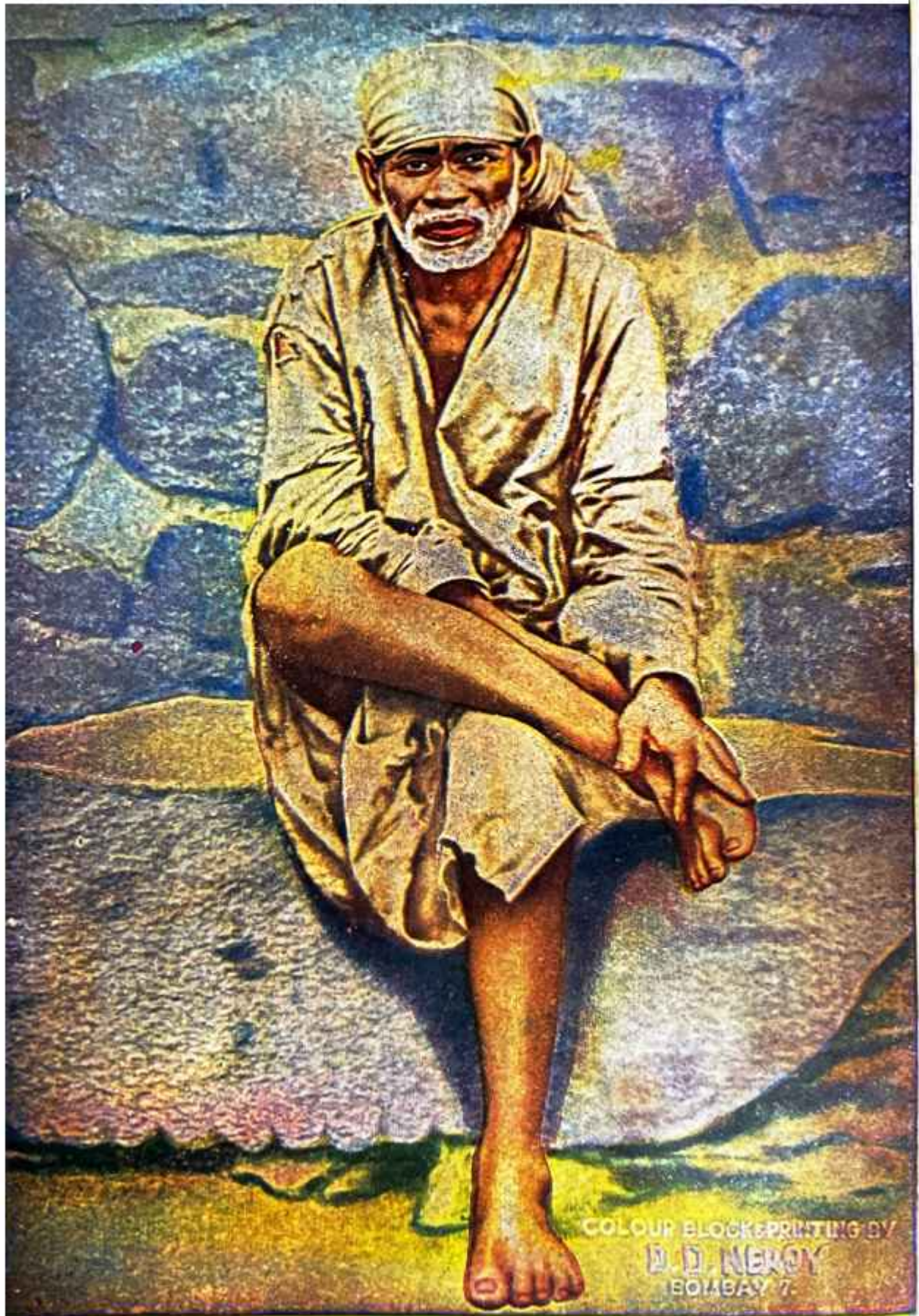


SHRI SAI LEELA

Official Organ of Shirdi Sansthan



SPECIAL GURUPOURNIMA NUMBER



SHRI
SAILEELA

**Official Organ of
Shirdi Sansthan**

Editor :

Shri R. D. BANNE

Executive Officer
Shirdi Sansthan of
Shri Sai Baba

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

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SHRI
SAILEELA

JULY 1985

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GURUPOURNIMA

On the second of this month Gurupournima will be celebrated all over India by various people from various walks of life. Guru has got a unique place in the mind of all Indians. The Hindu religion recognises the debt of everyone on the society and therefore certain days are fixed every year when such debt could be repaid by acknowledging the guidance given by a person to the society. The festival of Gurupournima is thus meant for acknowledging the favour done by the Guru on the society at large and it is celebrated on the full moon day in the month of Ashadha every year.

ANCIENT TRADITION

This day is also known as the Vyaspournima. Vyas, who is also known as Veda-Vyas, is supposed to be the first Guru. He is said to have classified the Vedic Hymns and rearranged them in four parts known as the four Vedas. He also assigned these four Vedas to his four disciples so that they became closely attached to them and also tried to maintain them in the original form, keeping them away from all sorts of external influences. Because of this division, the followers of all these Vedas learnt all their hymns by heart and passed them on to the future generation in the same form in which they learnt them. It is because of this love for their legacy that we have got today the Vedic hymns in their original form, as they were composed before thousands of years.

Shri Vyasmuni is also supposed to have composed the eighteen Puranas, the Bharat and the Bhagawat. Because of this

vast literary legacy left to us by Vyasmuni, the Gurupournima is also called the Vyas-Pournima and all Gurus from Vyas onwards are thanked on this day with great reverence and gratitude.

In the ancient Indian Society a child was taught to show reverence to all elders who helped him to shape his life. “पितृ देवो भव” “मातृ देवो भव” “आचार्य देवो भव” “अतिथी देवो भव” (Be one to whom the father, the mother, the preceptor and the guest, are like God) were some of the orders given to a child, which show the high regard that the society, by and large, had for the father, mother, preceptor and the guest. We are concerned here mainly with the high regards that the ancient Aryan Society had for the Guru and the way in which it was expressed from time to time.

The Rishies of ancient days were highly educated persons and their ashrams were like a residential University where all the students had to stay together with the Guru all the while upto the time when they were declared to be स्नातकः (Graduates) and were allowed by the Guru to go to their houses and start their गृहस्थाश्रम (married life). The kings had very high regard for these Gurus and they sent their princes to these Gurus for training. It is also noteworthy that these princes had to stay with other students and even help the Guru's family in their domestic work. Lord Shrikrishna is said to have stayed in the Ashram of his Guru, Sandipani and helped the wife of the Guru in domestic work by even procuring firewood from the jungle. Similarly Shreerama also had to stay with his Gurus Vasishtha and Vishwamitra for acquiring proficiency in archery and other warfare. Dronacharya was the Guru of the Pandavas and the Kauravas and he trained them in archery. The story of Eklava, who was refused to be accepted as a student by Dronacharya because of his low caste is very pertinent in this matter of reverence to the Guru. Simply by his concentration, Eklava could acquire proficiency in archery, which excelled even the proficiency of Arjuna, who was taught archery directly by Guru Dronacharya.

Apart from these examples of students from the royal family, we are told about some examples of students from the common fold. Dhaumya Rishi had told his student to go and guard the field. He had told his student to stop the field from flooding. After seeing that he was not able to prevent the flow of water into the field, we are told that the student himself lay in the bund wall of the field in order to arrest the flood water. The order of the Guru was thus held in high esteem and it was followed to its last letter. In the historic times also we see that the Guru had not lost his importance. Among the Sikhs we find that their religious leaders are known as Guru and they have shown great forbearance and qualities of leadership. They withstood all the persecution at the hands of the Mughal emperor Aurangzeb and led their followers to progress. That is the reason why we find that the Sikhs as a community hold a unique position in the present day India. Another famous example of a disciple who was shaped by his Gurus, Dadaji Konddeo and Ramdas, is that of Chhatrapati Shiwaji Maharaj, the founder of the Maratha kingdom. Dadaji Konddeo guided Chhatrapati Shiwaji Maharaj in political matters while Samarth Ramdas was guiding the Chhatrapati in Spiritual as well as political matters. Many such cases of Gurus and disciples could be traced from historical records; but that is not necessary. We can judge the general trend of the disciples from the few examples which have been quoted above.

MODERN AGE

Life has become very complex in the modern age. It has got many facets. It is therefore necessary to acquire special knowledge in various branches. Economics, history, literature, accountancy, engineering, medicine, journalism, politics and science are some of the subjects in which people have to acquire deep knowledge, which does not become possible without the guidance of a Guru. Many prominent persons, who have risen to high positions are often times acknowledging the debt of their Gurus for the guidance given by them in their study. In the Universities, research scholars

have to necessarily work under a guide (Guru). Many research scholars working in the medical and scientific field are very often expressing gratitude for their Gurus. It will thus be seen that the "Guru Shishya Parampara" (Teacher-Student tradition) has not been broken fully in the modern age, though it may not exist in the form in which it flourished in the days of the Aryan Rishies.

After India acquired independence, it was noticed by the common man that a political leader acquires immense power. So Politics has at present pervaded the entire public life in India. In this field too the tradition of the teacher - student relation exists and it is acknowledged publicly by many great leaders. Mahatma Gandhi for example always used to say that Shri Gopal Krishna Gokhale was his political Guru. Acharya Vinobaji Bhave was known to be the disciple of Mahatma Gandhi. When Lokamanya Tilak was at the head of the Indian Politics, he had many followers, who later on started calling themselves as the disciples of Shri Lokamanya Tilak in the political field. With a view to getting some prominence by making use of the name of some person, holding a high position, is a common practice. Hence in recent years we see Royists calling themselves as disciples of Comrade M. N. Roy, When Shri Yashwantrao Chavan was the Chief Minister of the Maharashtra State and later on a Minister in the Central cabinet, many persons used his name by calling him their Political Guru. Similar examples of exploiting the names of other political leaders can be cited as they are very common. However all this discussion leads us to know that the teacher - student tradition still exists in some form or the other and it will continue for ever.

Due to the frustration in modern life, many people have started taking recourse to spiritualism. Hence spiritual Gurus also have risen in modern age like mushrooms, which grow very suddenly. Because of the pomp and show and the miracles that these Gurus are showing, the common man is baffled and he often

times does not know what to do, Many of these modern so-called spiritual Gurus have their agents appointed for making their propaganda and spreading their greatness to which the common man falls a prey and these Gurus swindle the disciples in many ways. It has therefore become very difficult for the common man to find out a real Guru in this jungle of modern Gurus. Even though Shri Sai Baba did not name anybody as His disciple or as His heir, still some people are misusing the name of Shri Sai Baba for their benefit; but exploiting somebody's name for one's own benefit is a common feature and nobody will be able to prevent it.

Shri Annasaheb Dabholkar, who was a sincere Sai devotee, had very high regards for Shri Sai Baba as his Guru. We find in many places his sincere devotion to his Guru. Shri Dabholkar has described Shri Baba from various points of view and has also acknowledged his debt in giving him the inspiration to compose Shri Baba's biography. Shri Sai Baba Himself also had high regard for His Guru, as can be seen from the various incidents described in Shri Sai Sachcharit. It will therefore be seen that we Sai devotees are grooved well in the teacher-student tradition.

All of us, who are the devotees of Shri Sai Baba, are singularly lucky that Shri Baba's thoughts are before us. His advice is known very clearly from Sai Sachcharit and as it is very simple to follow, there is no difficulty in understanding the mind of this Guru and following Him to the last letter of His advice. All Sai devotees should therefore pray to our Guru on the Gurupournima day on the 2nd of this month. In this connection one thing is required to be made very clear. Most of the Sai devotees crave to go to Shirdi on the festive day of Gurupournima and have darshan of Shri Sai Baba at Shirdi. The sincere devotion of these devotees prompts them to attend Shirdi for the festival and those that are lucky get a chance to remain present at Shirdi on this festive day; but some, who are not able to go to Shirdi on this day, get, frustrated. It is not proper on their part to do so.

If they think that Shri Sai Baba is only at Shirdi, then it may be said that they have not properly known their Guru. As Shri Sai Baba stayed at Shirdi for more than sixty years, there is no doubt that Shirdi is sanctified by His stay over there for so long a time and it is therefore considered very holy by every Sai devotee and he has a wish to undergo a pilgrimage of that place; but from Sai Sachcharit we know that Shri Sai Baba is not confined to Shirdi alone though we common people may think like that. By the incidents recorded in Sai Sachcharit it has been amply proved that Shri Sai Baba is omnipresent and from the experiences of the devotees that we come across even now, we know that this fact is corroborated even at the present day. All Sai devotees should therefore pray to Shri Sai Baba in the local Mandirs with full devotion and feeling that Shri Sai Baba is present there and then they will start feeling the presence of Shri Sai Baba then and there. Emotion and devotion count very much in the spiritual line and if we are able to rise to a certain level then only we get the experience. The devotees, who go to Shirdi for the pilgrimage of that place have different experiences. Some who are able to rise to a certain spiritual level are able to feel the presence of Shri Sai Baba in Lendibaug, Samadhi Mandir, Chawadi, Gurusthan and other places at Shirdi; while others are not able to feel it. This is due to the different level of devotion. On this very auspicious day of Gurupournima, which is very holy for every Sai devotee, we pray at the feet of Shri Sai Baba to bless all His devotees with prosperity in this world and the next. ★



Report of the Eleventh Annual Gathering at Shirdi

(Continued from June 1985 issue)

Monday 28-1-1985 (IV Session)

Shri R. D. Bannesaheb, the Executive Officer of the Shirdi Sansthan, then delivered his concluding speech. He said, "The Board of Trustees have recently taken charge of the Shirdi Sansthan. They are aware that old Sai devotees were famous in their field and if information about them is given in Shri Sai Leela magazine then it would not be much out of place; but there should not be a blind faith. You have all given your suggestions for improving the standard of Shri Sai Leela magazine and the Board of Trustees is also eager to do it. The suggestions made by you will be placed before the Board for their consideration and it will take decision on them".

"I have heard your suggestion to get the Marathi Pothi of Shri Sai Satcharit translated word to word into Hindi. In this connection I have to inform you that we were already in touch with one famous Hindi writer Shri Thakur Bhupatisinha for doing the translation and another enthusiast Prof. Adya Prasad Tripathi also has promised to undertake this work. So we propose to entrust the work to both these well-versed Hindi authors and you can expect to get the book very soon (clapping from the audience). Devotion to Shri Sai Baba is spreading far and wide and it should spread in a proper way. For that purpose I would request your co-operation. You are writing articles and composing poems. In addition to that if you would send your suggestions they will be welcomed by us."

