

SHRI

# AILEELA

Official Organ of Shirdi Sansthan



## SHRI BABA SAVES THE FROG (Basappa) FROM THE CLUTCHES OF THE SERPENT (Virbhadrappa)

Once Shri Baba was walking along a road by the side of a rivulet. On hearing the piteous cry of a frog, who was being swalled by a serpent, one passer by enquired with Shri Baba what sound it was. Shri Baba said, "Come with me and see how I save the frog."

Shri Baba took the passer by near the stream and said in a stern voice, "Oh Virbhadrappa are you still continuing your enmity with Basappa even in this birth? Leave him at once and go away." On listening to this order of Shri Sai Baba, the serpent released the frog, who leapt in joy at Baba's feet and dived into the river.

Then Shri Baba told the whole story of the enmity between Virbhadrappa and Basappa in their past life. This shows that Shri Baba knew the past, present and future.

January 1985

Rupee One



# SHRI SAILEELA

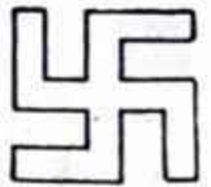
JANUARY 1985

## CONTENTS

		Page
1 Editorial	Who is the Doer ?	2
2 Sai, Deity of my Heart	Shri M. Ranga Chari	12
3 Eleventh Annual Gathering at Shirdi (Invitation)		13
4 Proforma (for the delegates)		14
5 Unto His Fold	Miss Usha D. Hiremath	15
6 An Apostle of Bravery	Shri K. Navin Chander	17
7 To The Editor	Shri Vijay	20
8 A New Dimension in Shirdi Sai Philosophy	Shri M. Narasimha Rao	21
9 Praying Hands	Mrs. Usha Ranganathan	26
10 Samata and Not Mamata	Shri R. S. Ramakrishnan	27
11 Preparing for Retirement	Lt. Col. M.B. Nimbalkar (Retd)	30
12 Enter the Kingdom of the Almighty	Shri S. N. Awachat	34
13 The Perennial Mercy of Bhagwan Sai Baba	Mrs. Shanta Rajamani	36
14 Cast in Baba's Mould	Shri Anil K. Rasal	40
15 Shri Vasant Rao Laxman Rao Potdar		42
16 News from Shirdi, (October 1984)		47







SHRI  
**SAILEELA**

**Official Organ of  
Shirdi Sansthan**

Editor :

**Shri R. D. BANNE**

Executive Officer  
Shirdi Sansthan of  
Shri Sai Baba

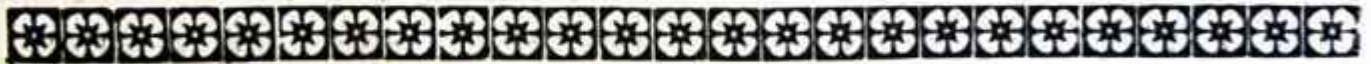
Executive Editors :

**Dr. S. D. Parchure**

M. A., Ph. D.

**Shri Sadanand Chendwankar**

B.Sc, S.T.C. R.B.Pravin



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

**VOLUME 63**

**JANUARY 1985**

**No. 10**



office :

**Sai Niketan, 804-B, Dr. Ambedkar Road, Dadar, Bombay 400 014.**

**Telephone 1 8 8 2 2 5 6 1**

**Annual Subscription Rs.10.00 □ Single Copy Rs.1.00**





## Who is the Doer ?

Shri Sai Satcharit abounds in stories, which are meant to convey various types of advice and moral. Therefore while reading that book we have always to undermine the inner meaning and the moral of the various stories narrated therein by Shri Annasaheb Dabholkar. The following story of Shri Pundalikrao is also one such story, which has to teach a great principle, which forms the basis of the philosophy of Karma Yoga :-

