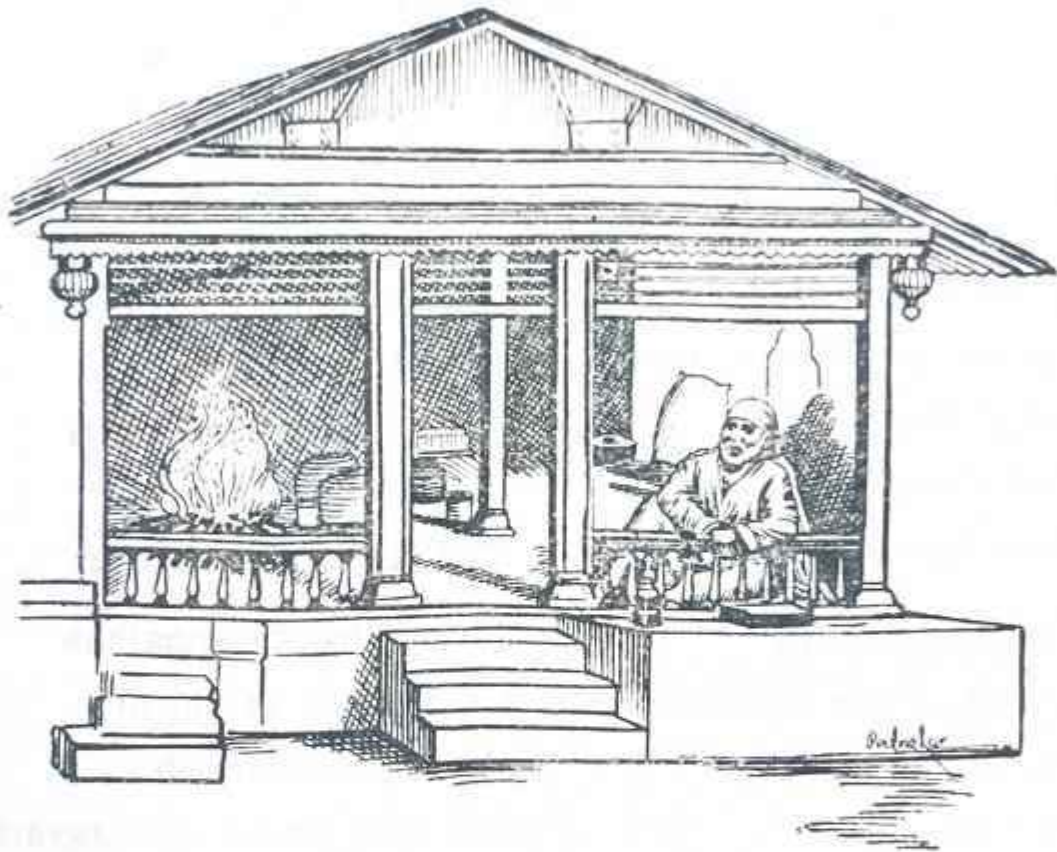


SHRI SAILEELA

Official Organ of Shirdi Sansthan



SHRI SAI BABA IN DWARAKAMAI

After coming to Shirdi Shri Sai Baba started staying in a dilapidated Masjid, which He named as Dwarakamai. He gave darshan to His devotees here and His aarti also used to be sung here. He stayed here upto His Mahasamadhi and left His mortal coil in this same place. During His life-time He was often seen sitting in Dwarakamai in the above pose.

May 1985

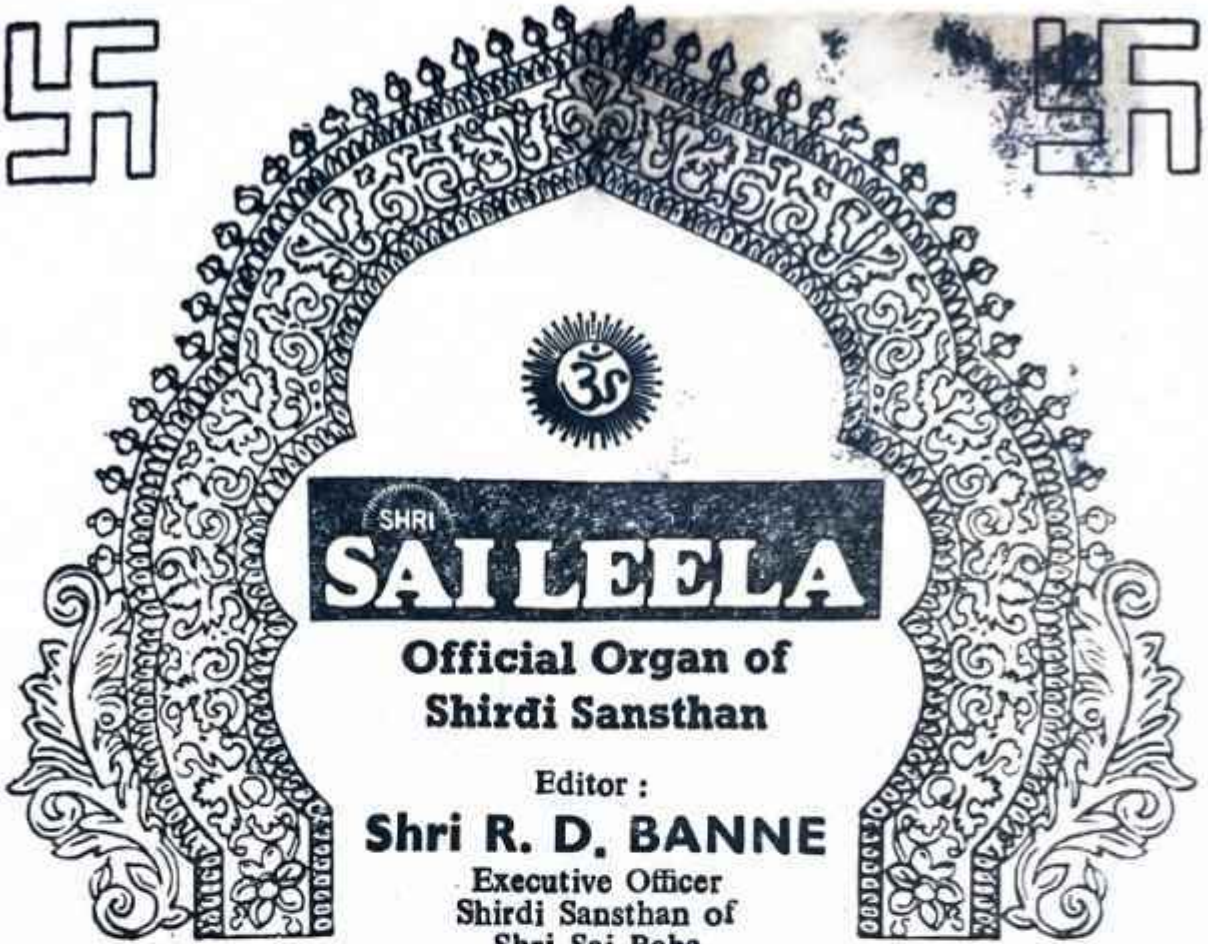
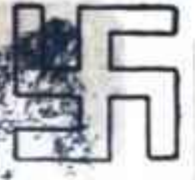
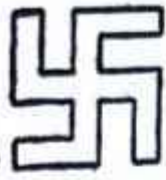
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MAY 1985

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SHRI
SAI LEELA

**Official Organ of
Shirdi Sansthan**

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

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PENANCE

For acquiring power and radiance it appears that penance was being undertaken in ancient times. Getting boons from one's favourite deity seems also to be another aim of penance in ancient times. Of course, by asking for the boon, the person, who performed the penance, got some more power which has been referred to above. If we go through our puranas, we will come across several instances of the penances performed for the above aims in view. Of all the Gods, Lord Shankara appears to be very liberal and whenever any one undertook severe penance, he granted him any boon which often times even jeopardized the Gods. The glaring examples of such favours granted by Lord Shankara are those of Ravana and Narakasur. In his seventh incarnation of Shreeram Shri Vishnu had to defeat and kill Ravana and free the gods and the world from his tyranny. In the eighth incarnation of Shri Vishnu viz. Shreekrishna, Shri Vishnu had to annihilate Narakasur. In order to save the gods from the boon granted by Lord Shankara, Shri Vishnu had to take even the female role of Mohini and thus defeat the demon. Many other such examples, could be quoted; but it is not necessary. The only point to be noted here is how very ambitious and unscrupulous persons used the power, obtained by them by penance, for oppressing the people at large.

Among the Rishis, Vishwamitra was famous for his very severe penance. He was always acquiring such tremendous power by his severe austerities that the gods were often afraid that he

would surpass them and become so powerful that he would dethrone them from their heavenly abode. Hence whenever Vishwamitra would start his penance, the gods would send a damsel from the heaven to dissuade him from his penance. The story of Vishwamitra and Menaka is famous in the Puranas and Shakuntala, the heroine of Kalidasa's famous play, "Shakuntal" is the daughter of Vishwamitra and Menaka. In those days it appears that penance of a person was able to promote him to some higher "Varna" as Vishwamitra, who was originally a Kshatriya, was later on known as Brahmarshi, a Rishi among the Brahmins. Thus a Kshatriya became a Brahmin due to penance.

For acquiring certain missiles by propitiating certain gods, penance was undertaken in the days of Mahabharata. When Arjuna had to go on a pilgrimage for one year because he violated the rules of the contract regarding the matrimonial relations of the Pandavas with Draupadi, who was the wife of all the five Pandavas turn by turn, he is said to have undertaken severe penance to propitiate god Shankar in order to obtain from him the Pashupatastra. There are many other instances also where penance was undertaken under similar circumstances.

It appears that penance was not the monopoly of the men in old times. Ladies also used to observe penance for obtaining certain object. The example of Goddess Parwati is quite famous. For persuading Lord Shankar to marry her, she is reported to have observed penance for a long time. In his beautiful lyric poem "Kumarsambhav" the famous Sanskrit poet Kalidas has explained at length the story of the marriage of Shankar and Parvati where we find a graphic description of the penance of Parvati, which ultimately enabled her to win over the mind of Lord Shankar.

Many saints were reported to have undertaken severe penance to obtain God's blessings. In his young days, Saint Ramdas is reported to have observed penance continuously for twelve years.

at Takli near Nasik by standing everyday in water from day break to noon and reciting the Gayatri Mantra. His this penance was supposed to have helped him in acquiring power, lustre and radiance. Saint Tukaram also was similarly observing penance for a very long time in his youth by retiring to the Bhandara mountain for long hours every day. He used to sit there in seclusion and meditate on God in the company of nature.

Modern saints also cannot be said to have overlooked the importance of penance. Aravind Ghosh of Pondicheri was commonly known as a Yogi. He had observed penance before coming into prominence. Shri Raman Maharshi also had observed penance at Arunachala. The biographies of both the above saints show that they acquired much lustre and power due to their penance.

Mahatma Gandhi had also given deep thought to the spiritual uplift of a person and he was of opinion that penance was necessary for every person for self-purification (आत्मशुद्धि). Out of the so many fasts that he undertook during his life-time, many were undertaken for आत्मशुद्धि. Thus these fasts, that he observed, were a sort of a penance though he did not exactly call it so.

Our Sadguru Shri Sai Baba had observed penance when He was with His Guru. In Chapter 19 of the Sai Satcharit He mentions that He was with his Guru for twelve years. There he mentions many other things about His Guru from which we have to conclude that His stay with His Guru was sort of a penance. In Puranic times also we observe that Rama and Krishna had stayed at the Ashrams of their Gurus and served them. In Chapter 32 of the Sai Satcharit we find a similar mention of Shri Sai Baba's encounter with His Guru. There He mentions how His Guru hung Him upside down in a well, how he rescued Him later on. The full description in this chapter also shows that this ordeal of Shri Baba with His Guru can be called His penance which He undertook in His youth and which

gave Him good dividend in His later life. Though Hemadpant does not describe these incidents in the biography of Shri Sai Baba as His penance, we shall have to treat it as such because the circumstances have now changed and no one can now be expected to perform penance in the same manner in which the Rishis and sages of past ages undertook "Tapas" (Penance).

Sai Satcharit does not give the account of the penance of only Shri Sai Baba. It gives the account of the penance of Sai devotees also. In chapter fifteen of that book the story of Shri Cholkar from Thane has been told at length. The vow of Shri Cholkar of not adding sugar to his tea so long as he did not take darshan of Shri Sai Baba, amounts to a sort of penance and Shri Cholkar observed it meticulously upto the fulfillment of his desire. Many Sai devotees are observing fasts on particular days (mostly on Thursdays). Similarly many Sai devotees are daily reading at least one chapter of Sai Satcharit. Some are completing the reading of Sai Satcharit within a week's time and repeating the reading as early as possible. Some devotees are constantly chanting the name of Shri Sai Baba. All these observances may be termed as penance in the changed circumstances.

It will thus be seen that penance, which originated in very old times, has been continued in some form or the other. In the ancient times people used to resort to very secluded places like caves in mountains for observing penance. As the times changed, the mode of observing penance has changed. The performance of sacrifices has become prohibitive due to increase in prices, scarcity of materials and want of time due to modern fast life. Resorting to secluded places also is not possible due to modern family commitments. Therefore the modern ways of penance are chanting the name of Sai Baba and reading His Sai Satcharit as often as possible. The Sai devotees should therefore do these things which will help them to accumulate the same merit and acquire the same lustre and power which the ancient Rishis used to get by penance. ★

Lord Sainath - The Awtar Purush (Part - II)

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।

अहम् त्वा सर्वपापेभ्यो मोक्षयिष्यामि, मा शुचः ॥

Lord Krishna asserts in Bhagwadgeeta :-

“Leave aside all rituals and surrender completely to me. I will free you from all worldly worries and hazards”. Lord Sainath also asserted in the same tune :- “Come one step towards me and I shall come ten steps nearer”. This utterance of Lord Sainath is amply evidenced by His coming in for rescue of His devotees, who have got profound faith in Him

We have seen in the previous issue (Part-I) that Lord Sainath, after His second advent at Shirdi alongwith the marriage party of Chand Patil, stayed permanently in the village in a dilapidated Masjid, which was later famous as “Dwarka-Mayee” by His grace. It has also been seen that this time He moved and talked freely with the people and worked as a philanthropic social worker, great friend and well-wisher to them.