"The Board has taken charge only four months back in September'84 and it has made many improvements during this period, which you must have already noticed. There is a constant

complaint from the subscribers that occasionally they do not receive their issue. To this complaint we give a stock reply that we have posted your issue on due date and you may better make enquiries in the Post Office; but this reply does not solve the problem. I have therefore to make a suggestion that in large cities where we are posting round about fifty or more issues, could it not be made convenient by the subscribers to collect their issue from a particular place, which would be chosen by the subscribers themselves? we would send a parcel of all those issues at that place every month. Please give a thought to this arrangement in which the subscriber has less chances to lose his issue".

"The experiences of devotees about Shri Sai Baba are no doubt required to be published in Shri Sai Leela magazine as they help to promote devotion. You should therefore make it a point to send such experiences for publication in Shri Sai Leela which would help to achieve permanent solace. In the articles that you are writing, you should try to explain the teaching of Shri Sai Baba".

"The executive editors are working single-handed and their work is more or less honorary. We have therefore to consider whether full time editors would be necessary and also how we could improve the get up of the magazine. In this connection I have to inform you that for improvement of the Sansthan, in all projects worth Rs. 9.5 crores are under consideration of the Board of Trustees and establishing a printing press of the Sansthan is also likely to be included in that. Then we may be able to give better get up to our magazine. Due to administrative work I could not attend last two sessions. However, all your suggestions have been noted down and they will be placed before the Board for their consideration. I hope you were comfortable during the last two days here, I thank you for having made this gathering a complete success,"

Shri Banne delivered his speech in Marathi and as promised before Dr. Parchure then gave a summary of his speech in English.

He said, "I am not a steno. Therefore it will not be possible for me to give you complete speech of Shri Bannesaheb word to word. However I have taken a few notes of his speech and from there I will give you a short summary of his speech". After this Dr. Parchure told in English the summary of the speech, which is reproduced above at length.

One Ex-President from Ahmednagar Shri G. J. Chitamber, who came after the session was started, was sitting among the audience and he was then requested to speak. He said in his short speech, "I am sorry that, even being so near, I could not attend the gathering for full two days because of the serious illness of my wife. However at the prompting of Shri Sai Baba, I came here to take His darshan and particularly to meet you all, who are coming here year after year for this gathering with a view to improving Shri Sai Leela magazine. I hope you all have enjoyed your stay for two days here and made valuable suggestions for improving the magazine. I hope the Executive Officer will do the needful to implement them as the Board of Trustees is also keen about it. I thank you all for having given me this opportunity at the eleventh hour to address you and also for having given to me a patient hearing".

The President, Ex-presidents, the Executive Officer, and the Executive Editors were then felicitated by the delegates, who attended the gathering, by offering to them garland and a memento. Professor Gunderao Patwari and Professor R. S. Pujari then thanked the Executive Officer and his staff for making good arrangements of the gathering. Dr. (Mrs) Sumati Khanvilkar also thanked the Executive Officer on behalf of the lady delegates. Dr. Parchure then proposed a vote of thanks. He said, "Sai brothers and Sai sisters, as I said in my preliminary speech we may have the opinion that our magazine is good. Still we have to remember that after good there is always the better and best and hence we have to try for that. I thank all the delegates for having taken the trouble of coming over here for this gathering and given



Executive Officer Shri R. D. Banne Felicitates the President your valuable suggestions for improving our magazine. I thank the President and the Ex-presidents for having attended this gathering even at their advance age and given their valuable experiences to the delegates. I thank the Executive officer Shri Bannesaheb for having made the best arrangements for the delegates. I thank all the staff of the Shirdi Sansthan who attended on the delegates from the time they came to Shirdi and made all arrangements for their stay, lunch, tea etc. I thank Shri D. C. Pathak-saheb, the Office Superintendent of the Shirdi Sansthan, for having attended the sessions of the gathering and for giving full co-opration. Similarly I thank Executive Editor Shri Sadanand Chendwankar and his son Subhash, who tried for the comfort of the delegates and made all arrangements for them. I thank the trustees Shri Kakare, Shri Borovke and Shri Gopinath Kote Patil who remained

present in the gathering and listened to the speeches of the delegates patiently”.

On both the days, the poets and other delegates were allowed to give their cultural programmes in the Samadhi Mandir from 7-30 P. M. to 10 P. M.

The following delegates attended the gathering.

Mrs. Sarojini Mulye, Shri Laxman Sadashiv Naik, Miss Shanta Rege, Shri Bapusaheb Nirkhe, Shri Prakash Karpe all from Indore. Shri Thakoor Bhoopatisinha from Patan. Shri Arwind Bartakke. Shri Krishnaji B. Deshmukh, Miss Neelam Sanglikar, Lt. Col; M. B. Nimbalkar, Shri Dattatraya M. More, Sou. Usha P. Mule, Shri D. B. Potnis, Shri Jagannath N. Kulkarni, Shri Raghnath Sandbhor, Prof. M. R. Chakravarti. Dr. Mrs. Chakravarti, Prof. R. S. Pujari all from Pune. Shri P. S. Goyal from Kasauli, Himachal Pradesh. Sou. Wasundhara R. Chore, Shri Madhusudan. V. Karambelkar, Smt. Kamal Pandurang Gore, Shri D. R. Dalvi, Shri Shriram V. Satardekar, Shri Madhav G. Gore, Shri Anil K. Rasal, Sou. Shanta A. Sarode, Shri Ashish Hajare, Shri Vijay Hajare, Sou. Varsha Hajare, Sou. Asmita Dandekar, Shri K. P. Shrivastav, Sou. Rekha B. Mahimkar, Shri G. R. Palkar, Shri Dhupkar, Miss Vatsala Ajgaokar, Smt. Leelatai Golatkar, Shri Vilas Tukaram Padwal, Shri Vasant V. Pradhan, Sou. Asawari Vaikul Sou. Sharada Waknis, Shri Anil Risbud, Shri D. R. Khadke, Shri Bipin Swadia, Master Vincet Swadia, Sou. Snehalata Swadia, Shri Madhukar Vakhare, Shri Sanjay Paralkar all from Bombay. Prof. Gunderao Patwari from Bidar. Shri Dileep Lande from Tarhala, Sou. Sushila Shinde from Thane. Shri Anilkumar Lutade from Wardha. Shri Vijay Sahamate from Dahanu. Shri D. L. Kantarao from Nandyal. Shri Radhakrishnan from Hubli. Dr. B. G. Das, Mrs. Uma Das and Shri Ganeshprasad Pal from Kanpur. Shri Keshav P. Pahade, Sou. Sanas, Shri Narayan N. Kulkarni from Nagpur Shri Chandrakant Gargate from Satara, Prof. Adya Prasad Tripathi and Prof. H. B. Mahale from Baitul (M. P.) Shri Balasaheb

Nadkarni from Kolhapur. Shri S. V. Hosgudar from Dharwad, Sou. Sahshikala Revankar And Master Deepaka R. Revankar from Ambarnath. Shri P. J. Teckchandani from Baroda. Shri Radhakrishna Gupta and Sou. Jeworkar from Dombiwali, Shri Pramod M. Shirsat from Nasik, Shri G. G. Urankar from Panwel., Swami Sanjayanand from Badrinath. Shri M. Shama mohan and Mrs. Sita Shri from Secunderabad. Shri M. Rangachari, Shri Gokul Gopal, Shri K. Navinchander from Hyderabad Shri N. Machander Das from warangal. Shri Anand G. Satardekar from Waseo de Gama. Smt. Leelawati Gujrathi from Shirdi Shri N. Balkrishna, Shri R. S. Ramakrishnan, Shri T. Keshav Rao all from Madras. Shri Jugal Kishore Puri and Shri I. P. Mehta from Chandigad, Shri Madbukar Mandalik, Shri Hasmukh Oankar Patil and Shri Ramesh D. Chavan all from Navapur. Sou. Leelatai Marathe, Shri Nagesh Moglaikar, Shri Jagdeesh Devpurkar and Shri D. B. Jagatpuria all from Dhule. Master Rahul Khanvilkar, Dr. (Miss) Indutai Naik and Dr. (Mrs) Sumati Khanvilkar all from Lonawala. Shri T. R. Anand and Shri T. A. Ram Nathen from Calcutta.

Shri D. C. Pathaksaheb, the Office Superintendent of the Shirdi Sansthan Office thanked all on behalf of the Shirdi Sansthan and with heavy heart, choked throats and tears in their eyes all the delegates took leave of each other promising to meet again in this gathering next year.

This gathering of the contributors of Shri Sai Leela magazine thus came to an end at about 7-30 p, m. after Sou. Asawari Waikul Sang the farewell song. ★



FAREWELL

Dear Sai Brothers and Sai Sisters,

With a heavy heart I am bidding you good bye from this issue of Shri Sai Leela. I am very much thankful to you for the love and respect that you have shown for me as the Executive Editor of this magazine during my tenure of Office in that capacity. I am also very much thankful to you for the appreciation that you have orally shown for my articles and by writing letters.

While taking your leave after working as Executive Editor for twelve long years, I remember how I was drawn in the Sai fold in the year 1973. As mentioned by Shri Sai Baba in Chapter XXVIII of the Sai Sachcharit, I was regularly drawn by Shri Sai Baba towards Him by tying a string to my leg. My elder brother Professor D. D. Parchure was then working as the Executive Editor of Shri Sai Leela magazine. He succumbed to a very severe heart attack on 1st June 1973 and a very wide breach was created in the editorial staff of this magazine as if by the severe shock of an earthquake. At that time the work of both the issues of this magazine was being looked after by only one Executive Editor and therefore a very big question mark stood before the eyes of the then Court Receiver, Shri K. S. Pathak, who was also the Editor of this magazine because of his Office as the Court Receiver. Shri Pathaksaheb knew that I was contributing articles to some Marathi and English periodicals and therefore he sent for me and requested me to take over the work of the Executive Editor immediately. I was however serving in the Bombay Municipal corporation at that time and I was therefore doubtful whether I would be able to do full justice to this job. I therefore requested Shri Pathaksaheb to wait for one month as I was due to retire in July 1973 due to superannuation. He waited accordingly and I took over this work in August 1973.

Though I was contributing articles to various periodicals, they did not specifically relate to spiritual matters. As however this magazine was entirely devoted to spiritual and religious matters, I was doubtful in the beginning whether I would be able to run the show properly. It was because of the slight diffidence that I had never before that time submitted any article for publication in Shri Sai Leela magazine though requested repeatedly by my brother in that behalf. Due to the passing away of my brother on 1-6-1973 however it was my bad luck that the first article that I contributed to this magazine was about the sad demise of my late brother. However after taking over the charge of this magazine as its Executive Editor, Shri Sai Baba showered His blessings fully on me and helped me to shake off my diffidence. He infused confidence in me and my articles started appearing in this magazine from month to month. Some readers were sending letters appreciating these articles; but let me tell openly that like Shri Hemadpant I also feel that Shri Sai Baba held my pen and wrote the articles. After getting the inspiration from Shri Sai Baba, I used to be fully engrossed in every article and after sending it to the press my mind used to be completely blank about the next article when Shri Sai Baba used to suggest the subject of the next article all of a sudden and inspire me to develop it. This is how I treaded on the path of the Executive Editorship of this magazine.

I thank all my Sai brothers and Sai sisters once again for the love they have shown for me and the Co-Operation that was given to me by the staff of the Shirdi Sansthan at the Shirdi Office especially Shri R. D. Bannesaheb, the Present Executive Officer and Shri D. C. Pathaksaheb, the Office Superintendent and the staff at Bombay Office due to which I was able to shoulder the responsibilities of the post of the Executive Editor of this magazine. I have also to thank our printers, the proprietors of the Maratha Printing Press, who are printing this magazine, for the sincere Co-Operation that they gave to me due to which we were able to finish our work always in time and bring out the issue on due date.

I hope to come to your visit occasionally in future by means of some articles if they are found suitable for publication by the Editor In the meanwhile, ★

I remain,
Very Sincerely yours,

S. D. Parchure,
Gajanan Bhuvan, Sakharam Keer Road, Bombay-400 016

Spread of Sai Devotion In Andhra Pradesh

Today, in every nook and corner of our country, Sai Baba temples are found and still they are being constructed. No other saint has so many temples. Sai Baba attained Samadhi in 1918 and even after 66 years of his Mahasamadhi, so many temples were constructed for Him, which fact bears eloquent testimony to His incarnation and miraculous powers. Needless to say that He was the incarnation of Lord Dattatreya, the three-faced deity, born to the pious couple Atri and Anasuya.

Notable among Sai devotees in Andhra Pradesh are M/s. Bapatla Hanumantha Rao, Sai Kuteer, Chinna Ganjam, Dr. Kandali Raja Gopalachari of Nellore, Smt. Anna-Purnamma of Kurnool, Mataji Krishna Priya of Ramachandrapuram, G.V.R. Naidu of Secunderabad and Ekkirala Bharadwaja of Ongole. All these devotees are either inspired by Sai Baba of Shirdi or Shri B. V. Narasimha Swamiji and Swami Keshavaiahji of Madras. The latter two were staunch devotees of Sai Baba, who spread Sai cult and devotion in the south by their constant tours, lectures, satsangs, distribution of Udi and performance of pujas and installation of Sai idols. They can be aptly compared to Nanasaheb Chandorkar and Dasganu Maharaj, who spread the fame of Baba in the state of Maharashtra by personal talks and splendid kirtans respectively.

Devotees of Rajahmundry constructed a temple in 1956 and named it 'Shri Sai Rama Mandir'. Shri Dinavahi Satyanarayana took much interest in the construction of this temple. Firstly, there was an oil paint photo placed in the temple. Later, an idol of marble was installed in its place. There is an incident connected with this installation. The devotees sent one among them to bring a marble statue of Baba from Jaipur in Rajasthan. He reached Jaipur and saw a marble statue of Baba made for Nellore temple. He was taken aback by seeing the beauty of the statue. That night he had a dream in which four Sadhus appeared and asked him to take the statue himself. He was robbed of his clothes the same night. But the sculptor gave him clothes and asked him to take the same statue prepared for Nellore temple. Baba blessed Bhaskaramma, wife of Dinavahi Satyanarayana with a silver rupee of 1951 and a copper coin of 1945. He appeared to have sat in her lap and taught her Sai Mantra.

