace of mind and happiness. As stated above Shri Sai Baba also has advised His devotees to offer, prayers every day and if that is done by the Sai devotees, then they will get peace of mind and their wants in this mundane world will be fully satisfied. Then let us all Sai devotees offer Shri Baba our sincere prayers. Shri Sai Baba has said several times that simply by repeating His name "Sai Sai" a devotee can offer his prayer to Him. Let us all Sai devotees therefore follow this simple way of offering our prayers for our own good in this world and the next. ★



# The Miracle Of The Mare

(Translated From The Original In Marathi)

[ Shri V.B. Kher has a flare for research about the places and incidents relating to Shri Sai Baba, as stated in some books written on the great saint of Shirdi. His one article was published in the issue of this magazine for the month of January 1976 wherein he had tried to find out the original place in which Shri Sai Baba might have been born and where his relatives might have stayed. He also had tried to trace the house in which Shri Sai Baba or his relatives might have stayed. In the present article he gives the account of his search for Dhupkhed Village which is described in Sai Satcharita (Marathi) as "Dhup Village"

... Editor ]

"Sai Baba was first seen in Shirdi under the Neem Tree and then he disappeared after a few days. He returned to Shirdi along with the marriage party of Chand Patil, whom he happened to meet near Aurangabad". So says Shri Sai Satcharita in the fourth Canto. The story of how the two met is narrated in the Fifth Canto and is thus; Chand Patil of Dhup-Village lost his mare during his trip to Aurangabad and a search of two months proved fruitless. Dejected by this loss, Chand Patil with the saddle on his back had proceeded about five miles from Aurangabad, when he sighted a man sitting under a mango tree. The man, obviously a fakir, was clad in Kafni and a skull cup on his head and carried a baton. The fakir was filling his chillim (Clay pipe) with tobacco after pressing it on his palm. The fakir hailed Chand Patil and invited him for a puff. Then they fell talking and the fakir enquired why he was carrying the saddle. Chand Patil told the fakir of his misfortune. The fakir asked Chand Patil to look near the yonder stream, and indeed, Chand Patil discovered his missing mare there !

Chand Patil was amazed and it appeared to him that the Fakir was a magus. Gathering in his mare, he came and sat by the Fakir. The Fakir then thrust his tongs, in the ground, brought out a burning ember and lighted the chillim. There was no water anywhere near. So, the Fakir stroked the ground with his baton and water gushed out ! He dipped a strip of cloth in the water and wound it round the chillim. The chillim was now ready, and after puffing at it for a while he held it out to Chand Patil.

Chand Patil was dumbfounded and hardly realized what was happening around him ! He beseeched the Fakir to honour his residence with a visit. The Fakir agreed and the next day he made his way to the village of Chand Patil and stayed with him for a few days. In the meantime a relation of Chand Patil's wife was engaged to a girl from Shirdi and the marriage party left for Shirdi. The fakir (Sai Baba) accompanied the marriage party. After the wedding, the marriage party returned to Dhup, but Sai Baba remained behind in Shirdi.

The late Govind Raghunath Dabholkar's above account seems to be based on hearsay. However the testimony of a person, who has personal knowledge of some facts and had heard others from Chand Patil's lips, is available, and he is rather important. That person is Ramgir Buwa of Shirdi, affectionately nick-named as Bapugir by Sai Baba. The story of how Sai Baba sent Ramgir Buwa with udi and arati to Nanasaheb Chandorkar in the nick of time and effected the safe delivery of his daughter is described in the thirty-third canto of Shri Sai Satcharita.

Ramgir Buwa gave a statement of his experiences of Sai Baba on 1st December, 1936 to Nrisimhaswamiji who interviewed him. Ramgir Buwa was then seventysix years old, which suggests that he was born in 1860. The statement is included in Part III of Devotees' Experiences of Shri Sai Baba, published by All India Sai Samaj, at P. 119, He says in his statement,

"As a young boy, I studied in the school at Shirdi. This house in which I have been and am residing is the house of my mother's grandmother. I was a student when Sai Baba came first to Shirdi, He was then accompanied by one Patel Of Dhupkheda, who came to settle the marriage of a girl with Hamid, the son of Aminbhai of Shirdi. Baba appeared to be twentyfive or thirty years old, at that time. He stayed then as a guest of Aminbhai. In a very short time i.e. after a few days, Baba and Patil went back. Two months later, he returned to Shirdi. He returned alone and since that date made Shirdi his permanent residence.

"That Dhupkheda Patel was giving an account of his missing horse and how Baba helped him in tracing it. I heard the account myself, This is the account. Patel went about in search of his missing animal and then he came across Sai Baba. Baba asked him what he was searching for. "My horse," was Patel's reply. Then Baba, pointing in one direction, said "See, there, near the streamlet is your horse". Patel went as directed and found his horse. Patel told us that he found Baba with a dhuni or fire in front of him."

It is recorded further in the statement that Ramgir Buwa does not recollect if there was any other miracle except the tracing of the lost horse.

Since some years I had a strong urge to a visit Dhupkhed and see personally, if I could obtain first hand information which could throw light on the above incidents. I got the opportunity in September-October 1982. I tried to get information from visitors to Aurangabad but most of them had not heard of Dhupkhed, and those who had, did not know its location. A resident of Aurangabad informed me that it was about fifteen kilometres from Aurangabad on the way to Ajanta. On our arrival in Aurangabad we were introduced to K.K. Jumbade, a studious and irrepressible tourist guide with a pleasant personality. He proved of great assistance to us in our search.

Jumbade is a science graduate and owns a photographic studio. He taught himself that art of Photography including developing with the help of a Marathi magazine called "Udyam". He also acts as a guide to the tourists visiting Ajanta and Ellora caves. During our stay of five days in Aurangabad, Jumbade identified himself with the purpose of our visit, and the information, which is presented herein below, became available largely due to his assistance. He brought the Aurangabad District Gazetteer published in 1977 which has the following entry on page 1088.

Name of the Village : Dhupkhed,

Direction and Distance : South West, Paithan Taluka.

Area (Acres)-1341, Population-848, No. of Houses-174. Farmers-326

As we were not able to get a clue to the road to Dhupkhed even after reading the above entry, while travelling to Ajanta on 29th September, 1982 we stopped at a way side town Chowka and enquired in the bazaar about Dhupkhed and learnt that Dhupkhed is near Bidkin on the road to Paithan. This piece of information was confirmed by the Police Station at Phulambari further up. Next day we proceeded in the direction of Paithan. At Bidkin we were told that further down on the road to Paithan there is a way to Dhupkhed from Kodgaon. Paithan is 56 kilometres from Aurangabad and Kodgaon is approximately half way i.e. about 26-28 kilometres. The Aurangabad Gazetteer states that the population of Kodgaon, in which there are 73 houses, is 412. The area under cultivation is 893 acres and the farmers number 175. When our car halted at Kodgaon\* we spotted a couple waiting at the bus-stop. The man was clad in dhoti and had a tilak mark on his forehead. He disclosed on questioning that he was a Yajurvedi Brahmin and performed priestly functions in and around Dhupkhed. Aged about fortyfive his name was Dadasaheb Joshi. When he got to know the purpose of our visit he offered to accompany us to Dhupkhed which is 4 to 5 Kilometres inside.

The Kachha road to Dhukhed follows the course of Yelganga river upto some distance and then strays away. Yelganga is a tributary of the Godavari river. It has its rise among the hills in the Aurangabad Taluka and joins Godavari at Dhakephal after skirting Dhukhed and meandering on for five kilometres. ★

V. B. Kher

For the convenience of Sai Devotees, the Maharashtra State Road Transport Corporation Ltd. has started following Buses.

**SHIRDI - THANE (NIGHT QUEEN) - SHIRDI.**

Started from 17-10-84

<b>SHIRDI</b>	<b>THANE</b>	<b>THANE</b>	<b>SHIRDI</b>
Departure	Arrival	Departure	Arrival
23-00 P. M.	5-00 A. M.	23-00 P. M.	5-00 A. M.

**SHIRDI - MANMAD RAILWAY STATION - SHIRDI.**

Started from 21-2-85 Connected to  
Ajantha Express.

Departure	Arrival
<b>MANMAD RAILWAY STATION</b>	<b>SHIRDI</b>
08-15 A. M.	09-45 A. M.

<b>SHIRDI</b>	<b>MANMAD RAILWAY STATION</b>
16-45 P. M.	18-15 P. M.

# Report Of The Eleventh Annual Gathering At Shirdi

The annual gathering of the Contributors to Shri Sai Leela magazine was held at Shirdi on Sunday the 27th of January 1985 and Monday the 28th of January 1985.

As this gathering is being held regularly every year for the last ten years, the contributors to Shri Sai Leela magazine are anxiously waiting for it. They are all reading the articles of each other with great interest throughout the year. Some of them have come so close to each other as Sai brothers and Sai sisters, that they are always corresponding with each other; but in addition to that they want to meet each other personally. This opportunity is afforded to them by this annual gathering when they can be in each others company for all the twentyfour hours. It is because of this that they all are anxiously waiting for the annual gathering at Shirdi. Recently there was a change in the management at Shirdi and the Board of Trustees took over the charge from the Court Receiver. Hence the delegates were in two minds whether the gathering continues or not. They were also very often making enquiries with the executive editors whether the dates of this year's gathering have been fixed or not. Ultimately, it appears that the Board of Trustees found out the utility of this gathering and they permitted the gathering to be held as usual at Shirdi and announcement to that effect was published in the issue for the month of January 1985, when all the delegates gladly welcomed it and started sending their forms to Shirdi duly completed. Every year the forms submitted by the delegates are scrutinized by the staff of the Shirdi Sansthan for the gathering. As this year there was no such time left for the scrntiny, the delegates had simply to send their forms duly filled in and attend the gathering at Shirdi without getting any further invitation from the Sansthan. It was thought that this arrangement would

work properly and it did work except in a few cases where due to Postal delay the delegates got the issue for the month of January 1985 bit late and hence they could not mail their forms so as to reach Shirdi within the datum line. However all such cases were given due consideration by the staff of the Shirdi Sansthan and they were also given due accommodation and other facilities after their arrival at Shirdi. As per the announced programme the delegates started coming to Shirdi from 26th January 1985 and most of them came to Shirdi by the morning of 27th January 1985. The staff of the Shirdi Sansthan had already assigned the rooms etc. to the delegates whose forms were received and hence on their arrival at Shirdi, they were not inconvenienced in any way. Both the secretaries of the gathering, Dr. S.D. Parchure and Shri Sadanand Chendwankar, the executive editors of the English and Marathi issues respectively, came to Shirdi on 26th January 1985 and helped the staff at Shirdi in finalising the arrangements of the gathering.

### **Sunday 27-1-1985 First Session.**

With all the above arrangements and with the arrival of the President Shri Vasantrao Potdar at Shirdi by the evening of 26th January 1985, the first session of the gathering started in the well-decorated hall on the ground floor of the Mangal Karyalaya at about 9-15 a.m. in the morning on 27-1-'85. The delegates and their relatives had already gathered in the hall and they were waiting for the arrival of the President. At 9-15 a.m. the President arrived along with the Executive Officer of Shirdi Sansthan, Shri Bannesaheb, Office Superintendent Shri D. C. Pathaksaheb and both the executive editors. The delegates gave ovation to the President by standing and clapping. The impressive personality of the President assured all the delegates about the successful culmination of the gathering. All the ex-presidents of the gathering are invited for the gathering and this year's gathering was singularly unique because four ex-presidents viz. Dr. Dabholkar, Shri Nanasahab Rasane, Shri Naik and Mrs. Sarojinitai Mulye

were present on the first day of the gathering. Ex. President Shri G. J. Chitamber could not attend the gathering for both the days due to sickness of his wife; but he made it a point to attend the 4th session of the gathering on 28- -1985.