He was also a philosopher of the highest order. We know about the world-famous great philosopher Socrates, who used to go to the market place every day and used to think aloud, “What were the things he could do without, in every day life.” But we know that our beloved Lord Sainath renounced every thing and the items of His daily use were very few. These were a langot, Kafnee (Kurta), a cloth around the head, a chilam and a small stick. He was also contented with whatever food He got through ‘Bhiksha’ from certain houses only and He had an extraordinary simple life all through.

As regards the version in Geeta :- “विनाशाय च दुष्कृताम्” it is noteworthy that saints are prodigy of love and non-violence.

They can never think of killing or destroying the evil-doers or the miscreants. On the other hand they only destroy their disruptive qualities and sins and thereby play an important role in rectifying and transforming them to perfection. Similar was the action of our Lord Sainath, which is well amplified in different instances of such nature.

Lord Sainath acted as a social reformer of high order, a doctor for the ailing humanity and a spiritual teacher to the multitude. His modus operandi of tackling cases was exemplary. By dint of His Omniscience He could know the particular shortcomings of particular persons. He used to impart small examples which the persons concerned could only follow for whom the same were being told. This had very effective influence on the evil-doers and the sinners, who used to get automatic reformation without being humiliated in the eyes of others present there in the congregation.

Lord Sainath was an embodiment of love, affection and modesty, and was a reservoir of profound peace and solace. Propagation of love, fellow-feeling and good-will was His motto. His advent was at a time when communal frenzy was heading on and His role was conspicuous in promoting and establishing communal harmony. He preached that Ram and Rahim both are the same. We know how the Hindus and Muslims were jointly celebrating 'Urus' on the Ram Nawami Day, which was later converted into Ram Nawami utsav for the Hindus and Chandan utsav for the Muslims with great amity between both the communities by His grace.

Baba's name and fame spread far and wide for His divine cure of diseases of all kinds. Baba effectively controlled all the three wings of healing therapy such as medicine, surgery, obstetrics & gynecology. He never used any modern or indigenous medicines. In some cases He used to administer Vibhuti (Udi) only. In some cases He was simply touching the affected part

by His divine hands and in some cases He uttered soothing words only and the cases were being cured magically in no time. In a case of venomous snake-bite, Baba simply commanded the venom to disperse from the body and thus saved the life of Shama (Madhavrao Deshpandey), His most intimate devotee.

There are cases requiring immediate surgical intervention, which were pulled out to normalcy by Baba's grace only without any need of surgery. There are innumerable cases of barren ladies, being favoured with children by Baba's blessings. Complicated labour cases also used to have easy delivery by Baba's grace only. There are cases of Baba's utmost love and affection for His devotees, where He got the turbulent diseases like Bubonic Plague etc. transferred to His own body, thereby effecting immediate cure to the ailing persons.

Lord Sainath was averse to give long sermons. He used to impart different directives as guide-lines for promotion of spirituality, which varied from person to person. Baba only was knowing which method would be most effective to a particular person. To some persons He was appearing in vision and giving advice, to some He was advising to study a particular religious book. To some He advised to go to a particular place or person for attaining mental peace or to get the individual problem solved and to some He advised to chant the name of the supreme Lord. He taught people to be egoless and modest. He promoted spiritual trend of the people by sowing the seed of dejection to futile worldly pleasures and attractions. He was an apostle of "Self-Realisation", whose 'darshan' only could sanctify a person.

This is the life of our Lord Sainath, who incarnated in human form and who dedicated whole of His life for the betterment of mankind and its uplift in spiritual spheres. ★

(to be continued)

Dr. B. G. Das
305/1, Mirpur Cantt., Kanpur-208 004 (U. P.)

Sai Mahima

A day comes in everybody's life which he considers as the most important and happiest day in his life. The most important day in our life is August 31st, 1983, when Sai Mother Smt. Sarojini Devarajulu (Founder member of Shirdi Sai Baba Mandir, Jatin Das Road, Calcutta) presented us with the 'Sai Satcharita'. Thanking her, we promptly read the Satcharita and were filled with deep love and affection for Lord Sainath

It is now exactly 18 months since Sai Maharaj has arrived in our house. In this short span, he has given us innumerable experiences. I shall now relate one such experience.

One evening I had high fever and shivering. Without taking any medicine, I immediately applied Sai Udi to my forehead and drank Sai Udi water. I sat in front of Sai's Ashirwad photo doing 'Namjap'. I felt Sai placing his hand on my head. I was overjoyed for Lord Sai, who is our house physician, had arrived. My temperature, which was checked every 30 minutes, started decreasing and within two hours it came down to normal. Myself, and everyone in our family thanked Sai Maharaj for being so kind to us.

I now conclude by thanking Sai Mother Smt. Sarojini Devarajulu once more through whom we have become life-members of Sai family. ★

Miss Jothy Premamurti
5, Tara Road, Flat - 6, Calcutta - 700 026



The Thousand - Beaded Resplendency

(Continued from April 1985 issue)

A unique feature of the Sahasranama is that all God-Realised souls have adored it. Adi Shankara whose origins were in Shaivism had actually lifted it from out of oblivion and wrote an unparalleled commentary on it, making it a resplendent jewel for veneration and worship. In modern times Swamy Chinmayananda, who sports a trident of ashes always on his fore-head wrote a brilliant commentary on it, Swamy Mukthananda, with Lord Shiva as Ishta Devata, encouraged foremost the singing of the Sahasranama in His Ashram at Ganeshpuri. In fact the thousand throated Ganeshpuri rendering is so melodious and soulful that it puts into the shade all other renderings in the country.

It is not necessary to know the meaning of each word to recite it. Shyama who was ignorant of Sanskrit became in due course so well-versed in it by merely reciting Sahasranama regularly that he began to explain its philosophical meanings even to Sanskrit scholars like Prof. G. G. Narke and P. S. Dikshit. That is the greatness of Sahasranama. Saint Tukaram, who recited it daily, was taken to Vaikuntha in Pushpak Viman when he shuffled his mortal coils. Those who recite it will have the easiest of deaths like that of P. S. Dikshit.

Cardinal Wolsey bemoaned that had he devoted half of the services and praises, he lavished on the King, towards God, he would have doubtless gained His Kingdom, Garuda Purana says that if one praises and adores the Creator with the same interest with which one praises a rich or a powerful man, the Lord would deliver him from the thraldom of the cycle of births and deaths. Take to the praise of the Lord through the Upasana of the Sahasranama. It is an embodiment of noble thoughts, loving

words and virtuous deeds, a recitation of which is nothing but an oblation to the Lord. It is the supreme yagna one can perform. It takes its upasaka from out of the fires of mundane afflictions and drowns him in the nectar of spiritual affluences. It lifts one from the earthly frontiers to the celestial heights. THESE ARE NO EMPTY WORDS.

The last word, however, is not yet said. Sahasranama culminates in the final word Sarvapraharanayudha (1000) where the Lord comes to the rescue of the devotee fully armed with every conceivable weapon guaranteeing full protection from any calamity the devotee may face. The man of action finds God in fire, the man of meditation in the image but the strong in spirit find God everywhere. Sahasranama gives that strength of spirit.

Dear Guru-bandhus, do you understand now why our great Lord Sainath went even to the extent of stealing the copy of the Sahasranama for His loving devotee, Shyama compounding the "Crime" even by telling a lie? Is this not a message to one and all heralding the supreme efficacy of the Sahasranama? If so, why tarry any more? why not go and loot the El Derado of the priceless gems, pearls, rubies, emeralds, turquioses, lapis lazuli, diamonds, topazes, sapphires from the fathomless depths of the Sahasranama? ★

K. Navin Chander

Deputy Secretary to Govt., Finance Department,
Secretariat, Hyderabad 500 022 (A. P.)



To Thee Sainath

My Lord, My God, My Sainath,
Is any hour so sweet
From blush of morn to evening star
As that which calls me to Thy holy feet
The hours of prayer ?

Then is my strength by Thee renewed
Then are my sins by Thee forgiven,
Then dost Thou cheer my solitude
With hopes of Sadgathi.

No words can tell what sweet relief
Here for my every want I find
What balm for grief,
What peace of mind.

Lord Sainath, till I reach you
No privilege so dear shall be
As thus my inmost soul to pour
In prayer to Thee.

Mrs. Usha Ranganathan

C/o Dr. R. J. Ranganathan, Primary Health Centre
Kalasapura 577 146 Chikmagalur District (Karnataka)



Report Of The Eleventh Annual Gathering At Shirdi

(Continued from April 1985 issue)

Sunday 27-1-1985, Second Session

Speeches of the delegates :-

Shri Bhaskar Rao, "Shri Sai Baba blessed His devotees in two ways. His blessings were like a father and a brother. The duties of both of them are separate; but a family will run smoothly if both observe their duties sincerely. Fatherhood and brotherhood should therefore be preached through Sai Leela in order to lead our life smoothly."

Shri Bapusaheb Nirkhe, "Just as a grandson has attraction for the grand-father, I have similar attraction for Shri Sai Leela Magazine and I await its arrival every month very eagerly. Care should be taken to post the issues every month on the first so that we shall get them in time".

Shri Nanasaheb Rasane, "Shri Narasimhaswami and Shri Radhakrishna Swami preached Sai devotion in the whole of India. Shri Narasimha swami inaugurated fiftyfive temples of Shri Sai Baba in the south. They were both very sincere devotees of Shri Sai Baba. They were not ordinary persons. Sai Sharananand was a similar great devotee of Sai Baba. All, who have gathered here, should try to be true devotees of Shri Sai Baba as these devotees".

Smt. Vatsala Ajgaonkar, "Out of the articles that are published in Shri Sai Leela, a few good articles may be selected and prizes may be awarded to those articles in the gathering. We should try to spread the teachings of Shri Sai Baba among the children".

Prof. Adya Prasad Tripathi, "The facilities that are available at Shirdi are not available at any other place of pilgrimage. The envelope through which Shri Sai Leela magazine is being now sent, has been improved and I am now getting the issue regularly. The books published by Shirdi Sansthan are not actually available for the prices which are printed against them in the Sai Leela magazine. Full Hindi translation of the Sai Satcharit in Marathi should be published by the Sansthan. It should be announced after Aarati every day that the experiences of the devotees should be sent by them in writing. They will be published in Shri Sai Leela. Proof correction should be done according to the rules of the Hindi language. If more and more Sai literature is published in Hindi, then the Sai devotion will spread in the north India rapidly."

Shri Jagdeesh Deopurkar, "There is national integration in the Sai Leela magazine as the articles of the literate and illiterate persons are published therein. When I get the issue of Shri Sai Leela, I get the same joy that a child gets when he receives a letter from his dear father. Is it necessary to tell that we should improve the Sai Leela Magazine? Do we tell our mother that she should enhance her love towards us? Those people who are doing the work of editing the Sai Leela magazine in addition to their normal jobs, are really doing great service to the Sai devotees. In some places some persons are misusing the name of Shri Sai Baba for their own personal benefit."

Prof. Gunderao Patwari, "The standard of Shri Sai Leela magazine is so high that it is not at all wanting in any way as compared to other magazines. This magazine is for the people of all ages. The young and the old both like it. There is similarity between the teachings and behaviour of Shri Ramkrishna Parmahansa and Shri Sai Baba. In one periodical someone had called Shirdi as a picnic place. I had written to that periodical and they have expressed regret for the matter printed therein. The editorial on leprosy, published in Sai Leela, was read in the Rotary Club at Bidar and it was praised much there",

Dr. Sumati Khanwilkar, "Some words in the form which is required to be filled in by the delegates are not good. They should be changed. To me Sai Leela magazine appears to be like the letter from my mother. When I am reading the articles in Shri Sai Leela, I get the delight of having met the writer himself".

As it was nearing 6 p.m., Dr. Parchure thanked all the speakers to have given due co-operation and to have finished their speeches in time. Shri Sadanand Chendwankar then requested all the poets to contact Dr. (Mrs) Sumati Khanvilkar for the programme in the Samadhi Mandir at night and with the permission of the chair, he declared that the second session was over.

Monday 28-1-1985 III Session.



Delegates Present at the gathering

The third session of the gathering began on Monday the 28th January 1985 at 9-10 a.m. Some of the delegates, who could not speak on the previous day due to want of time, were requested to deliver their speeches on the same subject. They were however requested to be as brief as possible. The following delegates then spoke as follows :

Shri Parmanand, "Suggestions have been given before. They should be implemented. Sai Leela magazine should be raised to the level of other international magazines. The outward show of Shri Sai Leela is not at all attractive, Therefore its get-up will have to be improved first. The type and material of the magazine are good. The Sansthan should spend ten percent of their income on this magazine and make it presentable."

Shri M. Rangachari, "Sai is the greatest harmonizer of religions. Contributors to Shri Sai Leela magazine should think about it and act accordingly. They should also study Sai Satcharit from that point of view. Baba is a "Sampurna" avatar containing the chief things of all avatars. We should think about Baba with reference to the present time".