Shri Shirdi Sai Baba temple of Nellore is also famous. Dr. Kandadi Rajagopalachari got a photo of Sai Baba hung on one of the walls in his dispensary, presented to him by late Chunduri Subbaiah Setty. One night, a Fakir appeared in his dream and showed to Dr. Rajagopalachari his injured knee from which pus was coming. Next day, the doctor went to his dispensary and found the photo of Baba damaged and eaten up by insects upto the knee. With the blessings of Swami Narasimha Swamiji, the temple at Nellore came into existence.

A devotee, by name Krishnamurthy, visited Shirdi in 1965 and after his pilgrimage, Krishnamurthy was blessed with a son who constructed a temple in Khammam. The temples at Chirala and Perala were constructed with the active support of Shri B. V. Narasimha Swamiji.

Shri Sai Baba Mandir at Naidupet reveals the miraculous powers of Sai Baba. One poor man by name Kotaru

Venkatramulu heard much about Sai Baba from Dr. Rajagopalachari of Nellore. In 1985, one day his son Sai Baba Krishna aged about 13 years accidentally fell into a well in the backyard. Immediately he was removed. Though the boy remained in the water for about 10 to 20 minutes, still he was safe. When questioned, the boy told the parents that an old Fakir caught hold of him in the well and saved him from drowning.

Shri Sainadhuni Devalayam at Bhattiprolu has its own legend. In 1967, a committee of Sai devotees was formed and in 1974 a temple was constructed wherein a black granite stone of Baba was installed. A Gita Mandir was also constructed in the upper story of the temple. Once the watchman of this temple heard sounds of cymbals (chiplis) and anklets (gajjelu) from the temple. Others also heard the sound; but when they peeped inside, nobody was present there. Again when a devotee had a darshan of Baba in the temple, he could recite a shoka in Sanskrit extempore.

The idol of Sai Baba was installed in the temple at Kurnool in 1951. There are several miracles of Baba exhibited and noticed by the devotees in this temple. The blessed devotee responsible for the construction of this temple is Smt. Annapuramma, wife of Veeraswamy. She visited Shirdi in 1949 and came under the influence of Shri Baba. After return from Shirdi, she erected a small pendal with thatches near Kurnool bus stand and installed Baba's photo there. She is worshipping Baba there. Once Shri Samartha Narayanaswami was passing that way when his car was damaged near the pendal. Hearing Bhajan, he came to the pendal. He pointed out a particular place to the devotees and asked them to construct a temple there. In 1949, the holy couple undertook the construction work and their business increased considerably after undertaking this holy mission. During the period of construction, a store room was built for the custody of building materials and in the said room sprang up a small mound. When the couple visited Shirdi again, the old Abdul Baba greeted them 'कर्नूलवाळे ! आओ'. He told them that Sai Baba was residing

in the mound of the store room at Kurnool. A boy stole a rupee offered as Dakshina near the heap and he fainted seeing several colours there. Smt. Annapurnamma noticed this and called the boy to place two rupees as a penalty there and bow before the the heap. The boy became alright after doing this and she found a big headed cobra in the mound. The couple placed an order for a marble statue of Sai Baba far in advance of the installation ceremony. Though the same was sent by parcel, due to incorrect address, the same was sent to Pakisthan and later reached Nagar Kurnool. The idol was atlast brought to Kurnool in 1951 and later installed on Vijaya Dashami day. Smt. Annapurnamma had several experiences and witnessed several miracles of Baba during her life.

One T. B. Ramaswamy, upper division clerk in A. P. civil supplies department had a dream in which Baba appeared sitting on a stone near a hillock in lalaguda with a beard and a lantern in his hand. Next day, while going to the office, Ramaswamy found a photo of Baba hanging in a shop. Out of curiosity, he went to the nearby hillock and found the statue, which appeared in his dream. He constructed a small temple near the stone and placed Baba's photo in it. He was worshipping him with devotion. The locality was named by him as 'Sai Nagar'. Now this locality is famous as Sai Baba Nagar and Sai Baba statue, four feet in height, was installed in the temple. This relates to the Sai Baba temple in Lala Guda near Hyderabad.

The Sai Baba idol in Isukapalli near Repalle was installed by Satya Sai Baba of Puttaparthi. The story goes that a Sai devotee's son-in-law had to be operated for an ailment. He sought the advice of Shri Vemuri Venkateswara Rao who advised the latter to go round Sai Baba's photo 108 times a day for a week. Afterwards, a black dog would come and suck the face of the sickly person. After forty days, Baba would come for Bhiksha. All these things went off as foretold and the person got rid of his ailment and became healthy without the need to

undergo any operation. To show his gratitude, he got Baba's idol from Jaipur and got the same installed by Satya Sai Baba of Puttaparthi.

Shri Mutyalyya, an employee and a Sai devotee came to Vizag on transfer from Rajahmundry. He was doing Sai Prachar, holding Sai Satsangs at various places as per the directions of Shri B. V. Narasimha Swamy. Hindusthan Shipyard Committee allotted 500 square feet site for the construction of Sai temple and thus the Sai temple in Gandhigram in Vizag came up in 1974.

The Sai Baba Mandir at Vuvyuru was constructed in 1979 on a site opposite to K. C. P. Sugar Factory and the foundation was laid by Swami Keshavaiahji.

Shri Sai Syamalayam was constructed in 1954 by Mataji Krishna Priya with the active support of Shri Bikkini Venkataratnam in Ramachandrapuram of East Godawari district.

There are Sai temples in Secunderabad near Pat Market, Mission School Street, Nallakunta, Piket and west Maredupalli localities.

There are also Sai temples constructed in Radhakrishnagar, Sanlkarapuram in Cuddapah, Tadepalligudem, Bhimavaram, Madanapalli in Andhra Pradesh. Construction of Sai temple in Ongole is in progress and Sai temple at Vidyanagar near Vakadu was constructed by Shri E. Bharadwaja with the support of Sai devotees all over Andhra. ★

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Bond Of Love Divine

Our destiny is to find Lord Sainath and to realise that His image lives within the temple of our mortal body and mind. Finding Him within through realisation of the Self, we find the cosmic beloved, Lord Sainath, in all manifestations of nature and in His formless self as 'sat-chit-ananda', ever existing, ever-conscious' evernew bliss.

When the Sai-image within awakens to the glorious realisation that it is a reflection of the Omnipotent, Omniscient Omnipresent Lord, what then shall we crave, what love heart yearns for, what attainment will be beyond our grasp, what joy will elude us? We must realise that we ourselves are the reflected source of all fulfillment, love and joy.

Readers of 'Shri sai Leela' are aware that Shri T.A. Ramnathen, of Sarangabad, has catalysed a postal 'Sai Satsang, in which he has brought several Sai-brothers and Sai-sisters together in the consciousness of love divine. With the strong but gentle thread of love, he has bound us together to form a fragrant garland of devotion, of love, to be offered at the lotus feet of Lord Sainath. Through his affectionate letters, paper clippings, books and magazines, Sri Ramnathen has inflamed our hearts with a burning desire for Sainath, because he has kept always before us the ideal that love for Sainath must come first, then the spirit of love for all others. His couplet "be ever in Shirdi Sai, be thus in sai joy" always echoes in our ears.

In August 1983, by a 'divine play' of Lord Sainath, Shri Ramnathen misplaced a clipping addressed to Miss Usha Hiremath of Bijapur and posted it to me. I was not surprised as Shri Ramnathen works under stress, as he communicates with tens and hundreds of Sai-devotees. Lord Sainath prompted me to go through back numbers of 'Shri Sai Leela' and locate the address of Miss Usha.

I wrote a letter to her introducing myself and enclosed the 'clipping' which Shri Ramnathen had so affectionately earmarked for her. Within a week, I got her reply and she had affectionately addressed me: 'Dear Brother.'

It was the 23rd August 1983- auspicious day of 'Rakhi, pocr-nima- I have no sisters by same parentage and was deeply touched by the affectionate sentiments expressed by a young lady staying 600k.m. from my place. What a bond of divine love that Lord Sainath brought forth. I was immediately reminded of what Pascal, the mathematician mystic of the 17th century, felt Lord Jesus telling him (Pensees page No.50) :- "I love thee more ardently than thou lovest..... Thou wouldst not seek Me, if thou didst not possess Me." This way the grace started operating on us.

Soon the horizons of our holy divine love expanded. My wife, Seetha and children - Sai Raghu and Sai prabhu - became fond of her and exchanged letters. Her father, Shri D.P. Hiremath, District Judge of Bijapur, too wrote a couple of affectionate letters to us, with the knowledge that the breeze of divine grace has been gently carrying onward our little boat of individuality on the waters of life towards the ocean of total fulfillment. They invited us to visit Bijapur and accordingly Lord Sainath prompted us to be with them on the 29th Feb'84 to celebrate the holy 'Shivaratri'.

We motored to Birur - 150k.m. away from our, estate to catch the Miraj Express in the night. Just before we got into the Jeep, the postman brought our mail and the first cover contained a letter from Shri A.S Venkatachalam, an ardent Sai-devotee of Bombay, who had enclosed 'Udhi, and a small photograph of Lord Sainath. This initial note of divine grace gave us the message of hope and assurance.

We had a comfortable night journey in the train and reached Hubli next morning. We had to catch the noon train to Bijapur. Shri R. Radhakrishnan, a Sai-devotee-par-excellence of Hubli, had

braved the cold weather to receive us at the Hubli Railway Station and took us to his residence in the Railway Colony. His family received us affectionately. We felt the Sai atmosphere in his residence, as Lord Krishna has said:- "The supreme Lord is ever present in the heart space of all beings." (Bhagavadgita, 18:66). We also had the 'prasad' of Shri Radhakrishnan's completion of parayana of 'Sai Satcharit'. After lunch we caught the noon train to Bijapur, which is 250 k.m. from Hubli.

When we landed at the Bijapur Railway Station at 7-30 p.m. on the 29th February'84, we were wondering as to how to recognise our hosts on the platform, as we had not met earlier. At this juncture Chi. Usha with her brother, Chi. Mahesh, came to us and greeted us. She told us that Sainath Himself directed her to us and to quote John Ruysbroeck:-"God in the depths of us receives God who comes to us, it is God contemplating God." (Selected Works of Ruysbroeck Page No. 48).

We were too happy to meet each other. Sister. Usha felt something familiar about me, and soon said:-"You resemble my brother Jagadish, who is doing law at Belgaum." What a wonder of wonders, when we reached their palatial bungalow, her parents-Shri D.P. Hiremath and Smt. Sulochana Devi-were happy to note the resemblance in my features with their eldest son. We were all bound by a divine bond of love by Lord Sainath.

At this turn of events, we mused over several incidents in 'Shri Sai Satcharit' wherein Baba traces the past lives of others. We felt that as in the case of Mrs. Khaparde (Sai Satcharita 9th edition (English) pp., 148-149), myself and Chi. Usha could have been born together in our past births.

Their sitting room adorns a big portrait of Lord Sainath and sister Usha told me that it was her maiden painting on glass. The portait has a lively manifestation of Lord Sainath in 'Ashirvad' pose and spontaneously, I invoked His blessings:-

“..... A sudden dawning hath come upon me with a
lightening flash,
Now I sit with but one prayer in my heart;
That Thou fillest me with Thy love first and last
Only this I ask with all heart and soul.”

The three days we were with them, I could make out the intense devotion they all had for Lord Sainath. Shri D. P. Hiremath, District Judge, is leading a life with an attitude of faith and surrender to Lord Sainath, with one sustaining thought:-“You - Lord Sainath - You, You, You.” Their entire family feels so much a part of Lord Sainath that each one of them relates every experience to Lord Sainath. Whether he is involved in worldly affairs, busy in the Court chambers, or with his family members, Shri Hiremath realises it is all Sainath, from Sainath and for Sainath. When he has that sacred attitude wherein he strives to see Sainath in his relationship with his family members and others, it is possible to behold another facet of Sai's nature. We felt that his entire family members live, move and have their beings in the one divine beloved, Lord Sainath.

We visited Bara Kaman, Gol Gumbaz and other places of tourist importance. On the evening of the 1st March 1984 (Thursday), we worshipped Sainath together in their home-shrine. Sister Usha sang a few songs with harmonium background. Some Judicial Officers of Bijapur were also present there. Sainath sprang a surprise for me, when sister Usha gifted me with a beautiful portrait of Lord Sainath a lively painting done by her on glass. Tears welled in my eyes for her profound affection. Before the great mystery of the unknown, man is but a child !

After three days of a touch of divine grace and the intimacy of man with God, we entrained on the night of the 3rd March 1984 on our way back to the estate. While bidding ‘au revoir’ to my beloved sister, whom I met with the bond of Sainath's divine love, I thought of Brother Lawrence (Practice of the

presence of God, pp, 16-19):- "I engaged in a religious life only for Him; whatever becomes of me, whether I be lost or saved, I will always continue to act purely for the love of God."

we had a unique trip to Bijapur. After experiencing the love divine that flows from Lord Sainath through us, it gives a glow to life that nothing else on earth - no powers, no glories, no amount of sense satisfaction can give us. By clinging to the consciousness of Lord Sainath as we pass through all experiences life brings, we once again behold ourselves, and everyone around us, as part of the infinite whole. ★

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To
The Executive Editor
Shri Sai Leela

Dear Sai Brother Parchureji,

At the outset please accept my complements to you for brilliant editorial on 'Equality of Religions' which appeared in the August '84 issue of 'Shri Sai Leela' I am very much pleased to read the scholarly flowers that bloomed as a result of your soul-elevating editorial.

The Editorial in March 1985 issue on Prayer is excellent.

With Sai-regards,

Yours Sai Babaly

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The Infinite Grace

I grew up in my aunt's house in a village since I was 2 years old. There I used to watch my niece perform Aarti with a child's curiosity. When she reached 16 she was married. Her first delivery was a difficult one. In villages in those days only the barber's wife did the mid-wifery and she said that my niece has to be taken to Hospital as her acute labour pains continued unabated. The nearest town was 6 miles away and the available conveyance was by bullock-cart and the road was bumpy, uneven and katcha. Not a recommendable proposition. So all were worried. Meantime hearing our conversation, amidst her labour pains, she said that Baba will protect her. So saying she cried aloud "Baba, Baba, Baba". At the doorway of the room where she was lying, there appeared a hand in abhaya mudra and soon after she delivered a baby without any difficulty. This happened in 1939 on an evening at about 6.45. That was my first conscious introduction to Baba's leelas. Later in the company of my mother, who used to observe a vow on Thursdays and perform Aarti, my faith in the Almighty was developed and sealed.

