

SHRI
SAI LEELA
Official Organ of Shirdi Sansthan



Baba puts out the fire in Tajuddin Baba's Darga

Once Shri Sai Baba was found pouring water on the fire in His dhuni. As he was usually putting the firewood in the dhuni and not water, the devotees, who were present in Dwarakamai at that time, were astonished and they asked Baba as to what He was doing, when He said that He was putting out the fire in Tajuddin Baba's Darga. As the Darga was miles away from Shirdi, this statement of Shri Sai Baba astonished the devotees further. Two days later a message was received from Shri Tajuddin Baba that a fire had broken out in his Durga, which subsided when he prayed to Shri Sai Baba.

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is the principal aim of SHRI SAI LEELA**

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Four Steps Towards Moksha :

Our ancient philosophers had proclaimed four aims as the objectives of human life. They were Dharma, Artha, Kama and Moksha. Out of the above four objectives three were to be achieved in this life itself while moksha was to be achieved after death. Our forefathers were no doubt worried about the life after death, the life in the next world; but they were not entirely unconcerned about the achievements in this life. Therefore they directed the common people to do righteous deeds (Dharma) first. They also told them to acquire wealth (Artha) as they knew that every thing in this world depended on money and that without money life would be useless. The attraction of sex-life is a natural instinct of every living organism and it is not proper to subdue it by artificial controls. Unlawful and irreligious acts would become rampant in the society if sufficient scope is not given to sex-life in the society in general. Therefore Kama was included in the achievements of human life so that this natural instinct of the human race would be given its due importance in human life.

Thus though all the aforesaid four objectives are expected to be the aims of the human-race, still the ultimate aim of human life is always said to be liberation from the cycle of birth and death which is known in the spiritual world as Moksha.

Moksha is also known as Mukti and the vehicle for going to mukti is Bhakti. The saints all over the world have advised the common people to cultivate devotion to God. They have said

that the ladder to go to Mukti is Bhakti. If we look at the biographies of the God-realised persons all over the world we at once see that they were devotees and it is this devotion which ultimately led them to Mukti. Saint Tukaram was a Maharashtrian saint who lived in the seventeenth century. He was a great devotee of Lord Viththal and he was supposed to have bodily gone to heaven. Among his biographers there is some difference of opinion on this point of going to heaven bodily as all of them are not prepared to believe in this miracle. However there are no two opinions on the point that the saint was a great and sincere devotee of Viththal and that he ultimately attained moksha or mukti due to his sincere devotion.

While discussing the above point one biographer of saint Tukaram has pointed out that this saint did not get liberation from the cycle of birth and death all at once and without making ample preparation for that. He has stated that Saint Tukaram reached liberation by climbing four steps. As all our readers also are the pilgrims on the spiritual path, they might be interested to know and follow the aforesaid saint on the spiritual path. It is therefore proposed to trace those four steps here for the benefit of all Sai-brothers and Sai-sisters.

SATSANGA

The discipline of the mind is very important in the spiritual line. Unless your mind has attained certain stage it is not possible to control it and fix it and concentrate it on God. So you have to start first with your mental preparation. This you can do by means of satsang (keeping company of the good and righteous people) The forefathers of St. Tukaram belonged to the Warkari sect, which is the oldest religious order in Maharashtra. Pilgrimages to holy places, attending keertans, bhajans, pravachans etc. are the very common practices of the persons, who are followers of this sect. The pilgrimage to Pandharpur on every Ekadashi day or at least on the two very important Ekadashi days in the

months of Ashadha and Kartik, was more or less a routine for the followers of the Warkari sect. So saint Tukaram always used to undertake the pilgrimage (Wari) to Pandharpur. St. Dnyaneshwar was the first great saint, who boosted the Warkari sect in Maharashtra by his commentary on Bhagawadgeeta in the Marathi language. The composition of "abhangas" was also a very common practice of all Maharashtraian saints. These abhangas were recorded and sung in bhajans. They were committed to memory for quoting in Keertans. Saint Eknath was the next exponent of the Warkari sect. Because of the Samadhi of saint Dnyaneshwar at Alandi, Shri Eknathmaharaj started the practice of the pilgrimage to Alandi in addition to the pilgrimage at Pandharpur. Thus Tukaram started remaining in the company of the saintly persons, which fostered only good thoughts in his mind and which encouraged his mind to absorb more and more into religion.

STUDY OF RELIGIOUS BOOKS

Making the preparation of the mind in this fashion and training it to receive only good things, saint Tukaram turned to the study of religious books. In those days religious books were not available in good numbers as they are now available, due to the facility of printing. However it was a practice in those days to copy out religious books like Ramayan, Mahabharat, Dnyaneshwari etc. as that was also considered as a religious act. Therefore such religious books, which were available to saint Tukaram, were studied by him. Saint Ramadas, who was a contemporary of saint Tukaram, also mentions in his book "Dasbodha" a number of books that he had studied. One more common thing in these two saints that we notice is that both of them were performing keertans for preaching devotion to God. Similarly both of them had composed a lot of religious literature, which they used to quote in their Keertans and which they have left to us as their literary legacy. The reading of the religious books and ruminating over them was thus the second step that

saint Tukaram climbed in his travel towards liberation. From the biography of saint Tukaram we know that he had studied the Vedas, Puranas, Bhgawadgeeta, Bhagawat, Dnyaneshwari and and abhangas composed by saint Namdeo. As stated above saint Tukaram himself composed so many abhangas which have been now collected together in a book which is known as his "Gatha". In these abhangas we find so many compositions parallel in thought and language to several compositions from the aforesaid books which show that saint Tukaram had studied these book very closely. At present the literature, which is considered very sacred by the followers of the Warkari sect, comprises of all the aforesaid books studied by saint Tukaram and other literature added by other saints from saint Tukaram onwards, who nursed the Warkari sect and preached the devotion to God viththal for achieving merit and proceeding on the spiritual path.

GURUPADESH

After thus preparing the field of the mind, one has to sow the seed of the advice of the Guru in it for further progress. The favour of Guru has been given very great importance in the spiritual line by all saints. So many of them like Dnyaneshwar and Ramdas have just taken "Upadesh" from their elder brothers, who really speaking were not much ahead of them in the spiritual line; but here the question does not much arise about the qualification of the Guru. It is the question of recognising somebody senior to oneself in order to keep one's ego under control and in order to foster humility. Swami Vivekananda also has found that his words have fallen short when he wanted to describe the favour of his Guru, Ramakrishna Paramhansa, on him. At several places Swamiji has praised his guru and expressed his gratitude towards him for giving him valuable advice on the spiritual path. One more thing about the Guru is noteworthy. It is said that at certain stage when a person is elevated to a certain spiritual level, then at that stage it does not become necessary for him

to go to the Guru and not run after him. It is the Guru who is always in search of such a sadhaka and he finds out the sadhaka and gives "Upadesh" to him. In case of saint Tukaram this same thing had happened. He was elevated to such a high spiritual level that Shri Babaji Chaitanya came searching for him and gave "Gurupadesh" to saint Tukaram in his dream. In one of his poems saint Tukaram has narrated all this history clearly.

MOKSHA or MukTI

Gurupadesh is a very important step in the spiritual line. When you get that you get everything and there is nothing more that a "sadhaka" wants thereafter. Thus when saint Tukaram got the Gurupadesh in his dream, he got the inspiration to compose his abhangas and we find in the five thousand and odd abhangas, that saint Tukaram has composed, he has expressed his profound devotion to Lord Vitththal in various ways and has also expressed his opinions on various other matters which have made a landmark in Marathi literature. "मोक्ष or मुक्ति" i. e. liberation from the cycle of birth and death was a natural outcome of all this progress of saint Tukaram and he is known to be a saint who has obtained मुक्ति from this worldly life. Saint Tukaram thus climbed all the four steps and achieved मुक्ति by making steady progress.

It will thus be seen by Sai devotees that the path that saint Tukaram had to follow was rather a difficult one and a long one. As nearly three centuries have rolled on since the Maha-samadhi of saint Tukaram and as Shri Sai Baba has taken Awatar at Shirdi, He has made the achievement of मुक्ति much simple after taking into consideration the present fast life and the shortage of time felt by His devotees. At several places, Shri Sai Baba has clearly indicated that His devotees need not do elaborate worship or penance or they need not observe other austerities like fast in order to obtain मुक्ति or मोक्ष. He has

advised His devotees to simply chant His name by which His devotees would get all the necessities in this life and also get the liberation from the cycle of birth and death. All Sai devotees should follow whatever path they want to in order to obtain मोक्ष according to their temperament and belief. ★



To
The Editor,
"Sai Leela"

Respected Sir,

Perhaps you are aware that I am a subscriber to "Sai Leela" since the last two years and without any inhibitions, I can say that a wonderful work is being carried by you and your staff in propagating the spirit of Lord Sai Nath. I have read many articles from readers of their experiences and this has prompted me to write to you about my own experience.

Thanking you,

Yours sincerely,

K. S. Narayan

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SAIBABA-THE PROTECTOR

It was a Thursday dated 19th January 1984 when myself and a colleague Mr. T. R. C. Menon got out of the Z. P. Guest House at Jalgaon-Jamod (Maharashtra) and got into a readily available vacant taxi to reach Nandura Railway Station. The driver required about half an hour's time to take off. So we both walked across the road to a small tea-stall. Time was 6.30 A. M.

As the ordered bread and tea was awaited, my sight was attracted by a photo of Sai Baba visible in the adjacent pan-shop. I pointed out the same to my companion and told him that it was an auspicious Thursday morning to have darshan of our blessing SAI.

Placing a loaf of bread, the stall keeper went back to his assistant to help making a special tea for us. Mr. Menon refused bread and preferred only tea when I was unwrapping the bread. Looking at the Sai Nath's photo I sat quiet. Then I closed my eyes for a minute, meditating on Him. As I opened the eyes I saw a young Muslim Fakir aged around 28 years standing at the entrance with a smile and looking straight into my eyes. A green cloth fastened around his head, he wore a white loose kurta and lungi. One small black bowl in his hand suggested that he came for begging alms. But it was surprising to note that he did not ask anyone for alms or money. Just with the same smile and a calm look into my face he merely stood.

Not a word was spoken by the fakir. The look from his bright eyes was full of affection for me. His blissful smile responded in me an overflowing joy. Like the waves on the sea jumping higher with happiness at the appearance of a full Moon-my joy touched new heights at the sight of this fakir. Inexplicable exchange of some unknown silent feelings between us was a great experience in itself.

I nodded my head silently calling him. The fakir came closer, only a table in the middle separated us. First two slices of bread offered by me with devotion, were accepted. He lost no time to wave his hand and very swiftly walked out to disappear from my vision. That silent and affectionate smile glowing from his bright face still remained in my mind and I was fully convinced that that fakir is none but our Sai-Malik.

Then I turned to Mr. Menon and asked "What do you think about this fakir?" His cool reply came "an ordinary beggar".

"No" I continued, "He was not an ordinary beggar but Shirdi Sai Nath Himself who came in disguise to bless us in person".

Mr. Menon laughed with indifference and said "seeing Saibaba's photo a few minutes before, your mind is engaged in thinking about him. At this juncture even when an ordinary beggar stood here you are illusioned that he too was Sai Baba".

I explained that it was no illusion but a full proof fact "The fakir with a bowl in his hands obviously came for begging but why he did not beg? Why he did not even call the teastall man, who was busy in preparing tea? Why did he not beg from the panshopwallah? At least after we offered bread why did he not step into other neighbouring tea stalls and panshops? Does this not infer that he perhaps came with the purpose of only meeting us? Who else could he be other than Lord Sainath?" thus I concluded that the strange incident was only a darshan of Sai-Malik.

After a couple of days when I returned to Aurangabad from my tour, I was shocked to see at home the walls, roof and window glass-panes of the kitchen room badly damaged. My wife Usha thus narrated to me about the dangerous accident which recently occurred.

On Thursday (19th January 1984) by morning 10 a. m. my wife filled up the pressure-cooker with necessary contents to be cooked

for lunch and placed it on an electric stove (Cooking gas was exhausted) and went into the drawing room where she sat reading some books. Though generally very cautious while cooking, that day she happened to be somewhat negligent being fully engrossed in reading until she looked at the watch showing 10.45 a. m. She got up from the sofa remembering suddenly about the cooker on the stove and wondered how it has failed to vigil for 45 minutes. Then, hardly she covered a few steps and at once halted before the kitchen door when a big explosive sound, almost deafening the ears, came as a shock. The pressure cooker had burst and caused dangerous havoc in a most unexpected accident.