The President worshipped the photo of Shri Sai Baba and lighted the lamp, which marked the beginning of the gathering. The famous Marathi lyric singer, Smt. Asawari Waikul, then sung the welcome song in her melodious voice along with a good accompaniment of musical instruments. Thereafter Shri R. D. Bannesaheb, the Executive Officer of the Shirdi Sansthan, inaugurated the gathering. In his inaugural speech he said, "I have pleasure in welcoming you all for this gathering. I know that you have come here from distant places due to your devotion to Shri Sai Baba and due to your love for the Sai Leela magazine. I hope that you all know that the new Board of Trustees have appointed a sub-committee for looking after the publication of the Sai Leela magazine and they intend to raise its standard. I would request you to put forward your suggestions in this behalf, so that the Committee also may be helped thereby in their work. I thank you all for having come to attend this gathering. As far as possible all arrangements for your comfortable stay here for the period of the gathering have been made; but if you have any difficulty, you may kindly approach me so that I may look into it. I wish this gathering every success and from the personality of the President, who is presiding over it, I feel sure that it will end successfully".

All the persons thereafter stood for two minutes and paid homage to the departed Sai devotees and martyrs. Shri Sadanand Chendwankar, the executive editor of Shri Sai Leela (Marathi edition) thereafter told the delegates the detailed programme of the gathering for the two days and also about the arrangements for lunch, tea, coffee etc., The next item of the programme was the introduction of the President. Dr. Parchure, while introducing the President to the audience said, "Sai brothers and Sai sisters,



I am glad to introduce to you our this year's President Shri Vasant Rao Potdar. It has been our practice so far to elect a President for this gathering, who has seen Shri Sai Baba in flesh and blood and who had been blessed by Him. Shri Potdar is one such person, who was born in 1903 and who had visited Shirdi in 1911 along with his father. He tells that he is not able to walk much at Santacruz in Bombay, but yesterday he not only came to Shirdi all the way from Bombay and stood the strain of the journey; but he also walked a little thereafter without getting fatigue. He says that Shri Sai Baba has again called him to Shirdi after seventy long years. In this connection I would give you the example of a motor car which has a battery, which is required to be charged when it is down. Similarly our President Shri Potdar has been charged after reaching Shirdi and therefore he is able to walk without getting fatigue." With this introduction Dr. Parchure told the further biography of Shri Potdar on the lines of the article already published in Shri Sai Leela (English edition) in this month (January 1985). Dr. Parchure first delivered his speech in Marathi and repeated the same in English, but before delivering his speech in English he said, "I welcome all Sai brothers and Sai sisters, who do not know the Marathi language, to this gathering. Last year some of you had complained that because the speeches in this gathering are mostly in Marathi, we have to sit silent like mute beings; but let me tell you my experience in the conventions, that are being held on the all India basis. I attended the All India Sai devotees' convention held at Pune some years back. There most of the speeches were delivered in Marathi. Though the speech of Shri Radhakrishna Swamiji, who was the President of the convention, was delivered in English, still I was directed to translate it fully in Marathi and to read it in the convention. In the All India Convention at Bangalore many speeches were delivered by the speakers in Kannada, while in the convention at Nellore the speeches were delivered mostly in Telugu.

( to be continued )

## Sadguru Shri Sainath

The most dreadful event in the life of a man is death. One day or the other, we all have to face it. There is an appointed time for death and no body can escape it. If God were to take mankind to task for their wrong doings, He would not leave a single living creature on the earth. But he allows mankind gracefully, to complete its term of life. Prophet Mohammad once said, "Remember in abundance the thing that would cut off your connections from this world (that is Death) so that you may not be inclined towards the worldly matters and remember Allah." Then his divine consort Bibi Ayesha asked the prophet, "would anybody be resurrected along with martyrs?" He replied "yes, it will be those who would remember death, twenty times in the day and in the night". It means that remembrance of death keeps a man from too much greedy attachments to the wordly matters and makes him prepare for the next world also. The prophet said, "For a faithful person death is a gift because this world is a sort of imprisonment for him. Here he has to undergo trials and tribulations and struggle hard to ward off Satan's machinations to enable him to keep on the right path". The death opens the gate to salvation. But asking for early death is not good. One must bear with the trials, tribulations, sufferings, diseases and oldage etc., and live a full term of life. Similarly one should not ask for the boon to revive the dead persons, since the future course of those persons will be disturbed.

In practice, generally when we intend to go to a new place, we plan for the journey in advance itself. We fix the date of our journey and procure all things needed during the journey and also at the destination. But, contrary to it, we do not prepare for our journey towards Death, because it is sure to come one day or the other. We must find a person, who will take care of our life in this world and also who can help us in

realising the very purpose of life. That person is a Sadguru and Shri Saibaba is the best Sadguru for all, who believe in him

Shri Saibaba is the Sadguru - Maharaj of the common man, the poor man and the rich man. He treats all his devotees alike irrespective of religion, cast, creed, colour, language and region. He belongs to everyone of us. The known part of his life and his saintly ways made the musalman brothers to revere him as a great saint, while others revere him as God. The more we know about Shri Sai Baba, the more we will understand his mystic ways. Very kindly and compassionately he treated the people, who visited him and after his Mahasamadhi on 15th October 1918 (Tuesday at 2.30 p.m.) he began to take care of all from his Tomb.

Though his mortal remains were interned at Shirdi, he is not confined to Shirdi alone. He is everywhere and always present at all places. The difference is that we cannot find him through the naked eye. He assured several devotees that he remains with them if they desire so by sincere prayer. When I visited Shirdi on 24th November, 1983 with my family and friend Shri Yusuf Ali Khan of Hyderabad, the Sai Samsthan provided us all the comforts and accommodation at the Gurusthan building from where we were able to gaze at the sacred Neem tree and visualized Shri Sai Baba as sitting under it and looking at us.

It is Shri Baba's promise that he will look unto us if we look unto him. So I request all Sai devotees to bestow their sincere love to all living creatures and try to help the poor and deserving people by which act of kindness our Sai Baba will be satisfied. ★

**Sivajyothi M. Nanjappa**  
Subregistrar, Madakasira - Post, Anantapur  
District, Andhra Pradesh, Pin Code - 516 301

# Shri Sai Baba Mahasamadhi Day Celebrations

Shri Sai Baba Mahasamadhi Day was celebrated at Shri Shirdi Sai Baba Mandir on Thursday, the 4th October 1984, under the auspices of Shri Sai Baba Bhaktha Samajam, Shenoy Nagar Madras. The function was largely attended by a huge gathering of devotees, who came from various parts of the city and other far off places.

Presiding over the function Hon'ble Mr. Justice T. N. Singaravelu, Judge, High Court, Madras, paid rich tributes to His Holiness Swami Kesavaiahji, founder of Shri Sai Baba Bhaktha Samajam, which is celebrating it's silver jubilee this year, for his contribution to the spread of Shirdi Sai Baba Movement in this part of the country. He appealed to all to cherish the services of the Swamiji and said that Swamiji's message of peace and his services to society were unique. The Swamiji had become a Guru to thousands of followers of Shri Shirdi Sai Baba. He congratulated the Samajam for the excellent work it was doing in propagating the ideals of Shri Sai Baba of Shirdi and his chosen apostle H.H. Swami Kesavaiahji.

The Hon'ble Justice Shri T. N. Singaravelu spoke eloquently about the services rendered by His Holiness Swami Kesavaiahji in the spiritual upliftment of his devotees, by spreading the cult of Sai bhakthi, universal love and brotherhood and compassion towards his fellow beings. He said that H.H. Swami Kesavaiahji never wanted anything for himself but always prayed for the welfare of the devotees of Shri Sai Baba of Shirdi.

The learned speaker said that without the grace of a Guru, the grace of God is unattainable and that an aspirant can reach God only through the grace of his master by serving him with absolute faith, devotion and complete surrender. Hence every individual should pray to God to bless him with a Sadguru. He

added that a Sadguru should be a great Gnani and should be in a position to clear the doubts of his devotees, arising out of "Avidya" or "Ignorance" without any prejudice. A Sadguru will be able to wash out the sins of his disciples by his spiritual attainments and transmit his spiritual powers by his touch, sight thought or speech which go by various names such as "sparsha diksha", "vikasha diksha", "gnana diksha" or "vahya diksha". He further stated that His Holiness Swami Kesavaiahji had been a real Sadguru to all his devotees and was able to transmit the divine grace of Shri Shirdi Sai Baba, to all his devotees.

The speaker also dwelt in great length about the greatness of Shirdi Sai Baba, starting from his sudden appearance under the neem tree, living like a sadhu in a dilapidated mosque, subsisting on the bhiksha offered by the people and about his compassion towards the poor and the down-trodden irrespective of their caste or creed. He said that Shri Shirdi Sai Baba wanted people to lead a simple life with implicit faith and devotion. The president reminded the devotees to remember the words of Shirdi Sai Baba: "Why fear when I am here" and advised them to surrender themselves to his will with absolute faith and devotion.

The learned speaker emphasized that every individual should first correct himself instead of trying to correct others. He concluded by saying that every one should cultivate bhakthi and pray to God to enable one to lead a righteous life and be worthy of the grace of God.

At the outset Shri A. Chidambaram, Vice-Chairman of the Samajam, welcomed the gathering.

Messages, wishing the celebrations all success, were received from the Kerala Governor His Excellency Shri P. Ramachandran, Shri Veerendra Patil, Union Minister for Labour, Dr. M.V. Hande, Tamilnadu Health Minister, Shri C. R. Pattabhi Raman and other notable personalities.

Shri T. Rajaram proposed the vote of thanks.

Special Pooja was performed to Shri Shirdi Sai Baba, Udhi and Prasadam were distributed to all the devotees who were present. ★

**Raja Krishna Moorthy**

Shri Sai Baba Bhaktha Samajam, Shenoy Nagar, Madras 600 030

Sai, The Divine Jyoti That Flickers Never

May we learn through Sai's Grace not to waste

Our energies in serving the ephemeral,

May we learn through His Grace to withdraw

Our minds from fleeting pleasures,

May our constant thoughts of Sai sanctify

Our hearts to obtain sublime peace,

May our faith and devotion to Sai be

Our surging, protecting life-force

Let Sai be our friend, guide and saviour:

Lo! Sai, the eternal Jyoti that flickers never.

**M. Rangachari**

President Shirdi Sai Mission

Sai Kuteer, 3-4-529/3/1, Narayanaguda, Hyderabad-27

## Shri Swami Omkar

It is more than 27 months that Swami Omkar passed away and what remains at Shri Shanti Ashram of Totapalli Hills of Andhra Pradesh, is the unseen presence of the Saint incarnate.

### Swamiji is dead, Omkar is alive

Shri Swami Omkar was born on 21st January 1895 in Godavari District, Andhra Pradesh, and on 10th June 82, he attained Mahasmadhi, at Kotagiri, Nilagiri hills. Swamiji was a mystic. He had realised the unity of the whole world in one thing. Real—the spirit, God, according to him, was nearer to us than our body, throbbing in our hearts, sparkling in our eyes and breathing in our very breath, and forgetfulness of God was death. Selflessness and desirelessness were God-consciousness to him and Universal Love was his religion. His religion, love and life were not confined to human kingdom, alone but included mineral, animal and vegetable kingdoms. Soham, the sound so is made when we inhale and HAM when we exhale, meaning the Divinity I am, was the mantra of all mantras to him. His message of peace and love, his peace prayer and his Shanthi Ashrams at Totapalli, Waltair, Mount Kailas, Kakinada, Pithapuram and Uppada are living monuments on the east coast of India.