Shri Hasmukh Onkar Patil, "Sai Leela Magazine is like sugar. Its standard is required to be raised. The sayings of Shri Sai Baba should be printed on each page of Shri Sai Leela. The articles of youngsters should be given more place in Shri Sai Leela. It is observed that many experiences of some persons are being printed in the magazine; but not a single experience of some persons finds a place in Shri Sai Leela. This should not happen. A separate Hindi edition of Shri Sai Leela should be started."

Shri Ramesh D. Chavan, "Marathi edition of Shri Sai Leela is good. Its standard is also high. It gives place to all contributors. Special numbers are important and for that the editor is required to be complemented. The get up of the cover page

is required to be improved. The extracts from Sai Satcharit are good. The issues are not received by many contributors. Arrangements should be made in such a way that the subscribers get their issues at the proper time. Singing of the poems by the poets should always be a necessary programme of the gathering”.

Shri Thakur Bhupatisinhaji, “The Board of Management should take into consideration the suggestions made in this gathering. The avatar of Sai Baba is secular. The publicity of this magazine is not done properly. A separate cell should be formed for that purpose. Sai Leela magazine should be published in various languages. The standard of the magazine is good. The Hindi language should have its proper place. It will be better if a separate Hindi edition is started. All literature in other languages is required to be brought in Hindi,

T. Keshav Rao, “Sai revolution is coming all over the world. All persons who are contributing their articles to Shri Sai Leela are doing great service. The Sai Leela magazine is growing like anything. The Shirdi Sansthan should have their own press. Narasimha Swamiji first purchased a press. There is heavy load on the Executive Editors. Sai Baba has gone beyond our country. If you want the magazine to raise its standard then you have to give some help to the Executive. All resources should be placed at the disposal of the Executive Editors”.

Mrs, Asmita Dandekar, “The Shirdi Sansthan should print in book form the articles that have been published in Shri Sai Leela magazine”.

(To be continued)



Bhagat Mhalsapati

Sai Baba demands two coins viz. Faith and Patience from His devotees. He advocates silent Guruseva instead of 'Mantropadesh'. The lives and experiences of Sai devotees of yesterday and today are all lessons to learn, to digest and to implement for realising Sai within themselves.

We know that the doors of Dwarakamayi are open to one and all irrespective of caste, creed, social or spiritual status. Even dogs, and cats find their place in Sai darbar. Even a leper devotee was allowed to serve in the darbar along with others. Such is the importance of Dwarakamayi where the principle of equality was literally observed. Among the notable devotees of earlier years was Mhalsapati. We learn that Sai was addressing him as "Bhagat" while others were called by names or nick names. If we analyse the life of this Bhagat we can understand why Baba addressed him, as 'Bhagat', Now-a-days we hear a group of devotees address another devotee as 'Bhakta Sikhamani, Chudamani' etc., etc., but we do not know whether he or she deserves this title.

Mhalsapati, whom Baba addressed as 'Bhagat', was given several first chances in the development of Sai cult. Shri B. V. Narasimha Swamiji declared that Mhalsapati was the pioneer of Sai Pooja and the Sai movement.

He was a native of Shirdi, goldsmith by profession. His income from the barren land of $7\frac{1}{2}$ acres or the mud house or through profession was negligible. He had to maintain three daughters and a son apart from his wife. He was highly religious and pious. He was a worshipper of 'Khandoba', (another name to Shiva) their family deity. He used to spend his time in Khandoba worship and reading Mhalsapati puranam. He used to be possessed by Lord Khandoba now and then. During that period villagers used to ask him questions and got replies. He had great respect for saintly persons.

When the young Fakir, who accompanied Chand patil's marriage party to Shirdi, caught the eye of Mhalsapati near Khandoba temple while alighting from the cart, he unintentionally addressed Him "Ya Sai" (welcome to Sai). Thus he was given the rarest privilege of naming our Baba as "Sai" which name has become immortal. This is the first service rendered by him to Sai movement.

Mhalsapati was the first devotee who realised the real worth of Sai and started His Pooji. We learn that in the initial period Baba was considered to be a mad Fakir. But Mhalsapati continued to realise the godliness in Baba. Shirdites could realise the greatness of Baba only when lamps were burnt with water instead of oil. He used to apply Sandal paste to His throat and place flowers and milk at Baba's feet. Thus he was the "Pioneer" of Sai Pooja. Of course the credit of applying Sandal paste to Baba's forehead goes to Dr. Pandit.

Baba, Tatyia and Mhalsapati used to sleep together in the Chavadi/Dwarkamayi. Though Tatyia had to discontinue this practice after 14 years due to the demise of his father, Mhalsapati continued till Baba's Mahasamadhi. Even on this account he was given this rare privilege of sharing Baba's bed.

We learn from Sai Satcharita that Mhalsapati was asked by Baba to watch Harenama Smarana by placing his hands on Baba's heart. Are there any devotees who got such opportunity?

Another important point to be noted is preserving the body of Baba for 72 hours in his lap in the year 1886. In fact we all are indebted to Mhalsapati for this act. Baba instructed Mhalsapati to preserve His body for 72 hours during which time He wanted to take His prana high up and to go into samadhi. With Baba's body on his lap, he sat for full three days guarding it. How much faith and patience one requires to sit like that?

Mhalsapati used to follow Baba on the right side during Chavadi procession. In a way this is also a rare privilege.

That was his spiritual life. He led a very simple life, of course amidst poverty. He did not have a share in the amount distributed among certain devotees by Baba, out of the amount collected by Him by way of Dakshina. He did not care for money though it was required very much by him to support his family. In this connection it is worth quoting Baba's words, "poverty is better than Kingship; far better, than Lordship. The Lord is always brother of the poor." Perhaps Mhalsapati wanted to be nearer to his God by not attempting to earn money. That does not mean that he suffered. In fact he led a very peaceful life till his end.

The soul of such a dedicated devotee left his body on 11-9-1922 (Ekadashi - Monday). He was fully conscious till the last moment. While chanting Ramnam his soul merged in Sai. Readers are advised to go through Dr. Parchure's (Executive Editor) editorial "Khandoba Temple" of November, 1981 issue of Shri Sai Leela for further details.

Perhaps, Baba addressed Mhalsapati as Bhagat for the above noble qualities of head and heart.

D. Sankaraiah

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Sai Mahima

"I am more and more convinced that Man is a dangerous creature: and that power, whether vested in many or a few, ever grasping, and like the grave, cries- Give, Give."

A bigali Adams

There is no end of desire in life. It proliferates endlessly. My long tenured unfulfilled dream blinked in 1976, when I first visited Baba at Shirdi and deposited my all unsolved problems, burdens and long sufferings at the lotus feet of Baba. I am fully convinced that my unpredictable future is destined only by Him. A globe-trotter is captured in a cage at Ranchi. I continued as a teacher at the university of Ranchi and He only blessed me to purchase a small flat from the Government Housing Board. This flat was therefore named "Shirdi Niwas". May be He thought to bring an end to all such calamities of my life which faced lot of dejection and deprivation from various corners of the society. It was therefore a very pleasant surprise for us in 1977 when we started His Puja and Bhajan on every Thursday at our small flat. Since then both my daughter and myself developed a great desire, when we both would be asked by Him to visit Shirdi and sing Bhajan before Him. Admittedly, I was looking forward to this opportunity which ultimately materialised on the 7th August 1984 when my daughter offered her prayers to Baba in the form of Bhajan and received His prasad. Baba gave both of us the next chance again during this Diwali festival. Not only He granted us both to sing before Him on 22 October 1984 but He made us experience to go through His miracle in His usual way. Usually during the festival there is a heavy rush and the devotees are requested by the Sansthan authorities to share the room with some other family members. This time we had gone to Baba with our multifarious plans and naturally we never wanted to be disturbed by any other members. Moreover, we have our grown up daughter with us. So daily it was our

most important prayer to Baba that kindly allow us and grant us to fulfil all our programmes and see that we do not get disturbed by any other people. And He granted it in such a way that when we approached other family members (due to the pressure of Sansthan members) to come and stay with us, they flatly refused. So our five days were spent with full programme on Baba. There was no intruder and no disturbance. All our desires were rightly looked after by Baba, ★

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To
The Editor,
Shri Sai Leela

Sir,

Salutations and pranams in the holy name of Shri Sai Nath. Let me please introduce myself.

I am a free-lance journalist and author attached with a number of newspapers and magazines as reviewer of the books and periodicals and contributor on spiritual and religious matters.

I have read your illuminating article "Nectarlike Words of Shri Sai Baba"- IV. It is very interesting, thought-provoking and faith-stimulating, authentic and superbly worded. Please accept my best wishes and compliments. ★

Yours at Shri Sai's feet,

Dharm Paul
Journalist & Author

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Vision Of Reality

Everything is known to us only through experience. The existence of Sainath means, the real or the possible experience of this Being. If the genuine standard of knowledge is experience, we must deny the character of knowledge to our ideas of God Sainath unless they are traced to the experience of Sai.

An ancient Sanskrit verse says that the assertion of the reality of God is indirect knowledge, the experience of the reality of God is direct knowledge. 'I am Brahman' of the Vedic seers, Jesus's word concerning his divinity - 'I am the Truth', 'Anaal-Huq' of Shirdi Sai Baba, have a family resemblance. Thomas Aquino speaks of 'knowledge through con-naturality'. There are two ways of judging things pertaining to a moral virtue, say, courage or fortitude. One may have a theoretical, conceptual or rational knowledge of these virtues but himself be lacking in them. Another possesses the virtues in question in his own powers of will and desire, has them embodied in himself and is connatural with them in his own being. Even so we may have a knowledge of divine reality through 'Sai Satcharita' and knowlege of divine reality of Sainath by personal experience.

On the 26th November 1984, my father took us to the Annual Sports Meet of the District Police in Bijapur. We did enjoy witnessing various tournaments. Even though I am in my early twenties, I could not bear the extreme cold weather and felt much uneasy. By the time we reached home, I was running temperature. Even though my parents were much apprehensive of my ill-health, I totally banked on Lord Sai. It was indeed a spiritual reality, a touching and tasting of the object of my faith in Sai. Without taking any medicine I was alright next morning. It is an experience by participation by a renewal of the self. Jesus defines the first commandment thus : "...The Lord our God, the Lord is one; and you shall love the Lord, your God, with all

your heart and with all your soul, and with all your mind and with all your strength..." (Mark 12, 29-30). I certainly grasped this truth as vision of Reality which satisfies one's whole beings.

My faith was put to test two days later. My fever relapsed with a bang and shot upto 104°F. I was praying to Lord Sainath with intense devotion and wanted to get relief only with Sai-udhi. My parents were anxious and made me swallow some medicine. Even though I was reluctant initially, I took it in the philosophy of Swami Ramdas: "God knows how to take care of those who have taken refuge in Him. Whenever help comes to you spontaneously from any direction, accept it as sent by God. In fact everything that comes to us is God-given."

Subsequently the physician suspected that I was suffering from 'Typhoid' and restricted my diet and movements. I had more belief in Sai-udhi than the medicine prescribed by the physician. Unfortunately, our stock of Sai-udhi was coming to a close and I was in a real dilemma. It was at this juncture that Lord Sainath manifested on us that integral insight discloses to us eternity, timelessness in which time and history are included. Truth is not the reflection of reality in sense and intellect. It is a creative mystery experienced by the soul in its deepest being.

On the 29th night, Lord Sainath graced my mother, Matrushi Sulochana in her dream and directed her to collect 'sanctified Anghar' from the local Lakshmi-temple and administer it to me in lieu of Sai-udhi.

On learning of this Sai-grace on my mother, my joy knew no bounds. When we sent a person to collect 'sanctified anghar', the priest of the Lakshmi temple (at Bijapur) as if Sai-directed advised in a similar manner that Lord Sai directed my mother in her dream-vision.

My mother's dream vision and the priest's directions involve the realisation that subject and object are one in a deeper sense

than any physical analogy can make clear. Eckhart says : "The knower and the known are one. Simple people imagine that they should see God, as if he stood there and they here. This is not so. God and I, we are one in knowledge."

Soon, by Sai-grace, I became alright. What is creative about this spiritual experience is not its psychological accompaniments but the inward change which manifests itself in the fruits of the spirit, peace, joy, vital vigilance and loving-suffering. This experience has a functional value in that it fuses all the deeplying powers of the self, intellect, emotion and will and integrates the whole personatity. There is a power that seizes :

' Such seething brains
Such shaping fantasies, that apprehend
More than cool reason ever comprehends.'

(Shakespeare : Midsummer Night's Dream V : I).

Miss Usha D. Hiremath

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Does Baba Punish ?

The above caption may sound a bit strange, for, it is believed by all that Shri Sai Baba is a boon-giver and is believed to be, magnanimous to a fault so much so that He even forgives the confirmed incorrible elements.

It is true, that Baba it a boon-giver and magnanimous to a fault; but He is a reformer at heart and therefore allows some incorrigible elements the opportunity to reform themselves. When even this opportunity is lost by the receivers then He does punish them for this is the only language which is understood by such persons.

This again poses a question as to the stage when Baba punished the people. In chapter No. 19 of Shri Sai Satcharita Shri Baba has said that He gives warnings to devotees prior to punishing them. If these warnings go unheeded then he has further said that He would even tear apart His own child.

Thus all will agree that Baba is not a boon-giver to all and sundry who flock to Him or worship Him. He has His own standards to enforce in this world and, therefore, all His actions, leelas and miracles are to promote and enforce these standards and to bring about a world order which ensures fullest development of devotees to work out their salvation through His grace.