The cooker's lid was pushed up with great pressure of steam bursting out and it hit the roof at first, then two side walls and window before falling down like a crashing flying-saucer. Glasspanes of the window were broken, walls and concrete ceiling were damaged while all kitchenware from the shelves fell down with the tremor. Very thick gauged indalium pressure cooker (Prestige brand) was twisted completely out of shape and the electric stove was shattered to pieces, leaving the broken live wire still hanging from the plug. Patches and lumps of cooked rice, dal with vegetables stuck to the walls and the roof. Altogether a ghastly scene it was.

Neighbouring housewives rushed to our apartment in panic, fearing that the sound was due to bursting of the gas cylinder. They were frightened to notice equally dangerous accident that occurred; but found a consolation as my wife was surprisingly safe.

My dear Sai-devotees, see how our SAI BABA saved my wife Usha. Had she entered the kitchen even a fraction of a second before the accident she would have been perhaps killed. Baba averted such a grave danger within no time to save her life. Also he ruled out the possibility of the children being hurt as it was timed when both little sons Sainath and Vamsinath were away at School.

You may carefully note the coincidence of Sai Malik giving me darshan at a far off place namely Jalgaon Jamod and accepting two slices of bread at 7 a. m. on the very same day and within next few hours He takes care to save my wife from a deadly accident that occurred at our residence in Aurangabad ! All happened on a Thursday !

What more proof one needs to realise the omnipresence of Lord Sainath's love and care for his beloved devotees at all times and at all places. ★

Narendranath Mungara

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Baba The God

"He fulfilled the idea of God on earth" for He always protected his devotees.

"If a man utters my name with love, I shall fulfill all his wishes and increase his devotion. And if he sings earnestly my life and deeds, him I shall beset in front and back and on all sides I shall draw out my devotees from the jaws of Death" Thus, He takes care of His bhakthas.

Those who are fortunate and whose demerits have vanished take to His worship. If we always utter Sai, Sai He shall take us over the seven seas; believe in these words and we will be benefited. There is no need of elaborate worship. He rests there where there is full devotion.

It should be realised that doubts, difficulties, and calamities befall and engulf us just to test us and confirm our faith. If we stick to Baba with full and unshakable faith and continue our endeavour we are sure to be crowned with success by Him.

He changed the effects of stars and planets. He reversed the process of suffering of evil Karma of previous birth.

Baba blessed Damu Anna, by his Amra Leela, with off-springs even though horoscopically astrologers had ruled out the chances of getting them due to inauspicious planetary positions.

Again, Tendulkar's son was told by astrologers that the stars were not favourable for him to get through the medical examination that year. But Baba sent word, "Tell your son to believe in me, to throw aside horoscopes and predictions of astrologers and go on with his studies. Let him appear for the examination with a calm mind and he is sure to pass this year. Ask him to trust in Me and not get disappointed." And the boy did pass.

Bhimaji patil was suffering due to previous evil Karma which even Veda and Upanishads have decreed one cannot escape. But, when he cried to Baba in despair as the only saviour He interfered and changed the course of the ill effects and cured Bhimaji of the Tuberculosis.

Sai is Parabrahma.

Even in the worldly day to day life Baba exhorted us to follow set path not of high religious or rigorous order. His advice is eternal and universal.

"Unless there is some relationship or connection nobody goes anywhere. If any man or creature comes to you do not discourteously drive him away, but receive him well and treat him with due respect. Shri Hari (God) will be certainly pleased if you give water to the thirsty, bread to the hungry, cloths to the naked and your verandah to strangers for sitting and resting. If anybody wants any money from you and you are not inclined to give, do not give, but do not bark at him like a dog. Let anybody speak hundreds of things against you, do not resent by

giving any bitter reply. If you always tolerate such things, you will certainly be happy. Let the world go topsy-turvy, you remain where you are. Standing or staying in your own place, look on calmly at the show of all things passing before you.

If you cannot do good to others; if you do not get an opportunity to do good to others at least do not even think of doing harm.

Baba reformed scandal-mongers and slanderers and advised those who have the tendency to indulge in this to refrain from the heinous sin. He compared scandalising and slandering to the pigs gorging the filth and in a way the scandal-monger serves the person whom he scandalises by cleansing him with his tongue.

Now, My personal experience has confirmed all that has been mentioned above.

For 2½ years myself underwent unbearable misery in every respect, mental, physical and financial. The future appeared gloomy; abysmal depth only could be seen ahead. With the future staring hopelessly, with a little daughter and wife to be taken care of, Baba always kept up the cheer in me. When despondent he gave me hope not material but emotional.

Then physical ailment struck. An uncommon skin condition potentially fatal with no specific remedy known as "Pemphigus" struck me. My condition steadily deteriorated and there were signs of hopelessness in the eyes of eminent doctors who treated me. Again Baba miraculously cured and brought me back to normal.

It is needless to mention about the state of our finance. we were desperate and were in very abject condition even though family set up enabled us to put up false appearances. My heart used to virtually bleed when my only daughter, used to immense comfort, often sank in despair on realising the miserable state of her father. The situation was heading for catastrophe and all possible resources were tapped and drained. we were lost souls in every sense.

But Baba shall not forsake his devotees. And He came to our timely rescue.

Baba saw to that his devotees—for my daughter and wife, are also devoted to Him—are no more tortured and gave me a job which for my age is beyond expectation and with a remuneration much higher than I have ever drawn with much superior position and responsibility.

That too He saw to it that I am stationed at a place where I am at the feet of my beloved Goddess "Meenakshi" whom I had sought to bring me back to Madurai in an elevated assignment.

Thus, our God Baba is here on earth today communicating with His devotees and taking care of their welfare.

"Believe Me, though I pass away, My bones in My tomb will give you hope and confidence. Not only Myself but My tomb would be speaking, moving and communicating with those who would surrender themselves whole-heartedly, to me. Do not be anxious that I would be absent from you. You will hear My bones speaking and discussing your welfare. But always remember Me, believe in Me heart and soul and then you will be most benefited".

This is our Sai, an incarnation of God. He will bless any man, who will prostrate and surrender himself to Him. He, who remembers Him and worships Him daily with faith and devotion, will soon be free from all calamities; not only this, but being always attached and devoted to Sai, he will get very soon God-vision. All his desires will be fulfilled and being ultimately desireless, he will attain the supreme. ★

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Atmajnan Versus Ahankar

Of all human traits, egotism is most powerful., which being a part of man's nature, is kept up all through his soul's transmigrations. In other words, it is an inherent weakness, a disease of the mind and intellect enslaving Jivatma and not allowing it to link up with Paramatma. Even seekers of truth have found it difficult to free themselves from the clutches of ego (Ahankar).

My own humble self was a victim of this "monster" till Sai Nath freed me. I sincerely pray to Him to help me to nip it in the bud whenever it sprouts.

There is an interesting story of how even Shri Rama had a bout of this-ego fever ! It appears He was watching Hanuman, who was busily engaged in constructing a bridge for Shri Rama to cross to (Shri) Lanka with His army. With every stone he lifted, Hanuman invoked the name of Rama and threw it in the sea and it floated. The bridge was getting ready when Shri Rama began to think" If my name could make massive stones float, I the person bearing the name should indeed be a great source of strength."

He wished to put his strength to trial. One day while Lakshman had gone out, He seized the opportunity and walked up to a pond. Making sure that nobody was watching him, he took a pebble and threw it in the water. Lo, it went down with a splash ! Hanuman, who was carefully watching the whole show from the top of a tree, came down and stood by Shri Rama's side. Disappointment was writ large on Rama's face. He wished to know the secret of his success of making the stones float. Hanuman prostrated before Rama in an attitude of total surrender and said, "My Lord, I know nothing, except that if I repeat your name with devotion nothing is impossible for me. But you,

on the other hand were relying on your strength" Shri Rama's ego was thus crushed. That is why Shri Purandara Dasa in one of his Kannada songs says "Ninyako, Ninna namada balavodiddare Saku" (Why do I require you, it is enough if I have the strength of your name).

Dear readers, unless the ego is completely wiped out, the Lord's grace will not descend on the aspirant. The easiest way is to adopt the Maruti style and engage ourselves in constant nama Japa 'Shri Sai Ram'. Lord Sai Nath will be pleased with this Japa-Yagna which will serve as the bridge to cross the sea of "Samsar"- nay, it will bridge the gulf between Jivatma and the Paramatma and reveal the self.

Lord Sai Nath, "Give me the strength to surrender my strength to Thy will with love (Tagore).

May Sai Nath bless us all, ★

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Prayer to the most merciful God

O most merciful God, I come to ask You to forgive me my sins.

In Your great mercy, You are always ready to forgive the repentant sinner.

As the mighty ocean washes the numberless grains of sand on its shore, so Your mercy washes our souls of their sins

Wash my soul clean, O my God, that I may ever praise Your mercy towards me.

Though I offend You often, always You forgive me, when I ask Your pardon.

O God, my Father, I trust in Your mercy and Your goodness,

Lord Sainath-The Awtar Purush

(PART-III)

गुरुब्रह्मा गुरुविष्णु : गुरुदेवो महेश्वर : ।

गुरु : साक्षात् परब्रह्म तस्मै श्रीगुरुवे नमः ॥

Guru is the embodiment of Brahma, Vishnu and Maheshwar and Guru is Paramatman incarnate. Before commencement of this article let us therefore bow at the Lotus Feet of our Sad-Guru Lord Sainath and crave His grace and blessings on us all.

In the last article (Part-II) we have seen how our beloved Lord Sainath won the hearts of the people by playing concurrent roles of a philanthropist, a philosopher, a healing therapist and finally a great spiritual reformer and saviour. Now in the current issue we shall deal with the life and activities of The Himalayan Saints, personally visited by me alongwith my wife, in contrast to that of our Lord Sainath.

It may be re-called that in December 1971, I was subjected to a great family mishap (Ref :- Nov.' 82 issue of Sai Leela "Sai's Gracious Shelter"). Myself and my wife set out on a pilgrimage to different religious places of India. We covered almost all the places of religious importance, but we could not experience any relief in our mental strain and stress.

Some of our friends advised us to take refuge in saints, who could only replenish our lost peace and tranquillity. At that time we had little knowledge about our Lord Sainath. We were told that the Himalayas were the abode of great saints. Accordingly we started running to different places on the Himalayas such as Badrinath, Kedarnath, Uttar-Kashi, Gangotri, Yamunotri etc. and came in contact with various saints there.

I came to know that there were a few saints of high order in the vicinity of Gangotri (Source of the river Ganges) at a

higher altitude. Pilgrims congregate here at Gangotri for 3-4 months of the year during the summer and beyond that the entire area becomes snow-clad and out of bound for human habitation and approach. The priests even come down to the district head quarter at Uttar-Kashi. But these few saints stay there all the year round undisturbed and uninfluenced, in practice of their uninterrupted hard penance.

From the Police out-post at Gangotri we were detailed with full particulars about such saints in different directions over there. After climbing some distance we approached the small cottage of Mouni Baba and had his darshan. Mouni Baba observes complete silence. However, he was kind enough to answer a few of our questions in writing. We stayed there for about an hour and thereafter set out in another direction for darshan of Naga Baba.

After climbing a considerable height we reached the place of meditation of Naga Baba and had his darshan. The name itself signifies that Naga Baba was quite naked. All bare-bodied the Baba was found seated in Padmasan (cross-legged) on the ground under a tree and was engrossed in deep meditation. A glow was emanating from his face and we were charmed at his sobre countenance in that pinching cold region.

Spell-bound as we were, we took our seats most silently in front of him and were gazing at him for a considerable length of time. I was thinking within myself that these were the persons who had actually conquered The Universe ! Like the worldly people as we were, they were not to be worried for food, drink, clothing and other comforts of life !

After some time the Baba opened his eyes and we bowed to him. He blessed us in the symbolic way by raising his right hand and thereafter closed his eyes again. I could not hold my eagerness to talk to him and seek his valuable advice to soothe

our mental strain. We were also required to return to our base camp at Gangotri before dark as there was risk of tracing out our way back in that track-less territory. As such without losing any more time I tried to draw his attention and addressed him - "BABA !"