Swamiji's soft and loving words keep coming back again and again to one's mind. 'To forget God is death.' His favourite song was one of Namdev's in which the Maharashtrian saint pours out his love and devotion to Panduranga. Namdev sings, "O Panduranga, let me cling to you whether this body lives or dies. I promise you, that I shall never forsake your divine feet. I shall repeat your auspicious name constantly and keep my love for you, ever burning in my heart. But all these promises, you, O God, you only can help me to keep them. So helpless am I without you". This was the essence of Swamiji's life and

teachings. At every opportunity Swamiji would say to his devotees "Cling to His feet" "Remember Him every moment in the present and future". "He is there within you and without." How simple these words are and yet how hard are they to put into practice !

Jnanadeva laid the foundation,  
 Namdeva raised the walls,  
 Eknath put up the roof, and,  
 Tukaram built the temple dome; (Kalas)  
 Thus arose the mighty edifice of the Spiritual Culture of Maharashtra.

In the east Swamy Omkar founded Shri Shanti Ashram-The Mission of peace--peace that passeth all understanding is the true birthright of every individual on the face of earth and it is the soul and goal of humanity. It is the individual peace that paves the way towards the universal peace,. Peace is the highest state of consciousness-. It is a state that can be thoroughly understood, only when we rise above senses, mind, intellect and ego.

Blessed are the peace makers for they shall be called the children of God.

Come unto me all ye that labour and are heavy laden and I will give you rest.

On 30th August 1950 Swamiji gave eight inches of his bone from the left leg for a bone-grafting operation to save a child of 5 years, Nirmala, whom he had seen accidentally only that month. Another precious moment in Swamiji's life was that of God-consciousness when the grace of God descended on him suddenly on 18th November 1956. Institute of peace was established in Shri Shanthi Ashram in the year 1967, and it was inaugurated by Sarvodaya leader Shri Jaya Prakash Narayan, Swamiji was a mystic. He is ever alive, now more than two years. ★

**M. Shyam Mohan**

176/A, Nehru Nagar, Secunderabad 500 026 (A. P.)



To  
The Editor,  
Shri Sai Leela Magazine

Dear Sir,

I was thrilled to read your editorial in "Shri Sai Leela" of October 1984. It does not however mean that the other editorials published regularly in "Sai Leela" magazine are in any way below par or quality.

I was more attracted towards your october editorial because it was someway different and interesting than the other usual editorials. The coverage on leprosy was very informative and illuminating. The more complimentary part of the article was a smooth switch over from the general information on leprosy to Sai approach in general—as how our beloved Shri Sai Baba treated lepor Bhagoji in a most humanitarian way. Readers know the story of Bhagoji, who was allowed to treat the burnt hand of Shri Sai Nath every morning.

We were reading particularly this editorial like a journey in the train. We felt as if we are moving in the train !! I liked the change over of the topic.

Your other editorials, which are based on religious, social and historic environments are more or less spreading prominently the Sai awarness among the readers.

And that is why thousands salute you dear Dr. S. D. Parchure for sacrificing and contributing your valuable time in bringing forth the "Sai Leela" issue every month regularly.

Let therefore Lord Sai Bless You and your family abundantly.

Yours Sai Brotherly.

**Bipin Kapilray Swadia**  
307-B, Kamal Kunj, Datta Mandir Road,  
Opp. Sangita Theatre Malad (East) Bombay - 400 097

## Dynamics Of Sainam

In a short and sweet article published in September 1984 'Shri Sai Leela' Smt. Seetha Vijayakumar has explained the meaning of Sai-mantram - Om Shri Sai, Jai Sai Jai Jai Sai. She has also referred as to how Sai-Brother Shri D. Shankaraiah of Hyderabad has been a catalyst for holding Akhanda Nama japam.

It was in February 1984 that Lord Sainath inspired Shri Shankaraiah to write to me to conduct 'Nama Japa' sessions in Hubli and other areas in Karnataka. As a preliminary measure to conduct 'Akhanda Nama Saptah' (one-week non-stop recitation of the Sai-mantra) Shri Shankaraiah had suggested holding 'Nama japam' for 3 hours on Sundays and holiday.

In March 1984, when I went to Bangalore for a short stay, I met a staunch Sai-devotee, Shri R. V. Ramakrishnan, residing in Malleswaram, Bangalore. He expressed to me some of his personal and professional difficulties. On my suggestion, he conducted a week-long Namajapam (daily between 3 and 6 p.m.) in his apartment. I am happy to report here that all those devotees who participated in this 'Nama Japam' were benefitted both materially and spiritually.

After my return to Hubli on the 1st May 1984, I was looking for a suitable place to conduct 'Nama Japam'. Lord Sainath Himself guided me when I came across a Sai-bandhu in Sri Baliza Naidu on the 4th August 1984.

Shri Naidu is the President of 'Mouni Baba Mutt' at Hubli. Mouni Baba was a great Saint living in his mortal coil in the thirties. In my youth, I had the privilege of touching his holy feet and receiving his grace. Mouni Baba was a great Bhakta of Lord Rama and he always used to chant 'Ram Nam'.

When I met Shri Naidu, I recalled my association with the Saint, Shri Mouni Baba and suggested to him to organise 'Sai-Nama-Japam' for three hours on every Sunday for seven Sundays from the 5th August 1984 to 16th September 1984.

After concluding the 5th session on the 2nd September 1984, I wrote to Shri D. Shankaraiah about this 'Nama Japam'. He replied that he was happy to learn this progress on the part of Hubli Sai-devotees and informed me that he had arranged with Sai-devotees of Guntur to send Sai-photographs and udhi-prasad on the concluding day of Nama japam. Unfortunately the Guntur devotees could not fulfill Shri Shankaraiah's wishes to send the photos and udhi prasad.

When the 6th session was concluded on the 9th September 1984, Shri Baliza Naidu expressed his desire that we should arrange for distribution of Sai-photos and udhi prasad along with some sweet pudding as an offering to Lord Sai. He requested me to write to Shirdi Sansthan to obtain the requisite number of photographs and udhi prasad. I told him that it would be difficult for Shirdi Sansthan to supply the photos as only one week was left, but I assured him that the Omniscient Sai will take care of everything and would fulfill our desires.

Wonder of wonders! On the 14th September 1984, I received a registered parcel containing more than 200 photographs of Sainath, Udhi packets, pamphlets carrying 11-sayings of Sai. This was a favour bestowed on us by Sai brother, Shri V. Sunder of Calcutta unsolicited. All these were distributed on the 16th September 1984 to the devotees who participated in the 'Sunday Nama Japam' for seven Sundays.

When I narrated this 'Sai Leela' to the gathering of over 300 Sai-bandhus on the 16th September 1984 they were all wonderstruck, and in one voice uttered 'Satchidananda Sadguru Sainath Maharaj Ki Jai'. As if a divine coincidence and divine help 'Sai Leela' magazine of September 1984, which contained

the article 'Anatomy Of Sai Nam' by Mrs. Seetha Vijayakumar, also reached me on the 11th September 1984. All the devotees were much pleased when I read this article to them.

Many Sai-devotees of Hubli were present on the occasion. To mention a few, Shri R. Subramaniam Iyer, Smt. H. K. Parvathama (Principal of womens' College), Shri Ashok Jadhav, Shri Niranjana, Shri Shinde, Shri Pawte narrated their experiences of Sai Baba, which were listened by all with rapt attention. Finally arathi was sung at 7-30 p.m. and prasad was distributed.

Sai-Bandhus, who are farmers, expressed that rain has failed them completely, as Dharwar district had no rain between 7th June 1984 to 16th September 1984. Lord Sainath inspired me to assure them that it will definitely rain as we have done 'Nama Japa yagna. He did honour us with intermittent rains from 20th September 1984 onwards.

Following the 'Anatomy of Sainam' the 'Dynamics of Sainam' followed! I wrote in detail about this Sai Leela to Sai Brother, Shri T.A. Ram Nathen of Sarangabad. In his reply, Shri Ram Nathen unravelled the mystery behind the registered post parcel I received from Ccutta. It seems Shri V. Sunder of Calcutta handed over a parcel of Sai-photos and udhi to Shri T.R. Anand, (son of Shri T.A. Ram Nathen,) who was proceeding to Tamilnadu. The parcel was meant for my brother, Shri R. Subramanian, who is a resident of Madras. Shri Anand could not locate my brother's residence at Madras and as such returned the parcel to Shri V. Sunder. Lord Sainath, who is Omniscient, prompted Shri V. Sundar to send this parcel to me. This was handy for distribution on 16-9-84.

It is not the weak who find Lord Sainath, but he who says: "My Lord, I have given my life to you; I have surrendered my heart to you. Do with me as you will".

We conducted the Nama Japa yagna as a blessed privilege to serve Lord Sainath. I disciplined my mind to accept as a

divine blessing the opportunity to serve wherever Lord Sainath puts me, whether it be high or low. His Holiness Radhakrishna Swamiji used to say "Remind yourself always that you are not the doer. Sainath is the doer; you are only His channel. Resolve to be a willing, receptive channel." In organising this Nama japam at Hubli, I did practice what Gurudeva Radhakrishna Swamiji preached.

Dear devotees, bring your consciousness into attunement with our Heavenly Father: Lord Sainath, so that he can carry that load—so that the weight of whatever your action is on His shoulders. It does not belong to you. And when the time for Japam comes, everything else should go out of your mind, including all thoughts of the body. There should be absolute stillness within. It can be done, but you have to make the effort. Above all, you have to pray for the love of Lord Sainath. Then spiritual effort becomes very simple. Use your week-ends for 'Sai-Nama-japam', for seclusion, to renew your spiritual strength within. If you do 'nama japam' regularly and deeply, it will change your whole life.

Let us all chant the divine mantram - Om Sai Shri Sai, Jai Jai Sai. - Victory to Sai, who is the existence, knowledge and bliss. ★

**R. Radhakrishnan**  
938/B Vidyananyanagar Railway Quarters,  
Gadag Road, Hubli 580 020 (Karnataka)



## Premaswarupa

At the lotus feet of Baba, I place my head and I am thanking him for giving me the chance of writing to you about my experience, which made my Bhakthi more strong. This was a fundamental principle, which he expounded to me in order to help me to succeed in my attempt at self-realization.

I was a college going student, very naughty and mischievous but always had a soft corner for the needy. I always used to help my friends whenever they needed me. During those days I was giving tuitions. I therefore used to meet many kinds of people good and bad; but I tackled them accordingly. One day I was introduced to a boy who looked very depressed with life. He was a very quiet boy and as I was a talkative girl I didn't like to see him so sad. I went to him and requested him to tell his problem and if possible I wouldn't mind helping him. Surprisingly he did tell me. But as it was his own personal problem I couldn't help him. Whenever possible I would go and talk to him and make him laugh at my jokes. My parents, when they heard about my friend, advised me not to be so free with boys as the society in which we live does not accept it. But I did not pay much attention to them, as I did not find any harm in talking to him.

Days passed and everything was normal. Then one day as expected by my parents he proposed to me and asked me to give a frank reply. As I had not expected it from him, I became nervous and didn't answer him. But this problem started worrying me. When my parents came to know about this they requested me to give him a negative reply; but my mind was wavering. I was scared and thought that if I give him a negative reply, he will not try to understand me and would get into bad company and spoil himself again. I couldn't hurt him nor my parents. I was in a tight corner. Seeing this my parents gave me the

permission to get married to him; but it would be at the cost of my relation with them, which was next to impossible. I started crying bitterly and left everything to Baba. It is he who takes away our sorrows and shares joy with us.