I used to write songs in praise of the Lord whenever I was in distress and sing them. I have composed so far more than 4000 songs. I was and I am worshipping Balaji of Tirupathi, our family diety and also Lord Subrahmanya, Goddess Mahalakshmi and Rajarajeswari Devi. I observe a vow on Saturdays and Krithiga days. I have Baba's photo in my pooja room. A day before Krithiga I used to have dream when a big cobra used to come and dance on my chest. This was just a reminder to me that the next day was Krithiga, the day of Lord Subrahmanya. I started my Saturday vow when I was in an acute difficult situation. I took a vow that I will write 108 songs - one each day - on Lord Balaji and my troubles must be over before I complete 108. Graciously enough my trouble was over soon after.

Once I was virtually on death-bed because of severe jaundice. I was then just 32 years old with a young wife and two kids. I left hope of my life as the doctors numbered my days. My people were all weeping by my bed-side when my old maid servant came and said to my wife, "Take a vow to deposit your mangala-sutra in Balaji's Hundi, if he became alright". Hearing this, I gathered all my feeble strength and shouted at her stating that I have no more belief in Balaji, who could not help my recovery. At this the maid servant became unconscious suddenly and Balaji possessed her and said "Dear child, I have been protecting you from long (instances were quoted here). Why do you lose confidence in me now? You will be cured by a doctor who will come today from south. Apologise for your words". My maid servant did not know any of the incidents in my life; but she quoted them all correct. Later the doctor came as prophesied, cured me and I bear witness to this

When I was in India I used to attend bhajans on Thursdays. I went to Mbeya in Tanzania and there I used to conduct bhajans on Monday in the temple and Thursdays in my house regularly. Recently in Oman I had occasion to meet one gentleman named Saibaba whose office is next to mine. When he was introduced to me I nearly picked up a quarrel with him questioning how he can have his name as "Saibaba". Now he is a very good friend of mine and he took me to Dr. Homi Kaikobad's house, where I was since then attending Sai Satsangh and Aarti regularly.

A couple of months back I had a dream. I was on the last step of a staircase in a Railway station. An old lady in mid-50's was sitting in a wheel-chair. She was wearing a red saree, red blouse, red kumkum, and her jewels were shining most radiantly. Next to her an old man, in torn clothes, was also standing with a rickshaw who asked me, "My son, tell me where you want to go? I will take you. This lady also follows me in her wheel-chair". I was then worried about my job opportunities and was praying to Goddess Rajarajeshwari and Baba to show

me a right place. The result was the dream. It was a symbolic assurance of help which I got quickly later! I always get answers in my dreams, and my dreams come true.

I am a Tamil Brahmin and a Civil Engineer. My family is in Madras. I am 50 years old now and have one son and 4 daughters. Three of them are married all within a range of 45 days. It is all His grace. I always find His hand and guidance and feel his presence in everything. I do not see any difference between Lord Venkateshwara (Venkusa?) and Shirdi Baba. I don't know why but Dr. Homi took a special liking for me and I am grateful to him. He was the leading light in Sai devotion in Muscat. I am nothing when compared to his revelations. He is utterly a Sai Diwana with Sai perpetually on his lips and in his heart. He always had an irresistible urge to meet the echoes of his inner call. Answering this call, one day he suddenly left Muscat, God knows where, without a word to anybody, in search of the Greater Self, throwing away a flourishing practice, his many-sided popularity, his ever-widening circle of friends and well-wishers. I am sure he left to find a place of solitude in some unknown and obscure corner of the world where, without any disturbance from devotees or patients, he can pursue this spiritual urge which became a magnificent obsession for him. But the imprint that he left in Muscat is too deep to be erased or forgotten. We miss him like the Gopis of Vrindavana in the absence of their Krishna, the Eternal Flute Player. ★

M. R. Kannan

Ruwi - Muscat, Sultanate of Oman.

(Article based on a letter received by
Shri K. Navin Chander from Hyderabad)



Shri Sai Baba - The Bestower of Boons

Long ago in Arabia there was a Saint called Ibn-Al-Arabi. Once he sat down facing the Kaba in the West. After long time he turned round happily and demanded his supper which he ate very heartily. When he was asked about it, he replied that he declared to Allah that he would neither eat nor drink till a man imprecating him was pardoned. He declared seventy thousand times that there is no other god except God (LA-E-LA-HA-ELLA-ALLAH). Then Allah was so much pleased that he pardoned that man and admitted him in the heaven.

It is now clear that the Saints are so beloved to the God that He accepts their prayers and agrees to their requests instantly. Saints are very perfect beings, whereas we are ordinary human beings whose hearts are infested with innumerable desires, greed, jealousy, hatred, lust and all sorts of impurities. Therefore, our prayers bring delayed results. When we go to the Saints, they will understand our nature, our past, present and future and they will know what is best for our well-being and what is really required for us and they will bless us and fulfill our worthy desires. When the Saints bless us, it will be the blessing of the Lord, because they have the sanction of the Lord for whatever they do. They will not do what their Lord does not wish for us. They act according to the divine will and pleasure. Shri Sai Baba was such a beloved Saint of Allah that He instantly agreed to the recommendations. When Baba puts his benevolent hand on a person and blesses him, it becomes the blessing of the Lord of the Universe. Therefore, in gratifying our desires, in fulfilling our wishes and bestowing boons on the devotees, Shri Sai Baba became the attribute of Allah, who is the bestower of boons, and fulfiller of our wishes. The Moon does not shine by itself. The hot rays of the Sun which reflect on the Moon fall on us as the cool Moon-light. We call it Moon-light but actually it was the

Sunlight. In the same way we derive help of Allah through the Saints' cool benevolent blessings. When Allah says 'yes', Shri Baba says 'yes'. When Sai Baba says "Yes", it was Allah's "Yes". So I am rightly calling the merciful Sai Baba as the bestower of boons. A spiritual seeker does not seek the boons; but he seeks the bestower himself. Therefore, let us seek the giver of the gifts and not the gifts themselves. Let us seek Him and offer Him the highest seat in our hearts, so that He may sit there permanently and cleanse our hearts and purify our minds and deeds. When Sadguru is seated in our hearts, our speech becomes his speech, our deeds become his deeds and our thoughts become his thoughts. He reflects in us, thus we become the Sadguru. When the actions and deeds of the Sadguru have the sanction of the Lord and when the Sadguru reflects in us, we become the Sadguru and our actions have thus the sanction of the Lord. The Lord is one, the Sadguru is one, the creation (Man) is one. Thus, the creator and His creation are one, the Sadguru is the link. Such is the high status of the Sadguru. He unites the creator with the creation and the creation with the creator.

Our scriptures have therefore said 'bow unto your parents' for, they are the cause of your birth, 'bow unto your Sadguru' for, he is the cause of your knowledge (removes the darkness by bringing light into your life), - 'bow unto your Lord' for, He is your creator and the protector and the Lord of the Trinity (The Brahma, the Vishnu and the Maheshwar). Also 'bow unto the one who has given you his daughter / son in marriage' for, in your union is the union of the body and the soul, the adwaita which is the one. Which is not dwaita - the one not separate from the other - The body and the soul are one and the same. The body is perishable - The soul is not perishable, when they are united the body (man) becomes imperishable - without our link with the divinity we remain in darkness. Sadguru provides the missing link between the man and God. He is the light which shows the way to cross the ocean of life. The Malik of

the Paradise is Allah. The Sadguru is the door, the spiritual eye, which is also known as the third eye of the Lord Shiva through which a liberated person peeps into the heaven and realises the mysteries of the creation. The more one dives deep into the divine ocean, the more one loses his link with the outer world. Such is the progress of a person who seeks divinity. They will get themselves lost in the pursuit of the mysteries of other world. Therefore simple knowledge of the divinity is enough for the people having family responsibilities. Otherwise we stand dazzled and stunned at the sight of the severe divine light and a Sadguru has to rush to help and assist us in such situations as was done in the case of Shri Mehar Baba by Shri Akkalkot Maharaj. Each person must worship the divinity in the way his religion has taught him. All rivers reach the same ocean. All religions teach the same thing - the greatness of the Lord and urge us to worship Him. Therefore, finding fault with one another is the act of destruction of the body, the mind and the soul. Real happiness lies in the realisation of the unity of the humanity, the animate and the inanimate, the body and the soul and the meaning of the words of Shri Sai Baba "Sab-Ka-Malik-Ek-Hai." If we do not follow this and fight among ourselves, then we are not the children of Shri Sai Baba. He disowns us. When He disowns us, Allah in turn will disown us. Our real progress, spiritual development lies in our unity. The one who works to disturb our unity will take the opposit road to God Realisation.

Our country has a great spiritual heritage. Shri Rama, Shri Krishna, Shri Buddha, Shri Mahavir, Shri Ramakrishna Paramahamsa, Shri Paramahamsa Yogananda, are the basis of our pride. Lord Shiva's abode is the Kailash in the Himalayas, which is in our country itself. Crores of Musalmans, the followers of the path of the Prophet Mohammad, and Christians, the followers of the path of Jesus Christ, who all are Indians are born out of the sacred soil of India. Then who is the stranger to whom? Moreover as the beloved children of Shri Sai Baba, there is no distinction of country, religion, caste or creed in

them. The mission of Shri Sai Baba was / is to unite us all. If anybody acts otherwise during the light of the day or through the darkness (secretly) of the night such a person will not be dear to the heart of our beloved Shri Sai Baba. Therefore, Sai brothers and Sai sisters should strive hard to promote universal brotherhood, sisterhood, love, affection, and peaceful understanding.

O ! Shri Sai Baba, the bestower of the boons, please bestow on us, your children, the boon of jeevan mukta. The lotus springs out of the muddy waters, but still no mud is found attached to it. Thus, this worldly life is more muddy and worthless but we cannot escape from this environment. Out of this hell we must create a pleasant heaven by bringing up a beautiful rose garden around us, that is by purifying our bodies of the pleasures of senses, the mind from succumbing to the ill thoughts and by nourishing the inner soul by surrendering ourselves to its commands with the help of Shri Sai Baba.

When one cuts off his worldly connections and attachments slowly and gradually, the bright and shining Angels descend from heaven and enlighten us. The Angels sit in rows around us covering the distance of the sight. A spiritual seeker should neither use harsh tongue, abusive language, a loud tone nor think of revenge. He must have a large heart accommodating all situations alike and hold his head (mind) in balance.

Having done a wrong in life, no one can escape from its effect. Once a Jewess sent the holy prophet Mohammad some roasted meat as a gift. The prophet took a piece of it and began eating after distributing to others also. Then, suddenly he asked the Jewess if she had mixed poison with the meat. She asked how he came to know of it. Then she was replied that the piece of meat in his hand had told him. Those who ate, already had died and the prophet, who had eaten a little bit of it, fell sick. Here, the piece that was in the hand of the prophet had revealed the truth that had happened. In the same manner all our past,

present and future deeds will speak about our actions. All deeds are recorded. All our speeches are standing recorded in the Ether. As we play and hear the tape-recorded songs, in the same way we will hear and see all that had happened in the past, what is happening now and what is going to happen provided we attain so much height of purification and progress spiritually. Shri Sai Baba used to tell about the past lives of His disciples. He had the knowledge of the past, present and future, that is the attribute of the Brahma the creator (the past), the attribute of the Vishnu the sustainer (the present), the attribute of the destroyer Shiva (the future). Only Allah is the knower of the past, present and future the one and the only one Trinity. The people who understand God by a single attribute call Him in their meaning as the Brahma, the Vishnu and the Maheshwar. The combinations of all the three is God - the creator of the heavens, the earth and all that is between them. When the Trinity is the one, where is the need for us to think who is greater among them? Shri Sai Baba has brought under His umbrella the Musalmans, the Jains, the Buddhists, the Christians and all of us. What a great divinity He was / is. Is it an ordinary thing to speak from the tomb? Shri Sai Baba is alive in His eternal invisible form and replies "O" to the caller.

A Musalman is not a Christian. A Hindu brother is not a Musalman. But under the roof of Shri Sai Baba the Musalmans, the Hindus, the Christians and all others have become one - the beloved children of Shri Sai Baba, thus He has bestowed the greatest boon on us that is the boon of understanding each other, caring for each other, and living in perpetual peace and friendship with each other. What other greatest boon we want? Nothing! But we want His blessings and His loving care, graceful, kind and benevolent hand to be placed on our heads which showers His bliss like the gentle rain that drops from the Heaven above. ★

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The Big Wave

I positively believe that Shirdi Sai Baba has me in His care. Furthermore, He must have planned my life long ago. "You saw me before I was born and scheduled each day of my life before I began to breathe". (Psalm 130 : 16).

When the January 1985 issue of 'Shri Sai Leela' reached my hands I was happy to learn that the much awaited 'Annual Gathering' would be held on the 27th and 28th January 1985. The situation at home was so critical that I was doubtful whether I would be able to participate in this annual meet.

My wife, Sai-mathi Subbalakshmi had just undergone a major surgery on the Uterus. She was on the recovery stage. In order to assist the family of my brother-in-law at Madras, who was hospitalised due to a stomach-disorder, my second son, Chi, Shankar had gone over there. If I too go away to Shirdi to attend the Sai Leela meet, there was no male member to assist my wife and daughters. Even in this dilemma, I knew Sainath has a plan for my life. At that moment I did not know but I was sure that He would take me to attend the Sai Leela meet at Shirdi. "Even youths shall faint and be weary, and young men fall exhausted; but they who wait for the Lord shall renew their strength, they shall mount up with wings like eagles, they shall run and not be weary, they shall walk and not faint." (Isaiah 40: 30-31).

As I made arrangements to go to Shirdi on the 25th afternoon by Bangalore-Miraj-Bombay Mahalakshmi Express, my mind was musing over the sweet and greatly musical verse of the Bhagavatham (II : 2 : 37), which proclaims the passage of man from wretchedness to blessedness as follows : "Those who fill their ears with, and drink the nectar of, words relating to

the blessed Lord, who is realised by saints as their own self, purify their hearts which have been made impure by sense attractions, and reach the presence of Lotus Feet."