At this he reopened his eyes for a moment and put a particular gesture with folded hands and closed his eyes once again. We could easily realise the significance of such gesture, which meant-"Good Bye-You worldly people! Do not waste my precious time". We had no other alternative but to retreat from there with a heavy heart and in utter despair.

Dear readers, this is to bring to your notice that desperately we were roaming over for months and years and our mental condition became still more worse. At this juncture a good old friend of ours came to our rescue. Most convincingly he pleaded that it was Shri Sai Baba only, who could give us solace and advised us to seek His divine shelter.

In the long run we came to 'Shirdi'. It is a great pleasure for one to let you know that the moment we stepped down on the soil of Shirdi, we experienced a miraculous jovial change and a feeling of lightness in us. The very first darshan of Baba wiped out all our worries and miseries and infused profound peace and contentment in us.

It is important to note that though Lord Sainath had cast off His mortal coil about 66 years back, He is always with us according to His earlier commitment during His life time. When myself and my wife, lost our peace of mind and were running restlessly and unsuccessfully from pillar to post in search of solace, it was only our beloved Sainath, who took pity on us and came to our final rescue. He dragged us with a string to His Lotus Feet like The illustration about Kakaji Vaidya of Vani in Nasik district (vide SAI SATCHARITA-Chapter XXX).

In conclusion, I beg to say that in India, the land of great saints, we generally come across three types of saints. The saints whom we have visited high up over the Himalayas, far away from human reach and habitation, belong to the first category. As we have seen they are ever busy with their ownelves in establishing link with Paramatman. They are totally unconcerned with human society and its betterment in any way.

Next come the Godmen of India in the second category. They are ever busy in establishing their name and fame and amassing huge Bank balance. They lead a very luxurious life and are also beyond the reach of common people.

Lastly comes the third category to which our Lord Sainath belongs. Though an incarnation He was, He lived in the human society just like an ordinary human being. He was 'God-realised' and a 'Sad-Guru', who devoted whole of His life for the betterment of mankind in general and exercised His divine power for promotion of spirituality of the people in particular. He was sharing individual worries and ailments in His own person, out of extreme love and affection for His devotees. Finally He gifted His own life for one of His most intimate "devotee" and attained His own 'Maha-Nirvana'. Such was our Lord Sainath-The Awtar Purush.

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Devotion To Shri Sai Baba

We all know that to obtain the blessings of divine personalities such as Rama, Krishna, Maruti, Shiva, Ganapathi, etc... it takes years of unfailing devotion, before we are able to reach their expectations. Any break in our devotion in the middle would create a setback which may again take several years or more. Great saints such as Narasingh Mehta, Meerabai, Bhakta Prahlad spent most of their lives immersed in devotion to Lord Krishna and as a result achieved not only liberation but also sainthood. But the intensity of devotion which they had cannot be compared to that of the devotees of today. I would not say that today's devotees are insincere but the difference in the time factor is obviously there.

We all belong to the 20th century when science and technology has advanced so rapidly that the belief in the existence of God itself is being doubted. The absence of belief in God is very much present amongst our youth, who are more engrossed in their worldly pleasures than anything else.

In our country for instance, we see around us a lot of modern hotels, clubs and bars where most of our young people are found to visit these days. This has resulted in not only a deviation from the traditional Indian culture but also a sharp decline in our moral standards. By imitating the negative side of the Western culture, our youth's morale has stooped to a record low level.

I am not against Western nations as such and very much appreciate their economic development, science, technology, discipline and honesty but instead of accepting these good points, we have chosen their bad ones. In the midst of all this wholesale negative import, religion has no place whatsoever.

I have met many friends and most of them often say that they doubt the existence of God. I have no desire to elaborate to them on this issue since they would refuse to believe even if I do so. But there are some who say that they do believe in God and Personalities such as Rama, Krishna etc. but they hardly have any time for devotion or thinking of God. And there are also some who say that they do believe and even spend a little time on prayer but find no relief from their miseries.

Let me first contradict the statement of those friends who say that they don't have time for any devotion. Is this statement on their part justified? Definitely not. Because time as a fact is never available at all. It is we who have to create it. Just as we spend say 8 hours in sleep, 9 hours at work, and the balance 7 hours for entertainment we are actually booking time accordingly. Assuming that we must sleep for 8 hours and that we must work at our office for 9 hours we leave a balance of 7 hours to be adjusted to suit our entertainments. Out of those 7 hours do you think that these friends cannot spare even 15 minutes on devotion and that is believable? I don't but I cannot say about our readers. Let us say the available time is only 4 hours at the most. But even in these four hours can they not spend 10 minutes at least? The actual underlying fact is our friends just put forward a lame excuse. The real reasons are t-

- a) They are not interested in any form of prayer, or devotion. They would rather opt for interesting entertainments instead.
- b) They are lazy.

The first reason is most obvious. Belief in God for such type of youth is confined to the word 'belief. only. That belief does not necessarily imply that they must be devoted also, according to them.

The other group of friends tell me that though they spend a little time on prayer, their mind remains pertrubed, and there

is no end to their difficulties. This is the point that my topic in this article relates to : :

To the young as well as the old, let me say that Shri Sainath is the easiest Avatar to approach for your miseries. Baba is the only saint or Avatar who required the least devotion and without formalities.

Baba Himself is equal to Rama, Krishna and Maruti and hence worshipping Baba is worshipping all of them.

In Sai Baba's charters and sayings by H. H. Narasimhaswamiji let us refer to Chapter Nos 22, 24, 25 & 27. For reference and information they are as under :-

Ch 22) Simply say "Sai, Sai" with heart overflowing. I care not for show and respect of forms. I rest in such devotees.

Ch 24) I am formless and everywhere.

Ch 25) If one casts his burden on me and thinks of me I look after all his concerns.

Ch 27) In the abode of my devotees there will be no dearth of food and clothing.

These assurances are enough to indicate that Shri Sainath is always with His devotees who remember Him. Even if we spend a little time only thinking of Sai, that itself is sufficient. But we must have faith and patience as preached by Baba, to have His full blessings. And it is true that 9 out of 10 people have benefited from Him during His lifetime and even after so many years of Mahasamadhi, His response towards His devotees is as prompt as what it was during His life. Even today, the majority of the people find relief when they earnestly pray to Him.

For Sai Baba we need not chant so many mantras or observe so many rites. The best recourse is to pray silently to Him any time of the day. Many devotees believe that to please Lord

Sainath Maharaj various forms of pooja and chanting of hymns is required. In this however they are wrong. It is no doubt very good to do a detailed pooja if one is able to do it, but to those who cannot, it is not compulsory in Sai's case.

To develop faith and patience together with increased devotion, devotees must first read the Sai-Charitra (life-history of Sai Baba), read His leelas, etc. By doing so, a devotee will have increased faith and devotion to Baba thereby making him perfectly qualified for his entry into Baba's Darbar. This very reading of the Sai-Charitra is a prayer itself. A devotee may not follow the usual lengthy procedures for worshipping Baba but to take recourse to an easier path one must first go through His life and leelas. Without studying Baba's life and leelas it is not possible for any person to develop faith.

Baba's innumerable material benefits conferred on His devotees are in sharp contrast to Lord Ramana Maharishi and Lord Ramakrishna Paramhansa both of whom imparted spiritual instructions and benefits only. Whereas the three Top personalities are equal in their Spiritual and Divine Powers, there are only two differences where Baba actually differs from them :

- a) Baba blessed His devotees both materially and spiritually whereas Lord Ramana and Ramakrishna blessed their devotees for spiritual upliftment only.
- b) Whereas the Samadhi of Lord Ramana and that of Lord Ramakrishna are not active after their physical departure from this world, that of Baba is. Shri Sai Nath Maharaj is even more active after His Samadhi than when He was physically present.

These two differences indicate that Baba's mission in this world is different than that of the other two. That is why He is continuing to help His devotees in all ways.

Finally let me state that if a devotee places His confidence in Baba he is sure to be protected whatever the circumstances may be. He need not fear for body and soul.

Baba's orders are supreme. No force on earth or even in this universe or beyond can challenge His grace and order. He has got virtual command of the movements of this entire universe and no devotee must even doubt for a moment that nothing is impossible for Him to do. So we must surrender wholeheartedly to Him



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A Prayer to Vakdevi

Help me unlearn, O Vakdevi,

(Goddess of Speech)

The tricky ways I had fallen into

The webs I so delighted to weave

The intricate mazes,

One leading into another

The skill to camouflage the real intent

And make that appear which existed not.

Disarm me, O Goddess dear,

Of the weapons I had stolen

From your arsenal

To fell the adversary

And shout with savage glee.

Teach me, O swan-borne one
To speak not from the lips outwards
But from the depth of the heart
Disdaining wiles, craft and art,
To consecrate Thy gift, the words,
In chanting the glory of the Lord

Take me, my adored, beyond
Articulacy, where all sound
Is hushed except the primeval.
Let me be filled with the eloquence
Of muteness, the ecstasy bursting
Into the streaming tears
And the hair of my body
Standing on the end.
So overpowered by Thine indrawn force
I hope to pray not through words,
(more often than not a counterfeit)
But through stirrings within
And service-oriented works.

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Report of the Eleventh Annual Gathering at Shirdi

(Continued from May 1985 issue)

Monday 28-1-1985, III Session

Speeches of the delegates :-

Lt. Col. Nimbalkar, "The book-stall for selling the publications of the Shirdi Sansthan has come at a good place. However if it is brought just outside the Samadhi Mandir, then it will be visited by still many more people. It should be brought there and books of other people like Shri Junnerkar and Prof. Pujari, written on the life and teachings of Shri Sai Baba, should be kept there for sale. Important articles and the editorials of Shri Sai Leela may be printed in a separate book as they are worth reading again and again and if that is not done, they will go out of sight and therefore out of mind. It may be argued that they may be published by the writer himself; but instead of the writer publishing them if the Sansthan does it then it will have more weight. After giving some subsidy, the Sansthan should make available Sai Satcharit and some other books on Sai Baba at cheaper prices than they are sold at present. It is necessary to publish full translation of the Marathi Pothi into English."

Shri Sainath Khadke; "The Executive Officer of the Shirdi Sansthan should have remained present for this and last session as he has to implement the suggestions given by the delegates. Formerly every Sai devotee used to purchase the Sai Leela magazine. Now-a-days it is not so. It therefore appears that our propaganda is falling short. Therefore our propaganda should be made more vigorous. The stall for selling the publications of the Sansthan should be shifted to such a prominent place where all persons, visiting Shirdi, will be able to see it.

The executive editors have much work. They are doing it in addition to their normal duties. Instead of that a full time editor may be appointed so that he will do better work. Some good articles, which have been published in past issues may be reprinted so that we shall get glimpses of the past."

Shri Gokul Gopal, "I have to congratulate the Executive editor for the good issues that he is bringing out every month. Out of all the awatars, the awatar of Shri Sai Baba is unique".

Sou, Leelatai Marathe; "Singing of the songs by the poets is quite necessary and some period should be assigned for that. We should celebrate the Golden jubilee of Shri Sai Leela. My suggestion for improving the cover page has been accepted and it has been improved. I wish that all the other suggestions should also be implemented".

Shri N. Machander Das, "Sixteen pages in the English issue, which are given to Hindi articles, are not found to be of much use by the readers of the English issue. There should be a separate Hindi issue so that some more pages would be made available for articles in English. Our magazine should foster the feeling that all are one".

Shri R.B. Sandbhor, "Many delegates that attend the gathering want to speak. However it does not become possible to give enough time to all of them. Therefore we may have the gathering for three days instead of two, So that all will get enough time to address the gathering".

Shri R. Ramakrishnan, "I am happy that non-Marathi speaking people are now being given more and more scope in this gathering. There are more speeches in English now and the announcements in between, in English, keep us with the main stream of the gathering. I am glad that the English issue for the month of February 1985 was also published, by the president along with the special Marathi issue for the same month. Every

year at the time of the annual gathering a souvenir could be published by the Shirdi Sansthan, with enough advertisements, so that many devotees could get a chance for writing their articles in it. In the present issue of Shri Sai Leela we should have two or three pages for the children. We would be glad to listen to the experiences of our ex-presidents."