संतही आपुलें बंधुप्रेम । व्यक्त करिती संसारियांसम । अथवा दक्ष लोकसंग्रहीं परम । असती हें वर्म जाणवती ॥ १२२ ॥ किंवा स्वयें साईच आपण । करावया निजभक्तकल्याण । त्या त्या भूमिका निजांगें नटून । परमार्थशिक्षण देतात ॥ १२३ ॥ ये अर्थीची त्रोटक कथा । सादर श्रवण कीजे श्रोतां । कळेल जेणें न सांगतां सवरतां । संतांची संतां निजखूण ॥ १२४ ॥ एकदां श्रीगोदातीरीं । प्रसिद्ध राजमहेंद्री शहरीं । आली श्रीवासुदेवानंदांची स्वारी । उपनामधारी 'सरस्वती' ॥ १२५ ॥ महाथोर अंतर्ज्ञानी । कर्ममार्गाचे कट्टे अभिमानी । अखंड जयांचा कार्ति-स्वर्धुनी । राहिली गर्जुनी महीतळीं ॥ १२६ ॥ कर्णापकर्णी वार्ता परसुनी । पुंडलीकराव आदिकरुनी । नांदेड शहरीच्या भाविकजनीं । घरिला दर्शनीं दृढ हेत ॥ १२७ ॥ असो पुढे ती मंडळी निघाली । राजमहेंद्री नगरीं पातली । गोदेकांठीं प्रातःकाळीं । दर्शना आली स्वामींच्या ॥ १२८ ॥ समय होता सुप्रभात । नांदेडकर मंडळी समस्त । निघाली स्नानार्थ गंगेप्रत । गात स्तोत्रपाठ मुखानें ॥ १२९ ॥ तेथेंच स्वामी देखोनि स्थित । मंडळी सद्भावें साष्टांग नमीत । सहज कुशल प्रश्न चालत । वार्ता तों निघत शिर्डीची ॥ १३० ॥ कर्णी पडतां साईनाम स्वामी स्वकरें करीत प्रणाम । म्हणाले ते आमुचे बंधु निष्काम । आम्हांसी निःसीम प्रेम त्यांचें ॥ १३१ ॥ घेऊनि तेथील एक श्रीफळ । पुंडलीकराबाजवळ । म्हणाले वंदुनि बंधुपदकमळ । अर्पा हें शिर्डीस



जाल तेव्हां ॥ १३२ ॥ सांगा माझा नमस्कार । म्हणा असो द्या कृपा या दीनावर ।  
 पडूं न द्यावा याचा विसर । प्रेम निरंतर वाढावें । १३३ ॥ तुम्ही शिरडीग्रामालागून ।  
 पुनश्च केव्हां कराल गमन । करा हें माझे बंधूच अर्पण । आदरें स्मरणपूर्वक  
 ॥ १३४ ॥ आम्ही स्वामी न करावें वंदन । असें जरी हे आम्हां निबंधन । परी  
 त्या नियमाचें करणें उल्लंघन । प्रसंगी कल्याणकारक ॥ १३५ ॥ म्हणूनि घेतां  
 साईदर्शन । होऊं न द्या या गोष्टीचें विस्मरण । साईपतीं हें श्रीफळ अर्पण । करा  
 कीं स्मरणपूर्वक ॥ १३६ ॥ ऐकोनियां तथांच्या वचना । पुंडलीकराव लागती चरणां ।  
 म्हणती जैसी स्वामींची अनुज्ञा । आणीन आचरणा ती तैसी ॥ १३७ ॥ करोनि  
 आज्ञा शिरसामान्य । येणें मी आपणा मानितो धन्य । स्वामींस शरण जाऊनि  
 अनन्य । निघाले तेथून पुंडलीकराव ॥ १३८ ॥ स्वामी जे बाबांस बंधु वदत । ते  
 काय होतें अवघें निरर्थ । 'यावज्जीवमग्निहोत्रं जुहुयात्' बाबा या श्रुतिसंमत वर्तत  
 ॥ १३९ ॥ जन जया 'धुनी' वदत ! ती बाबांचे सन्मुख नित्य । अष्टौ प्रहर होती  
 प्रज्वलित हें बाबांचें व्रत होतें ॥ १४० ॥ चित्तशुद्धिद्वारा प्रणाम । अग्निहोत्रकर्मादि  
 साधन । ब्रह्मप्राप्त्यर्थ करीत धारण । लोकसंग्रहकारण जें ॥ १४१ ॥ श्रीवासुदेवानंद-  
 सरस्वती । तेही यती तैसेच व्रती । मग ते बाबांस बंधु म्हणती । ही काय उक्ति  
 वैयर्थिक ॥ १४२ ॥ पुढें संपला नाही जो महिना । सर्वे घेऊनि चार मित्रांना  
 योग आल पुंडलीकरावांना । निघाया दर्शना साईचे ॥ १४३ ॥ घेतलें सामान  
 फळफळावळ । स्मरणपूर्वक घेतला नारळ । साईदर्शना निघाले सकळ । आनंदें  
 अविकळ मानसें ॥ १४४ ॥ पुढें मनमाडास उतरल्यावर । कोपरगांवाची गाडी  
 सुटल्यावर । अवकाश म्हणूनि गेले ओढयावर । तूषाही फार लागली ॥ १४५ ॥  
 अनशेपोटीं नुसतें पाणी । पीतां होईल प्रकृतीस हानी । म्हणूनि एक पुरचुंडी आणी ।  
 चिवड्याची कोणी फराळा ॥ १४६ ॥ तोडांत घालतां चिवड्याची चिमुट । चिवडा  
 लागला अत्यंत तिखट । नारळावांचूनि चिवडा फुकट । जाहाली खटपट ही व्यर्थ  
 ॥ १४७ ॥ तेव्हां एक म्हणे त्यां सकळां । युक्ति एक आठवली मला । नारळ फोडूनि  
 चिवड्यांत मिसळा । पहा मग ती कळा चिवड्याची ॥ १४८ ॥ नारळ म्हणतां  
 नारळ तयार । फोडावयास कैचा उशीर । मिसळतां चिवडा लागला रुचकर । प्याले  
 मग त्यावर ते पाणी ॥ १४९ ॥ नारळ म्हणतां नारळ आला । तो कोणाचा नाही  
 विचारिला । क्षुधेनें ऐसा कहर केला । विसर पाडिला अवध्यांसी ॥ १५० ॥ असो  
 पुढें गेले ठिकाणीं । कोपरगांवचे गाडीत बसुनी । मार्गी पुंडलीकरावांलागुनी ।  
 आठवला मनीं नारळ ॥ १५१ ॥ आली पाहुनी शिडीं जवळ । पुंडलीकरावां लागली  
 तळमळ । वासुदेवानंदांचेंच श्रीफळ । चुकीनें चिवड्यांत मिसळलें ॥ १५२ ॥ कळलें