I prayed to him and offered him fruits and flowers of my thoughts and feelings. Baba always tells us proceed only as your own talents and experience can take you. I took all my burdens to him as I wanted to attain him and his blessings. I did not extol him but did rely on him. By looking at his photo I could feel some divine power being bestowed on me. And his divine face was telling me to listen to my parents, as no one but only their children keep them happy. I also realized that craving mind is an all consuming fire which will destroy me slowly and surely. By Baba's grace I got the courage to go and speak to him. I made him understand me and I walked away from his life. I did not wait to turn back, and look at his reactions as I was confident that Baba would help him also. From that day I decided to lead a good life with the help of constant prompting from Baba. I wanted to be like a rain drop which flows into the course of the river that attains the goal of reaching the sea which is the lord in order to yearn and reach my source.

In this way Baba anticipated all my difficulties and doubts and convinced me on the validity of his advice. This proved to me that Baba is Premaswarupa. By his divine nature and through the overpowering prema which he showered on me he had conquered my mind and pacified it and led me steadily in the path of spiritual progress. ★

**Miss Suman Salian**

36, Sai Samarpan, Udyognagar Society,  
Ajwa Road, Baroda 390 019 (Gujrat)



## A Devotee

A devotee is a live personality, who is kept energised with the everflowing electric current from Sadguru. In this context Sadguru may be considered as a powerful generator capable of supplying any amount of current. It may be noted that with the same current a small bulb or a powerful floodlight may be switched on. The source of divine power is the same Sai but the radiance of a devotee depends upon his own capacity to absorb divine current from Sadguru Sai.

By the grace of Lord Sai let us discuss a few important characteristics of his devotees. In the first instance, a devotee normally possesses radiant health and cheerful disposition. He is carefree like a child. Whatever he eats is easily digested and assimilated in the body. Purity of his actions is instrumental in his mental and spiritual upliftment.

Such a devotee is not a timid or a shy person. Although he is extremely simple and humble but talks, walks and carries out his routine work with self confidence and a touch of grandeur. He is proud of only one basic fact that he is also a favourite child of his Sadguru.

In a playful divine mood, he is clapping and dancing during prayer, bhajan, keertan or palkhi processions. It is a strange phenomenon that the same devotee is a serious personality in the course of his office work or business affairs. Others think twice before talking to a devotee. He will take up the matters very seriously to settle scores with the parties, who are lazy and dishonest. Ability, integrity and hard work are his guidelines for achieving success in mundane matters.

The requirements of a devotee are limited. Therefore sometimes there is a wrong impression that he has no ambition



in life, that he believes in destiny and does not apply himself for achieving certain goals. He is considered to be a contented person with meagre requirements. It is true that a devotee does not hanker for wealth. But he believes in Karma Yog and earns wealth. His wealth is not spent only on personal comforts. He spends substantial part of his income for the benefit of less fortunate people around him. It may be noted that blessings from these weaker people are more powerful than the blessings from elderly and prosperous well wishers.

He works relentlessly without hankering for results. It is true that astounding results are achieved in his few endeavours, while large number of attempts are unsuccessful. These unsuccessful attempts do not discourage him because he realises that the precious lessons of life are learnt through these unsuccessful experiences. Therefore these failures are equally important for him.

A devotee has the courage of conviction. Conviction of speaking the truth, of making commitments carefully, fulfilling the commitments, accepting the responsibility, accepting the mistake and blame and saying No when others hesitate and keep on doing things half-heartedly.

A devotee exercises control on food consumption and sleeping hours. He possesses stamina to work for several hours. He maintains his cool temper even under the provocative circumstances.

A devotee does not expect favours, gifts, etc. He is reluctant to accept them. If he at all accepts them, they are utilised for the benefit of others.

A devotee does not believe in giving doles to the helpless. He believes in strengthening his fellowmen so that they also stand on their own feet. The most noble task in this respect is the uplifting of as many individuals as possible.

A devotee does not believe in self praise, boasting, etc. He avoids publicity because publicity creates several problems and saps out his energy for unproductive work.

Such a devotee does not consider himself superior in the presence of less educated and poor people. He is not status conscious and therefore he can enjoy the company of farmers and factory workers. He does not look small before any impressive personality, high dignitary, etc. and moves about and behaves freely even in the most sophisticated atmosphere.

A devotee does not feel elated when praise is showered on him. At the same time he is not upset when critics attack him.

A devotee has respect for not only his Sadguru and Guru Bandhus but also for other saints and their devotees.

A devotee sincerely imbibes the qualities of his Sadguru and through the process of purification he makes his own body a temple of Sai



S. R. Joshi

7 Archana, M. G. Road, Ghatkopar East, Bombay 400 077



To  
The Editor,  
Shri Sai Leela  
Sir,

Let me offer my humble congratulations for the excellent editorial "Parable of Nine Balls of stool", with a corrective English version of the original in Marathi, so sublime in diction that the original is brought out with succinct clarity. I feel in this manner, through Shri Sai Leela, you will be rendering yeomen service to those readers who are not acquainted with Marathi language and script, the brilliance of "Sai Satcharitra" in Marathi.

M. Rangachari

President, Shirdi Sai Mission

'Sai Kutir', 3-4-529/3/1, Narayanguda,

Hyderabad, Pin: 500 027 (A. P.)

## A Journalist Recalls - Part II

[ Shri Kalyanpur's 1st article was published in the issue for February 1985. His second article is published here which, it is hoped, will be found to be interesting by our readers. — Editor ]

I visited Shri Sai Baba's Samadhi within a few months of His coming into my life. The crowds of devotees then had not assumed the gigantic proportions of today. There was not hustling when one stood in the queue for darshan. My prayer to Baba was cryptic- "Give me peace". Shri Baba has fulfilled my prayer ever since, though I have had some major reverses in life.

Peace always eludes a working journalist in charge of a newspaper, specially if it is the morning edition. Life is hectic for him because the foreign news agencies the Associated Press of America, the United Press International, the Reuters, the Agence France Presse, and Tass pour out thousands of words in the night through the teleprinter machine. That is not all. The internal agencies, the P.T.I. and U.N.I. also contribute a very large share of wordage. Then there are the special correspondents in world capitals and Indian cities and the local reporters covering a variety of events. Their copy adds up to the pile.

A daily newspaper of 16 or 24 pages has no space for all the wordage that comes to the newsdesk. Pruning, re-writing of badly drafted copy, laying out of pages within the time-schedule so that the morning edition can hit the stands before sunrise are a heartbreaking job for the night staff. It is a mad rush against time so that fool-proof editing day after day is difficult to achieve unless there is divine grace to safeguard the chief Sub-editor, who is solely responsible for the morning edition.

Inscrutable were the ways of Baba in saving me from some of the serious blunders in editing which I committed during

nights when comprehension gets dimmed. I felt that my Sadguru Shri Sai Baba touched my elbow gently every time there was a serious error. Without my being aware of it, Baba also seemed to divert my eyes to the exact paragraph where my blunder lay. I will briefly narrate one example of Baba's help.

A Parsi millionaire of Bombay had jumped to death from his Office, balcony on the third floor of a building in Fort area. The reporter, who covered the tragedy, handed in the report at a late hour. My caption for the report naturally read; City Millionaire Jumps to Death.

A few minutes before the printing of the morning edition started, the reporter rushed to tell me that the millionaire had not jumped to death but fallen to death. It was not a suicide but an accident.

"Why these second thoughts at this last hour?", I asked the reporter in fury.

"What can I do?", pleaded the reporter, "The police on whom we have to depend, have changed their version. They now say that the millionaire did not jump to death but fell to death. They emphasise it was a sheer accident".

It was clear to me that some influential Parsis had prompted the Police to change the earlier version.

My immediate concern as a chief Sub-editor was to change the heading and revise the galley proof so that the word "jumped" was substituted with the word "fell" wherever it occurred in the report. This was indeed a rush job. I did it with record speed.

The newspaper had already started printing on a machine, called the superspeed rotary, which can turn out 25,000 copies per hour.

Under the rules laid down in all newspapers, a Chief sub-editor in charge of an edition must sign the first printed

copy and give the line clear to the superintendent of the press to go ahead with the mass printing. As I signed the first copy, Shri Baba seemed to touch my elbow and help me turn my eyes to one specific paragraph where I had failed to substitute the words "Jumped to death" with the words "fell to death". By the time I located my lapse, a few hundred copies of the paper had rolled out of the press. I had to entreat the superintendent of the press to stop the rotary machine so that I could re-set the paragraph with the necessary correction. I also appealed to him to destroy the few hundred copies of the paper which carried the mistake. It would be defamatory to print that the millionaire had jumped to death suggesting suicide, when the Police emphatically maintained that he fell from the balcony by accident.

My appeal to the superintendent seemed to fall on deaf ears.

"It is impossible to stop the rotary", he shouted. "I will stop it only if the proprietor orders me. You can telephone to him and get me his approval".

I was in a hopelessness. I instinctively felt that it was not wise to wake up the proprietor at an unearthly hour and tell him about my lapse. My only hope lay in Shri Baba's help in saving the situation. I offered a quick, silent prayer to Him as I stood helplessly near the rotary machine. Baba's response was immediate. He had brought about an abrupt change in the superintendent's mind. He, the superintendent, turned to me suddenly with a faint smile and said: "I will help you this time but never again". He then beckoned to the engineer to stop the rotary. The necessary change was carried out without fuss.

Having gone through the mill unscathed, I have now retired from the profession with a sense of fulfillment because I have earned a clean chit that I have always safeguarded the interests of the paper. My Sadguru Shri Sai Baba has always stood by me.

(To be continued)

**G. S. Kalyanpur**

Block-1, Madhav Niwas, Keluskar Road South,  
Shivaji park, Bombay 400 028

# Religion Of Man

The article "Commonwealth of Religions" by Sai Brother Navin Chanderji and the editor's note inviting articles on other aspects of religion have prompted me to offer my views also on the subject. While the editor's deep concern about the religious unrest in our country (Editorial of August 1984 Sai Leela) rang out a warning note, Shri Navin Chander's words "When a man kills another, he kills a sacred part of himself (Nov. '84 issue) sounded prophetic, coming as they do, in the wake of the gruesome assassination of dear Indira Gandhiji. Whither our rich cultural heritage, we may ask ourselves.

There is vital need for man to understand religion more fully today than ever before. Religious faith has been considered as one of the basic needs for man's physical and spiritual existence. The theistic world clearly believes in God, whether personal or impersonal, with or without form. Thus religion and God have become closely knit terms. Man, according to his faith, has learnt to worship God, in the form of his chosen deity more for material gains than for his spiritual growth.

While Sanatana Dharma relates to ethical codes of living and should be practised by all people at all times, the other aspect, viz. Yuga Dharma varies with time, place, and situation and what applies to Dwapara Yuga, may not be suitable for Kali, Yuga. We are now in an era known variously as Buddhist era, Christian era, Mohammedan era, which differ just by a few hundred years or decades. To think that Hinduism is opposed to Buddhism is itself wrong, for the latter is just an off-shoot of Hinduism. While a Brahmin does Sandhya Vandana at dawn and dusk, before the commencement of Gayatri japa by chanting which he is supposed to link his Jivatma (individual soul) to Paramatma, he meditates on the exact time beginning with the era and successively the year, the month

the fortnight, the day, etc. like Bauddhavatare, Rakthakshe, etc. Buddha here denotes Lord Buddha, the ninth avatar. (When there arose a controversy 20 years ago, I wrote to Pujya K. M. Munshi of Bharatiya Vidya Bhavan fame, Bombay, who agreed that the ninth avatar was that of the same Lord Buddha). Similarly when Lord Krishna says in Bhagawadgeeta that he will appear again and again to reestablish Dharma and to put down evil, why cannot we view that the Lord has come in the forms of Jesus and Prophet Mohammad as saviours to redeem mankind ?