In short, Baba believes in the hard law of Karma and so allows devotees to suffer or enjoy the consequences of their bad or good deeds. His intervention in certain cases appears to us commoners as a partisan; but He makes exceptions in the general interest of promoting individual welfare and through such individuals carries on His Mission of Love. But, He does not in all situations practise forgiveness, for such forgiveness will instead of promoting general well-being will bring about a lax attitude in the favoured devotee's mind that he has full protection nay he has a licence to do anything because He is a believer in Baba.

In this connection, I may quote one recent example of a senior in my organisation, who cared two hoots for strict code of conduct of truthfulness which Baba has prescribed for His devotees and who went out of his way to harm anybody and everybody who challenged him for his arbitrariness but who regularly paid visits to Shirdi shrine whenever he had occasion to plead for some worldly gains but who forgot to pay visits after he was granted what was prayed for. Now, this gentleman has landed himself in hot waters through the blunder committed by his relative and he is facing a bad end.

So it is earnestly prayed that devotees will learn Baba's grammar of living and not treat Him as one who will overlook even serious lapses in His devotees and will invariably forgive them. ★

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Four Miracles

I do not recollect when exactly I visited Shirdi for the first time; but it was sometime in the fifties. We went by car from Bombay via Nasik and Sangamner; in those days one had to cross a nallah a little before Shirdi. Our party comprised of my mother, Damayanti Morarjee a dear friend and our driver Vasant. When we reached the nallah it was found that there was more than ankle deep water in it and while negotiating it the car got stuck. We ladies got out in the middle of the nallah and Damayanti and I with the help of a couple of others pushed the car. At that time Damayanti had an injury on her left foot which caused her much pain and was in bandage. As we descended in the water to push the car we left out foot wear in the vehicle. The car was pushed up the nallah without much trouble and we proceeded to Shirdi a few miles away. we had forgotten Damayanti's injury; but she was the first to notice that the bandage had disappeared in the water and her injury and pain vanished as we entered Shirdi. Baba had shown us his first chamatkar.

The members of the Sai Bhakt Samaj, New Delhi observed and celebrated the two special days—Ram Navmi and Dussera at

the Community hall on Panchkui Road before the present shrine of Sai Baba came up in the Institutional area on Lodi Road. As a new comer to the capital in 1969 I chanced to see an advertisement in a local English daily announcing the celebration and inviting Sai bhaktas to the day-long function. Accompanied by a crippled colleague residing near the venue I went for darshan. The hall was full of bhaktas and a bhajan party was singing with fervour. The centre of attraction was the large photo of Sai Baba where we made our obeisance. While returning I met some Marathi speaking people at the counters. I asked a Sai bhakta manning the cash offering counter for Shri R. S. Chitnis and he promptly introduced him as he was standing nearby. I was delighted to meet Shri Chitnis, a simple and unassuming bhakt. He presented me with a key-chain with Baba's picture and came out to see us off at the gate inquiring where my car was. I said I had brought my colleague in a rickshaw and that I would drop her home.

As luck would have it Baba gave me a car soon after and I used the key chain given by Shri Chitnis for my car keys. Meanwhile the temple at Lodi Road was coming up fast and I went there regularly even though it was at some distance for had not Baba provided me well in advance with means to go to his Shrine? The Sai Baba temple was the effort of Shri Chitnis and we marvelled at his organising ability and single minded devotion which resulted in the magnificent shrine now visited by thousands every week. I not only went regularly but was able to take many old, ailing and afflicted to Baba at whose feet they asked for relief and got it. The temple has medical facilities in the form of a Homoeopathic dispensary, a pathological section and specialists to attend to the patients. I took Lalita my crippled colleague after she came out with flying colours at the U.P.S.C. and became Assistant Director and though her physical condition had worsened we made it. Such is the leela of our Baba.

In May 1983 Damayanti and I revisited Nepal. Our itinerary included Kathmandu and Pokhra, 200 miles away; Pokhra is a

very scenic spot surrounded by hills with a backdrop of snow-covered mountains. We made sure of the altitude before proceeding as Damayanti had a heart ailment plus asthma. On arrival at Kathmandu airport we learnt that there was an epidemic of meningitis raging in the valley and our travel agency escort advised us against taking anything to eat or drink along the road to Pokhra. We abided by the advice and in the hotel too drank water purified with medicinal drops. Everything was fine but after a day there I was indisposed with nausea and uneasiness. Damayanti was alarmed as we were in wilderness far from medical aid. I told her I had my remedy with me and that I would drink water with Baba's udi in it. Needless to say it worked. Our trip then on was trouble-free. We visited the Pashupatinath temple and other Hindu and Buddhist shrines and flew back to Delhi in good form and high spirits. Baba showed us another miracle.

A poor widow with a young son was in great distress as her boy's marriage went awry soon after the wedding. The girl left and the boy was deranged. He being her only hope in life, she was prostrate with grief and wrote to us about her pathetic plight seeking our guidance. I told Damayanti to tell them to go to Shirdi and seek Baba's help and protection. She acted on the advice and took her son to Shirdi and after a few days halt returned to Bombay and reported considerable improvement in the boy's mental condition and that he now prayed to Baba regularly. He went back to work and in due time the divorce came through bringing in its wake calm and quiet in their lives. The lady and her son are Sai bhaktas and visit Shirdi as often they can. ★

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Agni - Udhi

Shri Sai Baba sang thus :

“Ramse Ram aoji, aoji,
Udhiya Ke Guinya Laoji.”

Though Sai Baba lived in a mosque, He always had a fire going in it. Oil lamps are burning night and day, blowing of conches and ringing of bells inside His mosque went on unhampered -all practices contrary to Islam, but the name of Allah was on His lips.

Baba's mosque was open to all dogs, cats, crows and lizards along with the lame, the leper and the blind.

Baba kept a few coins to purchase oil for His lamps and wood for the fire. We know that He spurned when He was denied an ounce of oil and He lighted little lamps from the water He poured in the small earthen vessels; with this miracle only the eyes of the people were opened.

From the thousands of rupees collected by Shri Sai Baba, he set aside a small sum for tobacco for himself, oil for his lamps and fuel for his sacred fire. The ash (Udhi) from the sacred fire was collected and stored for distribution as Prasad for the devotees. All the visible phenomena is as transient as the ash and dispensation of udhi represented conferment of good health.

Now, let us compare this simple device with elaborate ritualism of present-day societal obligations to arrest the attention of the bhaktas - there is now Ashwamedha Yagna going on in the twin cities of Hyderabad and Secunderabad and at what expense ! Let's be sure that there is no horse for sacrifice,

Somayaga (Athirathram) was held in 1970 at Palghat (Kerala). It was performed again after 14 years now at the site of a tank

of Shree Padmanabha Temple. Soma juice, ghee and flour are offered to gods and is drunk by 35 priests. Abooti, an offering of goat's milk into the flames that leapt to thatched roof, kept alive by pouring ghee is a wondrous sight. Women however are not allowed to witness this.

Estimated to cost 5 lakhs, the sacrifice was financed by scholars and people of the city. It is for the prosperity of all living organisms on earth - in this materialistic world. Miracles appear to be grounded in reality now.

Agni is the god in the fire 'an immortal who has taken up his abode among mortals', the deity through whom all other gods receive oblations and worship. He is often described as the father -" Be of easy approach to us, even as a father to his son. Do Thou, O self-effulgent Lord, abide with us and bring blessings to us"...Rigveda, I, 1, 9. In the famous Rigveda :Hymn, Surya is praised and declared "They call him Indra, Mitra, Varuna and Agni. The being is one, but the sages call Him variously". And this wonderful current of applied monotheism has been flowing on in the hearts of the Hindu devotees with unabated, nay, increasing strength upto the present day. This is monotheism pure and simple. Seers having the totality of vision have regarded all personalities, either of gods or god-men, to be diverse expressions of the impersonal and the supreme. The goal of spiritual life lies in the experience of the impersonal - the one without a second in which the worshipper and the worshipped, nay, God, souls and the universe get merged and become one and indivisible.

Let Baba give us the strength to cling to Him in this age of going across the space, limitless and not worth the trouble or the attention of the world. So also the names we come across of flying swamis in a jet age while the rock of Gibraltar on which Shri Sai Baba sat is intact in Dwarkamai at Shirdi. Let

us touch the rock, let us pray to Agni lit by Baba and apply Udhi with all the reverence.

O Sai Lord, Thou art our father; do Thou instruct us like a father. We offer our salutations to Thee. Do Thou not destroy us; do Thou protect us ever. (Shukla Yajurveda Samhita, XXXVII, 20). ★

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Self - Realization

By and large, a householder, when he grows old, ceases to command much respect from his wife and children though he had enjoyed their affection and regard in abundant measure in earlier years. Not infrequently, he may have to swallow insults and humiliations from those very persons for whom he had toiled, suffered and sacrificed.

But the tragic irony is that notwithstanding all these bitter experiences, he cannot develop a feeling of renunciation. Though discarded like an old bullock no longer useful for draught purposes, the householder cannot snap the bonds of attachment. He may be ill-treated, still, he does not stop worrying about what would happen to his wife and children after him.

Wisdom does not dawn on him even at that late hour and he cannot turn his mind away from worldly things. He is re-born to experience the fruits of his actions, good and bad. Before his advent on earth, he suffers agony in his mother's womb, and as a child also he experiences the worst suffering

because of lack of communication. He depends upon others for every thing.

In spite of all these experiences, a man makes no serious effort to end the cycle of births and deaths and reach the feet of the supreme. He wastes his entire life acquiring sense-objects with a view to enjoy happiness like a person engaged in stitching a completely, torn cloth. So strong is the influence of 'Maya'.

Bhagwan Kapila explained all these truths to his mother Devahoothi who asked him to enlighten her on the householder's plight. Devahoothi later attained liberation.

What is the use of knowing umpteen things but not knowing one's own self? How does it help if man can go to the distant stars but not understand the core of his own personality? These questions and similar other questions have been discussed at length by philosophers from time to time and each has given his message for the benefit of man.

Scriptures emphasise the fundamental oneness of mankind and point out all the dissimilarities and differences among individuals based on various factors which are only superficial. If one can apprehend this underlying sameness and realise that basically, he is not different or apart from any other, he will have no cause for fear, anxiety or sorrow. This true knowledge of self alone can lead to deliverance from the cycle of births and deaths.

All those born are bound to die and all those who die are bound to be re-born, say the scriptures. The individual takes birth after birth to pass through various experiences resulting from his good and bad deeds. The accumulated tendencies (i. e. vasanas) pursue him and cause his re-birth. The realised person, however, is not re-born. According to a School of philosophy all the tendencies are destroyed by the fire of self-knowledge, once a person attains the state of self-realisation.

Religious rites and ceremonies as such, however sacred they might be, cannot lead to salvation. They can, no doubt, fetch attractive returns, even heavenly pleasures, but cannot help one to avoid re-birth. One is required to perform them without expecting fruits so that they do not deter him and prove an obstacle to attaining self-realisation. All efforts should be directed towards that goal of self-realisation through self-knowledge.

Fountainhead of Indian intellect, the Upanishads explore the nature of subjective and objective realities. They embody the questioning mind in quest of knowledge.

'Upanishad' can be analysed as 'upa - ni - shad', meaning 'to sit down near someone'. This clearly implies a disciple's succession of imparting knowledge, down the ages.

Knowledge is distinct from mere information. Knowledge stimulates one to think deep, to integrate one's physic with the external world. Knowledge produces clear perception, objectivity, serenity, inner freedom etc.

That is why, the study and contemplation of Upanishadic thought paves the path to whatever one seeks; peace of mind and meaningful living.

The Upanishadic philosophy has influenced most thought-systems. Swami Vivekananda says :

"Permeating the whole thought-world with its power, silent, unperceived, gentle, yet omnipotent like the dew that falls in the morning, unseen and unnoticed, yet bringing into bloom the fairest of roses : this has been the thought of the Upanishads."

Said to have been 'breathed out' by the Supreme Being and 'visioned' by Vedic seers, there are as many as 108 Upanishads. Ten of them are widely commented upon and studied.

The intellectual keenness, the poetic diction, the thought-arrangement in Kaivalya Upanishad are indeed superb. A comparison of its stature vis-a-vis major Upanishads would be similar to that of Newton with Einstein. Aristotle with Plato, Dante with Goethe, or Beethoven with Bach.

Asvalayana - a great teacher himself - approaches Lord Parameshti (Brahma or the Great Progenitor) to learn the "Highest Reality, the Supreme Truth", whereby man can reach the Supreme Goal, i. e. Self realization,

"Not by work, nor by progeny, nor by wealth, but only by renunciatiion, purity of mind and proper reflection can one attain true immortality. Implicit faith and deep respect towards the Guru are also indispensable.

There are statements given in all religions which emphasize this aspect, the spiritual character of man. The four Vedas have four Mahavakyas which insist on this. The Vedas have been reported with a faithfulness which is unparalleled in the history of the literatures of the world.

(prajnanambrahma)

The intellignence is Divine.

(ayamatma brahma)

The soul is Divine.

(aham brahmasmi)

I am Divine.

(tattvamasi)

That art Thou.

These four statements, taken from four different Vedas, emphasize the one fundamental truth. And that truth is that man has the capacity to rise beyond the present position, to surpass himself, to fulfil himself. This fulfilment is not merely a vain

dream. But it is something which, by effort, will be possible for us to realise. The Christian Gospel tells us the same thing, 'Know you not that you are the temple of God and the spirit of God dwelleth in you?' Muhammad tells us that God is nearer to you than the artery of your neck. Every religion says 'deho devalayo nama.' The deha, the body, must be regarded as 'devalaya', jiva which is sanatana is something which is eternal in character. If we overlook that spirit, that spark of the divine, which we all have, will become bound to things, ideas and abstractions. We lose the real creativity of the human individual himself.