My three daughters were looking at me pathetically on the day of my departure to Shirdi i.e. on the 25th January 1985. I prayed to Sai Baba with all my heart and left home after giving 'Udhi' to all my family members and assuring that our guardian-angel, Shirdi Sai Baba will look after everybody and there was nothing to fear. I asked them to trust in Sainath's grace :

"Trust in the Lord with all Thine heart and
Lean not unto Thine own understanding.
In all Thy ways acknowledge Him and
He shall direct Thy paths" (Prov. 3 : 5-6)

My last daughter Chi. Radhika accompanied me to the Railway Station to 'see me off' to Shirdi. We boarded the city bus at Vijayanagar terminus of Hubli and when the bus was about to cross the junction at Ashoknagar extension a gentleman riding a Scooter from the side-road dashed against the bus in which we were travelling. Being the peak-hour, the city bus was over-crowded. It stopped with a jolt. The passengers trembled with fear and some fell down.

With my chanting of Sainam incessantly, I was least perturbed and stood like a mountain by Sai grace. I prayed for the welfare of everybody.

If you include in your prayers a plea to be allowed to help others, amazing things may happen to you. They did to me. The Scooterist was thrown off in the opposite direction (not below the wheels of the bus). His Scooter was completely damaged and the bus too was damaged a bit. Neither the Scooterist nor the bus passengers were injured.

The fundamental truth that flashed across my mind was that a Sai-devotee with his prayers to the Lord cannot only have himself but also other brothers and sisters who are with him. "He does not believe who does not live according to his belief (Thomas Fuller 1732)".

I was really happy that Lord Sainath saved one and all. Jesus said : "Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you". (Matthew 6 : 33). That is the answer for me. It is the answer for everyone.

I know that whatever happens Sainath's hand is in it. And even if I do not know why, I can rest assured that He has good reason. I do not know all things that I should know yet, but I do know that if I keep close to Him and try to do His will, I will keep finding answer during the rest of the days of my life. My only principle would be : "Reach high, for stars lie hidden in your soul, dream deep, for every dream precedes the goal."

When I narrated this soul-elevating experience at the Sai Leela meet on the 28th Jan. 1985, I could see several Sai-bandhus shedding tears of gratitude to our Mother Sai.

Dear Sai brothers and Sai sisters :

"Build a little fence of trust around you today,
Fill the space with loving deeds and therein stay,
Look not through the sheltering bars upon tomorraow,
Sainath will help thee. Bear what comes of joy and sorrow".

R. Radhakrishnan

78 / B, Vijayanagar, Hubli 580 032 (Karnataka)



Abounding Sai Grace

On 5th August 1984, my colleagues and myself were in Bhubaneswar to conduct a Product Seminar of our Company (Bharatia Cutler & Hammer Ltd.) in high spirit. The assignment over, we checked out of our hotel post-haste to catch the Puri Express bound for Howrah. When the Express chugged out of the station, I decided to rearrange my luggage for better convenience. I discovered then the loss of a pair of my newly-stitched costly dress. My unswerving faith in my Sadguru Shirdi Sai Baba made me cool; but the wisdom of Anandamayi Ma that "one should never bother over one's loss and only leave it to one's Guru if he is spiritually elevated" rang in my ears. That made me more calm. When we resumed duty at our Calcutta Office, I decided to try over the S. T. with my Bhubaneswar Hotel Management, thinking that if my store of "karma" were good I might get my dress back; if not at least I would be spiritually elevated. After 3 days of strenuous effort, I received this message from the hotel over the trunk-line: "your dress is intact in room no. 101." When we colleagues checked out of the hotel, 3 unfamiliar brothers were also present. So it sent shivers of joy in me and I thanked Sai mentally. I got the dress back in a few days' time.

Saigrace is abounding. The same August month on 18th, Saideepa, Saisudha, my wife Lalitha and self left Calcutta to attend my sister-in-law's marriage in Mannargudi and arrived at Madras on 19th evening. I hailed an auto and landed at Foreshore Estate just to pay our respect to my 84-year-old maternal grandfather there. After discharging the auto, my wife realized the loss of her handbag, containing the Calcutta Flat keys. I kept cool; but not my wife. She could not bring herself to the new grave situation. On 20th morning an auto pulled up close to our flat. Its driver alighted and drilled me with searching

questions before he handed me my wife's handbag. In gratitude to Shirdi Sai and his honesty, I gifted the driver with cash and availed the same auto to catch our train bound for Mannargudi. This trip was as pleasant as one would feel after a thunder shower on a sweltering day.

Didn't Shirdi Sai Baba rightly affirm: "do not be anxious that I would be absent from you". ✪

T. R. Anand
1 A, Wederburn Road, Ground Floor,
Calcutta - 700 029 (West Bengal)



To :
The Editor,
Shri Sai Leela Magazine,

Dear Sir,

I was overwhelmed to read your editorial in "Shri Sai Leela" of March 1985 and forced to state that it was pertinent and proper time to impress even common devotee as regards to prayer.

The special points raised by you which impressed me very much are noted below :

1. "Even when Mahatma Gandhi was on his tours he never missed the prayer. It would be sung at the fixed time". The factor of fixed time is important because (God)Shri Sai Baba is Himself time (Kal) vide Shri Sai Ashtottar Shathnamavali serial number 11 "Om Kalaya Namaha."

2. "Shri Radhakrishnaswamiji the president of the Sai Spiritual Centre at Bangalore.....he would always tell his devotees 'I will pray to Shri Sai Baba for you. He will solve your difficulty. You also pray to Him' "

3. "Shri Sai Baba was also a great believer in prayer. The fact that he always said "Allah Malik" shows that He was also recognising some other superior being and praying to him."

4. "Some devotees are in the habit of offering conditional prayers to Shri Sai Baba. They always offer prayer and say that if such and such a thing happens or if they get such and such a thing, they would offer such and such a thing to Shri Sai Baba. This sort of conditional prayer is not proper....we say that Shri Sai Baba knows the wants and needs of his devotees. Then how can we ask any thing mundane from Him? He would give every thing to His devotees according to their requirement. Our duty should therefore be to surrender ourselves completely to Him and take whatever He gives to us in this worldly life."

5. "The sages and saints all over the world have been advocating the devotees to go on offering prayers to God sincerely in order to get peace of mind and happiness. As stated above Shri Sai Baba also has advised His devotees to offer prayers every day and if that is done by the Sai devotees, then they will get peace of mind and their wants in this mundane world will be fully satisfied. Then let us all Sai devotees offer Shri Sai Baba our sincere prayers."

The above noted points of your editorial are very very important for an ordinary Sai devotee like me. I am very much grateful to you for your guidance shown in respect of prayers to Shri Sai Baba. ★

Yours Sincerely

M. Rama Rao
No. 62, 5th Main Road, 11th Cross, J. P. Nagar 3rd Phase,
Bangalore - 560 078 (Karnataka).



PEARLS IN A NECKLACE

We have read in 'Shri Sai Leela' since August 1984, many distinguished Sai-bandhus expounding the nature of religion and the noble role it has played in the development of individual mind and national culture, all over the world and throughout the ages. May I crave your indulgence to sing in a different tune and place before the readers of 'Shri Sai Leela' some thoughts which have haunted me since my youth? History is replete with stories of horrible deeds, perpetrated in the name of religion, all over the world throughout the ages which made such a deep impression upon my mind that I have never ceased to lament with a slight change in Wordsworth's famous line : "What religion has made of man", as I saw before me a panorama of burning of heretics in batches before an enthusiastic and appreciative crowd, destruction of hundreds and thousands of villages and massacring of tens of thousands, desecration of temples, mosques and churches in the most ruthless manner and the terrible flow of blood to satiate the thirst of God.

Was it all accidental ?

Is all this preventable ?

My mind says 'no', For, there are four inherent features of religion which make these things almost inevitable.

The first is that religion from the very nature of things, is an article of faith and belief, uncontrolled by reason, like a boat, with a sail but without a helm, victim to capricious wind.

Secondly, such faith usually, if not universally, centres round a prophet or a doctrine and dogma.

The third, a consequence of the second, is the belief that 'My prophet or doctrine is the only true prophet or doctrine.'

Fourthly, the very high regard entertained for religion above everything else in human life—for life, here on earth, is ephemeral, whereas life hereafter, whose welfare depends entirely on the pursuit of the true religion, is eternal.

It will be found that on ultimate analysis these four integral parts of religion easily account for the sectarianism, bigotry, and fanaticism which, to use the words of Swami Vivekananda, "have filled the earth with violence, drenched it often and often with human blood, destroyed civilisation and sent whole nations to despair." When a man kicks or cuts the throat of one who does not believe in his prophet or doctrine, he consoles himself with the pious thought that a little pain to one sinner in this life will save him and others from eternal perdition, and that he has set a noble example of securing eternal welfare to all.

It is all very good to say that the religion referred to above is not true, but false religion. Call it by whatever name you like, but that is the only religion professed by 99 per cent of the followers of any particular religion, nay, more. A religion ceases to be a religion, as pointed out by Sai brother Radhakrishnanji in his article 'Rosary of Religion' (Feb. '85 Shri Sai Leela) and becomes morality or philosophy, if it is divorced from the four inherent features referred to above. They grow with the growth of religion and decay with its decline. The reason why the misdeeds of religion mentioned above are less prevalent today in some religions than before, is the fact that religion has now much less hold than before on the people.

Can religion be maintained without the inherent evils ?

It is only possible, as Lord Sainath made different devotees to pass a few self-denying ordinances. Sai Satcharitra is full of such incidents. The first is to abandon the idea that one prophet alone is the true prophet and the rest are false. The second is to put a moratorium on the laudable programme of saving other

soul, individually or en masse by conversion to the 'true' faith. The third is to allow reason, if not to guide, at least to control religion.

There is a Hindu prayer : " They call you by so many names, they divide you, as it were, by different names, yet in each of these is to be found your omnipotence. You are reached by any of them."

Dear Sai Baothers and Sai Sisters : You may reach Him through Sai Baba, through Jesus Christ, through Krishna, through Buddha, but you know when you reach Him, Sai Baba, Krishna, Jesus Christ or Buddha melt into that ocean of Sat-Chid-Ananda-Brahman.

In conclusion, I am reminded of Christ's parable about the sower of the seed, the seed being the word of God..... "The seed is put in the ground, earth, air and water are placed around it. Does the seed become the earth or the water ? No. It becomes a plant, it develops after the law of its own growth, assimilates the air, the earth and the water, converts them into plant substance and grows into a plant. ★

Shivajyothi M. Nanjappa
Sub Registrar, Madakasira 515 301
Ananthapur, Dist. (A. P.)





MARCH 1985

(Continued from June
1985 issue)

Vocal Music, Instrumental music, Bhajan, Dance etc.

- 46) Shri Daulat Sharma, Bombay 47) Shri Bholanath Samel, Bombay 48) Shri Raghuvir Shantaram Mirane, Shirdi 49) Shri Anant Rane, Bombay 50) Shri Paras Porwal, Shirdi 51) Shri Sainath Bhajan Mandal, Nanded 52) Shri Ramakant Devidasrao Joshi 53) Shri Pradeep Vishnu Jadhav, Bombay 54) Shri Walmik Kachru Shelar 55) Shri Vishwas Fakira, Vijapur 56) Shri J. K. Deshpande, Vijapur 57) Shri Govind Khandare, Shirdi 58) Sou. Sharayu Marathe, Shirdi 59) Smt. Rajani Kulkarni 60) Shri Sainath Mahila Bhajani Mandal, Shirdi 61) Sou. Snehalata Bhate, Shirdi 62) Smt. Leelavati Gujrathi, Shirdi 63) Sou. Susheelabai Paithankar 64) Sou. Kamalabai Deshpande 65) Shri Chokhilal Khedule, Raipur 66) Shri H. B. Kardile 67) Shri Dattatraya Vitthalrao, Kotamire Nanded 68) Shri Kachrual Nandedkar 69) Shri Anil Parbhanikar, Nanded 70) Smt. Indirabai Nighojkar 71) Shri Nivratti Nighojkar 72) Sou. Prabha Mistry, Nimgaon 73) Kumar Shekhar Natwar Vispute, Shirdi 74) Shri Kumar Bharat Vispute 75) Shri Dnyaneshwar Vaidya, Shirdi 76) Shri Shivram Bapurao Bidwe, Sangamner 77) Shri Vinayak Gyanaba Daithankar 78) Shri Shrikrishna Bhide, Laxmiwadi 79) Shri Chandrasen Salgaokar 80) Shri Subhash Mahadik, Chiplun 81) Shri Mahadeo Dattatraya Awsarkar 82) Shri Harishchandra Chandrabhan Runwal, Alegaon 83) Late Shri Dattoba Tambe Lokanatyia Mandal, Shioli 84) Sou. Vimal Baburao Purohit, Shirdi 85) Shri Dnyanaba, Shirdi 86) Shri Vitthal Chimaji Lete, Samshepur 87) Shri Shivdas Kadam, Samshepur 88) Shri Shiwaji Shankar Kadam 89) Shri

Chaburao Shankar Kadam 90) Sou. Savita Gijare, Pune 91) Shri Shiwaji Rambhau Pandhare Dhawalpurikar Tamashamandal 92) Shri Shamana Tunna 93) Shri J. C. Kohali, Shirdi 94) Smt. Nirmala Shankar Rupawate Nagar Dhawalpurikar 95) Shri Chabu Mahomed Lake, Dhawalpurikar 96) Shri Govind Seetaram Lad, Khedkar Tamasha 97) Shri Dattaram Laxman Ghotkar, Dhawalpuri 98) Shri Laxman Taklikar, Dhawalpuri 99) Shri Arun Somani, Sangamner 100) Shri Waman Ramnath Dange, Dorhale 101) Shri Karbhari Ramdas Jadhav, Dhawalpuri 102) Shri Dattoba Pawar, Dhawalpuri 103) Shri Pamaji Panchram Dhawalpurikar 104) Shri Dnyaneshwar Kalukhe Dhawalpurikar 105) Shri R. S. Chandane, Pune 106) Shri M. G. Shaikh Dhawalpurikar 107) Shri Suryabhan Chimaji Medhekar, Gundgaon 108) Shri Shaikh Nabab Umarpatel, Astagaon 109) Shri Sahebrao Deogunde 110) Shri Nanasahab Keshavrao Jadhav, 111) Shri Rahatanekar, Nanded 112) Shri M. S. Auti, Ganeshnagar 113) Shri Bhanudas Narayan Jadhav, Rahata 114) Shri Ramchandra Khanderao Kshirsagar 115) Shri Vasant Damodar Raste, Pune 116) Shri Sakharam Kaghuji Gurav, Shirdi 117) Shri Rajesh Ranganath Raskar, Sangamner 118) Shri Raghunath Sandbhor, Pune 119) Shri Raghunath Nagre, Shirdi 120) Shri Manik Sali, Shirdi 121) Shri Shantaram Mirane, Shirdi 122) Shri Baravkar Kaka 123) Shri Kashinath Trimbak Rasane, Ahmednagar 124) Shri Deshmukh Guruji, Shirdi 125) Rovers and Rangers, Western and Central Rly. Parel, Shri Vasant Rao Dhumkar, Leader, Shri B. B. Gangawane, Leader 126) Shri Mohan Halwai 127) Shri Kamalakar Patil 128) Shri Bhagubhai Panchal 129) Shri Anant Patil 130) Shri Chandrashekhar Purav 131) Shri Umakant Upadhyaya 132) Shri Diwakar Sabnis 133) Shri John D. Cruz 134) Shri Sharad Tulaskar 135) Shri Paramjitsing 136) Shri Surjitsing 137) Shri M. S. Shelke 138) Shri P. K. Pradhan 139) Shri R. S. Dagde 140) R. S. Kotwal 141) Shri S. G. Chavan 142) Shri Ravi Awadhe 143) Shri A. G. Khansure 144) Shri S. R. Jadhav 145) Shri Sandeep Jadhav 146) Shri C. G. Ambokar 147) Shri Madhusudan Rane 148) Shri Narayan Rane 149) Shri G. R. worlikar 150) Shri V. V. Thakur 151) Shri M. S. Pradhan