There is yet another aspect of Dharma, known by the term Varna dharma or dharma practised in accordance with one's vocation and not birth in a particular caste. India evolved this system, which originally divided Hindus as Brahmins Kshatriyas, Vaishyas, and Shudras, when their profession was governed by their birth, i.e. priesthood, statecraft, business, agriculture, and menial labour. The sons invariably took to the profession of their father. The son of a Brahmin became a priest, the son of a king became the monarch, and so on.

But today we find in one family a priest, a businessman, a politician, an employee of a firm or government (who are all shudras as they do not have independent income but take the orders from a higher authority). The concept of Varna dharma should also change and should be taken as referring to the social order and not to casteism, which has given rise to Brahmin-antibrahmin feelings, communal disharmony and hatred.

Lord Krishna equates all the four Yogas; he likewise gives the same importance to all the four varnas, they being the components of His Cosmic form. To whatsoever station in life a man has made himself competent, that is verily his swadharma or one's own duty. He, who discharges his duty in his particular field efficiently and cheerfully, he truly worships the Lord and thus attains perfection. (Geeta Chapter XVIII) The Mahabharata has in it the story of a butcher who treated his profession as an

outlet for self expression, for his livelihood, for his service to society, and in short for his adoration of the Lord. He thus matured in wisdom and his teachings to an ascetic, form a scripture known as the Vyadha Geeta – the Butcher's Geeta!! In Christianity too we find this varnadharma operating. It is obligatory for one member at least in a Christian family to become a clergyman. How can a Hindu Brahmin consider himself superior to a Christian priest while they both perform similar functions of priesthood ?

Coming to the role of women in the religious sphere, a man's outlook here too has to change. We find women competing with men in all the fields; to make confusion worse confounded, there are cases of inter-caste, inter-religious marriages. What religious faith should the married people and their off-springs follow ? The promise a Hindu bridegroom makes before the sacred fire at the time of his marriage that he will fulfil the desires of the bride, he weds, no longer holds true as the girl in most cases is an earning member and she not only enjoys independent income but can also supplement her husband's. Also, of the four purusharthas (ideals)– artha, kama, dharma, and moksh, the last one cannot be shared with the life partner. The woman has to strive independently for her liberation. In this context, the story of queen Choodala (Yoga Vasishta Ramayana) comes foremost in one's thought. She not only rose to great spiritual heights, but also could elevate her husband King Sikhidhvaja to the state of Brahmanhood, through her Yogic powers.

Of all the urges, the most powerful and which enslaves even the sages, is the sexual urge, which has a two-fold function -pro-creative and evolutionary. After carrying out the former within the moral, legal and spiritual bounds, both man and woman should try to sublimate this bio-energy for higher purpose. All the spiritual luminaries by virtue of their stored up potential energy have followed the plan and purpose of Nature, namely to



induce others to evolve into a higher order of divinity; but unfortunately, we look upon them as mere bestowers of boons forgetting the divine purpose of our own existence.

“In the gateway of liberation, there are four door-keepers” tells sage Vasishta to Lord Rama while expounding Adhyatma or knowledge about the soul. “They are tranquility, enquiry, contentment and association with the virtuous people (sages). Let one have recourse to one at least. When all the rest will become obedient... The sages are the knowers of truth and they are the remedies for all the ills of the ocean of worldly existence.”

True Brahminism is India's cultural heritage and is the richest gift our nation can offer to the world. Let our religion be religion of love, for God is Love, in whatever we are placed, let us work diligently and in a spirit of dedication, as acts of service and sacrifice for these will ensure tranquility and contentment. Let us whole-heartedly pray to our Lord Shri Sai Nath to help us attain Brahmanhood. Let our prayer be.

Lead us from Untruth to Truth, from Darkness to Light,  
from Death to immortality. ★

**Smt. Sita Shri**

34/131, Bharani Colony, Sainikpuri P.O.

Secunderabad, 500 594 (A. P.)

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## RAMANAWAMI FESTIVAL AT SHIRDI

The Ramanawami Festival will be celebrated at Shirdi as usual from Friday the 29th March 1985 to Sunday the 31st March 1985.

**R. D. Banne**

Executive Officer Shirdi Sansthan of Shri Sai Baba

## Sai Malik Rahe, Sab Khalk Acchi Rahe

Though late, I thank Dr. S.D. Parchure for publishing my letter in Shri Sai Leela (March '83). Posted on 3rd January 1983 before A.P. elections, this letter brought home the fact that our saviour Sai responds to all sincere prayers even when made by insignificant persons and even when they literally ask for well-nigh impossible things.

More things are wrought by prayer than this world dreams of. Lord Tennyson's immortal sayings have come true once again. I cannot help quoting here that about 50 Sai devotees of A. P. Secretariat had joined together in a divine mission in September 1982 and started conducting prayers on every Thursday during lunch hour and performing Baba's Aarti. Many lady colleagues too joined these prayers, who gaily decorate Baba's big photo with multi-coloured flower garlands with offerings of incense, sweets, fruits and pure ghee for lighting and Aarti. These prayers done at the nerve centre of the State administration evoked considerable enthusiasm. With our Sainath's blessings the subtle spiritual vibrations emanating from the sincere and full throated prayers already had profound impact. What happened on 7-1-1983 with A. P. elections which electrified the nation and chastened many state Governments, demonstrates this fact. Is not our everbountiful Sai truly a great giant of a saint? What is Shakespeare to the English literature, Sai is to the spiritual world.

The Senior Shankaracharya of Kanchi was reported to have told Shri N. T. Rama Rao, when he met him at Bangur village in Gulbarga District one year ago that if the Tirumala- Tirupathi Devasthanam appoint a person in every village to work with missionary zeal and gather people every morning and evening in prayer for five minutes to chant "Govinda, Govinda" it would do a lot of good not only for them but also to the state and the

country. These are priceless golden words coming from the mouth of a God-Realised saint. Fortuitously a somewhat similar idea was echoing and re-echoing in my mind since last couple of years as a result of which the A.P. Secretariat prayers were started.

Shri Shankaracharya's words have a unique value. Japa and Keertan are like mental bath, which purify a devotee. When this is done ceaselessly in unison in big groups, it has the merit of changing the course of the world events for the good of humanity. Let a "thousand throats" therefore sing in unison the holy chantings in Shri Sai Sansthan at Shirdi ceaselessly night and day for the establishment of dharma and righteousness everywhere for the good of the nation and for the good of the world! This is not impracticable. While the Sansthan singers may lead the japa in one or two hour sessions each by turns round the clock, Sai devotees coming to Shirdi can join the divine orchestration for as long as they could and have the satisfaction in having participated in a unique yagna to herald a New World Order by the grace of Sai Baba. What a grand mighty spectacle it would be! An enchanting Brindavana! The nectar-like words of Shri Shankaracharya, have now emboldened me in my resolve for this Niranthara Akhanda Sai Nama Maha Japa at Shirdi. Our beloved Sainath, who promised Bal Gangadhar Tilak that India was bound to get Swaraj, will not now fail the devotees' ceaseless throaty appeal for a new dawn of freedom on earth and make the Swaraj more meaningful!

This is a mighty prayer and a unique Yagna. Let the resonance of this ceaseless japa echo and re-echo to all corners of the world and usher in a new era of glory and bliss everywhere. From these pristinely pure pages of Shri Sai Leela let me make this heart-felt appeal to Shirdi Sai Sansthan authorities to organise this Maha Yagna taking care of all details and start it on a convenient occasion early as part of Sansthan programmes.

The wheels of Dharma and Righteousness of our Lord Jagannath's chariot will then start moving once again as promised in the Geeta ! Praise be to our beloved 'Sainath and peace be on the world ! Sai Malik Rahe; Sab Khalk Acchi Rahe"! ★

**K. Navin Chander**  
Secretary to Government, Finance Department,  
Hyderabad - 500 022 (A. P.)

[ As stated by Shri M. Narasimha Rao in his article "A new dimension in Shirdi Sai Philosophy", which was published in Shri Sai Leela for the month of January 1985 (pages 21 to 26), our Executive Editor Dr. Parchure had the good fortune to attend the noon Aarti in the Secretariat at Hyderabad on Thursday the 11-10-1984 and on Thursday the 18-10-1984. He found that the number of devotees, who attend the Aarti, has now gone up to about 150. The speciality of this Aarti was that the Marathi Aarties, that are sung at Shirdi, have been got printed in the Telugu Script and bound in a book, which the devotees were singing in the same tone and style in which they are being sung in the Samadhi Mandir at Shirdi. Perhaps they had mastered the tone and style by listening to the cassettes of these Aarties. Anyway if anyone listened to the Aarties from outside the hall he would not feel that they are being sung by persons, who are having Telugu as their mother tongue. It would be worthwhile if people speaking other languages follow this procedure, so that they will also have the experience of being in the Samadi Mandir at Shirdi when they sing the Aarties. — EDITOR ]





OCTOBER 1984

(Continued from February  
1985 issue)

### **Special features of the Punyatithi Festival**

A special reception office was started near the S.T. stand at Shirdi, which gave help and directions to all the persons newly coming to Shirdi. S.T. authorities were also requested to have a special request stop near Sai Niwas which helped to provide additional facility to the devotees.

During the days of the festival one first-aid centre was opened in the Sansthan premises, as sometimes some people need the first-aid. One doctor, one Nurse, one ward boy and two volunteers were constantly working in this centre. The staff of the Sainath Hospital was directed to work in this centre. In all 315 devotees attended the centre for medical aid. For emergency even the Sansthan ambulance was stationed near the centre.

The staff from the State Bank of India, Bank of India, Bank of Baroda and the Bank of Maharashtra from Kopergaon and the staff from the Union Bank of India from Rahata and the staff of Syndicate Bank, Central Bank of India, Merchants Co-Op. Bank and Ahmednagar Zilla Co-Op. Bank was present to work as volunteers and they helped the devotees in all possible ways. The teachers and students from Shri Sainath Secondary School and specially Shri Sham Mirane worked as volunteers during the festival. The Principal, teachers and students from the Sai Baba Industrial Training Institute also helped the staff of the Shirdi Sansthan during the festival.

**Publicity :-** In order to inform the devotees about the facilities provided by the Sansthan and to guide them, one separate publicity section was opened and one senior officer, Shri S. K. Jagtap, was given charge of the section. Various boards were exhibited at several places; banners, pamphlets were also published for the guidance of the devotees. The reception office was also manned by this section. Similarly streamers were exhibited at S.T. stands at Shiwaji Nagar, Pune, Bombay Central, Manmad and Kopargaon for the benefit of the devotees. A Press conference of the press reporters, in the vicinity of Kopargaon, was arranged on 30-9-1984 and they were informed about the arrangements made for the festival and the facilities provided therein. The Press reporters were pleased with the arrangements made for the festival and they appreciated the preparations done by the Sansthan. They also assured that in future they will refrain from making adverse criticism against the Shirdi Sansthan. Gavkari (Nasik), Sakal, Tarun Bharat, Sarvamat, Lokamat, Lokayug, Dainik Samachar, Om Prakash and some other periodicals gave wide publicity to the festival in their issues. One senior journalist from Kopargaon, Shri Kulkarni, sent a report to A.I.R. Pune as a special news item and it was broadcast from the Pune station on 3-10-1984 in the regional news item.