Unless we are able to withdraw ourselves from the stream of becoming, from the series of events, from all those things which happen one after another, unless we are able to feel that there is some element in us which is trans-objective, which supersedes the mere objective series of happenings we are not true men. We become a thing. We become an object. We become not a human being, but a de-humanised unit of our society. The essential thing is, whether you are a scientist or a technologist, a philosopher or a dramatist, or whatever you may be, you must realize the living spirit which is in you.

The supreme is truly unthinkable, unmanifest, of endless forms, ever-auspicious, peaceful immortal, cause of the very creator, timeless, all-pervading, bliss, knowledge, formless, wonderful, and the only one. He is in all gods, all phenomena, all objects, all energies—and yet outside these.

Hence, only by experiencing your own self in all beings and all beings in the self, you can attain the supreme. To achieve this, one must make one's ego the lower arani (block), Om as the upper arani, and repeatedly churn the fires of contemplation. The resulting flame will burn away the shackles of ignorance, desire, karma and delusions of duality. Through this process,

one would eventually realise the identity with the supreme,
THE ONLY REAL ONE.

There is so much of inequality, so much of injustice, in this world. It is the human individual who has to realise that God is the spark in him. It is he that has to take into account his own creativity, his own freedom. It is possible for the human individual to make this world a better one, because the human individual is the image of the divine and therefore so long as he is doing the right thing, he is progressing, it is possible for him to bring about a better future than the one which we now have.

Standing in the present crisis, when the whole past is vague and dim and the present is so turbulent and the future so intimidating, what is necessary now is for the human individual to realize his own greatness, the concealed greatness in him which he has forgotten, which he has not taken care of, taken account of. Take that and try to apply those canons of spirit to social behaviour and improve the society and see to it that society really reflects the divine order which we think of. ★

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Baba The Guide And Financier

During the month of August, 1983, I had an inspiration for writing a pocket-size book of concised life - sketch of Shri Saibaba especially for the benefit of the children. So I started jotting down in abridged form whatever I felt important in narrating Shri Baba's life - sketch.

My idea is that the abridged edition of Shri Saibaba's biography must not exceed more than 100 pages. However I noticed that the important events which I collected may cover only 70 pages in printing. Then I started fair copying the story with some more additions and alterations. Finally, I reached the target of 100 pages. After this I wrote the foreword. Then I read it out to our Master Acharya Bharadwaja, who gave finishing touches. The only thing left out was the title page. I named this little pocket book as 'Saibaba Divya Charitra'. I wrote the publishers as 'Shirdi Sai Baba Premi Mandali'. The trouble started as to how it should be indicated before the writer's name.

My conscious does not permit me to keep my name as the author, as it is only a collection of events from different books. So I was in a dilemma. With a view to completing this item of work on the next day I kept the fair copy of the book before Baba's photo and retired to bed. The next day as usual when I picked up the book for completing the left over portion I found on the left side of the page that two words were scribbled in Telugu and they were 'Vishaya Sekarana'. I was surprised to see these two words and enquired with my family members as to who had written these two letters. I also verified the handwriting of my family members. None of them did it. So I came to the conclusion that it is Baba's work who had given his guidance.

The second problem was about the printing of the book. I approached the press for publication of this pocket-size book who asked for Rs. 2,000/- for 3000 copies. I was again in dilemma as to how to meet with the expenditure. I thought I could not complete printing this work as it was beyond my capacity. In despair I left the press and slowly moving on the road without any predetermination where to go and what to do. Unknowingly I stepped into one of my friend's shop, who is also a Sai Devotee, where some people were chitchating. I told my friend Mr. M.L.N. Prasad about my problem. Simply, he nodded his head and continued work. In the meanwhile two persons left the shop, went on the road, discussed something for about 5 minutes and again entered the shop. They introduced themselves one as Shri Gogineni Prasad and the other one as Shri Gogineni Suresh Babu. They told me that they have taken a vow to send Rs. 500/- to Shirdi if Shri Gogineni Suresh Babu got a job. As he got a job in Insurance Company they were thinking to fulfil their vow and told me that they are prepared to pay this Rs. 500.00 for printing of my book since the work undertaken by me is also of Baba. I was astonished to hear this news. It is crystal clear that Baba has not only guided me in completing the book but He has also financed me in printing the book. Similarly, Sai devotees Shri P. V. Mohanarao, S. Saibaba and Smt. J. Pushpa have donated Rs. 275, Rs. 116/- & Rs. 116/- respectively. Thus I got 50% of the printing expenses of the book.

As the printers are also the devotees of Sai Baba, they started and completed the work of printing with 50% of the estimated cost and the remaining balance was to be paid in instalments after selling the books.

Thus Sai Baba is not only a guide but also a financier of His devotees. ★

V. Ramamohana Rao

180-D Rly. Qrs., S.N. Puram, Vijayawada - 520 011 (A. P.)

Destiny - Baba's Distribution

It was the year 1980. The Dipavalee holidays began. Shri Jai Rao (Son-in-law of Late Kishor Sahu) started visiting us frequently as I was at home. He used to attend Arti session in the evening and go home at Vasco. On one Friday during Arti session, my wife saw some events taking place in the space, close to Baba's Murti. She saw that Shri Rao has fallen down from his Motor Cycle and his head is sprayed with white powder. On the same night Baba appeared in her dream and said, "Your Rao has fallen down and broken his hand. Do not worry much, it is predestined, but I am distributing the quantum of suffering". My wife woke up suddenly and she narrated to me the strange dream. I told her that it was a mere dream and therefore she should not worry. On Saturday Jai Rao came to calangute in the morning. He talked to me on different subjects. As it was noon, we sat at the table for lunch. A boy named Bhanudas (Noti) happened to come to take Baba's darshan. He is my neighbour. He is a Motor Cycle pilot. My wife said to Rao, as she was serving, "Noti is a real devotee of Sai Baba. He always helps those who are in difficulty. Shree Jai Rao exchanged greetings with him. Noti went home. The evening arti-session was over and then Rao repaired to Vasco. As Shri Rao was leaving, my wife cautioned him and advised him to go slow. Shree Rao said, "Bai, I was riding Motor Cycle even in States. I am a seasoned driver. Your fear is baseless". My wife said to him, "Rao, nobody can escape the destiny. Devotion to God mitigates the intensity of suffering". Rao said jokingly, "I do not understand the philosophy of destiny. Nothing is going to happen to me. You will see me tomorrow perfectly safe". Shree Rao reached safely Vasco that night, On Monday Rao came as usual. He had lunch with us. He had his tea-cup and then he decided to go to Vasco at 5 p.m. My wife insisted on him to stay and to go to Vasco next day. Shree Rao said that he could not stay

as his wife was waiting for him. Shree Rao left Calangute at 5.10 p.m. At 5.45 p.m. he dashed against a cycle rider at a place called Agashi. The cycle rider was carrying wheat flour. The cycle was badly damaged but the rider escaped unhurt. Rao fell down on his face and the white flour was sprayed all over his body. The lamp of the motor cycle was damaged, spectacles were broken to pieces and Rao got injury to his left hand. People gathered. Rao could not get up. Just at the same moment Noti the pilot was coming from Vasco to Calangute. He saw the crowd on the road. He stopped his vehicle and went to the spot to know who was injured. He could not believe it was the same person Rao who had exchanged greetings with him in my house, two days back. Noti dispersed the crowd and lifted Rao and took him to a close-by clinic. After first aid, he took him to Vasco in a private car. Noti came to us and reported what had happened. When Rao fell down at Agashi, at the same time a big bee stung on the figure of my wife, and her hand started swelling. She said to me, "Rao has fallen down, Baba has started his distribution". Let us accept it. At the same time one Mr. Lucio Miranda, Rao's close friend, was in Bombay when the incident took place. On the same day and at the same time, some goondas attacked him near Strand Cinema and forcibly pulled out his wrist-watch which caused him a slight injury to his left hand. On the next day we all went to Vasco to see Rao. There he got a phone from Lucio about his fight with goondas. Rao greeted us with one hand and said to my wife, "Bai, put little Udi on my hand." Then he said, "प्रारब्ध माझे सहसा टळेना तुजवीण रामा मज कंठवेना !"

The incident profoundly speaks that we are inter-related. Destiny is not absolute. We are brothers and sisters in Sai family. All have to share pleasure and pain without any complaint. This is Baba's spiritual Communism or call it Socialism

Pralhad Hulyalkar
Calangute, Goa, 403 516

Who Is The Protector ?

In the present trouble - torn world
Full of uncertainties and instant turmoils
Where prince and pauper are
Equally unprotected

Who is the Protector ?
Except only that Sai-
Who assured from that Samadhi

“If you look to me
I look to you” -

On condition that you live on right path
And give lord Sai
The Dakshina of Shradha and Saburi :

Ah ! the true god of compassion
And of extreme benevolence He is

Who took to Himself
The dedicated devotee's difficulties
Oh ! Lord Sai, god of compassion
I pray Thee ! Melt away the dark clouds
Of the present hatred and tensions
Over the warring world.
Be kind and radiate eternal peace.

R. V. Rajeswara Rao
Advocate, Kovvur, West Godavari Dist. (A. P.)





DECEMBER 1984
(Continued from April
1985 issue)

Vocal Music, Instrumental Music, Bhajan, Dance etc :-

- 7) Sou. Geetabai Suresh Khandare 8) Shri Yashwant Naik, Bombay 9) Shri Vasant Joshi 10) Shri Vilas Pawaskar 11) Shri Rajaram Kadam 12) Shri Rampratap Yadav 13) Shri Atmaram Rabate 14) Shri Anna Swami 15) Shri Chandrakant Bhatt 16) Shri Jayantbhai Gadiwala 17) Shri Abhilas 18) Shri Dattu Shankar Ghumare, Sedalezunge 19) Shri Pandharinath Trimbak Geeta, Mendhi 20) Shri Vijay Dhondu Sakharkar, Bombay 21) Shri Gulab Rewani, Ulhasnagar 22) Shri Rajen, Delhi 23) Shri Namdeo Laxman Godakhe 24) Shri Narayan Mahadu Shijgur 25) Shri Sakharam Devram Godakhe 26) Shri Dnyanoba Khandoba Lohar 27) Sou. Majlasbai Dnyanoba Lohar, Sambhumbargaon 28) Shri Kishor Shrotiya, Bhopal 29) Shri Vishwasrao Dattatraya Salokhe, Kolhapur 30) Jadugar V.Raj, Kolpewadi 31) Shri Deepak Buchkule, Kolpewadi 32) Shri Shardul Ahmedshaikh, Kolpewadi 33) Shri Subhash Madhav Gosavi, Kolpewadi 34) Smt. Malini Kapileshwari, Bombay 35) Shri Ashok Kulkarni, Bandra 36) Shri Narayan Maharaj, Kurla 37) Shri Atul Upadhye, Pune 38) Shri Appa Samant, Bombay 39) Smt. Pushpa Shintre, Bombay 40) Shri Madhukar Varhadkar, Bombay 41) Shri Baburao Kulkarni, Bombay 42) Shri Mohan Pandit, Surat 43) Shri Bipinbhai, Surat 44) Shri Gopal Bhagtala, Surat 45) Smt. Anima Das, Calcutta 46) Smt. Pratibha Chowdhari, Calcutta 47) Shri K. N. Sharma, Indore 48) Shri Jayawantrao Kulkarni, Bombay 49) Shri Bal Chawre, Bombay 50) Shri Prabhakar Pandit, Bombay 51) Shri Kedar

Pandit, Bombay 52) Sou. Anuradha Pandit 53) Shri Shridhar Pedhe 54) Shri Raju Kulkarni 55) Shri Chandrakant Jadhav 56) Smt. Nileema Kulkarni, Jabalpur* 57) Shri Govindrao Kulkarni 58) Shri Ratanlal Sharma, Nagpur.

Weather :- The Weather at Shirdi was quite healthy and free from disease. The nights were still cool.

JANUARY 1985

Many Sai devotees came to Shirdi in this month for taking darshan of Shri Sai Baba. On the 27th and 28th of January 1985, the Eleventh Annual gathering of the contributors to Shri Sai Leela magazine was held when nearly one hundred and fifty delegates were present. Shri Vasantao Laxmanrao Potdar, from Bombay, presided over the gathering. Shri Potdar is at present 81 years old and he had met Shri Sai Baba some seventy years before and was blessed by Him. The staff of the Shirdi Sansthan did all the arrangements of the delegates during the days of the gathering.

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

Keertan :- 1) Shri Laxman Maharaj Mirajkar, Islampur, 2) Sansthan Singer Shri Madhukar Ganesh Suryawanshi performed Keertans on the Ekadashi days and on other important religious days coming in the month.