Shri R. Radhakrishnan, "Cover page of the magazine should be better. The articles that are being published in Shri Sai Leela are written by the contributors due to the inspiration given to them by Shri Sai Baba and they are therefore of a high standard".

Though Dr. Parchure was requesting the speakers every now and then to be as brief as possible, the delegates were speaking for long time and very often beside the point so he said, "I thanked the speakers yesterday evening for limiting their speeches, but today the delegates have defeated me and taken much more time than I expected. We had decided that the ex-presidents should speak in this session, but now there is no time left for them. As the time for the noon-aarati is drawing near this session will have to be closed."

After this Shri Chendwankar informed the delegates that the arrangements for the lunch were as on the previous day and that the next and last session would begin at 3 p. m. The session was then declared as closed with the permission of the chair.

Monday 28-01-1985 IV Session :

This was the last session of the gathering. It started with a small programme of humorous speech by Master Vineet Swadia, the son of Shri Bipin Swadia, who contributes articles to Shri Sai Leela and who attended the gathering along with his wife Mrs. Snehalataben Swadia, who also contributes articles to Shri Sai Leela magazine.

Smt. Sati Godavarimata from Sakori, is always invited for this gathering and on being invited this year, Dr. Tipnis attended on her behalf and blessed the gathering. He said, "I am very glad to be among you, who have gathered here for your annual gathering. Shri Sai Baba was the Guru of Shri Upasani Maharaj who started the Ashram at Sakori according to his Guru's order. Sati Godavarimataji is the disciple of Shri Upasani Baba and her disciples are in India and abroad. The work of Shri Upasani Baba is unique. He started an institution only for ladies. Such institutions which are run only by ladies are very rare all over the world. The Kanyakumari Ashram is teaching Vedic rituals and even sacrifices are performed in this Ashram according to Vedic style. Shri Sai Baba asked Upasani Baba to stay in the Khandoba Mandir for a long time. There the reptiles and the scorpions were his companions but Shri Upasani Baba withstood all the hazards for getting his Guru's blessings. Saints are present at all places where good deeds are being performed. I have therefore great pleasure in remaining present here where learned discussions are in progress for considering the ways and means for improvement of Shri Sai Leela magazine. I am very happy to convey to the gathering the blessings of Sati Mataji. I thank you very much on behalf of Mataji for having extended the invitation to us."

Ex-President of the gathering, Mrs. Sarojinitai Mulye then delivered her speech in which she narrated the incident of the lighting of the lamps by water, which had taken place in Sai Baba's life. She also stated how Shri Sai Baba was well-versed in Khandayog and how he used to spread all his limbs all over the Masjid and how he used to join them. She based her speech on a chapter in Shri Junnerker's book.

Ex-President Shri Naiksaheb then addressed the gathering. He said, "I had the good fortune to visit Shirdi in 1913-14 when Shri Sai Baba was alive. Sai Baba sent His photo to us, which we still have with us. I have many experiences of Shri Sai Baba when he fulfilled my mundane desires without requesting

Him for that. Our wants in this world are neverending; they are also lasting only for a short time. Hence we should not be after them. Meditation and Japa these are the two very important things in life and in the spiritual line. In the Ashram at Ganeshpuri, devotion, meditation, bhajan etc. are always given great importance and if we all do meditation we all will be benefitted immensely."

Miss Shanta Rege, from Indore, then narrated her experiences about Shri Sai Baba, which she had heard from her father, justice Rege. She said, "The advice of Shri Sai Baba was always very simple and straight forward. He used to say that slip of tongue is always possible, but do not do wrong things knowingly. Once Justice Rege had gone to the All India Sai Samaj, Madras. There somebody asked him what he asked from Sai Baba. To that question he replied that he never asks anything from Sai Baba. He gives everyone according to his needs. All saints are saying that there is God in everybody's heart. Now in order to see that God you have to look down. In this process you have to bow down your head. So bear in mind that if you bow down and become humble then only you will be able to see God".

Nanasaheb Rasane, Ex-President of the gathering then said, "I have really no words to describe my dear Sai Baba. He was always working for the good of his devotees. Cunning people are always trying to take advantage of your devotion and emotional nature. The money that is received by the Shirdi Sansthan is given in the name of charity. I am connected with the Shirdi Sansthan for the last fifty years and I am trying to see that it is spent for the good of the devotees. Those who will try to extract hem oney out of this charitable fund by foul means will suffer. Though I look to be simple from outside, I have full knowledge of the working of the Shirdi Sansthan. Even at Pune, I get all information about the affairs of the Shirdi Sansthan. You that have gathered here should be watchful about the property of the Shirdi Sansthan. The Officers that have been appointed are no doubt

watchful, but how far can they keep the watch? Whatever you observe here as being out of the way should be noted by you and it should be communicated by you to the authorities of the Shirdi Sansthan for taking necessary action thereon."

Shri G. R. Inamdar Said, "I attended Shirdi along with Late Shri Radhakrishnaswamiji. I never asked anything from him. However he used to understand whatever we wanted and he used to grant us the same. He always used to stand by us in all our difficulties and remove them. He was the president of the All India Sai Samaj at Madras and also of the Sai spiritual centre at Bangalore. He had developed the Sai Spiritual Centre at Bangalore in such a way that it appears to be mini Shirdi."

After his speech Shri Inamdar requested the audience to repeat the message and prayer of Shri Swamiji as he would read it. The prayer etc. was then read out by him and it was repeated by the audience.

C. V. Bhaskara Rao; the president of the Sai Spiritual Centre at Bangalore, thereafter requested all the delegates to come and visit the centre at Bangalore in order to see personally what work is being done there.

Shri M. Rangachari, President of Shirdi Sai Mission from Hyderabad, thereafter declared that a convention of Sai devotees on all India basis would be held at Gadkhal in the Himachal-Pradesh in October 1985 and he extended a public invitation to all present to attend the convention.

Shri K. H. Kakre, the Ex-Court Receiver and present trustee of the Shirdi Sansthan then addressed the gathering. He said, "I have attended this gathering as a trustee of the Shirdi Sansthan, The Leelas of Shri Sai Baba are endless and it is necessary that some of them should be published in Shri Sai Leela magazine; but the devotees should discriminate between their experiences and only send such experiences for publication which will be able to guide others. For example if you write an experience about getting a train because it was late, then the question arises that if you

got the train due to Baba's blessings, then what about others? Because of whose blessings did they get the train? If we go on publishing only such insignificant experiences in Shri Sai Leela then that will have a bad effect on the minds of the children and they will become fatalists. This should not happen. The children should not leave everything to fate in this way and sit silent. If you all think in this direction then that will be a right step towards improving the standard of Shri Sai Leela magazine. I thank you for having given me chance to speak here and also for having given a patient ear to me".

(to be continued)

BABA THE SAVER

Now, we find that we are debating about the CAST of BABA. Can you tell me why we are debating and in which way you want to cut the ice?

Don't you know to know who is BABA shravana and manana are necessary? Without such mental exercise you can never come to any conclusion.

BABA's best prescription "look to me and I will look to you" is the end of all arguments.

By chanting "Sai Sai or Rajaram" I got much satisfaction, which I cannot express in a few lines. Not only all my problems are solved but some time I have a feeling that I am walking on Cosmos.

The object of "Shri Sai Leela" is to contribute your experience with Sai formula so as to enrich the readers with your experience and thus by listening to the "deeds of BABA" others are benefited.

All I have to say in this pointless argument is that our beloved Sai BABA never toiled to see the "GOD" like others..

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Swami Vivekananda and Shri Saibaba

**"If you want to see God face to face
serve a man in distress and see God in his smiling face".**

A few years ago while on a visit to my son in the Army at Barrackpore (near Calcutta), during my morning walks, I bumped into Ramakrishna Vivekanand Mission on the banks of River Ganga. There in the Math premises I saw the above lines displayed prominently on a board. I was very much impressed and thrilled on reading those lines of Swami Vivekananda and remembered how our Sadguru Shri Sai Baba of Shirdi also preached and practised the same thing.

In his early days Shri Sai Baba acted as a physician to cure hundreds of villagers with his strange medicines and infallible Udi. Sometimes He took over their diseases on His own body (as in case of Bubonic Plague of Master Khaparde Chapter 7, Sai Satcharita). Sometimes He cooked food for 50 or 100 persons, buying the rations Himself and served it to the poor and hungry. In later years, when devotees started gathering around Him, He preached that serving the distressed and needy was more important than keeping fasts (as in case of Mrs. Gokhale Chapter 32, Sai Satcharita) and make them practise it also. On one occasion Sai Baba did not permit His devotee Bala Patil Newaskar to return to his village but asked him to nurse Dagdu Bhau although a Muslim and suffering from a contagious disease like leprosy.

On returning home I started thinking and found so many similarities between the teachings of Swami Vivekananda and Shri Sai Baba.

FOOD "Certain regulations as to food are necessary, we must use the food which brings the purest mind, but the

extravagant, meaningless fanaticism, which has driven religion entirely to the kitchen, as may be noticed in case of many of our sects, without any hope of the noble truth of that religion ever coming out to the sunlight of spirituality, is a peculiar sort pure and simple materialism".

(Complete Works of Swami Vivekananda Vol. I. 136 & III. 66)

"The man who will mercilessly cheat widows and orphans and do the vilest deeds for money is worse than any brute even if he lives entirely on grass alone (Vol. III 67).

Shri Sai baba also was never fussy whether His devotees were vegetarians or non-vegetarians. He himself did not mind being served with fish or meat, He also cooked meat-pulao for distributing to the poor. But He never forced Brahmins or strict vegetarians to eat it. However sometimes He joked with them over their not eating meat and not eating onions on Ekadashi (11th) Day- just to teach them to avoid extravagant and meaningless fanaticism and to learn the value of strict obedience of Guru's orders at any cost.

NON-INJURY (AHIMSA)

"Never producing pain by thought, word and deed, in any living being is what is called Ahimsa, non-injury. There is no virtue higher than non-injury. There is no happiness higher than what a man obtains by the attitude of non-offensiveness to all creatures" (Vol. I-189)

Sai Baba also preached non-injury all His life, He insisted on real non-injury by thought, word and deed. He asked his devotees not to use bitter and piercing words against anybody even if that person used them. He advised his devotees that if anybody approached them for something and if they did not want to give it to him, they may refuse but should never bark (shout) at him like a dog. He asked his devotees not to be jealous of anybody and not to aspire other man's (even own brother's)

wealth and least of all to fight for it. For this He narrated very useful parables (viz. the story of two goats and story of the snake and the frog chapters 46 and 47). He also condemned slandering and criticising others' actions and wasting time over it. As to animals like cats, dogs and birds, He always preached compassion towards them and encouraged feeding such dumb creatures. (Advice to Mrs. Tarkhad in chapter 9 and to Mrs. Laxmibai Shinde in chapter 42). So much so that when questioned whether injurious and wicked creatures like serpents and scorpions be also, let loose without killing, He replied, "God lives in all beings and creatures whether they be serpents or scorpions. Unless He wills it, nobody can do any harm to others. So we should take pity and love even such creatures and avoid killing them. The Lord (God) is the Protector of all". (chapter 22)

RELIGION

"The end and aim of all religions is to realise God (Vol. VI-82). There are differences in non-essentials but in essentials they are all one. (Vol I, 318). That each tribe or nation should have its own particular God and think that every other is wrong, is a superstition that should belong to the past. All such ideas must be abandoned." (Vol. II. 67)

"No man, no nation, my son, can hate others and live. India's doom was sealed the very day they invented the word 'Mlenchchha' and stopped communion with others". (Vol. V. 52).

How true are these ideas in Sai Baba's case, who always preached equality and brotherhood of all religions especially amongst Hindus and Muslims in His days! Sai Baba never preached in favour of any particular religion but preached the essentials of ALL religions such as truth, non-injury, love, non-attachment to wealth, service to the poor and distressed and compassion towards the lowest of human beings and animals. He discouraged His devotees from changing their religions or for that matter their deity of worship or Guru also.

GURU

“Through thousands of years of chiselling and modelling, the lives of the great prophets of yore came down to us; and yet, in my opinion not one stands so high in brilliance as that life which I saw with my own eyes, under whose shadow I have lived, at whose feet I have learnt every thing—the life of Ramakrishna Paramahansa,” (Vol. III. 312-13)

“Only the knowers of Brahma are the spiritual teachers of mankind. This is corroborated by all Scriptures and reason too. It is only the selfish Brahmins who have introduced into this country the system of hereditary Gurus, which is against the Vedas and against the Shastras”. (Vol. VI. 464-65)

Sai Baba also had similar love and regard for His Guru from whom He claims to have learnt everything in his younger days. As to leaving a disciple to carry on His task, we already know that Sai Baba did not follow this useless tradition and preferred to work Himself through His tomb after leaving the mortal body.