**Control Room :-** During the period of the festival the office of the Shirdi Sansthan was kept open day and night. That office maintained constant touch with other departments and whenever any difficulty cropped up, immediate guidance was given in order to solve the difficulty.

The President of the Board of Trustees planned meticulously the whole programme of the festival and laid down suitable norms for carrying out the work. Hence the whole festival came to an end successfully and without any trouble. The trustees worked round the clock and personally attended to the work of the festival and therefore the festival took place in a peaceful atmosphere and in a joyous mood. The staff worked day and

night without taking into consideration their duty hours and without caring for their health. Without their voluntary Co-Operation the festival would not have become a complete success

**Kojagiri Pournima :-** On Tuesday the 9th of October 1984, Dr. K.B. Gavankar and party, from Kurla, gave a variety entertainment programme from 8 P.M. to 10 P.M. From 10 p.m to 12 Midnight Pravachan was delivered by one member of the party. At 12 midnight Shri R. D. Bannesaheb, the Executive Officer, worshipped Shri Saibaba and the moon. Prasad was distributed to all who were present on the occasion. From 12-30 a.m. to 6 a.m. (on 10-10-'84) Dr. K. B. Gavankar and party gave a programme of "Lokanatya".

**Laxmipujan :-** On Wednesday the 24th of October 1984, Laxmipujan was done by Shri R.D. Bannesaheb, the Executive officer, from 5 P.M. to 6 p.m.

The Dhuparati was sung thereafter and the teerth and prasad were distributed to the persons who were present for the programme.

The following artists gave their various programmes in the Samadhi Mandir during the month :-

**Keertan :-** 1) Shri Manumaharaj Koklegaonkar, Gorate  
2) Mrs. Sahasrabuddhe, Bombay 3) Shri Laxman Anand Mirajkar, Sangali 4) Sou. Lalitprabha Kulkarni, Dombiwali.

**Pravachan :-** 1) Shri Vishwanath Maharaj Surale, Saralabet, 2) Dr. K.B. Gavankar, Kurla, Bombay.

**Vocal Music, instrumental music, dance, bhajan etc :-**

1) Shri Raghunath Brass Band, Chalisgaon 2) Shri Shriram Vishnu Satardekar 3) Shri Chandrasen Salgaonkar, Vileparle 4) Dr. Kirtikar, Bombay 5) Shri Shiwaji Dhumal, Shirdi 6) Shri Sainath Sewa Mandal, Shrirangpatanam 7) Shri Hari Om Sai

Kripa Bhajani Mandal, Wadala 8) Shri Prakash Parasharam Sonavane 9) Shri Ranganath Bhagooji, Madhawai, Kopergaon 10) Shri Sharad Jambhekar, Bombay 11) Shri Prakash Jambhekar 12) Shri M. Raghunath 13) Shri Shrikrishna Lawate 14) Shri Damodar Raghunath Jadhav 15) Shri Shrikrishna Bhide, Sawalivahir 16) Shri Raosaheb, Deshmukh, Amaravati 17) Shri Daulat Sharma, Bombay 18) Miss Nisha Awadhut Shinde, Shirdi 19) Miss Pramodini Awadhut Shinde, Shirdi 20) Shri Jagadhane Guruji, Rahuri 21) Sou. Sulochana Jagdhani, 22) Shri Ramdas Jagdhani 23) Shri Dilip Umap 24) Shri Bholanath Samel 25) Shri Narayan Kshirasagar 26) Shri Vithal Manjrekar, Shirdi 27) Shri Vijay Pawar, Sawli Vahir 28) Shri Dnyaneshwar Vaidya, Shirdi 29) Shri S. B. Bhosale, Bombay 30) Dr. Avinash Dhara 31) Shri Vijay Pakhare 32) Shri Ratnakar Nana Korate, Shirdi 33) Shri Shekar Natwarlal Vispute, Shirdi 34) Master Nitin Mirane, Shirdi 35) Shri Namdeo Nagu Bhoir, Navapur 36) Shri Shaikh Umarpatel, Astagaon 37) Shri Harakchand Chandrabhan Runawal 38) Shri Jagannath Ganacharya, Bombay 39) Smt. Vimaltai Shirke, Jalgaon 40) Shri Chandrakant Pawar 41) Shri V. Prasad, Hyderabad 42) Smt. Nateshwari Gupta 43) Shri Dnyanoba Wadekar, Shirdi 44) Shri Suhas Kulkarni, Bombay 45) Smt. Mirabai, Shirdi 46) Sou. Karandikar, Nasik 47) Smt. Manisha Kelkar, Nasik 48) Sou. Kamaltai Sandbhor, Pune 49) Smt. Nirmala Naidu, Shirdi 50) Shri Navanath Rajendra, Jalgaon 51) Shri Rajendra Gaikwad, Jalgaon 52) Shri Sakharam Raghujji Gurav, Kopergaon 53) Shri Balambhai Papabhai 54) Shri Shaikh Sandu, Loni 55) Shri Shankar Vishwanath Joshi, Nasik 56) Shri Nandakishor Purohit, Bombay 57) Shri Madhav Dattatraya Avadar'kar, Sangamner, 58) Shri Anil Uttarkar, Nanded 59) Shri Appa Paithankar, Paithan 60) Shri Vasant Damodar Rasane, Pune 61) Shri Kumarsen Gupte, Arati Theatres, Bombay 62) Sou. Anuradha Gupte 63) Sou. Meena Bidikar 64) Shri Madhusudan Joshi 65) Sou. Sushama Joshi 66) Smt. Shubhangi Rawte 67) Smt. Harshla Vaidya 68) Smt. Mangala Joshi 69) Smt. Shobhana Shigwan 70) Shri Krishnanand.

( to be continued )



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**R. D. BANNE**  
Executive Officer,  
Shri Sai Baba Sansthan, SHIRDI  
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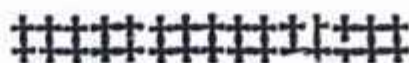
# श्रीसाईलीला

हिंदी विभाग

अनुक्रमणिका

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# साई विधाता

साई मेरे अवगुण तुम ही हरो ।

बार बार मुझे माया धेरे कंचन कामिनी चित को फेरे  
यश और सुख के स्पन्दन में नौका भटके खाए थपेडे,

साई मेरे अवगुण तुम ही हरो ॥ १ ॥

दीन हीन को अपनाकर ही दयासिन्धु तुम कहलाते हो  
मैं जब भी चरणों तक आया क्यों मुझको तुम ठुकराते हो,

साई मेरे अवगुण तुम ही हरो ॥ २ ॥

तुम चातक के स्वाति नक्षत्र हो दुखियों के दुखहरा तुम्ही हो  
जग की कृत्रिमघणित नदी मे तुम बैहतरणि की धारा हो,

साई मेरे अवगुण तुम ही हरो ॥ ३ ॥

तुम गुरु पिता तुम्ही हो माता मुझ पंगु के तुम ही आश्रयदाता  
क्यों दृग फिर आँसू ढुलका के केवल तृष्णा मात्र जगाता,

साई मेरे अवगुण तुम ही हरो ॥ ४ ॥

साई नाम का मंत्र सम्भाला फिर क्यों भटकाती है राका  
किरण किरण जर्जर हो जाती पुष्पहीन होती क्यों शाखा,

साई मेरे अवगुण तुम ही हरो ॥ ५ ॥

विजय

७६, पटौदी हाउस, नई दिल्ली - ११० ००१



## बाबा की वचन पूर्ती

करीब पांच साल पहले की बात है। रात्री के समय मैं प्रगाढ़ निद्रा में सोया हुआ था। अचानक क्या देखता हूँ कि अथाह सागर में बाबा सफेद कफनी व सर पर सफेद कपडा बांधे हुवे खडे हैं। पानी बाबा के घुटनो तक है। मैं और मेरी लडकी सुनीता भी बाबा के पास ही खडे हुये है। मेरे मन में बाबा के चरणकमलों का चुम्बन करनी की इच्छा है। सो मैं बाबा से कहता हूँ, “बाबा अपने चरणकमल बाहर निकालिये ना”। इतना सुनते ही बाबा अपने चरणों को पानी से निकाल लेते है। मैं बाबा के चरणों से लिपट जाता हूँ व चरणों का जी भरकर चुम्बन करता हूँ। फिर बाबा हम दोनो को लेकर एक झोपडी में आते है। वहां पर मैं बाबा के चरणों में प्रणाम करता हूँ, अपनी लडकी सुनीता को भी बाबा के चरणों में प्रणाम करने के लिये कहता हूँ। जब वह प्रणाम करती है तो मैं बाबा से कहता हूँ, “बाबा मुझे इसकी शादी की चिंता है। इसके लिये कोई अच्छे से घर व लडके का इन्तजाम कीजाये ना।” बाबा उसे आशीर्वाद देते है व कहते है, “इसकी चिन्ता तुम बिल्कुल मत करो, इस क लिये मैने सब इन्तजाम कर रखा है।” बाबा से इतना सुनते ही मेरी निद्रा भंग हो जाती है। घडी मे समय देखता हूँ तो सुबह के ५-३० बजे है। सुबह के समय व दशहरे के दिन मुझे बाबा का यह आशीर्वाद पाकर कितना आनन्द हुवा इसका वर्णन करना नामुमकिन है। इसके बाद मेरी लडकी के रिश्ते का तरफ से मैं बिल्कुल निश्चित हो गया।

इस सपने के करीब दो साल बाद २८ जुलाई १९८१ को मैं और मेरी पत्नी सौ. शारदा बाबा की आज्ञा प्राप्त कर शिरडी श्री साईबाबा के पावन दर्शनों के लिये गये। (मेरी यह आदत है जब भी कहीं जाता हूँ या कोई भी नया काम शुरु करना चाहता हूँ, तो बाबा की मूर्ती के सामने दो पर्चिया लिखकर रख देता हूँ। बाबा का नामस्मरण करते हुये आंखे बंद करके उसमें से एक पर्ची उठाता हूँ। उसमें जो भी आज्ञा प्राप्त होती है उसे बाबा की आज्ञा मानकर मैं उसी अनुसार काम करता हूँ।) शिरडी पहुंचकर बाबा का अभिषेक, सत्यनारायण पूजा, वगैरह सभी कार्यक्रम बडे आनन्द पूर्वक किये। शाम को करीबन ४-३० बजे मैं

और मेरी पत्नी, हम दोनों बाबा की मूर्ती के सामने बाबा का नामस्मरण करते हुये एकटक मूर्ती को ही देख रहे थे। अचानक मैं क्या देखता हूँ कि बाबा का पूरा चेहरा सफेद फूलों के सेहरे से ढका हुआ है। सेहरे से ढके हुये चेहरे की सिर्फ एक झलक ही दिखाई दी। व फिर चेहरा पहले जैसा ही दिखाई देने लगा। बाबा के चेहरे पर सेहरा देखकर इतना आनन्द हुआ कि पृच्छो मत। तुरंत मैने अपने बाजू में बैठी हुयी अपनी पत्नी से कहा, “बाबा ने मुझे अपने चेहरे पर फूलों का सेहरा दिखाया है। मेरी समझ में तो इसका मतलब है कि एक वर्ष के अन्दर अपनी लडकी का रिश्ता पक्का हो जायेगा।” उसे भी यह सुनकर बहोत ही आनन्द हुआ। दूसरे दिन सुबह काकड आरती के पश्चात हम वहां से बाबा की मधुर स्मृती व उस सफेद फूलों के सेहरे से ढके हुये चेहरे की यादगार साथ लेकर वापिस इचलकरंजी के लिये खाना हो गये। बाबा की कृपा से हम सकुशल अपने घर पहुँच गये।