- 152) Shri Suresh Jagtap 153) Shri A. S. Meman 154) Shri Y. A. Patil 155) Shri T. B. Potdar 156) Shri R. B. Karale 157) Shri Laxmi Narayan 158) Shri Vijay Bahadur Sing 159) Shri Sambhunath Sing 160) Sou. Subasini Rane 161) Sou. Chandrabhaga Gangavane 162) Sou. Pradhan 163) Sou. Shashikala Shivnekar 164) Sou. Vishakha Salve 165) Sou. Rekha Dagde 166) Sou. Malati Pradhan 167) Miss. Lalita Bhagat 168) Miss. Smita Pillai 169) Miss. Surekha Sangwekar 170) Miss. Lalita 'Kheoor 171) Miss. Niyojita Gupte 172) Miss. Dhanlaxmi Pandit 173) Miss Shalini Rane 174) Miss. Malini Rane 175) Miss. Neeta Chemburkar 176) Shri Manumaharaj, Nanded 177) Shri Chagan Maharaj Marutirao Bartakke, Nanded 178) Major Kulkarni, Kopargaon 179) Shri Faruk Shaikh Ahmed, Rahata, 180) Shri Pate/saheb, Homeguard Officer, Sakarwadi 181) Shri Amboskar, Laxmiwadi 182) Shri P. R. Yadav, Laxmiwadi 183) Shri Valas Mahadik, Bombay 184) Shri Suresh Pawar 185) Shri Arvind Pawar 186) Shri Sharad Gaikwad 187) Shri Rajendra Mishra 188) Shri Janardan Makani 189) Shri Ashok Kawade 190) Shri Vasant Joshi 191) Shri Yashwant Naik 192) Shri Shashikant Dalvi 193) Shri Suresh Anjarlekar 194) Shri Satish Rao 195) Shri Ravi Tawde 196) Shri Haribhau Warge 197) Shri Mohan Kulkarni, Shirdi 198) Shri Barkushet Mandavkar 199) Shri Vilas Pawaskar 200) Shri Anna Kadam 201) Shri Kishor Kadam 202) Shri Prakash Ghangrekar, Bombay 203) Shri Chirag Abhyankar 204) Shri Vasudeo Chandrachood 205) Shri Anant Rane 206) Shri Chandrakant Koli 207) Late Tukaram Khedkar Lokanatya Mandal, Narayangaon 208) Shri Laxman Guljar, Bombay 209) Shri Vilas Paralkar, Bombay 210) Shri Vivek Muley, Bombay.

Weather :- The weather at Shirdi was quite good and free from any sort of disease. The day temperature had started going up steadily.

APRIL 1985

As the schools and colleges were having vacations, many parents came to Shirdi during this month along with their wards.

Hence there was good rush of devotees at Shirdi in this month. The employees of the Shirdi Sansthan therefore had a very busy time in this month.

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

Keertan :- The Sansthan Singer Shri Madhukar Ganesh Suryawanshi performed Keertans on Ekadashi days and other important religious days of the month.

Pravachan :- 1) Shri Dattaram Jambawadekar, Bombay
2) Shri Yogi Sant Jamnapuri 3) Kumar Siddharth, Indore.

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

1) Sou. Geetabai Kishor Borude Bhajani Mandal, Katel
2) Shri Madhukarrao R. Joshi, Chopda 3) Shri Jayanteelal Narottamdas Khamanwala, Surat 4) Shri Jayawantrao Kulkarni, Bombay 5) Shri S. N. Haldanekar 6) Shri Madhv Dongare
7) Shri Mohan Kalambi 8) Shri Raghunath Jathar 9) Shri Sham Patkar 10) Shri Kashinath Rane 11) Shri Arvind Mhatre
12) Manohar Kadam 13) Shri Ashok Kadam 14) Shri Balkrishna Patil 15) Smt. K. Sarojini Ratnakar, Gurbarga 16) Smt. Anuradha Naidu, Tirupati 17) Sou. Kumudini Mundkar, Puue 18) Shri Kalikamata Satsang Mandal, Ratlam 19) Shri Pandurang Waman Bhosale, Dehuroad, Pune 20) Shri Arun Pandharinath Khadke
21) Shri Pandit Mahadeo Misra, Bombay 22) Shri Kashinath Misra, Bombay 23) Shri Devi Chakravarti, Andheri 24) Shri M. S. Kerkar, Parel 25) Sou. Suneeta Dhadphale, Dadar, 26) Shri Seetaram Mahadeo Madgut, Bandra 27) Shri Vasant Phulambrikar, Bandra 28) Shri Manahari Bhainte 29) Shri Vishwas Pandit Joshi, Rajgurunagar 30) Shri Madhusudan Laxman Nadkarni, Bombay
31) Shri Vinayak Naik, Belgaum 32) Miss. Chaya Dnyanoba Shelke, Wadgaon 33) Dnyanoba Shankar Shelke 34) Shri Satyasai Sewa Samiti, Pune 35) Shri Vasant Dattatraya Walunjkar, Dombivali 36) Shri Vasant Walunjkar 37) Shri Rajanikant Modi,

Damagiri 38) Shri Padmakar Deshpande, Thane 39) Shri Mukund Ramachandra Deo, Thane 40) Miss Sanyukta Kamat, Borivali, 41) Shri Priyomat Gupta, Hyderabad 42) Sou. Nateshwari Gupta 43) Smt. Vidya B. Makhija, Bombay 44) Shri Madhukar Bhave, Delhi.

Sant Bhau Maharaj Kumbhar Punyatithi :-

The Punyatithi of Sai devotee, Sant Bhau Maharaj Kumbhar was celebrated as usual on Chaitra Vadya twelve (16-4-1985).

Weather :- The weather at Shirdi was free from any sort of epidemic. The day temperature had started going up ★

To
The Editor,
Shri Sai Leela

Sir,

At the outset let me congratulate you on your thought-provoking editorial on 'Equality of Religions, in the August' 84 issue of Shri Sai Leela.

With regards,

Yours sincerely

Usha D. Hiremath
Kempegowda Institute of Medical Sciences Basavanagudi,
Bangalore 560 004 (Karnataka)



श्रीसाईलीला

हिंदी विभाग

अनुक्रमणिका

जुलई १९८५

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कृपानिधान भगवान साईदेवजी की आरती

जयदेव जयदेव जय साईदेवा,
आरती उतारूँ (ओबाळूँ) हे सद्गुरु देवा ॥ १ ॥ ...जयदेव जयदेव ...
सब दुःखहारी मंगलकारी,
दीनन के हो आप आधारी ॥ २ ॥ ... जयदेव जयदेव ...
नारायण परब्रह्म स्वामी,
सब जग के हो अन्तर्यामी ॥ ३ ॥ ... जयदेव जयदेव ...
भक्ति के दाता, ज्ञान प्रदाता,
भुक्ति-मुक्ति के आप विधाता ॥ ४ ॥ ... जयदेव जयदेव ...
हे करुणामय, सुख के सागर,
भरदो मेरी, कृपा से गागर ॥ ५ ॥ ... जयदेव जयदेव ...
मैं पातकी, आप पावनकारी,
रखियो लाज, मैं शरण तिहारी ॥ ६ ॥ जयदेव जयदेव ...
हैं नाथ (साई नाथ) तुम हो अन्तर्यामी,
दया के सागर (कृपा के सागर) सब के स्वामी ॥ ७ ॥ ... जयदेव जयदेव ...
भक्तिभाव से गुण गाऊं तेरा,
भव से बेडा पार हो मेरा ॥ ८ ॥ ... जयदेव जयदेव ...
साईदेव जग पालनकारी,
आदि देव जय कृष्णमुरारी ॥ ९ ॥ ... जयदेव जयदेव ...
भक्ति दान दो मोहे देवा,
कृपानिधान हे महादेवा ॥ १० ॥ ... जयदेव जयदेव ...

ॐ भगवान् साईदेवार्पणमस्तु
कृपया हर पंक्ति को दो बार गायें ।

डॉ. माणिकलाल श्यास
फलोदी (राजस्थान)

प्रार्थना

[श्री साईलीला मासिक के एक मानेजाने लेखक डॉ. दुर्गाप्रसाद शुक्ल जी की साईलीला मासिक के मार्च १९८५ के अंक में प्रसिद्ध हुवा सम्पादकीय "Prayer" बहुत ही पसन्द आया । इसलिये उसका लाभ केवल हिन्दी भाषी पाठकों को मिलाने के लिये उस सम्पादकीय लेख का हिन्दी अनुवाद शुक्लजी ने साईलीला मासिक में प्रकाशनार्थ भेज दिया । अनुवाद के साथ शुक्लजी ने जो पत्र लिखा था उस में शुक्लजी अनुवाद का कारण कहते हुवे लिखते है, "निश्चय ही आपके अंग्रेजी सम्पादकीय विद्वत्तापूर्ण, पठनीय तथा मननीय होते हैं । किन्तु मुझे खेद है कि इन सम्पादकीय लेखों से अधिकांश हिन्दी पाठकगण वंचित रह जाते हैं ।

श्री रामनवमी विशेषांक (मार्च १९८५) में सम्पादकीय "प्रार्थना" समस्त साईभक्तों के लिये पठनीय एवम् मननीय है और साथ ही भक्तगण "प्रार्थना" के महत्व की जानकारी प्राप्त कर लाभान्वित हो सकते हैं । वह पंक्तियाँ जहाँ श्री साईबाबा "अल्लाह मालिक" कह कर प्रार्थना पर जोर देते थे—विशेषरूप से मनन करने योग्य है ।

"प्रार्थना" सम्पादकीय का हिन्दी रूपान्तर हिन्दी पाठकों के लाभार्थ प्रकाशन हेतु प्रेषित है ।"

हमें बहुतही आनन्द हो रहा है की साईलीला मासिक के अंग्रेजी आवृत्ती के सम्पादकीय डॉ. शुक्लजी के जैसे पाठकों को पठनीय तथा मननीय लगते है । डॉ. शुक्लजी ने अंग्रेजी मासिक का एक सम्पादकीय हिन्दी भाषी पाठकों के लिये अनुवादित करके प्रकाशनार्थ भेज दिया है इसलिये उनको हम धन्यवाद दे रहे हैं । यदि अन्य कोई पाठक इस प्रकार अनुवाद सादर करेगे तो उसका विचार प्रकाशनार्थ जरूर किया जाएगा ।

— सम्पादक]

श्री साई लीला - की रामनवमी विशेषांक (मार्च ८५) के अंग्रेजी सम्पादकीय का हिन्दी रूपान्तर ।

प्रत्येक सम्प्रदाय (धर्म) ने अपने अनुयाइयों के लिये कुछ संस्कार (कर्म) निर्धारित किये हैं और उसमें प्रार्थना भी एक है। यद्यपि विभिन्न सम्प्रदायों (धर्मों) में बहुत से ऐसे मुद्दे हैं जिनमें एक दूसरे से भिन्नता है किन्तु प्रार्थना के सम्बन्ध में कोई मतभेद अथवा दो मत नहीं है। प्रत्येक सम्प्रदाय (धर्म) अपने अनुयाइयों से यह आशा करता है कि वह जितनी बार सम्भव हो प्रार्थना करें। प्रत्येक धार्मिक व्यक्ति के देवत्व का आंकलन आम लोगों के द्वारा उस व्यक्ति के द्वारा प्रतिदिन ईश-प्रार्थना के समय से किया जाता है। आम लोगों की निगाहों में प्रार्थना का देवत्व से घनिष्ठ सम्बन्ध माना जाता है।

यदि हम मानव-जाति के इतिहास पर एक विहंगम दृष्टि डालें तो पता चलता है कि प्रार्थना का जन्म भी मानवजाति के अभ्युदय के साथ-साथ हुआ है। यदि हम आदिम-मानवजीवन को देखेंगे तो हमें मालूम होगा कि उसे अपने भरण-पोषण और रख-रखाव के लिये पूर्णतः प्रकृति पर निर्भर रहना पड़ा था। वह प्रकृति के क्रूरता से हतप्रभ था। जंगलों की भयंकर आग मीलों तक फैली वनस्पति को नष्ट कर देती, उफान भरती नदियां अपने पानी चारों ओर फैला कर फसले नष्ट कर देती, आकाश में चमकने वाली बिजली जिसमें भयंकर (बहरा बना देने वाली) गर्जना थी और वह जिस पेड़ पर गिरती उसे नष्ट कर देती, यह सभी कुछ ऐसे ही आदिम-मानव को दहला देने वाले अनुभव थे। ऐसी भयभीत कर देने वाली दशाओं में - आदिम मानव ने उस प्रकृति की शक्तियों की प्रार्थना करनी शुरू कर दी होगी जो ऐसे कठिन समय में कहीं उसे न घेर ले। उसने वर्षा के देव (वैदिक युग के इन्द्र या वरुण) की प्रार्थना करनी प्रारम्भ कर दी होगी कि सूखे के समय में वर्षा दें और बाढ़ों को रोक सके। इसी प्रकार उसने आग (अग्नि देव) और सूर्य तथा दूसरों की प्रार्थना सुरक्षा और सहायता के लिये किया होगा।