GOD

“From highest Brahman to the yonder worm,
And to the very minutest atom,
Everywhere is the same God, the All-Love,
Friend : Offer mind, soul body at their feet.
These are His manifold forms before thee,
Rejecting them, where searchest thou for God ?
Who loves all beings, without distinction,
He indeed is worshipping best his God”.

(Vol. IV 496)

Sai Baba also taught that He (God) was to be found everywhere and in all creatures. Thus to Mrs. Laxmibai Shinde He

told that He was the same as the dog He fed with the bread prepared and brought by her for Him (chapter 42). To Mrs. Tarkhad he told that He and the hungry dog and the pig she fed during lunch were not different from Himself (chapter 9). That is why Bala Patil Newaskar saw Sai Baba incarnate in the cobra which appeared in his house. (chapter 35). Sai Baba also told repeatedly to His devotees that He (God) was not confined to 3½ cubits length of His body and proved it by appearing in person before Balaram Mankar at Machchindragad (Satara Dist.) (chapter 31)

KARMA

“According to Karma – Yoga, the action one has done cannot be destroyed, until it has borne its fruit, no power in nature can stop it from yielding its results. If I do an evil action, I must suffer for it; there is no power in the universe which can stop it or stay it. Similarly if I do a good action, there is no power in the universe which can stop its bearing good results. The cause must have its effect, nothing can prevent or restrain this”. (Vol. I. 82)

Sai Baba repeatedly told His devotees that they will reap the fruits of their actions good or bad and whether performed in this life or previous lives. That is what He told Bhimaji Patil and Dr. Pillay when they complained to Him about their painful diseases. (chapters 13 and 34). In the case of Gopal Ambadekar of Pune, who wanted to commit suicide because of poor pecuniary circumstances, Sai Baba arranged reading of a relevant chapter of Akkalkot Swami's pothi and convinced Ambadekar that ending one's life is no escape from past deeds (chapter 26).

That is why Shri Sai Baba insisted on good actions as dictated by Shastras and advised His devotees to avoid company of atheists and irreligious persons.

BRAHMAJNAN

“Truth never comes where lust and fame and greed
Of gain reside, No man who thinks of woman,

As his wife can ever perfect be;
 Nor he who owns the least of things, nor he
 Whom anger chains, can ever pass thro' Maya's gates
 So, give these up, Sannyasin bold ! say -

“Om Tat Sat, Om! “Vol. IV. 394)

In chapters 16 and 17, we find Sai Baba giving out the same basic necessities for obtaining Brahma-Jnan (Realising the truth). Also in chapters 27 and 31, we see Sai Baba advising Ramadasi not to get irritated with Shama for the loss of Vishnu Sahasranam Pothi and asking Sannyasi Vijayananda as to why did he take to Sannyas when he loved his mother so much. Later in chapter 40, we see how Sai Baba taught Nanasaheb Chandorkar to get over infatuation of looking at beautiful women.

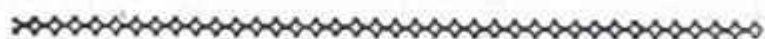
CONCLUSION

In short we find great similarities in the teachings of these great Saints of India, who were also contemporaries; Shri Sai Baba (1838 A.D.-1918 A.D.) Swami Vivekananda (1863 A.D. -1902 A.D.).

Blessed indeed are we to have been born in the land of these Saints. ★

- Lt. Col. M. B. Nimbalkar
 (Retd.)

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Guru Pournima Festival at Shirdi

Guru Pournima Festival will be celebrated at Shirdi as usual for three days from Monday the 1st July 1985 to Wednesday the 3rd July 1985.

Executive Officer
 Shirdi Sansthan of Sai Baba

HOMAGE



Prof. D. D. Parchure, who was working as the Executive Editor of this magazine, succumbed to a severe heart attack on 1st June 1973. Though he was working as a Professor of Mathematics in the Siddhartha College, at Bombay, he had good command over the Marathi and the English languages. He had studied the Indian philosophy very well and he was delivering pravachans and performing keertans for spreading Sai devotion. For the benefit of the persons who would like to celebrate a "saptaha" of Sai Keertans, he had written a series of eight Keertans, narrating the various incidents in Sai Baba's life, which have been published by the Shirdi Sansthan in a book form

under the caption "Sai Keertanmala". The persons, who perform Keertans, have praised this book as a good collection of Keertans on the life and teaching of Shri Sai Baba. With a view to spreading devotion to Shri Sai Baba among the children, Prof. Parchure also wrote a small book in Marathi under the caption "Mulanche Sai Baba" and later on he translated it into English under the caption "Childrens Sai Baba". This book is being translated in various other languages and it is very popular among the children.

On the occasion of the twelfth death anniversary of this great Sai devotee, who strived hard, during his life-time, for the spread of Sai devotion, coming on 1-6-1985, we pay our homage to the departed soul.

Editor.



Baba and Miracles

Miracles happened during Baba's life-time and they continued to happen even after his Mahasamadhi. In fact Baba never did any miracles. It was one of the part of the Cosmic Flow. Those, who joined the flow, experienced them. Those, who were only spectators, saw them with awe and doubt. "What is going to happen", is a phrase that haunts everyone. Nothing is happening. It is our limited understanding because of our limited perception. It is there - only we need to join it to be one with it. There should not be separate identification. When you do not understand your mind, you are not at its mercy; but when you understand, you are lost in the midst of it. It is the difference between being in bondage to thought, or being liberated by it. The experience of understanding is wisdom; but trying to capture that understanding, to convey it in words, is knowledge. Spiritualism is to be in tune with the supreme spirit. The journey to Spiritualism is very confusing at the beginning. It is even more complicated compared to the journey in the unknown space, the unknown starry-world. Baba always indicated that he was in tune with the Supreme flow and never confronted it. His approach was simple and direct. He did not write volumes. He never preached as a priest. His life itself was a light-house that emitted light to all, who came to him. Mystic incidents happened around Baba. They spoke profoundly that Baba was in the perfect cosmic flow. Meditation is complete friendship with the self-no confrontation, no side tracking. The whole life of Baba was a perfect meditation, a continuous awareness. He watered the trees and the trees whispered to him. He fed the hungry and the hungry were satisfied. He calmed the distressed. He got angry to set the things to tune, to merge with the cosmic flow. His presence, his look brought together all only to understand the supreme "self". He always insisted upon the "Witness State", and he was the supreme witness. He never confronted with any so called Karmic laws, In the present

century this saint Sai Baba led the common man to real spiritual journey. He respected all faiths. He upheld valid wholesome customs. He proved efficiently that spiritual pursuit is not the monopoly of the few. Even today, what we term as miracles that take place in the common understanding, bring many devotees together to share the cosmic feeling of oneness. Baba had all the qualities that are defined in Bhagavadgeeta of a Purushottam. I feel Sai dharma is growing, growing wildly to create more spiritual shelter to all. It has no ritual barriers. It has no concrete walls of dogmas. It is like the "air" which we breathe every second to hold our being. Let Sai truth prevail like sweet aroma all over. ★

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Absolute Surrender - The Only Approach

Shri Baba has seldom revealed his ways to bless and push up His devotees on the spiritual path. However, there are certain broad hints given by Him to devotees which when followed lead them on to the final goal.

The most famous of His utterances is "Look to me; and I will look to you".

This pronouncement from Him is greatly simple; but it is simply great in its meaning.

Shri Baba has first advised the devotees to look to Him. His words have always been full of endless meaning of shoreless sea of knowledge.

Looking to Baba implies first and foremost to His first quality i. e. of His absolute faith in His Guru. He Himself has said that He gave up worldly ambitions though He had achieved extra-ordinary success even in these matters (Vide chapter No. 32)

to concentrate on His Guru fully. He forgot hunger, thirst, and thus His Guru's form fixed itself, in His eyes. This intense concentration on the Guru snapped His attachments to his relations and His Guru became His all in all., and magnetised Baba fully to turn into His likeness.

It is an axiomatic truth that what one thinks of intently so one becomes. In due time i.e. prolonged period of 12 years of patient waiting upon the Guru resulted in His being blessed by the bliss supreme. It is thus clear, that by looking to Baba implies looking to His Sachchidananda Swarupa which is unaffected by any outside influences.

To attain this highest state, Baba surrendered all His interests to His Guru. He considered the existence of his mortal frame only for the service of His Guru. Baba thus attained the supreme goal of life by His absolute surrender to His Guru, who in turn moulded Baba just like Him transferring all the knowledge and powers to His best disciple.

In this context, it is essential to note here the Upanishadic dictum that the self reveals its nature of its own choosing and not through effort or study. So Shri Baba's method of working on His chosen devotees is not EXTERNAL but INTERNAL In point of fact, it is only the cover of unfulfilled desires, aspirations and worldly attachments which cloud our vision of God realization. Baba does not change the world but changes us internally through His full grace when the devotee surrenders everything to Him.

In short it is earnestly requested to the sadhakas on the path of Sai realization that they should surrender their body, mind and wealth absolutely to Baba so as to allow Him to "ENTER" into them fully and to work for their emancipation. Absolute surrender is the only approach to have full Sai bliss. ★

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MARCH 1985

In this month the Ramanavami festival was celebrated at Shirdi from Friday the 29th March 1985 to Sunday 31st March, 1985. As no inconvenience should be caused to the devotees, who attend the festival, meetings are arranged well in advance and work is allotted to different heads of departments. Therefore the whole festival went on smoothly and there was no chaos anywhere. The programmes of the festival went on as described below.

FRIDAY, 29-3-1985

This was the first day of the festival. The Samadhi Mandir was opened as usual and Kakad aarti was sung. The other programmes like holy bath and Abhishek went on as usual in the Samadhi Mandir according to the usual schedule. At 6 (a.m.) the pothi of Sai Sachcharit and the photo of Shri Sai Baba were taken in procession from the Samadhi Mandir to Dwarkamai via Gurusthan and continuous reading of the pothi was started there after the Photo of Shri Sai Baba was placed in Dwarkamai on the imposing silver throne. From 4-30 (p.m) to 6-30 (p.m.) Shri Anantrao Athavale Maharaj from Gorate Ashram, District Nanded, performed keertan in the Samadhi Mandir. His command over the language and his sound knowledge of the Indian philosophy reflected in full splendour in his Keertan and therefore it kept the audience spell-bound. Sou. Shruti Katkar from Bombay gave a programme of vocal music in the Samadhi Mandir from 7-30 (p.m.) to 9 (p.m.) and from 9-30 (p.m.) to 11 (p.m)

The Palkhi of Shri Sai Baba was taken in procession through the Shirdi village from 9-15 (p.m.) to 11 (p.m.) The Palkhi was decorated very well and it was also illuminated with electric lights. The procession was accompanied by bhajan parties, band troupe and other musical instruments. Many villagers took darshan of Shri Sai Baba on the way of the procession. When the procession came to Gurusthan on the return journey, the local artists and Shri Raghunath Sandbhor from Pune gave a programme of Garud and Bharud which was appreciated much by the pilgrims, who had come for the festival. After the procession came to the Samadhi Mandir, the Shejarati was sung and the Samadhi Mandir was closed thus ending the 1st day of the festival

SATURDAY 30-03-1985

This was the main day of the festival. Therefore the devotees were waiting for darshan in long queues from early morning. The Samadhi Mandir was however opened as usual and the programmes of Kakad aarti, holy bath, Abhishek etc. went on there as per scheduled times. At 6 (a.m.) the Parayan (continuous reading of Sai Sachcharit) got over in Dwarkamai and therefore the pothi, photo of Shri Sai Baba etc. which were taken in procession on the previous day from the Samadhi Mandir to Dwarkamai, were brought back by the same route to the Samadhi Mandir via Gurusthan in procession and placed in the Samadhi Mandir.