अब देखिये मेरे बाबा की लीला। करीब दो वर्ष पहले दशहरे के दिन दिये हुवे अपने वचन को बाबा ने किस तरह पूरा किया। अपने गांव पहुँचकर हम अपने अपने कामों में खो गये। और इस बात को बिल्कुल ही भूल गये। लेकिन बाबा को कहां चैन था। कुछ ही दिनों बाद एक दिन उन्ही की प्रेरणा से मेरे मन में विचार आया कि अगर बाबा आज्ञा देवें तो कोल्हापुर में एक बहोत ही अच्छा, पढालिखा लडका है। घर भी बहोत अच्छा है। सो मेरी लडकी के रिश्ते के लिये बात चला कर देखू। बाबा की आज्ञा प्राप्त करने के लिये बाबा की मूर्ती के सामने दो पर्चियां रखी व प्रार्थना की, “बाबा अगर आपको यह लडका और घर पसन्द हो, और काम सफल होने वाला हो तो मैं इस काम के लिये आगे बढ़ू वरना नहीं।” बाबा का नामस्मरण करते हुये आंखे बन्द करके एक पर्ची उठाई। पर्ची खोलकर देखा तो उसमें काम को आगे बढाने की आज्ञा थी। बाबा की आज्ञा मिलते ही मैं निश्चित हो गया व पूरा भार बाबा पर छोड दिया। उसी दिन गुरुवार शाम को मैं लडके के जीजाजी श्री विश्वनाथजी अग्रवाल के पास गया, जो कि इचलकरंजी में ही रहते है। मेरी लडकी के रिश्ते के बारे में उनसे बातचीत की। बाबा की प्रेरणा से वे भी बहोत खुश हुये। और श्री बाबा की कृपा से दूसरे ही गुरुवार को यह रिश्ता पक्का हो गया। जिसकी हमने कल्पना भी नहीं की थी कि यह काम इतनी आसानी से हो जायेगा। वही काम मेरे बाबा की कृपा से इतनी सुगमता व प्रेम से हो गया कि सभी आश्चर्यचकित

रह गये। बाबा ने करीब दो वर्ष पहले जो वचन दिया था कि “इसकी तुम चिन्ता मत करो, इसके लिये मैंने सब इन्तजाम कर रखा है” वह आज पूरा कर दिखाया। बाद में ६ महिने के अन्दर ही बाबा की कृपा से बड़ी धूमधाम से शादी भी हो गयी। शादी के कुछ ही दिनों बाद मेरे दामाद व मेरी लडकी ने शिरडी जाकर बाबा के पावन दर्शन किये। बाबा की कृपा से मेरी लडकी के समुदाय के सभी सदस्य बड़े सज्जन व बाबा के ही भक्त निकले। यह सब बाबा की ही दया है। आज बाबा का नामस्मरण करते हुये मेरी लडकी व मेरे दामाद बड़े प्रेम से रह रहे हैं। व कुछ ही दिनों में श्री साईबाबा का ही दिया हुआ एक खिलौना भी उनके यहां आनेवाला है। आज भी जब मैं श्री बाबा के दिये हुये वचनों को याद करता हूँ तो मेरी आंखे प्रेम से भर आती हैं। और प्रार्थना करता हूँ, “बाबा इसी प्रकार हमेशा मेरे उपर, व सभी भक्तों पर प्रेम की वर्षा करते रहो”।

सिताराम एम. महाजन

१०।९६७(१) “भवानी सदन” चंद्र रोड, इचलकरंजी - ४१६११५ (महाराष्ट्र)

## श्री साई भगवान

एक है बाबा भोले नाथ  
उनकी माया को सबने माना ॥ १ ॥

दूजे बाबा है साई नाथ  
उनको जिसने है पहचाना ॥ २ ॥

दुख दर्द कष्ट मिटे उनके  
तन के रोग खत्म हुए उनके ॥ ३ ॥

सुख समृद्धि जो जो चाहा  
वो वो हर एक ने पाया ॥ ४ ॥

साई बाबा कलियुग के भगवान  
सबको करना चाहिये उनका ध्यान ॥ ५ ॥

एस. के. गुप्ता

चार्टर्ड अकाउंटेंट, १६७/१०, साऊथ सिव्हील लाइन्स, मुझफ्फर नगर २५१००२

# याचना

हे साई ! दो हमें वरदान  
सिर झुका रहे तेरे सम्मान  
मुख से निकले तेरा गान  
जिहवा रटे तेरा ही नाम

हे साई ! दो हमें वरदान ॥ १ ॥

हम सत्य-धर्म को अपनाए  
प्रेम शांति मार्ग पर सदा चले  
भय और दुष्टता पास न भटके  
सदा गाते रहे तेरा नाम

हे साई ! दो हमें वरदान ॥ २ ॥

दिव्य ज्योति उर जला दे  
तन से सेवा हम करे  
मन से ही तुझे बुलाए  
सदा करे महिमा का गान

हे साई ! दो हमें वरदान ॥ ३ ॥

श्रीमती मीरा कुमार

पाकेट E A / ५२, जी - ८ एरिय मायापुरी, नई दिल्ली - ११००६४



# श्री साई चमत्कार

मुझको सर्वप्रथम श्री साईबाबा के बारे में जानकारी १९६६-६७ में मिली थी जबकि मैं नागपुर में नौकरी करता था। मैं १९६६ से १९६९ तक बिसियों वार बम्बई जाने के लिये मनमाड से होता हुआ जाता था परन्तु दिल में इच्छा होते हुये भी मुझको शिरडी जाने का सौभाग्य नहीं मिला। कहावत है कि जब तक बाबा का निमन्त्रण नहीं मिलता तब तक कोई भी मनुष्य शिरडी के दर्शन नहीं पा सकता।

१९६९ के बाद १९७८ तक जीवन में काफी संघर्ष आये। नागपुर से अपने जन्म-स्थान मेरठ १९७० में चला आया। उसके उपरान्त, १९८१ में मुजफ्फरनगर में अपना व्यापार शुरू किया। परन्तु सब कार्य असफल रहे। असफलता के कारण स्वभाव चिडचिडा हो गया तथा भारी ऋण का बोझ बढ़ गया ! इसी बीच एक गन्धक फेक्टरी लगा ली। उस सिलसिले में भी १९७६ से बम्बई आना जाना आरम्भ हो गया मगर तब भी श्री साईबाबा की कृपा प्राप्त न हो सकी। मैं अक्टूबर १९७८ में बम्बई गया हुआ था। मेरा कोई भी प्रोग्राम शिरडी जाने का न था। मैं अपने एक और साथी शर्मा जी के साथ एम. एम. टी. सी. के दफ्तर सुबह १२ बजे बम्बई अस्पताल के पास पहुँचा। तथा वहाँ पर श्री कुलकर्णी जी अफसर से मिला। काम की बातों के सिलसिले में शिरडी की बातचीत आ गयी। उन्होंने सुझाव दिया कि मुझको शिरडी जाना चाहिये। मैंने उनसे जाने का रास्ता पूछा। उन्होंने कहा कि दादर से सीधी टैक्सी शिरडी जाती है। इस पर मैं तथा शर्मा जो तुरन्त दादर को चल दिये। तथा वहाँ पर टैक्सी स्टेन्ड पर मालूम करने पर पता चला कि टैक्सी केवल नासिक तक जाता है। यह सुनकर मन बड़ा उदास हुआ कि बाबा को अभी इच्छा नहीं है। तभी हमे एक टैक्सी वाले कहा कि मेरी टैक्सी नासिक तक तैयार है वहाँ से आपको बस मिल जायेगी। मैं तथा शर्मा जी उसमे बैठ गये। दोपहर के २-०० बजे टैक्सी नासिक के लिये चल दी। इस टैक्सी द्वारा नासिक सायं ७-०० बजे पहुँचे तथा पृछताछ काउन्टर पर मालूम करने पर पता चला कि आखिरी बस शिरडी की ६-०० बजे शाम को चली जाती है। हम दोनो बड़े



निराश हुए तथा सोचने लगे कि बाबा हमसे नाराज है । हम नासिक बस स्टैन्ड पर टहल रहे थे कि एक व्यक्ति ने हमसे पूछा कि आपको कहा जाना है । हमने कहा कि "शिरडी" उसने कहा कि यह बस शिरडी जा रही है तुरन्त बैठ जाओ । आपको रात की आरती से पहले पहुँचा देगी । मालूम करने पर बस कंडक्टर ने भी बस शिरडी की ही बताया । हम बस में बैठ गये । बैठने पर मालूम हुआ कि वह बस किसी कारण से एक घन्टा देरी से आयी । मेरें मन में बाबा के प्रति एकदम श्रद्धा से आसूँ निकल पड़े । ऐसा महसूस हुआ कि जैसे कि बाबा ने हमारे कारण उस दिन वह बस घन्टा देर से भेजी । मेरा मन बाबा की याद में विभोर हो उठा । हम शिरडी रात्रि को ९-३० बजे पहुँच गये तथा रात्रि की आरती आनन्द से देखी । अगले दिन हमने सुबह अभिषेक का टिकट लेकर अभिषेक कराया । बाबा के दर्शन करने से जो शान्ति मेरे मन को १९७८ में मिली मैं उसका वर्णन नहीं कर सकता । मन्दिर में बैठ कर मन की पीडा दूर हो गयी तथा ऐसा महसूस हुआ कि तुझको जीवन का एक लक्ष्य मिल गया है । उस दिन से मैं अपना सब कार्य श्री साई बाबा की कृपा समझकर करता हूँ तथा फल भी साई बाबा के भरोसे छोड देता हूँ । १९७८ से मैंने "साईराम" नाम का जप प्रारम्भ कर दिया है । उससे मुझ को भौतिक तथा आध्यात्मिक दोनों ही सुख प्राप्त होते है ।

श्यामकिशोर गुप्ता

C/o श्री घनश्यामदास १६७/१०, साउथ सिविल लाइन,

मुजफ्फरनगर २५१ ००२



## साई जी के शरण में

साई तुम्हारे कई उपासक कई ढंग से आते हैं ।  
सेवा में बहुमूल्य वस्तुएँ लाकर तुम्हें चढ़ाते हैं ।

धूमधाम से साज बाज से  
वे मन्दिर में आते हैं  
मुक्तामणि बहुमूल्य वस्तुएँ  
लाकर तुम्हें चढ़ाते हैं । साई ... ॥ १ ॥

मैं ही हूँ गरीबनी ऐसी  
जो कुछ साथ नहीं लाई  
फिर भी साहस कर मन्दिर में  
पूजा करने को आई । साई ... ॥ २ ॥

धूप-दीप नैवेद्य नहीं है  
झाँकी का श्रृंगार नहीं  
हाथ गले में पहनाने को  
फूलों का भी हार नहीं । साई ... ॥ ३ ॥

पूजा और पुजाया प्रभुवर  
इसी पुजारीन को समझो  
दान दक्षिणा और न्योछावर  
इसी भिखारिन को समझो । साई ... ॥ ४ ॥

कैसे स्तुति करूँ तुम्हारी  
स्वर में है माधुर्य नहीं  
मन का भाव प्रकट करने को  
वाणी में चातुर्य नहीं । साई ... ॥ ५ ॥

मैं उन्मुक्त प्रेम की लोमित  
हृदय दिखाने आई हूँ ।  
जो कुछ है बस यही पास है  
इसे चढ़ाने आई हूँ । साईं ... ॥ ६ ॥

चरणों में अर्पण है इसको  
चाहो तो स्वीकार करो  
यह वस्तु तुम्हारी ही है  
ठुकरा दो या प्यार करो । साईं ... ॥ ७ ॥