Pravachan :- Dr. S. D. Parchure, Bombay, Executive Editor of Shri Sai Leela (English edition)

Vocal Music, Instrumental Music, Bhajan, Dance, etc :-

1) Shri Bholanath Samel, Bombay 2) Shri Hemachandra D. Tambade, Bombay 3) Shri Shahu Bhosale, Bombay 4) Shri Rajesh G. Nagaje, Bombay 5) Shri Merulal Wasnawar, Indore 6) Yogi Bhvanand, Indore, 7) Thakur Durgasinha, Indore,

- 8) Shri Saraswati Bhajani Mandal, Santacruz 9) Shri Balkishan Sharma, Gwalior 10) Shri Ishwardas Bhajani Mandal, Secunderabad, 11) Shri and Mrs. Kasturi V Rao, Baroda 12) Shri Sai Kripa Bhajani Mandal, Bombay 13) Shri Sadashivrao Jadhav, Pune 14) Shri Sainath Geetdhara, Bombay 15) Shri Dattaram Vitthal Ghag, Vidyavihar 16) Shri Madan Kumar Kharpate, Vilaspur 17) Shri Pramod Kharpate 18) Shri Giriraj, Bombay 19) Shri Rajesh Nagaji, Bombay 20) Shri Dattaguru Prasadik Bhajani Mandal, Jogeshwari 21) Shri Nageshwar Bhajani Mandal, Moshi 22) Super Star Orchestra, Lalbaug, Bombay 23) Shri Suryakant Tilwe 24) Shri Siddharth Panchal 25) Shri Samarth Airay 26) Shri Manohar Walwe, 27) Shri Deepak Tambe 28) Shri Bhalchandra Tandlekar 29) Shri Dattaram Bhurad 30) Shri Sudhir Shirwadkar 31) Shri Jagannath Jadhav 32) Shri Tanaji Hadse 33) Shri Sharad Panchal 34) Shri Datta, Khot 35) Shri Vina Soloman 36) Smt. Vineeta Soloman 37) Shri Ramesh Palav 38) Shri Vijay Divkar 39) Shri Suhas Panchal 40) Shri Sunil Thakur 41) Shri Vinay Sawant 42) Shri Dileep Pangam 43) Smt. Vijaya Walwe 44) Shri Vinayak Bandekar 45) Shri Ashok Parab 46) Shri Hari Om Sharan, Bombay 47) Sou. Nandini Sharan 48) Shri Anilkumar Zha, Bhandara 49) Shri L. Ganapatirao, Bhandara 50) Shri Vijaykumar Pahune, Bhandara 51) Shri Jaygopal Satsanga Mandal Bandra 52) Shri Nayashet Mehata, Bombay 53) Shri Sainath Bhajani Mandal, Parel 54) Shri Shivram G. Ghogle, Bombay 55) Shri Sainath Gayan Party, Pune 56) Shri Ram Dikshit 57) Master Kedar Madhukar Ambade, Baroda 58) Shri Madbukar Ambade 59) Prof. Gunderao Patwari, Bidar 60) Shri Nandkishor Purohit, Baroda 61) Shri G. R. Palkar, Bombay 62) Shri M. V. Karambelkar, Chembur 63) Shri Vilas Tukaram Padwal Bombay 64) Shri Bapusahab Nirkhe, Indore 65) Sou. Ushatai Mulay, Pune 66) Shri Dattatraya Mahadeo More, Pune 67) Mrs. Sarojini Mulye 68) Shri Prakash Karpe, Indore 69) Dr. Sharada Waknis, Bombay 70) Shri Vasant Waman Pradhan, Bombay 71) Smt. Neelam Sanglikar, Pune 72) Shri Anilkumar B. Lutade, Wardha 73) Miss Mausam Chakravarti, Pune 74) Prof. A. P. Tripathi, Baitul

- 75) Prof. H. B. Mahale, Baitul 76) Sou. Asmita Dandekar, Bombay 77) Dr. (Mrs) Rama Chakravarti 78) Shri Nagesh Moglaikar, Dhule 79) Sou. Sundara Chore 80) Shri I. P. Mehta, Chandigad 81) Sou Shaila Devre, Satana 82) Kumar Nitin Mirane, Shirdi 83) Shri Thakur Bhupatisinha, Jabalpur 84) Smt. Sindhu Sanas, Nagpur 85) Shri Mohan Sonavane, Nawagaon 86) Sou. Shanta Sarode, Bombay 87) Shri Ashok Shahi, Chandigad 88) Miss Swati Gouriram Urankar, Panwel 89) Shri N. K. Gupta, Chandigad 90) Sou. Bhawana Jeorikar, Dombiwali 91) Shri D.C. Potnis 92) Dr. (Miss) Indumati Naik, Lonavala 93) Shri J. K. Puri, Chadigad 94) Smt. Pushpa G. Shete 95) Shri Ramesh D. Chavan, Nawapur 96) Sou. Shashikala Revankar, Ambarnath 97) Shri J. N. Kulkarni, Pune 98) Shri Vijay D. Hajare, Borivli 99) Shri Jagdish Deopurkar 100) Shri Hasmukh Onkar Patil, Nawapur 101) Shri Bhanudas Ramdas Chavan 102) Shri Sunil Chavan 103) Shri Narayan Gokhale 104) Shri Vasant Sane 105) Sou. Leela D. Marathe 106) Shri Ashutosh Jain, Chandigad 107) Miss Anita Ghule 108) Smt. Rubi K. Rane 109) Miss Anuradha K. Zope 110) Master Vineet Swadia, Bombay 111) Shri Vivek Sharada, Chandigad 112) Shri Sanjay K. Paralkar 113) Shri Bipin Swadia, Bombay 114) Smt. Kamalabai Ambade, Baroda 115) Sou. Snehalata Swadia 116) Shri Swami Sanjayanand, Badrinath 117) Sou. Mirabai Sanjayanand 118) Shri Vijay Y. Sahamate, Tarapur 119) Shri Raghunath B. Sanap 120) Dr. (Mrs.) Suman Khanvilkar, Lonavala, 121) Shri Balasaheb S. Nadkarni 122) Shri Saidas, Hyderabad 123) Shri Chandrasen Salgaonkar 124) Shri Shrikrishna Sanas, Nagpur 125) Sou. Seeta Shri, Secunderabad 126) Shri Keshav Pahade, Nagpur 127) Shri Radhakisan Aher 128) Shri Radhakrishna Gupta, Dombiwali 129) Sou. Sulochana Joshi 130) Miss Aruna 131) Master Deepak R. Rewankar 132) Smt. Leelavati Gujrathi, Shirdi 133) Lt. Col. Nimbalkar 134) Shriram V. Satardekar, Parel 135) Shri Sainath Bhajani Mandal 136) Sou. Asawari Waikul, Bombay 137) Shri Ninad Waikul 138) Shri Anand Pawar 139) Shri P. Sushila, Madras 140) Shri Vilas Waikul, Bombay 141) Shri Beluba

Sonavane 142) Shri Shivram Parakhe 143) Shri Baburao R. Pawar 144) Shri Subhash Borse, Erandegaon 145) Shri Shankar Bhau 146) Shri Laxman 147) Smt. Ushabai 148) Shri Hiranman 149) Smt. Babanbai 150) Shri Balu Borse.

Weather :- The weather at Shirdi was quite healthy. The nights were still cool.

FEBRUARY 1985

The rush of devotees, who came to Shirdi for Sai Baba's darshan, was as usual in this month and hence there was no extra pressure on the staff of the Shirdi Sansthan for making arrangements of the pilgrims. The following artists gave their various programmes in the Samadhi Mandir,

Keertan :- 1) Sansthan Singer Shri Madhukar Ganesh Suryawanshi performed Keertans on Ekadashi days and on other important religious days coming in this month. 2) Shankarrao Waman Bhosale, Ghatnadar 3) Shri Dattoba Mistry Gadekar, Paregaon, Taluka Sangamner 4) Shri Raghu Digambar Shinde, Bashi

Praw achan :- Shri Vishwanath Maharaj Surale, Saralabet.

Vocal Music, Instrumental Music, Bhajan, Dance etc.,

1) Smt. Jaya Natarajan Sukanya, Puttaparti 2) Shri Nandakumar D. Tambe Tamasha Mandal 3) Smt. Chandrabai Dattoba Tambe, Shirol 4) Shri Radhakrishna Prasadik Bhajani Mandal, Sarade 5) Shri Rajarambuwa Sardekar 6) Shri D. Murli, Madras 7) Shri Bhaktaraj, Jabalpur 8) Shri Vinayak Banarji 9) Shri Keshav Patil, Kalave 10) Shri Ramadas Khule, Kalave 11) Shri Vishwanath Sadashiv Bhogle, Nanded 12) All India Sai Samaj, Madras 13) Sou. Suneel Ganesh Kelkar, Yawal 14) Shri Saibaba Bhakta Mandal, 15) Shri Rammurti D. Shailaja, Yellore 16) Smt. Jaimeerabai Karaman, Vijayawada 17) Shri Chabu Basawaling Jangam, Niphad 18) Shri Baburao Gorde, Paregaon 19) Miss. Meena Bhattachari Jabalpur 20) Pandit Jasaraj, Bombay.

Mahashivratra :- The Palkhi of Shri Sai Baba was taken in procession through the Shirdi Village from 9-15 p. m. to 11-15 p. m. on Sunday the 17-02-85 on account of Mahashivratra. Many devotees from the village took darshan of Shri Baba on the way of the procession. The Shejarati was sung after the Palkhi procession returned to the Samadhi Mandir.

Weather :- The weather at Shirdi was free from any sort of disease. The day temperature started rising in this month.



SPINOZA

Spinoza was born in a Jewish family. A profound philosopher, he was wonderfully simple. His meals cost him 2½ d. a day. He shunned the glitter and glamour of the world. He studied God's "nature", - the "nature of God." He was lover of freedom. He was lover of purity. A prince offered him a chair of philosophy on condition that he would not criticise popular Christianity. He declined the offer !

A French King offered him a pension on condition that he would dedicate his new book to the King. This offer, too, was rejected ! A true philosopher will not surrender his freedom.

In the heart of this man was beautiful love for nature and humanity. He loved insects and spiders. He loved the little simple things of life.

He loved the poor and they loved him. A woman asked him if her religion would suffice for her salvation. He said to her :- "If your religion leads to good life, you have no need to seek another." This man was as gentle as he was truly great. Navalis called him "the God-intoxicated man". Spinoza spoke of the "intellectual love of God". And this reminds of the saying of the Indian Saint Ramakrishna :- "Knowledge and love of God are ultimately one. There is no difference between pure knowledge and pure love." Spinoza's philosophy recalls in every way the Hindu philosophy of Vedanta. May the message of his pure disinterested life and his profound spiritual philosophy go into many hearts !

श्रीसाईलीला

हिंदी विभाग

अनुक्रमणिका

मई १९८५

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साई लीला

साईभक्त श्री सन्तोष कुमार व्यास हौसगावाड में एक सरकारी नौकर थे । सन १९८० ईस्वी अक्टोबर महीने में इटासी जंक्शन के पास हुई रेल दुर्घटना में बहुत से लोग अपनी जान खो बैठे । कुछ लोग बुरी तरह घायल हुये तो कुछ अन्ग विहीन हो गये । लेकिन उसी एक्सप्रेस ट्रेन में इन्जन से तीसरी डिब्बे में श्री सन्तोष व्यास बैठे थे । वे शिरडी जा रहे थे । रेलगाडी इटासी स्टेशन से रवाना होकर धीरे धीरे चलने लगी । बाहर प्लेटफार्म पर किसी ने जोर से पुकार दिया, “व्यासजी ! फौरन गाडी से उतर कर आखिरी डिब्बे में जा बैठो ।” तुरन्त व्यासजी डिब्बे से उतर पडे । रेल तेज से चलने लगी । दौडते दौडते किसी रह व्यासजी इन्जन से चौदह नम्बर डिब्बे में बैठ सके । दो ही मिनट बाद धामने आनेवाली मालगाडी से रेलगाडी ने टक्कर मार ली । पहले तीन डिब्बे के पासेजरो में बहुतेरे मर गये; कुछ गम्भीर रूप से घायल हो गये । यद्द ठीक वक्त पर दी गयी आज्ञा का उल्लंघन किया तो श्री सन्तोष कुमार भी मरा हुआ होगा । आखिर डिब्बे में चढने से श्री सन्तोष कुमार बच गया ।

इस दुर्घटना के बाद तुरन्त सतोषकुमार ने अपने घरवालों को मृत्युमुख से बचने का पूरा व्यौरा देते तार भेज दिया और अपनी शिरडी-यात्रा पूरी करने के लिये दूसरी गाडी में रवाना हुए । बाद अखबारवालों ने जब उससे मिलकर रेल दुर्घटना के बारे में पूछ-ताछ किया तो व्यासजी ने साफ साफ बता दिया, “साईबाबा ने ही तुरन्त उतरकर आखिरी डिब्बे में जा बैठने की आज्ञा मुझे ठीक वक्त पर दी । मैंने सिर्फ उनकी आज्ञा का पालन किया और मौत से बच गया ।” इन सब बातों का व्यौरा १-११-१९८० तारीख की पत्रिका दैनिक भास्कर में छप गया । पत्रिका में दी गयी शीर्षिका थी, “साईबाबा ने मुझे जीवनदान दिया ।”

केन्द्र में जब चरणसिंह की मन्त्रीमण्डली का पतन हुआ तो लोकसभा के लिये मध्यन्तर चुनाव घोषित किये गये । मध्यप्रदेश की इटासी लोक सभा सीट के लिये श्री रामेश्वर नीखा एक उम्मेदवार था । पोलिंग के कुछ दिन पहले किसी फकीर ने रामेश्वर से भेंट की और पूछ लिया, “जी ! तुम्हारा नाम रामेश्वर नीखा है न? इस पर नीखा ने फकीर से पूछ लिया, “आपने कभी मुझसे भेंट

न की? आपने मेरा नाम कैसे जान लिया'। फकीर ने फौरन जवाब दिया, 'मैं सबके नाम जानता हूँ। तुम पर शिरडी साईबाबा की कृपा पूरी तरह है। चुनाव में तुम जरूर जीत लोगे।' यों कहकर अचरज से अपनी ओट ताकते रामेश्वर के हाथ में थोड़ी-सी उदी रखकर चार कदम आगे बढे वह फकीर बाबा गायब हो गया। बाद ६-१-१९८० तारीख की दैनिक भास्कर में यह घटना छप गयी।