It is a practice of some Sai devotees from Shirdi village and elsewhere to go to Kopargaon and bring the water of the Godavari river and give Shri Baba the holy bath with that water. This year the devotees went to Kopargaon on 29-3-1985 and brought the water of the Godavari river in their kavdies to Shirdi by walking the distance of nine miles. These kavdies were worshipped by the trustees of the Shirdi Sansthan at 6-30 (a.m.) and the kavdies, about 1200 to 1300 in number, were taken in procession through the Shirdi village. After the procession came

to the Samadhi Mandir, the ladies worshipped the kavadies, Thereafter every Sai devotee gave holy Bath to Shri Baba by the water, brought by him in his kavad.

Publication of Shri Sai Leela Magazine

Shri Sai Leela magazine, which is the official organ of the Shirdi Sansthan, completed its publication for 63 years in March 1985 and it entered into its 64th year of publication with the issue for the month of April 1985. Hence the publication of this first issue for the 64th year was proposed to be done at Shirdi on the auspicious occasion of Ramnavami. On this day the auction sale of the articles offered to Shri Sai Baba was carried on in the Samadhi Mandir from 9-00 a. m. to 9-45 a. m. After this auction sale was over, the devotees had started gathering in the Samadhi Mandir for the Keertan. In the meantime Shri Bannesaheb requested one trustee, Shri Karkhanis, to publish the issue of Shri Sai Leela magazine for April, 1985 (first issue of the 64th year) and accordingly Shri Karkhanis published the same (both English and Marathi) and showed both the English and Marathi issues to the audience.

From 10-30 (a. m.) to 12-30 (p. m.) Shri Anantrao Athavale Maharaj performed Keertan in the Samadhi Mandir on the birth of Shree Rama. He expounded the importance of the incarnation of Shree Rama and explained why it was necessary to observe this festival from time to time. On a moderate estimate we may say that there were about six thousand devotees present for the Keertan. As such a big audience should be able to listen to the Keertan, arrangement of Lord speakers was made; but when the loud speaker near Dwarkamai failed, the audience from that side started grumbling. This upset Shri Athavale Maharaj a little. Hence the trustees had to go to that side and to request the people to be quiet. In the meanwhile the speaker also started working and the audience also became quiet.

At 4 p. m. the procession of the flags of Shri Sai Baba was taken out. At 4-45 p. m. the Rath (Chariot) of Shri Sai Baba,

fully decorated and illuminated with electric lights, was taken in procession through the Shirdi village. The procession was accompanied by music, band troupe and bhajan parties. On the way fire-works also were displayed and many devotees from the village took darshan. Dhuparati was sung after the Chariot procession returned from the Shirdi Village. From 10 (p. m.) to 6 (a. m.) (on 31-3-85) the artists gave their various programmes in the Samadhi Mandir. A large gathering of devotees attended the programmes and appreciated them. The artists are competing with each other and try to have their best performance in the programme. The Samadhi Mandir was kept open for the whole night for darshan and devotees were coming for darshan quite late in the night.

SUNDAY 31st March, 1985

As the Samadhi Mandir was kept open for whole night there was no question of singing the kakad aarti. So the other programmes like the holy bath were started in the Samadhi Mandir at the usual timings, The Abhishek also was started at the scheduled time. The Kala Keertan was started at 10-30 (a.m.) by Shri Anantrao Athavale Maharaj. After the Keertan, the Dahihandi Programme took place. The noon aarti was sung thereafter and the teerth and prasad were distributed to the devotees who were present for the aarti. Shri Prakash Ghangrekar, the famous vocalist from Bombay gave a programme of his vocal music from 7 30 (p.m.) to 10 (p.m.) The programme was appreciated much by the audience as they rarely get a chance to listen to the programme of such artists. After the Shejarati was sung at 10 (p.m.), this festival, which lasted for three days, came to a close.

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

Keertan :- 1) Shri Anantrao Athavale Maharaj, Gorate Ashram 2) Shri Madhukar Ganesh Suryavanshi, Sansthan Singer

Performed Keertans on the Ekadashi days and other days of religious importance.

Pravachan :- 1) Swami Kailasanand, Surat 2) Shri Murlidhar Maharaj Deshmukh, Shirdi.

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

1) Shri Ratanlal Sharma, Nagpur 2) Sou. Aasawari Waikul, Bomby 3) Sou. Nadkarni, Dadar, Bombay 4) Shri V. Keshatee Hanuman, Secunderabad 5) Shri Madhukar Narayan 6) Smt. Leela Shelar, Thane 7) Shri B. K. Bourtkar and Party, Gulbarga 8) Shri Madhukar Nivratti Bhalerao, Shirdi 9) Shri Nika Bhajani Mandal, Islampur 10) Shri K.V. Ramanamurti, Kakinada 11) Shri Dattaprasadik Bhajani Mandal, Chembur 12) Sou. Ranjana Jadhav, Phaltan 13) Smt. Vidyut Vishnuraj Nayak, Bombay 14) Shri Waman Kashinath Ranade, Bombay 15) Shri Avinash Tawde, Bombay 16) Shri Vijay Rakhurkar, Bombay 17) Shri Kirtikumar Bhagwan Bandivadekar 18) Shri Purushottam Shankar Pawaskar, Bombay 19) Smt. Sudha Vishnuraj Nayak 20) Shri Pandurang Sopan Ugale, Kopargaon 21) Shri Vishwanand Butebaba, Nagpur 22) Sangeetratna Banebaboo Kuvar, Bidar 23) Shri Chaburao Shankarrao Kadam, Sinnar 24) Shri Devidas Chaburao Kadam 25) Shri Vinayak Chaburao Kadam 26) Smt. Vedavati, Hyderabad 27) Shri Shreeram Vishnu Satardekar, Bombay 28) Dr. Kirtekar, Dadar 29) Shri Salgaokar, Vile Parle 30) Shri S.D. Dhumal, Shirdi 31) Shri Kisan Sharma, Bombay 32) Smt. Radhaji 33) Shri Rama Laxman Ani Sahakari Mandal, Banda 34) Sou. Shruti Katkar, Bombay 35) Shri Suhas Kabare 36) Shri Mukund Nene 37) Shri Anant Kunte 38) Shri Wamanrao Sadolikar 39) Shri Anant Rave 40) Shri Shreeram Daithankar, Pune 41) Shri Shahu Madhavrao Tupe, Rahata 42) Shri Sudheer Sambhaji Sawant, Bombay 43) Shri Raosahab Deshmukh, Amaravati 44) Shri Shahu Bhosale, Bombay 45) Shri Kaval Kalakar, Bombay.

(to be continued)

श्रीसाईलीला

हिंदी विभाग

अनुक्रमणिका

जून १९८५

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मेरे साईं

किरण किरण जिसकी आभा बिखराए
समाधि से जिसकी सदा आवाज आए

सगुण रूप प्रभु के
वो साईं हमारे.

मासति सा ब्रह्मचर्य कान्हा सी लीलाएं
शिरडी के गलीकूचे तीर्थसम बनाए

परम पिता सभ के
वो साईं हमारे.

मेघा को शंकर लगे कोई को राम
भक्तों के कष्ट जिसकी उदी ने हटाए

अनार्थों के नाथ जो
वो साईं हमारे.

सर्पदंश से बचाया शामा को जिसने
मुस्लिम के बने रक्षक हिन्दु को सहाय

सच्चिदानन्द समर्थ सद्गुरु
वो साईं हमारे

लेण्डी बाग मधुवन और मसजिद द्वारिका
सगुण रूप घर के प्रभु शिरडी थे आये

चरणों मे शरण दे
वो साईं हमारे.

विजय

७६, पटौदी हाउस, नई दिल्ली - ११०००१

भक्त एवं उसका साम्राज्य

भक्त का भी अपना विशिष्ट स्थान है। समाज की कौलाहल वैभव देख दिखाव से बहुत दूर उसका अपना एक संसार है। जहाँ वह है और है उसका प्रियतम। वह प्रियतम को ही रिझाने, उससे ही बार्तालाप करने, उसे शयन कराने, उसे निद्रा से जगाने आदि क्रियाओं में अपने को तल्लीन रखता है। उसे संसार की माया, दीप घूप से कोई प्रयोजन नहीं। वह तो अपने आराध्य में ही अन्तुष्ट है। वह अपना ध्येय इस प्रकार का रखते हैं :-

“मुझमें समा जा इस तरह तन प्राणा का जो तौर है
जिसमें न फिर कोई कहे तू और है मैं और हूँ।”

वह अपने आराध्य को कभी आंसुओं से नहलाता है कभी गिडगिडाता है, कभी नृत्य करता है, कभी गाने गाता है। उसकी इसी में मस्ती है। उसका अपना यही एक विश्व है।

कहते हैं सम्राट अकबर एक समय अपने संगीतज्ञ तानसेन की गोष्ठी में कही भ्रमण के लिए जा रहे थे। भ्रमण करते करते वे दोनों काफी दूर निकल गए। वहाँ सम्राट के कर्ण कुहरी में गायन की मधुर कण्ठ सुनाई दिया। गाना इतना मोहक था कि सम्राट उसी ओर बरबस बढ़ते गए। निकट आकर उनसे द्रवीभूत हुए बिना न रहा गया। उन्होंने अपने संगीतज्ञ से प्रश्न किया “तानसेन तुम हमें अपने संगीत से रात दिन प्रसन्न करते रहते हो परन्तु तुम कभी इतना मधुर, इतना आत्मविभोर गान कभी नहीं गाते।” तानसेन ने उत्तर दिया, “भगवन ! मैं आपको प्रसन्न करने के लिए गाता हूँ और यह भगवान को।” यही अन्तर है दोनों के संगीत में। भक्त का जीवन उसके प्रभु के लिए है उसके कर्ण कुहर अपने प्रभु की वाणी सुनने को उसके चक्षु उसके प्रभु के आगमन के लिए, उसकी नासिका उसी की सुगन्ध का रस प्राप्त करने के लिए आतुर रहते हैं। उसके जीवन में यदि कोई है तो उसका प्रियतम। प्रियतम के अभाव में उसका जीवन दुर्लभ। एक कुएँ के समान वह संसारिक वैभव से अपने पैजे सुकोड़े हुए अपना लक्ष अपना ध्यान चकवे के समान एक ही पर लगाए है।

वही उसकी सृष्टि है वही संसार है, वही उसके खेलने के सामान है और वही उसका मनोरञ्जन का विषय है। इस मार्ग पर चलते चलते वह कहां तक पहुंच गया, उसने कितनी मन्त्रिल तप कर ली कितना अभी और करनी अवशेष है उसे कुछ पता नहीं। उसे तो केवल चलना ही चलना है। शेष उसके प्रभु को ज्ञात होगा। यह विषय उसका नहीं। उसका ध्यान तो केवल करना है प्राप्त करना नहीं। उसकी अपनी कोई मान, प्रतिष्ठा नहीं, जो कुछ है सब आराध्यदेव का। अपना संसार में कहलाने वाला कोई नहीं। संसार के अपवाद की, निन्दा प्रशंसा की ओर से उदासीन को वह तो अपने अन्तःकरण में केवल अपने आराध्य का ही दीपक सन्जोते रहते हैं। इसमें सद्व्यवहार की बात, सद्गुण का तैल तथा वैराग्य के दीपक में ज्ञान प्रकाश को प्रज्वलित करते रहते हैं और स्वाध्याय की लाठी का अविलम्ब यहाँ कदा लेते रहते हैं।

कहते हैं एक बार क्षीरसागरशायी भगवान नारायण ने श्रेष्ठ मुनि नारद से प्रश्न किया, “नारद तुम तीनों लोकों में भ्रमण करते रहते हो। ब्रतलाओं तों सही इस विश्व में सबसे महान कौन है।” नारद ने उत्तर दिया “भगवान आपके समान अन्य कौन बड़ा हो सकता है।” पुनः नारायण ने प्रश्न किया, “इन पंच महाभूतों में कौन सबसे बड़ा है।” नारद “पृथ्वी”। नारायण - “परन्तु पृथ्वी के विस्तार से समुद्र तीन गुना है उसने पृथ्वी को सभी ओर से घेर रखवा है।” नारद “तो समुद्र सबसे महान है।” नारायण - “परन्तु अगस्त्य मुनि ने तो समस्त समुद्र का पान कर लिया था।” नारद - “तो फिर अगस्त्य मुनि ही महानतम हुए।” नारायण - “परन्तु इतने विस्तृत आकाश में अगस्त्य मुनि एक साधारण नक्षत्र के समान दृष्टिगोचर होते हैं।” नारद - “तो फिर आकाश ही महानतम हुआ।” नारायण - “परन्तु वामनावतार में तो एक ही पग में समस्त पृथ्वी एवं आकाश को नाप लिया था।” नारद - “इसीलिए तो मैं कह रहा था कि श्रीमान ही महानतम है।” नारायण - “परन्तु मेरे चरणों का निवास कहाँ पर है।” नारद - “वह तो भक्तों के हृदय में ही है।” नारायण - “फिर मुझसे भी महान कौन हुआ।” नारद - “भक्त!” नारायण - “इस समस्त सृष्टि में भक्त ही महानतम हैं। मैं स्वयं उन्हें हँदता फिरता हूँ। मेरा मिलने का पता भी नारद उसी स्थान पर है जहाँ मेरा गुणगानवाद हो रहा हो।”