जेव्हां नारळ फुटला । पुन्डलीकराव भयें दाटला । सर्व अंगा कंपा सुटला । अपराध घडला संतांचा ॥ १५३ ॥ जाहाला त्या अति संताप । जोडलें तरी केवढें पाप । पडतील माथां स्वामींचे शाप । झाले ते प्रलाप व्यर्थ माझे ॥ १५४ ॥ श्रीफळाची ऐसी गत । व्हावी पहातां मोठी फसगत । पुन्डलीकरावांचें चित्त । विस्मयें तटस्थ जाहलें ॥ १५५ ॥ आतां काय बाबांस देऊं । कैसिया रीतीं त्यां समजावूं । कैसें मी त्यां वदन दावूं । श्रीफळ गमावुनि बैसलो ॥ १५६ ॥ होणार साईचरणीं समर्पण । फराळ त्याचा जाहाला पाहून । पुन्डलीकराव मनीं खिन्न । म्हणाले हा अपमान संतांचा ॥ १५७ ॥ आतां जें बाबा मागती नारळ । अधोवदन हांतील सकळ । कारण मनमाडावर त्याचा फराळ । केला ही खळबळ सर्वांतरीं ॥ १५८ ॥ नारळ नाहीं जवळ आज । खरे सांगावे तरी लाज । खोटें सांगून भागेना काज । साईमहाराज सर्वसाक्षी ॥ १५९ ॥ असो साईचें घेतां दर्शन । मंडळी झाली सुखसंपन्न । आनंदाश्रुपूर्ण नयन । प्रसन्नवदन ते सकळ ॥ १६० ॥ आतां आम्ही अहर्निश । पाठवितो बिनतारेचे संदेश । दिमाख याचा दावितो विशेष । अमिमानवश होऊनि ॥ १६१ ॥ यदर्थ उभाहू लागती स्थानें । लागे अपार पैका खर्चणें । तेथे हीं संतांस न ल्हाती साधनें । पाठविती मनेंच संदेश ॥ १६२ ॥ स्वामींनीं पुन्डलीकरावांस । नारळ दिवला ते समयास । पाठविला होता साईनाथांस । पूर्वीच हा संदेश बिनतारी ॥ १६३ ॥ पुन्डलीकराव घेतां दर्शन । साईबाबा आपण होऊन । म्हणाले “माझी वस्तु आण । बंधूच्या जवळून आणिलेली” ॥ १६४ ॥ मग तो खिन्न पुन्डलीकराय । घरूनियां श्रीबाबांचे पाय । म्हणे क्षमेवीण दुसरा उपाय । नाहीं मज काय सांगूं मी ॥ १६५ ॥ नारळाची मज आठव होता । परा भुकेची करावया तृप्ति । आम्ही जंव गेलो ओढियावरती । जाहली विस्मृति सकळांस ॥ १६६ ॥ तेथे चिवड्याचा करितां फराळ । फोडुनि मिसळला हाच कीं नारळ । म्हणुनि आणितो दुसरें भीषळ । स्वीकारा निश्चळ मानसें ॥ १६७ ॥ ऐसें म्हणुनि उठूं लागतां । पुन्डलीकराव फळाकरितां । साईमहाराज घरोनि हस्तां । त्या निवारितां देखिले ॥ १६८ ॥ नेणतां घडला विश्वासघात । कृपाळू आपण ध्या पदरांत । क्षमस्व व्हा मज कृपावंत । असें मी नितांत अपराधी ॥ १६९ ॥ स्वामींसारखा साधू सज्जन । अवगणुनि त्यांचें वचन । करावें जें आपणां अर्पण । तें म्यां भक्षण फळ केले ॥ १७० ॥ हा तों संतांचा अतिक्रम । केवढा मी अपराधी परम । आहे काय या पापा उपरम । कैसा मी बेशरम जाहलों ॥ १७१ ॥ तंव ही ऐकतां झालेली मात । हांसुनि बोलले श्रीसाईनाथ । “ध्यावा कशास नारळ हातांत । ठेवणें व्यवस्थित जरी नव्हतें ॥ १७२ ॥ तुम्ही माझी वस्तु मजप्रत । द्याल ऐसें जाणुनि निश्चित । माझ्या