वैदिक युग में - आदिम मानव में एक ज्ञानवान व्यक्ति के रूप में बदलाव आया और उसने देवताओं और देवियों (शक्तियों) की महानता की स्तुतियां रचनी प्रारम्भ कर दी। यह स्तुतियां और कुछ नहीं आदिम-मानव की प्रार्थनाओं के बदले हुए रूप मान है। यहां हम पाते हैं कि इन्द्र (वर्षा के देव) की प्रार्थना अच्छी बरसात के लिये थी जिससे अच्छी फसलें हों और उनके जानवरों के लिये घास और चारा प्राप्त हो। कुछ स्तुतियां शत्रुओं के विनाश के लिये हैं जिससे वे

अपने जीवन का सुख भोग सके। अनेक वस्तुओं की बलि (आहुति) और कुछ नहीं - सिर्फ भगवान को प्रसन्न करने के लिये (चढवा) मात्र थी जिससे वे प्रसन्न होकर मानव मात्र को समृद्धि प्रदान करे। आग (अग्नि) में वस्तुओं (चीजों) की आहुतियां डाल कर देवताओं को प्रसन्न करना तब एक माध्यम समझा गया।

वैदिक सूक्तों (स्तुतियों) का बारीकी से अध्ययन करने पर हमें मालूम होता है कि यद्यपि वे प्रार्थना के रूप ही थे जिसके द्वारा देवताओं से मनवांछित कामनाओं को पूरा करना था - फिर भी सभी प्रार्थनाएं अकेले नहीं की जाती थी। ऐसी भी प्रार्थनाएं थी जो एक व्यक्ति के द्वारा तथा सामूहिक रूप से भी की जाती थी। एक पुजारी जो अग्नि-पूजक था - अपने गृह में बराबर अग्नि रखकर (अग्निहोत्र) अकेले ही अग्नि की पूजा करेगा और प्रार्थना करेगा, किन्तु एक यज्ञ में बहुत से पुजारी होता या पोता आदि भांति - अग्नि में सामूहिक रूप से आहुतियां डालते थे और वह यज्ञ इसीलिये एक सामूहिक प्रार्थना अथवा कुछ लोगों के द्वारा की गयी प्रार्थना समझी गयी। कतिपय स्तुतियों की शब्दावली से यह स्पष्ट होता है कि वे सामूहिक रूप से करने के लिये रची गयी। उदाहरणार्थ- एक स्तुति है - “सहना ववतु, सहनौ भुनक्तु, सहवीर्यं करवावहै।” अर्थात् - “हम एक हों, हम एक साथ भोजन करे और हम एक साथ वीरता के कार्य करे।” - यह शब्दावली क्या प्रदर्शित करती है? क्या इससे यह नहीं स्पष्ट होता है कि यह एक सामूहिक रूप से की गयी प्रार्थना है? यह प्रार्थनायें रचनाकर व्यक्तियों (ऋषियों) और समाज की उन्नतशील विचारधारा को व्यक्त करती है। “तमसो मा ज्योतिर्गमय। मृत्योर्मा अमृतं गमय।” अर्थात् मुझे अन्धकार से प्रकाश का मार्ग दिखलाओ मुझे मृत्यु से अमरत्व के मार्ग का दर्शन दो।” ऐसी प्रार्थनायें निश्चय ही समाज के अगुआ नेताओं की सर्वोच्च विचारधाराओं को प्रदर्शित करती है जो वैदिक काल में प्रचलित थी। ऐसी प्रार्थनाओं से वैदिक समाज की उस सर्वश्रेष्ठ सतह का मूल्यांकन करना चाहिए जो उस काल में आम तौर से प्रचलित थी।

धर्म को मानने वाले व्यक्तियों में एकता स्थापित करने के लिये मुसलमान और ईसाई सम्प्रदाय के धार्मिक कृत्यों में प्रार्थना एक सामूहिक - अंग बनाया गया है। यद्यपि उन सम्प्रदायों को मानने वाला अन्य दिनों में भी घर पर भी प्रार्थना कर सकता है, किन्तु सप्ताह में एक दिन उन्हें सामूहिक प्रार्थना के लिये एक स्थान पर आना पड़ेगा। मुस्लिम इसे प्रति शुक्रवार के दिन सम्पन्न करते हैं

जबकि ईसाई इसे प्रति रविवार के दिन निश्चय ही, मुसलमानों ने अपने यहां महिलाओं को मसजिद में आने की छूट नहीं दी है, किन्तु ईसाई अधिक उदार है और उनके यहां महिला वर्ग भी प्रत्येक रविवार को सामूहिक प्रार्थना में गिरजाघर (चर्च) में सम्मिलित होती है। हिन्दू मन्दिरों में आरती - भी एक सामूहिक प्रार्थना का उदाहरण है जो हिन्दू धर्म के अनुयायी भक्तों को एक स्थान पर एकत्रित करते हैं, किन्तु मुसलमानों और ईसाइयों की भांति - इस संस्कार अथवा कल्म (कृत्य) को सम्पन्न करने का सप्ताह में कोई एक निर्धारित दिवस नहीं है, जैसे शिरडी, सेगांव, नासिक, आलन्दी आदि पवित्र स्थानों में आरती प्रतिदिन निर्धारित समय पर सम्पन्न होती है, जब सभी भक्तगण सामूहिक रूप से प्रार्थना के लिये एकत्रित होते हैं, किन्तु इन तीर्थों के अतिरिक्त कुछ ही ऐसे स्थान हैं जहां हिन्दू सामूहिक प्रार्थना के लिये एक साथ आते हैं। मारुति (हनुमान) मन्दिर इसके अपवाद है - जहां भक्तगण सामूहिक आरती (प्रार्थना) के लिये एक साथ हर शनिवार को एकत्रित होते हैं। यद्यपि-हिन्दू एक साथ प्रार्थना करने के लिये एक साथ आ सकते हैं - किन्तु उनका सम्प्रदाय (धर्म) इस संस्कार को - मुसलमानों और ईसाइयों की भांति एक नियमित कार्य नहीं बनाता है।

साधारण व्यक्ति यह नहीं महसूस करता है की भगवान की प्रार्थना करना मस्तिष्क के पवित्र स्नान के समान है, क्योंकि वह इस दिशा में कठिनाई से सौंचता है किन्तु वह आरती और ऐसे ही संस्कारों को एक ऐसा ही-साधारण कृत्य समझता है। उच्च आध्यात्मिक स्तर के महापुरुषों जैसे ईशा मशीह, महात्मा गांधी, विनोबा जी भावे, जोरोस्तर, राधाकृष्ण स्वामी जी आदि ने प्रार्थना के सम्बन्ध में गहराई तक सौंचा और प्रार्थना के महत्व को पूरी तरह से हृदयंगम किया था। इसीलिये उन्होंने प्रार्थना पर अत्यधिक जोर दिया तथा अपने अनुयाइयों को भगवान की प्रार्थना का निर्देश दिया। ईशा मशीह के जीवन से ऐसी अनेक घटनाएं उद्धृत की जा सकती हैं - जब उन्होंने दूसरों की भलाई के लिये भगवान से प्रार्थना की और जहां उन्होंने अपने भक्तगणों से मुसीबतों से छुटकारा पाने के लिए भगवान से प्रार्थना करने के लिए कहा। महात्मा गांधी और विनोबा जी भावे के आश्रम में प्रार्थना प्रतिदिन का नियमित कृत्य था और वह एक निर्धारित समय पर गायी जाती थी। यहां तक कि जब महात्मा गांधी अपनी यात्रा पर होते थे, तब उन्होंने प्रार्थना को कभी नहीं छोड़ा। वह निर्धारित समयों पर गायी जायेगी। अन्तोगत्वा - वह जब अपनी प्रार्थना के लिये जा रहे थे तभी उनकी हत्या कर दी

गयी । अंखील भारतीय साई समाज, मद्रास तथा साई आध्यात्मिक केन्द्र, बंगलोर के अध्यक्ष श्री राधाकृष्ण स्वामी जी - जो बहुत कुल कर सकने में स्वतः सक्षम (समर्थ) थे और उन्होंने सचमुच बहुत से भक्तगणों को आशीर्वाद दिया भी किन्तु अपनी विनम्रतावश अपने भक्तगणों से हमेशा यही कहते थे, "मैं तुम्हारे लिये श्री साई बाबा से प्रार्थना करूंगा, वह तुम्हारी कठिनाई दूर करेगा । तुम भी उनसे प्रार्थना करो ।"

श्री साई बाबा भी प्रार्थना के महानतम विश्वासी थे । उनका सिक्कों को रगड़ - रगड़ के साफ करना एक प्रकार की प्रार्थना थी - जिसका अर्थ ही अपने भक्तगणों की भलाई करना था । यह तथ्य जिसे वह सदैव कहा करते थे, "अल्लाह मालिक" यही प्रदर्शित करता है कि वह भी किसी अन्य महानतम शक्ति को मान्यता देते रहे और उसकी प्रार्थना करते रहे । साई सत्चरित्र के तृतीय अध्याय में जो रोहीला की कथा का वर्णन आया है - श्री साई बाबा द्वारा प्रार्थना को महत्व दिये जाने को प्रदर्शित करती है । एक रोहीला शिरडी आकर मसजिद में ठहरा । वह अत्याधिक तेज आवाज में जोर-जोर से कलमा (कुरान की आयते) जपा (गाया) करता था, यहां तक कि रात में भी वह रोहीला जपना (गाना) बन्द नहीं करता था जिसके कारण शिरडी गांव के लोग जो दिनभर अपने श्वेतों पर काम किया करते थे - रात में रोहीला की चिल्लाह के कारण ठीक सी नहीं पाते थे । जब इस सम्बन्ध में श्री साई बाबा से एक शिकायत की गयी तो उन्होंने नहीं सुनी बल्कि उलटे गांव वाले को ही इस आधार पर फटकार बतलाई कि जो रोहीला जपता (गाता) है वह एक प्रार्थना है इसीलिए किसी को भी इसमें रुकावट नहीं डालना चाहिए । यह श्री साई बाबा की प्रार्थना के प्रति प्यार भावना को प्रकट करता है और इसीलिए वह अपने भक्तगणों को उपदेश दिया करते थे कि जब भी मौका मिले प्रार्थना करना चाहिए । भक्तगण प्रार्थना में विश्वास रखें इसीलिए उन्होंने उन्हें समय-समय पर विश्वास दिलाया कि जब कभी भी कोई भक्त उनके प्रति पूरी तरह से समर्पित होकर उन (श्री साई बाबा) की प्रार्थना करता है वह तत्काल उस भक्त का मुर्सावत से छुटकारा दिलाने के लिये दौड़ पड़ते है ।

कुछ भक्तगण श्री साई बाबा की प्रार्थना सशर्त करने की आदत के होते है । वे हमेशा अपनी प्रार्थना में कहते हैं कि यदि ऐसा ऐसा हो जाएगा अथवा

यदि उन्हें उनकी मनचाही चीज (वस्तु) मिल जायेगी तो वह श्री साई बाबा को अमुक वस्तु भेंट चढायेंगे । इस प्रकार की सशर्त प्रार्थना उचित नहीं है । यह एक प्रकार से श्री साई बाबा के प्रति अविश्वास है । हमें निश्चित होना चाहिए कि जब कभी हम अपनी प्रार्थनायें बाबा को उनके प्रति पूर्ण रूप से समर्पित होकर प्रेषित करते हैं, तो निश्चय ही हम अपने उद्देश्य को प्राप्त करेंगे । हमें फल के सम्बन्ध में सन्देह नहीं करना चाहिए । वास्तव में यह आवश्यक नहीं है कि श्री साई बाबा से अपने लिये किसी भौतिक पदार्थ को पाने के लिए प्रार्थना की जाय जब कि हम यह कहते हैं कि - बाबा अपने भक्तगणों की आवश्यकताओं और जरूरतों को जानते हैं । तब हम किस प्रकार उनसे इन सांसारिक वस्तुओं की मांग करते हैं ? वह स्वयं अपने भक्तगणों को उनकी जरूरत के अनुसार प्रत्येक वस्तु की पूर्ति करेंगे । इसलिए हमारा यह कर्तव्य है कि हम अपने को उनके प्रति पूरी तरह से समर्पित कर दें और जो कुछ भी वह सांसारिक जीवन में हमें दे रहे हैं, प्राप्त करें । यदि तुम्हें उनसे अपने लिये कुछ पाने की प्रार्थना ही करना है, तो वह मोक्ष गति की प्राप्ति होना चाहिए - न कि इस नश्वर सांसारिक वस्तुओं के लिये ।

यदि हम प्रार्थना को इस दृष्टिकोण से देखेंगे तो हमें मालूम होगा कि प्रार्थना में महान शक्ति है । पुराणों में हमें भक्तगणों की बहुत सी कथायें पढ़ने को मिलती हैं - जिन्होंने अपने संक्रान्तिकाल में भगवान से प्रार्थना की और उन्हें सफलता पूर्वक छुटकारा मिला । इस प्रकार - प्रार्थना में महान शक्ति है जिसका हमें एहसास करना चाहिए । विश्व में सन्त और महात्माओं ने भक्तगणों से प्रतिपादन किया है कि मस्तिष्क की शान्ति और प्रसन्नता प्राप्ति के लिये भगवान की सच्ची लगन से प्रार्थना करो । जैसा कि ऊपर कहा गया है कि श्री साई बाबा ने भी अपने भक्तगणों से कहा - कि प्रतिदिन प्रार्थना करो और यदि साई भक्तों के द्वारा यह की जाती है तो उन्हें दिमागी शान्ति मिलेगी और सांसारिक जरूरियातें भी पूरी तरह से सन्तुष्ट होगी । अतः हम भी साई भक्तों को अपनी सच्चे भाव से प्रार्थना प्रेषित करनी चाहिए । श्री साई बाबा ने अनेक बार कहा है कि - उनके नाम केवल - "साई - साई" को बारबार दुहराकर भी एक भक्त

उनकी प्रार्थना कर सकता है । हम समस्त साई भक्तों को इसलिये प्रार्थना के इस साधारण मार्ग को अपना कर अपने इहलौकिक और पारलौकिक जीवन की भलाई करनी चाहिए ।

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४८०, कुम्हार मण्डी, कानपुर, छावनी (उ. प्र.)