परन्तु कीर्तन में भी कुछ भक्त लोग अपनी सन्गीत प्रतिमा का प्रदर्शन करते हैं। वे इन कला कौशल के प्रदर्शन को ही कीर्तन की संज्ञा देते हैं। परन्तु

कुछ वे हैं जो राग एक आलाप से शून्य है। वे आत्मविभोर होकर, अपनी सुघ्र बुध खोकर तन्मय होकर भगवान का कीर्तन करते हैं। वे सस्त होकर भगवान को हृदयासीन कर उनके प्रेम में ओतप्रोत होकर उसका गान करते हैं। इन्हीं महानुभावों के पास ही भगवान रहता है। भगवान ने स्वयं कहा है "जिस प्रकार रोगियों के मध्य ही चिकित्सक खोजा जा सकता है उसी प्रकार भावविभोर आर्तनाद करते हुए व्यक्तियों के पास ही मैं मिल सकता हूँ क्योंकि उनको मेरी परम आवश्यकता है।

ऋग्वेद में एक श्लोक है :- "प्रियं नो अस्तु विश्वचर्ति होता मन्द्रो वरेण्यः । प्रियाः स्वप्नयोः वयम् ।

तू हमारे प्यार की तृप्ति की अद्भुत वस्तु बन जाये। हमें ऐसा आनन्द मिलने लगे कि हम विभोर हो जाये हम आनन्दित हो जाये। परन्तु कब जब कि हम भी तेरें आशीर्वाद के पात्र बन जाये। सुन्दर संकल्पाग्रियों वाले बन जाये। उत्तम ज्ञानप्रकाश से सम्पन्न विचार वाले बन जाये तथा तदनुसार उत्तम आचार, आहार एवं व्यवहार वाले बन जाय। किसी ने सत्य ही तो कहा है कि हृदय एक ताला है और मन उसकी कुंजी है। यदि हम सीधी ओर को कुंजी घुमाते हैं तो हम अपने आपको अपने आराध्य के सन्निकट पाते हैं परन्तु बाई ओर को कुंजी घुमाने पर हम अपने को काम, क्रोध, मद, मोह तथा लोभ की दलदल में फंसे हुए पाते हैं।

नन्द स्वरूप भटनागर
नई सडक, मुरादाबाद (उ. प्र.)



भजन

ओ बाबा साई बाबा,
हम भक्तों के पालक बाबा,
ओ बाबा साई बाबा ।

समाधि लेकर तूने बाबा,
शिरडी तीर्थस्थान बनाया ।
निष्ठा सबूरी मन्त्र देकर,
सब को सचाई की राह बताई । ... ओ बाबा ॥ १ ॥

मस्जिद को मंदिर बनाकर,
सबका मालिक एक बताया ।
तेरे मंदिर मे जो है आता,
भक्ति की शक्ति वो है पाता । ... ओ बाबा ॥ २ ॥

उदी तेरी ऐसी बाबा,
सब रोगों को दूर भगाये ।
तेरा नाम लिये जो बाबा,
जनम चक्करसे मुक्ति पाये । ओ बाबा ॥ ३ ॥

भक्तों के सब भार उठाता,
दुःखों का है अन्त लाता ।
सुखकर्ता दुःखहर्ता बाबा,
दुःख भंजन हो अल्लखनीरंजन । ... ओ बाबा ॥ ४ ॥

अशोक के. लखवाणी
गणेश भवन, जम्बूवेट, दाण्डिया बाजार, बडोदा (गुजरात)



साईभक्ती की प्रेरणा

(जनवरी १९८५ में शिर्डी में सम्पन्न हुवे श्री साईलीला लेखक - कवि सम्मेलन में एक बच्चेने पुकार की थी जो यहाँ प्रस्तुत है ... !!)

आदरणीय साई भक्तों,

साई विनीत का नमस्कर । मैं आज यहाँ सब बच्चोंकी तरफसे बोल रहा हूँ । आपके घरमें भी जो बच्चे हैं वे सबकी तरफसे मैं आप सब मा - बाप का शुक्रिया अदा करना चाहता हूँ । हम सब बच्चें आपके आभारी इसिलीये है कि हम जितने भाग्यवान है इतने आप लोग नहीं थे । आप जब बच्चे थे तो आपके मा - बाप ने आपको पहला शब्द 'आई' या 'मम्मी' सिखाया । लेकिन हमारे मां - बाप ने याने कि आप सबने हमें पहला शब्द 'आई' नहीं लेकिन 'साई' सिखाया । आपके मां - बापने दूसरा शब्द 'अप्पा' या 'दादा' सिखाया होगा लेकिन आप लोगोंने हमें दूसरा शब्द 'बाबा' सिखाया । 'साईबाबा' याने कि हमारे माई - बाप हमारे सबकुछ ।

आप जब इस दुनियामें आनेवाले थे तो आपकी मां मैके चली गई थी । लेकिन हम जब इस दुनियामें आनेवाले थे तो सबसे पहले हमारी माई यहाँ शिरडी आई । शिरडी वही मैके का घर ऐसा यहाँ जितनी औरतें हैं उन्होने महसूस किया । आप लोगोंने अभिमन्यु के चक्रव्युह की बात तो सुनी होगी । अभिमन्युने जन्म के पहले ही चक्रव्युह सुना था । चक्रव्युह तो खैर - लडाई की बात है । उसमें जंग का माहोल है लेकिन हम जब इस दुनियामें आनेवाले थे तभी शिरडी समाधि मन्दिर में श्री साईबाबा की आरती का गुन्जन हमारे कानोंने सुना । ये आरतीकी मधुर आवाज अभीतक हमारे कानों में मौजूद है । इसिलीये - हम जब पहली बार रोये तो शिरडी जानेके लिये रोये ।

ऐसा अनमोल साईखजाना आपने हमे दिया है । आप सबने हमे साईनाथ का जो संस्कार दिया इसिलीये हम आपके आभारी है ! हमे जन्मोजन्म आप जैसे मां - बाप मिले और हर जनममें आपकी छाया हमे मिलती रहे यही श्री साईनाथ से हमारी नम्र प्रार्थना है ।

और मैं आपको भरोसा दिलाना चाहता हूँ कि आपने जो हमें दिया वही सिलसिला हमेशा जारी रहेगा। हम जब बड़े होंगे - हमारी भी शादी होगी तब हम सबसे पहले शिरडी आयेंगे। हम भी हमारे बच्चों को पहला लफ्ज 'आई' या 'मम्मी' नहीं लेकिन 'साई' सिखायेंगे। दूसरा शब्द 'पप्पा' नहीं लेकिन 'बाबा' सिखायेंगे। हमारे बच्चों को इस दुनियामें आनेके पहले उनकी कानोंमें वही मधुर आवाज याने कि श्री साईबाबा की आरती का गुन्जन सुनायेंगे। अब ज्यादा तो क्या कहूँ - बस इतना ही कहता हूँ। "साई तेरी याद बहोत सुखदाई" ॐ श्री सद्गुरुवे साईनाथय नमोनमः ॥

कुमार विनीत विपीन स्वादीया

३०१-बी, कमल कुन्ज, दत्तमन्दिर रोड, सन्गीता थियेटरके सामने,
तीसरा मजला, मलाड (पूर्व) बम्बई ४०० ०६४

साई लीला

यह एक दिन कि बात है जब मैं "साई बाबा प्रणाम शिर्डी वाले प्रणाम" गुनगुनाते हुए, दूध गरम करने के लिये मेच बाक्स (Match Box) अपनी हाथ में लेकर गेस स्टोव जलाई। पर पता नहीं क्यों, पूरि मेच बाक्स जो मेरी हाथ में थी, जल गयी। मैंने तुरन्त ब्रिक्किम के साथ बाबा की उदी हाथ में लगा दी। फिर बाबा के चरणों के पास से एक फूल उठाकर उसे हाथ में दबाते 'नाम जप' करने लगी। शुरू में मेरी हाथ में जो दंड हो रही थी वो धीरे धीरे कम होने लगी। ना तो मेरा हाथ फुला और ना ही मुझे पट्टी बांधना पडा। कुछ ही देर बाद मैं फिर रसोई के काम में लग गई। पर काम शुरू करने से पहले मैं साई बाबा को फिर से धन्यवाद दी।

श्रीमति लक्ष्मी प्रेमामूर्ति

५ तारा रोड, फ्लॉट नं. ६ कलकत्ता-७०० ०२६

शिरडी वन्दन

जय शिरडी तीरथ धन्य धन्य ।	तू मनुज-मात्र हितकर अनन्य ॥
ज्योतिर्मय करता मन-अरण्य ।	पातक हरता तू जगज्जन्य ॥
सर्वोदयकर्ता जगत-प्राण ।	जहां ज्ञानसूर्य है विद्यमान ॥
प्रिय भक्तों का तू सुख-निधान ।	ब्रज जन जन का तू वर्तमान ॥
तू विश्वनाथ काशी-सुधाम ।	तू रामेश्वर तू पूर्णकाम ॥
तू मथुरा तू है जगन्नाथ ।	तू हरिद्वार तू बदरिनाथ ॥
तू अखिल विश्व का महातीर्थ ।	तू सब धर्मों का मधुर गीत ॥
तू जननि द्वारिका मोक्षद्वार ।	सब वर्ण मनुज जहां हुए पार ॥
गोदावरी सुरसरिता पुनीत ।	कलकल करती बहती समीप ॥
तुझ में रमते थे वे फकीर ।	योगेश्वर शिव सम महावीर ॥
जहां जलते देखे सलिल दीप ।	जहां देखी जग ने उलट रीत ॥
अन्धों ने पाये नये नैन ।	बहु मूक बोल उठे सु-वैन ॥
गिरि पंगु चढे जपे सन्तनाम ।	जी उठे मृतक करते सलाम ॥
कोठी पाये जहां नई देह ।	निर्धन पाये सम्पत्ति सुगेह ॥
बहु बन्ध्याओं की भरी गोद ।	झूमे कितने पा तन निरोग ॥
बहु भक्त हुए कर ज्ञा-शोध ।	कितनों ने पाया आत्म-बोध ॥
सन्त शिरोमणि अवतार भूमि ।	प्रभु दत्तात्रय जहां रहे धूम ॥
आये विठ्ठल श्री पाण्डुरंग ।	है ज्ञानेश्वर निवृत्ति-संग ॥
रैदास जहां गुंजित रहीम ।	हैं तुकाराम गाते असीम ॥
विद्यापति सन्त कवीरदास ।	तुलसी मीरा अरु सूरदास ॥
चैतन्य नृत्यरत हरिदास ।	आशिष देते गुरु रामदास ॥
जयसी खुन्सरो सूफी सुनाम ।	गाते नरसी अरु एकनाथ ॥
सेना चोखा जहां नामदेव ।	पुण्डलिक मुक्ता सोपान देव ॥
सब सन्त समाये साईं में ।	सब गाते मिलकर शिरडी में ॥
दशरथनन्दन जय अवधराम ।	जय वासुदेव केशव ललाम ॥
जय अखिलेश्वर ओंकाररूप ।	साईं सर्वेश्वर सन्त-भूप ॥
जय शिरडीश्वर जय योगेश्वर ।	जय पुरुषोत्तम जय रामेश्वर ॥