यह वार्ता पढकर सब लोग चुनाव के परिणामों के लिये निरीक्षण करते रहे। उन्होंने इस बात की परीक्षा करना चाहा कि फकीर की भविष्यवाणी सच निकलेगी या नहीं।

आखिर फकीर की बात सच निकली और चुनाव में श्री रामेश्वर नीखा की जीत हुई।

डॉ. यल्लराजु सुब्बाराव

राजा पानगल रोड, ओंगोल-५२३००२ (आन्ध्र प्रदेश)

भारत का एक अनोखा सम्मेलन

(११ वाँ श्री साईलीला लेखक-कवी सम्मेलन सन १९८५)

जनवरी के प्रथम सप्ताह में ज्ञात हुआ के, २७ और २८ जनवरी को ११ वाँ श्री साईलीला लेखक-कवी सम्मेलन का आयोजन किया गया है। बड़ा ही आनन्द हुआ, मैंने तैय्यारी आरम्भ की और श्री साईकृपा से २४ जनवरी को शिरडी यात्रा का आरम्भ किया। रेल, बस, द्वारा आन्ध्र, कर्नाटक, और महाराष्ट्र के सडकों से गुजरता हुआ, सायं ठीक ६ बजे, शनिवार दि. २६ जनवरी को शिरडी के पवित्र धाम को पहुँचा। श्री साई के दर्शन के पश्चात रहने के स्थान पर पहुँचा, भक्त निवास में हमारी व्यवस्था थी। शिरडी सस्थान के अधिकारियों ने हमारी बड़ी अच्छी व्यवस्था कि थी। उनके उपकार हम कभी नहीं भूल

सकते । स्वच्छ और सुन्दर कमरों में सारे लेखक कवि ठहरे हुवे थे । अनेक घाड़े बहन रात के आठ बजे तक पहुंच चुके थे । बात चित के लिए एक दुसरोँ में मिलना आरम्भ हुआ ।

श्री बापुसाहब निरखे, अपने दामाद के साथ मेरे बाजू के कमरे में ठहरे हुवे थे । चण्डीगढ़ से श्री मेहताजी, श्री गुप्ताजी, श्री पूरीजी, नवापुर से श्री चौहाण, भुळे से मोगलाईकर, और देवपूरकर, बहन लीला मराठे, लोनावला से बहन खानविलकर और डॉ. इन्दू नाईक, मेरठ से डॉ. मितल और श्रीमती मितल, श्री पालजी के साथ, पुणे से श्री र. श्री. पुजारी, श्री पोतनीस की मुलाखत हुयी । रात में देर गये श्री ले. कर्नल निंबालकरजी से मुलाखत हुयी । भक्तिमार्ग पर उनके साथ बात चित में बड़ा मजा आया । बम्बई से श्री हजारे ने अपने पत्नी के साथ मुस्कराते हुये कहा के साईगीत दरबार भाग २ भी प्राप्त है । बेंगलूर से और मद्रास से भी अनेक साईभक्त आये हुवे थे । गरखल से श्री गोयलजी को देखकर बड़ा आनन्द हुआ । उनका साई प्रचार हमारे लिए बड़े ही गौरव की बात है ।

प्रातः शिघ्र उठा, स्नान संध्या के पश्चात बाबा के दर्शन लिया, इधर उधर साई की याद करते हुवे, अनेक साई भक्तों का दर्शन लाभ प्राप्त किया और ठिक ९ बजे श्री साई उद्यान पहुंचा जिसके बिलकुल पास ही मंगल कार्यालय में सम्मेलन का आयोजन किया गया था । भवन को सजाया गया, दुल्हन नजर आरही थी । सारे लेखक कवि समय पर उपस्थित थे । एक वर्ष के बाद एक दुसरे को देखकर स्वयं आनन्द की छाव हमें नजर आ रही थी । नये कार्यकारी अधिकारी श्री रा. द. बन्ने को मैं देखना चाहता था, इतने में श्री बन्ने जी अध्यक्ष के साथ, श्री वसन्तराव लक्ष्मणराव पोतदार के साथ, मंच पर पधारे, साथ में श्री चेन्दवनकर और डॉ. परचुरे थे, लेखक और कवियों ने तालीयों की गुन्ज में उनका स्वागत किया, और हॉल श्री साईनाथ महाराज की जय के नारों से गुन्ज रहा था ।

ठीक ९ बजे साई पूजा के साथ लावणी सप्रज्ञी सौ. आसावरी वायकुल के स्वागत गीत से आरम्भ हुआ । उनके स्वररचना और गीतरचना से हम तन्मय हो गये । उनकी आवाज अब तक हमारे कानों में गुन्ज रही है ।

सम्मेलन का उद्घाटन श्री रा. द. वन्नेजी ने किया। उनका स्नेह, प्रेम, हम कभी नहीं भूल सकते। उनके साथ भूतपूर्व न्यायालय धारकजी श्री काकरे साहब भी आये थे। जिनको देखकर हमारे आँखों में आँसु आ गये। दो दिन का यह सम्मेलन, प्रेम और भक्ति की गन्ना थी, रविवार सायंकाल जब श्री बहन सौ. खानविलकर धन्यवाद अर्पण कर रही थी। उस समय सारे लेखक कवि आँसु बहा रहे थे। बाबा के चरणों में भिन्न भिन्न प्रान्त के, भिन्न भिन्न जात और भाषा के लोगों का दिल एक बन गया था इस से बढ़कर और क्या चमत्कार साईबाबा का हो सकता है ?

सब एक हृदय से बोल रहे थे। एक कान से सुन रहे थे। अनेकों ने अपने विचार रखे, सब लोग यही चाहते थे के श्री साईलीला मासिक संसार का महान मासिक बने, श्री चेंदवनकर और डॉ. परचुरे जी का कार्य काबिल तारीफ है। उनका कितना भी गुणगानकम है। संस्थान के अधिकारियोंने अपने सहयोगियों के साथ सारे लेखक और कवियों की सुन्दर व्यवस्था की थी। अपने स्वगृह से बढ़कर हमें आनन्द मिला ! साई बाबा के संस्थान में किसी भी बात की कमी नहीं। वही दुर्देवी है जो शिरडी में ऐसे सम्मेलन में उपस्थित नहीं होता।

अध्यक्ष श्री वसन्तराव लक्ष्मण पोतदार को देखकर महसुस हुआ के, हम बाबा को देख रहे हैं। उनका भाषण अत्यन्त प्रभावित हुआ। इस वर्ष हमारा सुदैव के हम ने भूतपूर्व पांच अध्यक्षों का आशीर्वाद प्राप्त किया जिन्होंने श्री साईबाबा को देखा था। धन्य है ऐसा सम्मेलन, धन्य है सम्मेलन के आयोजक, धन्य है शिरडी साई संस्थान। जय साईनाथ।

प्रा. गुन्डेराव पटवारी

एन्. एफ्. जे. कॉलेज बिदर ५८५ ४०१ (कर्नाटक)



सद्गुरु साईनाथ

सद्गुरु साईनाथ दयामय,

कहाँ छिपे बैठे चुपचाप ?

क्या सुन पाया नहीं आपने,

अपने जन का करुण-विलाप ?

आर्तनाद कर जोर-जोर से,

टेर रहा मैं बारम्बार ।

पहुँच सकी क्या नहीं आप तक,

मेरी बाबा हाय ! गुहार ?

मेरा क्या अपराध बता दो,

परम तेजमय करुणा धाम ।

अपनी ओर खींचकर पहले,

अब क्यों तजते लोक ललाम ?

तुम सर्वस्व प्राण हो मेरे,

साँस-साँस में करते वास ।

जड-चेतन में छिपे हुये तुम,

तुम ही जीवन के मधुभास ।

किस विधि से मैं करूँ प्रार्थना,

पावन शिरडी के भगवान ।

कुछ भी साधन नहीं पास में,

अन्तर्यामी दया-निधान ।

विमल-भक्ती के पूत-सलिल से,
मैं चरणों को रहा पखार ।

तुम समान है कहीं न दाता,
अखिल-विश्व के सिरजनहार ।

तुम अनन्त हो, आदि, अनश्वर,
नहीं जानता कोई भेद ।

थक जाते हैं स्तुति करते,
देव ! परात्पर चारों वेद ।

तुम भक्तों के लिये घरा पर,
बार-बार लेते अवतार ।

और उन्ही के लिये हमेशा,
करते लीला का विस्तार ।

तुम्ही पिता हो माता जग के,
बन्धु, सखा, गुरु, साईनाथ ।

दया-दृष्टि से मुझे देखिये,
मुझ-सा कोई नहीं अनाथ ।

लक्ष्मीनारायण मिश्र

१२४।१३८ ब्लॉक 'सी' गोविन्द नगर, कानपुर (उ. प्र.)



राममहिमा

सखि मोहे 'रामचरण' सुखदाई
घट घट भीतर रामप्रभु की मूरत पडे दिखाई ॥ ५ ॥

चरणस्पर्श से कीन्ही पावन
सती अहिल्या नारी जीवन
शबरी ने भी करके सेवा
चरणों में गति पाई ॥ १ ॥

'रामनाम' में शक्ति महान
तैरते जल पर यों पाषाण
लन्का फूंक कर लाये प्रभुवर
वापस सीता माई ॥ २ ॥

'रामनाम' का लेकर सहारा
अर्पित है यह जीवन सारा
'राम' बिना अब कुछ ना भाये
'राम चरण' फलदाई ॥ ३ ॥

राधाकृष्ण गुप्ता 'चेतन'
पाटकर वाडा, भगतसिंग रोड, डोंबिवली (पूर्य) जि. थाने ४२१ २०१



श्रद्धा और सबुरी

मैं अपने जन्मस्थान उत्तर प्रदेश से सन १९७२ में बम्बई आकर ब्रम गया। सन १९७५ में मुझे शिरडी के साई बाबा की अद्भुत शक्ती के बारे में लोगों से जाना। मेरे बड़े भाई अकसर शिरडी जाया करते थे। परन्तु मुझे शिरडी जाकर बाबा के दर्शन करने का सौभाग्य नहीं मिला। मैंने काफी लोगों के मुख से सुन रखा था कि जो भक्तिभाव से शिरडी की समाधि पर जाकर श्रद्धासुमन अर्पित करता है उसके सभी दुख दूर हो जाते हैं। सन १९७९ में मेरी आर्थिक अवस्था बहुत बिखर गयी थी। व्यापार में काफी नुकसान हुआ था और पून्जी न होने के कारण नौकरी खोज रहा था। कहीं से सफलता नहीं मिल रही थी। साईबाबा के दर्शन करने की तीव्र इच्छा हुई परन्तु राहखर्च पास नहीं था। पत्नी से झूठ बोला कि एक मित्र के चाचा कि फैक्ट्री नासिक में है। उसने जाकर मिलने को कहा है। सो पत्नी ने रुपयोका इन्तजाम कर दिया और मैंने सर्व प्रथम शिरडी के साईबाबा के दर्शन जून १९७९ में किये। वहाँ बाबा के समाधि दर्शन, गुरुस्थान, द्वारकामाई, चावडी आदि देखकर मैं धन्य हो गया। बाबा के समक्ष अपनी परेशानी श्रद्धा से रखी और वापस लौट आया। पाठकगण आप विश्वास नहीं करेगे वापस आने के एक सप्ताह पश्चात मुझे एक इन्टरव्यू पत्र आया और आश्चर्यचकित रह गया कि मेरे मित्र के चाचा की फैक्ट्री जो नासिक में थी (बम्बई में आफिस है) से बुलावा आया था। जो मैंने झूठ बोलकर पत्नी से रुपये मंगाये थे वह बाबा ने सच कर दिया।

इस घटना के पश्चात मैं साई बाबा का अनन्य भक्त हो गया। उसके पश्चात मैंने कभी पिछे मुडकर नहीं देखा। समय समय पर साई बाबा ने मेरी हर तरह से मदद की। सन १९८१ में मुझे मकान बनाना था। लगभग पन्द्रह हजार रुपये का खर्चा था। कोई इन्तजाम नहीं था। मैंने साईबाबा का स्मरण करके सब ब्रोझ उनपर डाल दिया। कुछ ही समय में मुझे कम्पनी से लोन मिल गया और देखते ही देखते मेरा मकान बन गया जब कि मुझे स्वप्न में भी आशा नहीं थी।

सन १९८२ की दिवाली की छुट्टियों में मैं सपरिवार शिरडी गया। व समस्त परिवार बहुत आनन्दित हुआ। साई संस्थान की व्यवस्था दूसरे भारतीय

तीर्थों का पथप्रदर्शक हो सकती है। प्रत्येक तीर्थस्थल पर पुजारी, पन्डे व अन्य लोके दर्शनार्थियों को ठगते हैं परन्तु शिरडी में ऐसा कुछ नहीं है। सब व्यवस्थित व सुचारुपूर्वक होता है। भोजनशाला की व्यवस्था देखते बनती है।

पाठकगण अगर मैं विस्तारपूर्वक अपने अनुभव लिखूंगा तो बहुत लम्बा हो जायेगा फिर भी समय समय पर जिस तरह भी साईबाबा ने मेरी सहायता की है वो उल्लेखनीय है। सन १९८३ में मेरे आफिस में पाटी बाजी हो गई और किसी कहा सुनी में मैंने नौकरी से त्यागपत्र दे दिया। पत्नी को चिन्ता होगी कुछ बताया नहीं। परेशान था बस साईनाम होठों पर था। तुरन्त ही एक इन्टरव्यू हुआ (तीन महीने पहले प्रार्थना पत्र दिया था) और एक उच्च पद पर नियुक्त हो गया। नये पद को सम्भालने का दिन भी गुरुवार था और मैंने स्वयं शिरडी जाकर बाबा का आशीर्वाद लिया।