सौ. पूजा बन्सीलाल पंजवानी  
घर नं. १४४ किलारी रोड, एन् दासप्पा बिल्डिंग, बंगलोर ५६०००२ (कर्नाटक)

## साइ सहरा

साईं भगवान तुम हो शिर्डी के रहिवासी  
तुम्हारे चरणस्पर्श से वो हो गई काशी ॥ १ ॥

जहां जहां ईधर - ऊधर बाबा मैं जाती हूँ  
वहां वहां तुम्हारे ही गीत गाती हूँ ॥ २ ॥

देखने में आप ऊपर से फकीर लगते हो  
लेकिन आप दिल के बड़े अमीर हो ॥ ३ ॥

साईं तुम हमेशा रहते ही दिलबुश  
बिना मांगे आप हमें देते हो सब - खुश ॥ ४ ॥

जिस भक्त ने तुम्हें दिल से पुकारा  
उसको तुमने हमेशा दिया है सहरा ॥ ५ ॥

सौ. वसुन्धरा रामराव चोरे  
८०३, सी, डॉ. आंबेडकर रोड, दादर, बम्बई - ४०००१४

# मर्यादापुरुषोत्तम राम

[ इस महिने की तीस तारीख को रामनवमी मना जायगी । इस अवसर पर प्रभु रामचन्द्रजी का स्मरण करना उचित होगा सम्पादक ]

जग में व्यापक हुआ अधर्म  
आसुर-भाव बने सत्कर्म  
देव-लोक विक्षुब्ध हुआ  
धर्म-ग्लानि से तप्त हुआ  
दशरथ नृपति उदास हुए  
सन्तान-कामना-प्रस्त हुए  
देवों ने योजना बनाई  
बने कौशिल्या प्रभु की माई ॥ १ ॥

पुत्रेष्टि-यज्ञ सम्पूर्ण हुआ  
देवों का रुख अनुकूल हुआ  
चैत्र शुक्ल नवमी के दिन  
प्रगटे प्रभु दशरथ-सुत बन  
अवधपुरी में भरा उछाह  
कौशिल्या उर-पुलकन याह  
देव-योजना सफल हुई  
धर्म-ध्वजा फिर मुखर हुई ॥ २ ॥

राम-जन्म पर सजी अयोध्या  
पुलक उठी माता कौशिल्या  
जन-जन का उर नाच उठा  
वसुधा का कल्याण हुआ

लक्ष्मण भरत शत्रुहन साथ  
प्रजा अवध की हुई सनाथ  
मर्यादा पुरुषोत्तम राम  
बने धर्म की धुरी ललाम ॥ ३ ॥

ऋषि-मुनि जप-तप-लीन हुए  
अधम असुर बलक्षीण हुए  
लन्काधिप रावण का त्रास  
देव-लोक था बनता ग्रास  
ऋषियों से पाकर आशीष  
काट लिया रावण का शीश  
पवन-पुत्र ने भर उत्साह  
किया स्वर्ण-लन्का का दाह ॥ ४ ॥

पर-कारज हित जैसे चन्दन  
अपने को घिसवाता अनुदिन  
वैसे हुए अवधपति राम  
किया सतत जनहित के काम  
त्रेता के दशरथ-सुत राम  
कलियुग में बन साई राम  
जन हित में ली रुचि गहरी  
धर्म-ध्वजा भूपर फहरी ॥ ५ ॥

प्रो. एच. बी. महाले

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

## साईबाबा का खुला दरबार

हर रोज हर समय सब कोई साई का दर्शन कर सकता था। दर्शन के लिये न तो कोई नियम था, न शुल्क। यही साई दरबार की विशिष्टता थी। साई हमेशा यह कहते भक्तों और दर्शकों को आश्वासन देते थे - 'मेरा दरबार हर समय खुला रहता है।' दर्शन के समय अगंतुक उन्हें सिर से पैर तक निश्चित रूप से तथा विमर्शता-पूर्वक देख लेते थे। लेकिन साई को इनकी तीव्र तथा तीक्ष्ण दृष्टि से अपने को छिपाने की कोई जरूरत कभी न पडी। वे सीधे-सादे रहते थे। उनकी सारी करामतें सुलभ-ग्राह्य तथा स्पष्ट रहती थी। उन पर शंका या सन्देह करने का अवसर भक्तों को कभी न मिला। न तो उनके कोई बन्धन था, न जीवन में किसी तरह की हलचल। यही उनकी जीवनी में प्रत्येकता थी। किसी वस्तु की रक्षा के लिये उन्हें कोई स्वार्थ या ममता न थी। उनकी कोई निजी जायदाद न थी, न सम्भालने के लिये मठ, आश्रम या संस्थायें थी।

साईबाबा ने कभी किसी के यहां भोजन नहीं किया, न अपने लिये उन्होंने कभी स्वयं खाना पका लिया। जब उनकी ख्याति देश के चारों ओर फैल गयी, तब रंक से राजा तक उनके दर्शन के लिये रोज आते थे और बड़ी-बड़ी कीमती कपडे, स्वादिष्ट तथा रुचिकर भोजन, मिठाई, फल, फूल और दक्षिणा के रूप में रोज चार सौ तक रुपये सौंप करते थे। लेकिन साई ने उन चीजों को कभी ग्रहण नहीं कर लिया। वे उन्हें भक्तों में बांट देते थे और खुद पांच घरों से भीख मांगकर उसी भिक्षात्र से अपनी जिन्दगी बितायी। वे जिस मसजिद में रहा, उसका नाम था द्वारकामाई। उस मसजिद के दरवाजे न थे, न ताले। धुनी में रही उदी उनकी सम्पत्ती थी। फटी और मोटी कफनी ही उनके लिये पीतांबर था। पत्रे का डब्बा और मिट्टी का घडा उनके यहां कीमती वस्तुन थे। उनके पास सदा रखी गयी ईट उनका तकिया था। गोनी ही उनकी रेशमी सेज थी। हमेशा हाथ में रहनेवाला सटका उनका दण्ड था। सिर पर समेटा रूमाल उनका किरीट था।

भक्तों ने उन्हें अधिक सुविद्यायें देने की भारी कोशिशें की लेकिन साई ने सुख-पूर्वक रहने से या विलासमय जीवन बिताने से इनकार कर दिया। साईबाबा

ने आचरण-पूर्वक दिखाया कि साधु को कैसी जीवनी बितानी चाहिये । सच्चा सन्यास का अर्थ है - आत्मा की उन्नति के लिये अवरोध-रूपी शरीर पर आस्था न रखना तथा मनोभावों को दूर भगाना । सन्यास का अर्थ सिर्फ वस्तुपरित्याग शिरोमुंडन या गृह-परित्याग से नहीं है । इसी भावना से साईबाबा ने अपनी जीवनी बितायी । आदि शंकराचार्यजी ने भी कह दिया - 'भावाद्वैतं सदा कुर्यात्, क्रियाद्वैतं न कर्हिचित्'

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

## साँई बाबा करो कृपा

साँई बाबा, करो कृपा की चन्चल चिन्ता मिट जाए,  
ऐसी दया करो की सारे बादल भय के छूँट जाए,

दबजाए दावानल दुख का, ऐसी मुझे प्रसादी दो,  
इस पिशाचिनी चिन्ता से, नहीं मेरी अब बरबादी हो,  
आटा, दाल नमक का बोझा, अपने सर पर ढो ढो कर  
घर की दीवारों में बैठे, अपना रोना, रो रो कर,  
दोष, भाग्य को देता हूँ मैं, नित्य निकम्में बैठे रह,  
मिलता नहीं किसीसे पलभर, दिनभर ँँठे ँँठे रह,  
इस निष्कुर चिन्ता के मारे, सारी सुख बुध को खोना,  
दिनरात दुखीहो, घबडना, भयखाना रोना-धोना,  
यह असह्य भयसन्कट सारा, मेरा श्मटपट कट जाए,  
ऐसी दया करो की सारे बादल भय के छूँट जाए ॥ १ ॥

इस जीवन लीलामें मैने, पगपग पर खाये धक्के,  
खाये अनचाहे फल मीठे, कडु वे कच्चे या पक्के,  
इस दिनचर्या से तो, सचमुच, बिलकुल ऊब गया हूं मैं,  
गले गले आपत्ति, विपत्ति, दुख में डूब गया हूं मैं,  
जीवन का यह अटपट झन्झट, हटजाए दुनिया से अब,  
काट रहे हैं, सुख के साधन, दुश्मन इस दुखिया के सब,  
इसलिये मुझे, इस संकटमय, जीवन से मोह नहीं है अब,  
कहा हुआ यह कथन, सुमन का, सौलह आना सही है सब,  
करो कृपा शीघ्रातिशीघ्र ये, अनभल पल सब कट जाए,  
साईं बाबा, करो कृपा की, चञ्चल चिन्ता मिट जाए ॥ २ ॥

मन के दुस्साहस से उपजी, बेचैनी से अस्त व्यस्त,  
रहता, निर्मल हृदय अनेक, रोग शोक शत्रु से ग्रस्त,  
कई वाधक वाधा के द्वारा सद्विवेक करता है ध्वस्त,  
कामातुर, क्रोधातुर मेरा मन मत्सर्य मोह से त्रस्त,  
देशद्रोह की, प्रति हिंसा की, भय आशंका की दे चोट,  
भाई बन्धु की, कुटिल क्रूरता, अनभल आघातों की ओट,  
गला घोट कर त्रास दे रही समय समय पर लोट पलोट,  
मचा रही है मेरे सारे सुख सौभाग्य की लूट खसोट,  
अर्थहीन क्षमता से, दुखिया, मन की दुर्बलता हट जाए,  
ऐसी दया करो की सारे, बादल दुख के छूट जाए ॥ ३ ॥

डत्सवलाल तिघारी

२५/१ सुमन कुटीर, भाऊसाब का बाड़ा, उज्जैन (म. प्र.) ४५६००९



# प्रार्थना

मैं मैं करके थक गया हूँ  
कुछ नहीं बनता अब तो मुझसे  
जो कुछ करना तुम ही कर लो  
ओ मेरा बाबा साई बाबा ॥ १ ॥

अन्धा हूँ मैं बन्दा तुम्हारा  
राहत दीखे अब तो मुझको  
दीप जला दो राह दिखा दो  
ओ मेरा बाबा साईबाबा ॥ २ ॥

प्यार का तेरा प्यासा हूँ मैं  
दरसका तेरा भूखा हूँ मैं  
प्यास बुझा दो भूख मिटा दो  
ओ मेरा बाबा साईबाबा ॥ ३ ॥

महालक्ष्मि

३९४, II स्टेज, राजाजी नगर, बंगलोर (कर्नाटक) ५६० ०५५





# श्री साई-स्तवन

सद्गुरु साईनाथ रे ।  
तुझे झुकाऊं माथ रे ॥  
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दिखलाते शुभ पाथ रे ॥  
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तुझे झुकाऊं माथ रे ॥ १ ॥

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तुझे झुकाऊं माथ रे ॥ २ ॥

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दुष्कृति तुमने बिनसाई ।  
भक्त-रक्षण का व्रत ले ।  
जीवन-भर निर्द्वंद्व चले ॥  
सदा पसारा हाथ रे ।  
नहीं लिया कुछ साथ रें ॥  
सद्गुरु साईनाथ रे ।  
तुझे झुकाऊं माथ रे ॥ ३ ॥

आठ बरस कैलास रहे ।  
जग के भक्त उदास रहे ॥  
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सद्गुरु साईनाथ रे ।  
तुझे झुकाऊं माथ रे ॥ ४ ॥

प्रा. आ. प्र. त्रिपाठी

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