जय विठ्ठल जय हे पाण्डुरंग । जय वेंकटेश तिरुपति अभंग ॥
 जय सरस्वती जय दुर्गे माँ । रुद्राणी भुवनेश्वरी उमा ॥
 जय महावीर जय बुद्ध-देव । जय गुरु नानक जय ऋषभदेव ॥
 जय पैगम्बर मुहम्मद रसूल । जय ईसा प्रभु जो चढे शूल ॥
 जरथुस्त्र जयति हे अग्निपूत । प्रभु विविध नाममय एक सूत्र ॥

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भोलीभाली पुजारन

मैं हूँ भोलीभाली पुजारन
 द्वार तुम्हारे आयी
 सुन ओ साई आरजू मेरी ॥ ४ ॥

दुनियाकी ये तेढी राहे
 मुझे न समझे ये अनजाने
 पाँव फिसले चुबके कांटे
 शरण तुम्हारे आयी ॥ १ ॥

खिल रही थी कली गुलशन में
 काली घटा छाई थी गगन में
 बरसे बिजली जले अरमाने
 राखो लाज हमारी ॥ २ ॥

सौ. शकुंतला शंकर जगतकर
 १९/१६२, उन्नत नगर, विभाग २, गोरेगांव (पश्चिम), बम्बई ४०० ०६२

दयावंत श्रीसाईनाथजी

शिरडी के श्रीसाईबाबा की लीला अगाध, अगम्य और अजोड है। अपने भक्तोंकी रक्षा करने के लिये उन्हें तारने के लिये वह सदैव उनके पिछे बड़ी खम्बीरतासे खडे रहते है। मुझे भी ऐसा उनकी लीला का अनुभव आया है। और वह मै निचे दे रहा हूँ।

मेरे पिताजी बैंक आफ महाराष्ट्र में शाखाधिकारी के पद पर काम करते है। अभी अभी याने जून १९८४ में उनका तबादला कानपुर से (उत्तर प्रदेश) हुबली हुआ है। इसिलिये मैने हुबली के जे. जी. वाणिज्य महाविद्यालय में प्रवेश लिया।

लेकिन पी. यु. सी. भाग २ (इयत्ता १२वीं) में प्रवेश लेने के लिये मुझे महाविद्यालय के अधिक्षक ने मनाई की। क्योंकि मेरे पिछले बरस के विषय इस बरस से बिलकुल अलग थे। और अधिक्षक महाशय मुझे शिक्षा समिती के नियम बताने लगे। और तुम प्रवेश नही पा सकते हो ऐसा भी कहा।

मेरी अवस्था बड़ी दयनीय हुई। क्योंकि इतना महत्वपूर्ण बरस मै बिलकुल गमाना नही चाहता था। आखिर मै श्रीसाईनाथजी के तसबीर के पास गया। और उन्हें प्रार्थना की, “हे प्रभो, मेरी स्थिती बड़ी शोचनीय हो गई है। अभी तुमही मुझे रास्ता दिखाओ। और इसकी प्रचिती मुझे एक सप्ताह में दे दो।”

ऐसे ही चार पांच दिन हो गये। कोई आशा की राह नही दिख रही थी। अभी मेरी आशा ही छुट गयी थी। ऐसे करते करते शनिवार को पी.यु.सी. शिक्षा समिती बेंगलोर से मुझे खत आया। मैने वह खोलके देखा और क्या अचरज की बात कहूँ! मुझे प्रवेश लेने के लिये अनुज्ञा मिली थी।

मै झटसे श्रीसाईनाथजी की तसबीर के पास गया। उस वक्त मुझे बहुत आनन्द हो रहा था। मेरी आँखोमे आनन्दाश्रू चमक उठे; दिल प्रेमभरी भावनासे भर आया।

श्रीसाईबाबाजीने मेरी हाँक सुनी और उसे प्रतिसाद दिया । मुझ पर उन्होंने कितने बड़े उपकार किये । मैं जनम भर उनकी कृपा नहीं भूल सकता !

ऐसे दयावन्त श्रीसाईनाथजी को त्रिवार वन्दन ।

उदय कृष्णराव हवालदार
श्रीगंगाधर निवास, जयचामराज नगर, हुबली - ५८० ०२० (कर्नाटक)

जय जगत के साई

जय जगत के साई,
तुम्हारे बिना जग में न कोई,
भगत के गुरु हो तुम,
सन्कट निवारते है उनके तुम,
तुमने ही दीप जलाये,
बिना तेल से दिपक जलाये
फिर भी तुम्हें न कोई,
कपडो की चिन्धी से प्यार तुम्हे ही,
तुम्हारे नाम से सब पाता है,
बहुत से दुःख कम हो जाते है,
तुम्हारी कृपा से अधुरी न कोई,
दर्शन देना जगत के साई,
तुम्हारी लीला न अधुरी,
शब्दों से न होगी महती पुरी

श्री सुरेन्द्र यशवंत पाटील
मालवणी भ्युनिसिपल कॉलनी, ५/९३४, मलाड (पश्चिम), बम्बई ४०० ०९५

साइंश्याम दौड़े आये

यह घटना सितंबर १९८३ की है। शनिवार दि. १०-९-८३ के दिन से मुझे शरीर में बुखार आनेजैसा अनुभव होने लगा। इसके साथ साथ कमजोरी भी महसूस होने लगी। इस कारण मैं दो दिनों तक कहीं नहीं गया। औषधि सेवन से बुखार उतर जाता था परन्तु कुछ समय पश्चात वह फिर आ जाता था। सोमवार दि. १२-९-८३ से मैं ऑफिस नियमित जाने लगा। यद्यपि दिन में बुखार नहीं रहता था परन्तु रात्रि में वह फिर आ जाता था जो दवा लेने से उतर जाता था। सभी बातों का विचार करने पर भी मुझे बुखार आने का कोई कारण समझ में नहीं आ रहा था।

इस प्रकार दिन पर दिन व्यतीत होने लगे। गुरुवार दि. १५-९-८३ का दिन आया। गुरुवार हमारे लिये बहुत ही महत्व का दिन है और गुरुवार का उपवास मैं सन् १९४८ से नियमित करता आ रहा हूँ। हमेशा की तरह मैं अपने कार्यालय में उपस्थित था। एकाएक शाम के ४-३० बजे से कमर से ऊपर के मेरे आधे शरीर में खूब जोर से कंपन होने लगा और मुझे ऐसा अनुभव होने लगा कि मेरे शरीर में कोई मंथन कर रहा हो। किसी भी प्रकार वह कंपन बन्द नहीं होता था। मेरे शरीर का कंपन मेरा सहायक श्री मूर्ति भी देख रहा था। इस प्रकार मुझे जीवन में पहली बार अनुभव हुआ। लगभग ५-१५ बजे शाम वह कंपन कम हुआ और मैं शीघ्र ही अपने घर लौट आया। कंपन के समय शरीर में बुखार नहीं था। कंपन बन्द होने के बाद बुखार चढ़ने लगा। पलंग पर लेट जाने के बाद बुखार इतना तेज हुआ कि मैं होश नहीं संभाल पा रहा था। बुखार शायद १०४/१०५ डिग्री तक पहुँच गया हो। औषधि सेवन से प्रातः काल बुखार कुछ कम हुआ परन्तु दूसरे दिन भी बुखार शरीर में बना रहा।

शनिवार दि. १७-९-८३ को मैं सोफा-कम-बेड पर लेटा हुआ था। लगभग दिन के २ बजे से मेरा पूरा शरीर इतनी जोर से कांपने और छटपटाने लगा कि मानों शरीर से प्राण निकले जा रहे हों। मैं अपनी पूरी आत्मशक्ति और शारीरिक शक्ति से इसको रोकने के लिये संघर्ष करने लगा। मेरी दशा देख कर मेरी पत्नी और दोनों बच्चे रोने लगे। मेरे सिर के ऊपर साइनाथजी का

फोटू टँगा था। श्रीमती जी ने तुरंत ही उनके फोटू स्पर्श करा कर एक गिलास जल में ऊदी डालकर मुझे पिलाई। लगभग पौने तीन बजे मैं सामान्य स्थिति में लौटा। कंपन बन्द होने के बाद पेट, छाती व गले में तीव्र जलन अनुभव होने लगी और पूरे शरीर में बुखार तेज होने लगा। अस्पताल के डॉक्टर ने दवा देकर घर वापिस भेज दिया। सयाना ने इसे प्रबल प्रेत बाधा (attack of evil spirit) बताई। उसने दूसरे दिन (१८-९-८३) रविवार की शाम को आकर मन्त्रबल से उसे निकाल कर ले गया। जब वह आधीरात में उसका अन्तिम संस्कार कर रहा था, तब एकाएक वहाँ नागराज प्रकट हुये। जब सयाना ने उनसे कहा कि काम हो गया तब नागराज वापिस लौटे गये। इस प्रकार मेरे प्राणों पर आये सन्कट से मुझे मुक्ति मिली।

दूसरे दिन जब मैंने मेरा चेहरा दर्पण में देखा तो मैं देखकर दंग रह गया कि मेरा पूरा शरीर दूध की तरह सफेद पड गया और ऐसा मालुम हुआ कि मेरे शरीर में रक्त की एक बून्द मात्र भी नहीं रही। शरीर उतरकर आधा रह गया।

मंगलवार दि. २०-९-८३ को मैं साईलीला पढ रहा था। भक्तों के अनुभव पढते पढते प्रत्येक लेख में यह वर्णन पढने को मिला कि साईनाथजी ने नागराज के रूप में आकर उन उन भक्तों के कष्टों का हरण किया। यह पढते पढते मेरा मन द्रवित हो उठा और मेरी आँखों से अश्रुओं की झड़ी लग गई। यह झड़ी बन्द नहीं हो रही थी। लगभग एक घण्टे बाद जब 'साई महिमा' केसेट बजने लगी तब मेरा मन धीरे धीरे स्थिर व शान्त होने लगा।

यह अहसास साई ने ही दिया कि संकट में हमेशा मेरे साथ हैं साई श्याम।

दीनानाथ गुप्ता

रेल्वे क्वार्टर नं. RB/II/२५७/५, सुभाष कॉलोनी,
स्टेशन के सामने जबलपुर (म. प्र.)



साँई बाबा से, सादर-निवेदन

साँई बाबा, ! शान्ति पाय, अब जैसा मेरा अशान्त-मन
करिए कृपा, कृपालु वैसे, "लाला सागर" प्रशान्त बन
प्रारब्ध हुआ, प्रतिकूल इसे अनुकूल आप बनाओं अब
पाप श्राप-सन्ताप ग्रसित, यह इसके ताप मिटाओ सब
झूँक झूँक कर धरूँ कदम पर फिर भी काँटे चुभ जाते
विधनों के कई रोड़े पथ पर अनायास अगणित आते

वही कीजिए जिससे पाए चैन भ्रमित उम्द्रान्त सुमन
साँई बाबा, शान्ति पाय, अब जैसे मेरा अशान्त मन ॥ १ ॥

करुण-कहाणी कहने को मन घबडाता है भयखाता
किन्तु, आपके बिना कही भी नहीं कोई आश्रय दाता
माया-ममता, लोभ, मोह, से है विचलित मेरी काया
इससे विवश, किन्तु स्नेह, वश, इसे सुनाने मैं आया

युक्ति बताओ ऐसी जिससे शान्त होय सीमान्त जलन
साँई बाबा, शान्ति पाय, अब जैसे मेरा अशान्त मन ॥ २ ॥

सुनकर गाथा, मेरी, साँई कोई यन्त तुरन्त निकाले
जिससे मेरे अन्तर में नहीं उठे कोई अनभल छाले
जैसे भी, जितने भी, मेरे जीवन में उपजे उत्ताप
हरण कीजिए उनके सारे असह्य सांघातिक सन्ताप

अख्यन्त भ्रान्ति से आक्रान्तिक रहतासन्तत क्लान्त सुमन
साँई बाबा, भ्रान्ति पाय, अब जैसे मेरा अशान्त मन ॥ ३ ॥

आघातों से घायल हो मन करता मनमाने उत्पात
जिनके कारण कठिनाई से कटते जीवन के दिनरात

मुझे कीजिए कष्ट कण्टकी बेचैनी के भय से मुक्त
घर मेरे माथे पर अपना बरदाई कर मङ्गल युक्त

दया करों की जैसे तैसे होवे शान्त अशान्त सुमन
साई बाबा, शान्ति पाय, अब जैसे मेरे अशान्त मन ॥ ४ ॥

उत्सवलाल तिवारी

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तुमने कितने भक्त बनाए ॥
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