किन्हीं कारण वश यह नौकरी ज्यादा नहीं टिक पाई परन्तु बाबा ने फिर सहायता की और इस तरह मार्ग प्रदर्शित किया कि शब्दों में वर्णन नहीं कर सकता।

सच साई बाबा का यह कथन शत प्रतिशत सत्य है कि 'तुम मेरी ओर देखो मैं तुम्हारी ओर देखूंगा'। पाठकगण श्रद्धा और सबूरी से आप भी साई बाबा का स्मरण करोगे तो वह अवश्य आपकी सहायता को आयेगे।

मैंने जब से बाबा की समाधि पर पुष्प अर्पण किये हैं मेरे सब दुःख सुख साई बाबा ने संभाल लिये हैं। और मैं अपने का सब ओर से सुरक्षित पा रहा हूँ। बाबा ने कहा है - जो मेरी समाधि पर आकर कहता है कि मैं आपका हूँ, उसका मैं जीवनभर ऋणी रहूंगा। और उसका ख्याल रखूंगा। इन्हीं दो शब्दों ने मुझे ऐसा बन्ध दिया है कि मैं स्वयं जीवन भर के लिए बाबा के चरणों से बन्ध गया हूँ।

दिनेश कुमार माहेश्वरी

एस एस ४/१३२ सेक्टर नं. २, वाशी, नई बम्बई - ४०० १०३



साईकृपा

दिनांक २५-११-१९८३ को मेरे पिताजी का स्वर्गवास हो गया था । तथा मुझे हिन्दु संस्कृति के आधार पर दिनांक २८-११-८३ को स्वर्गीय पिताजी की हस्तीयाँ लेकर हरिद्वार जाना था । मैं तथा मेरी माँ व पत्नी हम तीनों बस स्टेण्ड पहुँचे । जयपुर रोडवेज बस स्टेण्ड पर शाम ६-३० बजे दिल्ली वाली बस का टिकट लिया और सामान बस में रख दिया । मेरी माताजी व पत्नी ने लघुशुल्का जाने की इच्छा प्रकट की । तो मैं उन्हें सार्वजनिक पेशाबस्थल पर ले गया । इसके पीछे से बस दिल्ली के लिए रवाना हो गई और हमारा सामान उसी बस में रह गया । मैं पूछताछ कार्यालय में गया वहाँ से ज्ञात हुआ कि द्रुतगामी बस चली गयी है आप टैक्सी लेकर जाएँ तो बस आपको मिल सकती है ।

इसके पश्चात मैंने टैक्सी कार किराये पर ली ! तथा बस के पीछे चले । हमें बस शाहपुरा, जयपुर से करीब १०-१५ किलोमीटर, के पास मिल पाई, मैंने बस को रोका तथा माताजी व पत्नी को उसमें बैठाकर टैक्सी कार का किराया देने लगा तो टैक्सी ड्राईवर ने रु. २५०।- मांगे । इसपर मैं घबरा गया । तथा मैंने साई को याद दिया । तत्पश्चात बस ड्राईवर ने रु. १५०।- दिलवाकर टैक्सीवाले को रवाना किया । यदि श्री साई बाबा ने बस ड्राईवर को इस समय बीच बचाव में नहीं भेजते तो मुझे रु. २५०।- देने पड़ते और मुझे हरिद्वार व वापस जयपुर तक आने में बड़ी दिक्कत होती ।

जब जब मेरे परिवार में कोई आर्थिक, मानसिक, शारीरिक सन्कट आता है तो साईकृपा से उसका निदान शीघ्र हो जाता है ।

कैलाश नारायण शर्मा

प्लॉट न. ११, आर्मेर रोड, सितारामपुरी, जयपुर - १२। ३०२०८२



जगउद्धारक - साईनाम

अन्धकार में भटक भटक, जब मन घबडाता है ।
अन्धकार में दीपक लेकर, तब साई आता है ॥
भटकी दिशा दिखाता है ॥ १ ॥

द्वार-द्वार वो अलख जगाए,,मिक्षा को जाता है ।
जग को देने वाला दाता, साई फकीर कहाता है ॥
सबको कृपा लुटाता है ॥ २ ॥

शिरडी दौडकर जो भी प्राणी, दुःख में आता है ।
बाबा दौडकर हरते दुःख, पुत्र माता को पाता है ॥
बाबा हृदय लगाता है ॥ ३ ॥

मन करना संकल्प वही, साई सफल बनाता है ।
मंगल मुरति शिवदाता भोला, प्रसन्न हो जाता है ॥
हृदय में प्रेम बहाता है ॥ ४ ॥

भोग-जाल सब छोड रे मन, क्यों भरमाता है ।
साई-प्रेम में मिगा चदरिया, साई ही मुक्तिदाता है ॥
जीवन धन्य हो जाता है ॥ ५ ॥

श्रद्धा-सबूरी साध रे मन, क्यों हीनता लाता है ।
साई-इच्छा पर छोड दे सब, वही पार लगाता है ॥
साई वह दया लुटाता है ॥ ६ ॥

'शान्तिमुमन' साई दर्शन बिन, चैन न पाता है ।
साई-राम की प्रीत लगा मन, यही सच्चा नाता है ॥
साई गुरु, पिता और माता है ॥ ७ ॥

महेश कुमार पांडेय

४/१, रविशंकर मार्ग, फोठी बाजार, बैतूल (म. प्र.)

मानव शत्रु

शत्रु का भय मानव को आदिकाल से पीड़ित करता रहा है। शारीरिक व मानसिक आघात के कारण शत्रुता उत्पन्न होती है। शारीरिक आघात देने वाले चोर, डाकू, गुन्डे, हत्यारे और हिंसक जानवर आदि होते हैं और मानसिक आघात देते हैं कामी दुश्चरित्र, क्रोधी, लोभी, अहंकारी आदि आदि।

मानव के ये शत्रु उसके जीवन के अमूल्य समय व शक्ति को नष्ट करते रहते हैं। विश्व का पूरा मानवसमाज इन शत्रुओं से। (मानव मानव से) कितना पीड़ित है इसका अनुमान इस बात से लगाया जा सकता है कि इस भूमण्डल के सभी राष्ट्र पुलिस और फौज अस्त्र शस्त्र आदि पर कितना खर्च करते हैं।

अगर यह खर्च कम करके बची हुई धन राशि को विकास कार्यक्रम में लगाया जा सके तो जनसमुदाय का जीवनस्तर काफी ऊंचा उठ सकता है। बेरोजगारी, आवास, स्वास्थ्य व शिक्षा की समस्याओं का हल निकल सकता है।

समस्या का हल इतना सरल प्रतीत होता है पर कार्य रूप में लाने के सभी प्रयास असफल हो जाते हैं क्योंकि मानव के बाहरी आदर्श रूप में और उसकी आन्तरिक वास्तविक स्थिति में विशाल अन्तर है। विश्व के साम्राज्यों के नेता, प्रादेशिक, सामाजिक, धार्मिक नेता, परिवार के प्रमुख से लेकर हर सदस्य में अधिकांश रूप में मानव का शत्रु समाया हुआ है। इसलिए उसके सभी प्रयास जो अन्य लोगों को सुधारने में लगाए जाते हैं निष्फल हो जाते हैं। अतः आवश्यकता इस बात की है कि मानव किस प्रकार अपने अन्दर के शत्रुओं का दमन करे। शत्रु का उत्पत्तिस्थान है मन और कर्मेन्द्रियां। काम मानव का प्रमुख शत्रु है। यह मन पर स्वार हो जाता है और कर्मेन्द्रियों द्वारा प्रचण्ड लीलाएं करता रहता है। मन चंचल है जिसकी गति वायु से भी तेज है जो बुद्धि के तर्क को परे टकेल देता है। जागृत अवस्था में सपने दिखाता है। प्रलोभन देता है। कर्मेन्द्रियों को क्षणिक सुखों की ओर खींचता है। इन क्षणिक सुखों में निरन्तर लीन रखता है। देखना, खाना पीना, बात करना, सुनना, और स्पर्श के सुखों में उलझाए रखता है।

काम के दौर में लोभ और मोह उसको गति प्रदान करते हैं। लोभ के वशीभूत होकर उसमें अधिकाधिक प्राप्ति व संचय की वृत्ति आती है और मोह के वशीभूत होकर नाशवान वस्तुओं से नाते रिश्ते जटिल होते हैं। अपने पराये का अन्तर बढ़ता है। विवेक से परे हो जाता है। मोह के वश में काम और लोभ का स्तर ऊंचा उठता जाता है।

जब काम, लोभ और मोह का संगम हुआ और सफलता में अडचने रुकावटें आने लगीं तो विवेकहीन मन असलियत समझने के बजाय सन्तुलन खो बैठता है तब उत्पत्ति होती है क्रोध और अहंकार की।

मन की कामना पूरी न होने पर क्रोध प्रगट होता है और प्राप्ति हो जाने पर अहंकार उत्पन्न होता है। प्राप्ति न होने पर अहंकार को ठेस लगाने के फलस्वरूप क्रोध की ज्वाला भड़क उठती है। इस प्रकार ये सभी शत्रु एक दूसरे के पूरक हैं।

उपरोक्त शत्रुसेना में काम, क्रोध, लोभ, मोह, अहंकार का समावेश हो जाने पर मत्सर की उत्पत्ति होती है। क्रोध और अहंकार के शास्त्र जब विजय प्राप्त नहीं कर सकते तो इर्ष्या, वैमनस्य उत्पन्न होता है। यह ऐसा प्रबल शत्रु है कि विपक्षी को नाश करने पर तुल जाता है और अन्ततः जो मानव इसको धारण करता है उसका खुद का सर्वनाश हो जाता है।

इन सब शत्रुओं का उद्गमस्थान है मन जिसके लिए कहा है - मन लोभी, मन लालची, मन चंचल, चितचोर मन के कहे न चालिए पलक पलक में और।

मन निश्चल तो रह नहीं सकता। कुछ न कुछ सोचेगा और कर्म का मूल कारण बना रहेगा। इसको बस में करने का सरल उपाय यही है कि इसको सद्गुरु के हवाले कर दो नाम स्मरण में लगा दो। बार बार के प्रयास से सफलता अवश्य मिलेगी - करत करत अभ्यास के जडि मति होत सुजान, रसरी आवत जात ते शील पर होत निशान।

शिवदत्त रामपाल जोशी

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

भजन

मन मे मोहे दरद दे दे, गीतों मे मेरे जान भर दे
तडप उठे मनबा मोरा, वो शिर्ही वाले साई बाबा ॥ ४ ॥

बिना दरद के आता नही, विचार मन मे अच्छा कोई
भक्ती कैसी जाग उठेगी, श्रद्धा न हो जब मन मे तेरी
अबतक जितने भक्त हुये है, अमर हुये जो जग मे सारे
उनको मिली ना सूखी रोटी, भक्ती उनके दिलसे उभरी
सन्त कबीर और नरसी मेहता, सन्त तुका और चोखामेला
दुःखी थे संसारजगत् मे, भगवान को ये सबसे प्यारे ॥ १ ॥

गोरा कुंभार ने हात तोडे, सूरदास ने आंखे फोडे
भगवान की याद रहने को सदा, दुःख खुद ही होकर मांगा
दुःख भरा था संसार मे उनके, पर मन था भगवन के आनन्दमे
आनन्द से वह नाच रहे थे, परमेश्वर लीला देख रहे थे
सच्ची भक्ती देख के भगवन, प्रसन्न हुये थे इन भक्तों पे
मोक्ष की प्राप्ती हुयी उनको, नाम रहा अजरामर जगमे ॥ २ ॥

सच्चे भक्तों के लिये भगवन, खुद आते है उनके सदन
एकनाथ सन्त के पूजा घर मे, पानी भरा भगवन ने आकर
चोखा मेला की भक्ती महान, खींचे भगवन ने मरे जानवर
जनाभाई के साथ चक्खी पीसी, मीरा के विष का प्याला पीया
साईदास लक्ष्मण है परेशान, बैठे बैठे सोच में डूबा
कब आवेगी मुझमे श्रद्धा ऐसी, दर्शन देनो मुझको साई ॥ ३ ॥

लक्ष्मण बापूराव रापतवार
रिटायर्ड ड्राफ्ट्समन, किल्ला, वॉटर वर्क्स, नांदेड



बहुत दिया साईबाबा तूने मुझको

बहुत दिया मेरे बाबा ने मुझको
बाँचल में न समाये तो क्या किये ॥ घृ ॥

तूने मुझ जैसे को सहारा दिया,
मेरी डुबती नैया को किनारा दिया,
हर घाम में तू, हर काम में तू-
सभी में ही समाया है तू,
बहुत दिया साईबाबा ने

तू ही मेरी माता और तू ही पिता,
तू ही रामायण है और तू ही गीता,
ना हिन्दु कोई है ना मुस्लिम कोई
सभी का पालन कर्ता है तू
बहुत दिया साईबाबा ने

प्रकाश प्र. कर्पे

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करीबन तीन महिने से आपके मराठी एवं हिन्दी मासिक का सभ्य बनने का मुझे सौभाग्य प्राप्त हुआ है। आप के तन्त्री लेख रोचक एवं अर्थपूर्ण होने के नाते मुझे बहुत पसन्द आता है। हर महिने को आपके मासिक की प्रतिक्षा होती है। ऐसा लगता है जैसे साईबाबा ही मिले।

भापका आभारी,

ए. के. परीख

२३/ए/१, आनन्द शॉपिंग सेन्टर, गौशाला लेन, मालाड (पूर्व) बम्बई - ४०० ०९७

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