आशा की ज्योत जगाओ

तेरे दर पर आया मैं आशा की ज्योत जलाने ॥ ४ ॥

मैंने सुना है तूने भरी झोली सबकी
तूने किशा न निराश किसी को
भर दे हम सभी में भक्ती प्रेम की भावना

तेरे दर पर आया मैं आशा की ज्योत जलाने ॥ १ ॥

जब - जब किया किसीने तुझे याद
तब - तब साई बाबा आये उसी के पास
हम बालक तेरे वदार पर आये
भक्ती प्रेम की ज्योत जलाने

तेरे दर पर आया मैं आशा की ज्योत जलाने ॥ २ ॥

कन्हैया मलहोत्रा

C/1/2 सी. सी. आई, अकलतरा (म. प्र.)



साईं सबका हित करते हैं

समझो ना तुम ऐसा कभी,
धैर्य - निष्ठा रखकर भी,
नित प्रतीक्षा करके भी,
कृपा साईं की हुई नहीं ।
साईं सबका हित करते हैं ॥ १ ॥

निज प्रारब्ध कर्म संचित रहते,
भोग हैं उनका सब जन करते,
पर साईं कृपा यदि बनी रहे,
तो भोग, भोग नहीं रहते ।
साईं सबका हित करते हैं ॥ २ ॥

करते हित के लिये सभी,
करते हैं क्या अहित कभी,
हित जिसमें हो, करते वही,
बतलायेगा समय कभी ।
साईं सबका हित करते हैं ॥ ३ ॥

हित - अनहित की बात को समझो,
दोष न दो तुम साईं को,
वे करते हैं, वही कि ऐसा,
जिसमें हित हो, उस जन का ।
साईं सबका हित करते हैं ॥ ४ ॥

एम. सी. पन्त (प्राचार्य)
रीजनल इनस्टिट्यूट ऑफ एज्युकेशन, अल्मोडा, कुमार हिस्स



पथप्रदर्शक साई बाबा

वात बहुत पुरानी नहीं है। उन दिनों मैं बाँदीकुई (राजस्थान) शिक्षा विभाग में अध्यापक था। छोटा सा सुखी परिवार था। तीन पुत्र थे, बड़ा संजय कक्षा ८ में पढ रहा था, दो छोटे थे। उस दिन १४ जून १९७७ का दिन था आषाढ की गर्मी से भरी दोपहरी थी। किसे पता था कि इस दिन का सूर्य, दोपहरी में ही ढल जायेगा। दिन के दो बजे पत्नी का देहान्त हो गया, उन्हें ब्रॉन्काईटिस की पुरानी बीमारी थी। सब ओर नीरसता छा गई।

ऐसे समय में भगवान ही एकमात्र सहारा होता है। अब तक मैं साई बाबा के बारे में कुछ नहीं जानता था और न बाबा के बारे में जानने की कोई जिज्ञासा थी।

कुछ वर्ष पूर्व सुना था, कोई जयपुर में साई बाबा आ रहे हैं जिनके बाल गुम्बज जैसे हैं। उन दिनों मैं जयपुर में था, लेकिन उनके दर्शनों की किसी प्रकार प्रेरणा नहीं हुई और न दर्शन किए। मेरी पत्नी भी साईबाबा को नहीं जानती थी। पत्नी के देहावसान के पश्चात मुझे स्वप्न आया कि मैं स्वर्गीय पत्नी के साथ किसी ऊँचाई पर सीढियों से चढ रहा हूँ। सामने एक सफेद दाढ़ी वाले वृद्ध सन्यासी पद्मआसन लगाए बैठे हैं। सिर पर उनके कफनी बंधी है। मेरी पत्नी ने उनसे मेरे लिए कहा, “बाबा आप इन्हे भी रास्ता दिखाओ” इसी बीच मैंने बाबा से प्रश्न किया कि, “बाबा, मेरी पत्नी को केवल एक दिन का जीवन और प्रदान करो”। इस पर बाबा ने आशीर्वाद मुद्रा में कहा, “अब यह हमेशा तुम्हारे साथ है।” फिर मेरी निद्रा टूट गई। कुछ दिन इस स्वप्न से स्फूर्ति बनी रही, यह स्वप्न ताजगी देता रहा। मैं तब तक सोच भी नहीं सका था कि यह बूढ़ा सन्त कौन था? क्योंकि अब तक मैंने साईबाबा शिरडी का चित्र न देखा था। लगभग एक वर्ष उपरान्त मेरे मित्र श्री माथुर ने अचानक मुझ से कहा कि, “हर बृहस्पतिवार को भजनकेन्द्र पर बाबा के भजन होते हैं। एक दिन चल कर देखो। तुम अपनी सब चिन्ताएँ भूल जाओगे।” कई दिन तक मैं टालता रहा। सोचा कि बाबा क्या भगवान होते हैं। न जाने कितने बाबा हैं। इसके अलावा भजनों में मेरी रुचि कभी नहीं रही है, क्योंकि अभी तक

परम्परागत भजन ही सुने थे जो भावनाहीन व्यक्तियों द्वारा बिना ताल लय के साथ गाया जाता है। श्री माथुर ने बताया यह जैसे भजन नहीं हैं। यह साईं भजन हैं जिनमें पूरा अनुशासन व समय की पाबन्दी रही है। एक दिन अचानक बृहस्पतिवार को भजनों में गया, जहाँ वातावरण सुवासित था, तथा मानस भजरे गुरु चरताम भजन लय ताल के साथ गाया जा रहा था। डायस पर अनेक देवी देवताओं के चित्रों के साथ वह चित्र जो मैंने स्वप्न में देखा था, ठीक वैसा ही वहाँ देखा मेरे हृदय की धड़कन बढ़ गई। क्या यह साईं बाबा हैं? हो सकता है जिन सीढियों पर मैं स्वप्न में चढ़ा था, वह द्वारकामाई की सीढियाँ हो, क्योंकि अभी तक शिरडी जाने का सौभाग्य प्राप्त नहीं हुआ है।

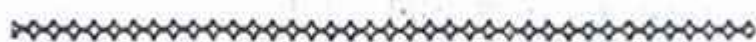
मेरी भजनों में रुचि बढ़ती गई तथा जीवन में एक आनन्दमय अनुभूति प्रथम बार हुई। साईं सत्चरित्र मुझे भजनकेन्द्र द्वारा पढ़ने को दिया गया जिससे मुझे शिरडी जाने की बारबार प्रेरणा होती रही। नवम्बर ८० में विश्व-सम्मेलन में मुझे सेवादल वालन्टीयर की हैसियत से प्रशान्तीनिलियम जाने का भी अवसर मिला तथा जीवन में एक नया अनुभव और जुड़ गया। इसके पश्चात मेरे जीवन में अनेकों चमत्कार हुए जिससे बाबा पर मेरा विश्वास दृढ़ होता गया। एक का वर्णन मैं कर रहा हूँ। नवम्बर ८२ की घटना है - मैं दिल्ली से बाँदीकुई एक शादी से लौट रहा था। हमारे साथ करीब १२ पैकिट सामान के थे जो ट्रेन में रखे हुए थे। चेतक एक्सप्रेस बाँदीकुई जंक्शन पर ५ बजे रुकी। एक तो ट्रेन में ही काफी भीड़ थी। दूसरे हम उतर भी नहीं पाए कि जंक्शन से और भीड़ चढ़ गई। हमारा सारा सामान तितर बितर हो गया। बड़ी मुश्किल से २-३ पैकिट लेकर ट्रेन से नीचे उतरे तथा ९ पैकिट ट्रेन से न निकाल पाए जो कई स्थानों पर थे।

डिब्बे में चढ़ना बिल्कुल असम्भव था और इस से भी असम्भव था उस भीड़ में सामान तलाश करना। कम्पार्ट में घुसने की खूब कोशिश की लेकिन सफलता न मिली। मैं व बच्चे घबराए हुए थे। सबसे बड़ा दुख था कि एक बैग में कई साईंबाबा से सम्बंधित पुस्तके थी जो दिल्ली से लाया था। वह थैला भी रह गया था। गाड़ी २ विसिल दे चुकी थी। मैं आँसु में अश्रुधरे जोर से बाबा, बाबा चिल्ला रहा था। प्यास से गला सूख गया था। इतने में चमत्कार हुआ। कुछ परिचित व्यक्ती अचानक दौड़े हुए हमारी ओर आए जैसे उन्हें

हमारी खबर थी। उन्होंने बड़ी आसानी से मेरे पुत्र को ट्रेन से सामान उतारने चढाया। आश्चर्य है पुत्र में इतनी शक्ति कैसे आगई कि वह अन्दर पहुँच गया। भीड़ में घुसता हुआ गाड़ी हल्की रफ्तार से चल दी थी। सामान मिलने की भास मैं छोड़ चुका था। कुछ ही सैकिन्ड में किसी मुसाफिर ने अचानक कहा यह रहा एक पैकिट। दूसरे ने कहा यह लो। तीसरे ने फिर कहा। यह मिल गया। चलती गाड़ी से सैकिन्डों में सामान नीचे उतार लिया। यह सब पलक में ही हुआ। इससे भी अधिक आश्चर्य कि जिस थैले में बाबा का साहित्य था उसमें विवाह की मिठाई भी थी। थैला अनेकों के पैरों में कुचलने के पश्चात भी मिठाई साबुत थी। इस घटना से मैं अब भी रोमांचित हो उठता हूँ तथा पथप्रदर्शक साईबाबा में विस्मृत हो जाता हूँ और शिरडी जाने का मन में संकल्प किया करता हूँ।

ब्रज भूषण भटनागर

जगर हाउस, अजमेरी गेट, जयपुर, (राजस्थान)



परम आदरणीय सम्पादकजी,
‘साईलीला’ पत्रिका
दादर (बम्बई)

सादर नमस्कार,

मैं पिछले एक वर्ष से प्रत्येक मास की ‘साईलीला’ पढता हूँ। साईनाथ में मेरी पूर्ण श्रद्धा भक्ति है। ‘साईलीला’ पूर्णतया एक आध्यात्मिक जागृती की पत्रिका है। जिसके माध्यम से मनुष्य में श्रद्धा — विश्वास — भाव बढ़ती है। ‘साईलीला’ में हर अनुभव एक नई प्रेरणा हमारे सामने लेकर आती है।

आपका भवदीय साई भक्त

डॉ. माणिकलाल व्यास
फलोदी (राजस्थान)

कोटिशः नमन

बाबा तेरे चरण-कमल में
नमन कोटिशः है मेरा ॥ १ ॥

मेरे रक्षक और सहायक
केवल तुम ही हो बाबा
चरण छोड़कर शरण न कोई
मेरी हे कृपालु बाबा ॥

बाबा तेरे चरण-कमल में
नमन कोटिशः है मेरा ॥ १ ॥

अवतरदानी शिव-शक्तीश्वर
तुम समाधि में लीन हुए ।
किन्तु कीर्तिध्वज आज तुम्हारे
सारे जग में फहर रहे ॥

बाबा तेरे चरण-कमल में
नमन कोटिशः है मेरा ॥ २ ॥

विपदाओं को दूर भगाते
भक्तों की नित रक्षा करते
आर्त पुकार भक्त की सुनकर
नंगे पांव तुरन्त चल पडते ॥

बाबा तेरे चरण-कमल में
नमन कोटिशः है मेरा ॥ ३ ॥

शिडीश्वर के चरण-कमल में
जो भी रखता हूँ विश्वास ।

श्री साई उन सब भक्तों के
मन की पूरी करते आस ॥

बाबा तेरे चरण—कमल में
नमन कोटिपः है मेरा ॥ ४ ॥

कु. बिन्दु त्रिपाठी
मुर्गी बाजार, कोठीबाजार, बैतूल (म. प्र.)

साईदर्शन

बाबा मेरे भगवान, शिरडी वाले है
दिल लगाया बाबा से दिलवाले है ॥ ४ ॥

मुझे चैन नहीं जीवन मे, शिरडी के साई बाबा ।
तेरे नाम की महिमा मन में, चाहे मन्दिर या काबा ।
सब देवों में देव बाबा आले हैं
दिल लगाया बाबा से दिलवाले है ॥ १ ॥

श्रद्धा सबूरी का मन्त्र, बाबा ने जग को सिखाया ;
सब मायाजाल भुलाकर, साई से नेह लगाया ।
साई साई नाथ बाबा भोले है
दिल लगाया बाबा से दिलवाले है ॥ २ ॥

तुझको ही भजता हूं साई । इच्छा भिक्षा दर्शन की ।
अनभोल घडी कब होगी, साई मधुर मिलन की ।
प्यारे साई बाबा मेरे रखवाले हैं
दिल लगाया बाबा से दिलवाले हैं ॥ ३ ॥

श्री प्यारेलाल मंगलप्रसाद विश्वकर्मा
एम्बेसी अपार्टमेंट, ग्राऊन्ड फ्लोअर, फ्लैट नं. ३, सिस्तर रोड,
आंबोली, अन्वैरी (पश्चिम) बम्बई - ४०० ०५८

साई के प्रति

दयानिधे हे साईबाबा, बने हुये कृपाकर तुम ।
जगवासी हम रहे अकिंचन, अबदर दानी शंकर तुम ॥
राह न पाते हम भरमाते, राह दिखाते बाबा तुम ।
जन्म - मरण के चक्रवात से, मुक्ति दिलाते बाबा तुम ॥

मानव रहा नहीं अब मानव, सत्ता दिखती दानव की :
भय - त्रास से कैसे छुटें, अब शरण पडे हैं माधव की ॥
हे कृष्ण मुरारी, शिडीवासी, आस करूँ अब साई की ।
शक्ति नाम में तेरे इतनी, क्यों बात करें हम चिंता की ॥

दीनों के रक्षक थे बाबा, दुखियों के दुखहर्ता थे ।
तुम अनाथ के नाथ थे बाबा, दीनों के आश्रयदाता थे ॥
तुम राम - कृष्ण थे, दशावतार थे, भक्तों के परिपालक थे ।
सत्य धर्म के संस्थापक के, शांति प्रेम के उद्घोषक थे ॥

हम धिरे गहन नैराश्य से हैं, कैसे ज्योति जलायें ।
पिस रहे स्वार्थ की चक्की में, परमार्थ गीत क्या गायें ॥
मानव की सेवा, माधव सेवा, भाव नहीं आ पाये ।
हे अवतारी साई बाबा, अब सतयुग कैसे आये ॥

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18)	Offset Photo	9" x 13"	1-	50	3-	50
19)	-do-	5" x 7"	0-	40	3-	50
20)	Baba Sitting on Stone (Blue)	9" x 12"	0-	75	3-	50
21)	Murthi Photo (Bust)	3½" x 4½"	0-	35	3-	50

Publications & Photos Available at :-

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

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