बंधुनें तुमचिया बोलांत । विश्वास अत्यंत ठेवला ॥ १७३ ॥ त्याचा का व्हावा हा परिणाम । हेच का तुम्ही विश्वासधाम । पुरला न माझ्या बंधूचा काम । ऐसेंच का काम हें तुमचें” ॥ १७४ ॥ म्हणाले “त्या फळाची योग्यता । येईना इतर कितीही देतां । घडावयाचें घडलें आतां । व्यर्थ दुश्चित्ता किमर्थ ॥ १७५ ॥ स्वामींनीं तुज दिधला नारळ । तोही माझाच संकल्प केवळ । माझ्याच संकल्पें फुटले तें फळ । अभिमान निर्फळ कां धरिसी ॥ १७६ ॥ अहंकाराची धरिसी बुद्धि । तेणे आपणा मानिसी अपराधी । एवढें निरहंकर्तृत्व सार्धीं । अवधी उपाधी चुकले ॥ १७७ ॥ पुण्याचाचि काय अभिमान । पापाचा कां नाहीं अभिमान । प्रताप दोहींचा समसमान । म्हणूनि निरभिमान वतें तूं ॥ १७८ ॥ तुला माझी घडावी भेटी । ऐसें जें आलें माझिया पोटीं । तेव्हांच नारळ तुझिया करसंपुटीं । पडला ही गोष्टी त्रिसत्य ॥ १७९ ॥ तुम्ही तरी माझींच मुले । फळ जें तुम्हां मुखीं लागलें । तेंच तुम्हीं मज अर्पण केलें । समजा मज पावलें निश्चित” ॥ १८० ॥ ऐसी जेव्हां झाली समजूत । तेव्हांच पुन्डलीकरावाचें चित्त । साईमुखींच्या वचनें विरमत । उद्विग्नता वितळत हळू हळू ॥ १८१ ॥ नारळ गेला झालें निमित्त । उपदेशें निवळे उद्विग्न चित्त । एवं तें सर्व अहंकारविलसित । अभिमाननिर्मुक्त निदोष ॥ १८२ ॥ एवढेंच या कथेचें सार । वृत्ति जो जो निरहंकार तो तो परमार्थी लाहे अधिकार । सहज भवपार होईल ॥ १८३ ॥

(साईसच्चारित अध्याय ५१)

(Even the saints sometimes express their love for their brother like the other family men. By this act only they show that their ultimate aim is always to achieve the good of the people. Or we may say that Shri Sai Baba himself takes different roles and teaches spirituality to the devotees for their own welfare. I am narrating here a story in short, which has the aforesaid moral. Let the listeners listen to it with attention so that they will know, without explaining, the way of behaviour of the saints with each other. Once Shri Wasudevanand Saraswati happened to come to the famous city of Rajmahendri, which is located on the bank of river Godavri. He was a great saint having all the inner knowledge. He was a staunch advocate of Karma-marg and the river of his fame was flowing on the earth, making noise on the way. Having come to know about the news, Shri Pundalikrao and other



devoted persons from Nanded had a strong desire to take darshan (of the saint). So they started and came to the city of Rajmahendri and in the morning they went for the darshan of Swamiji on the bank of the Godavari river. All the visitors from Nanded started for bath to the river and they were chanting different 'stotras' on the way. When they saw Swamiji there, they bowed to him with great devotion. During the talk someone spoke about Shirdi. When Swamiji heard the name of Sai Baba, he at once folded his hands and said, "He is my dear brother. We love each other very closely".

Then he took a cocoanut, which was there and giving it to Pundalikrao Shri Wasudevanand said, "When you go to Shirdi offer this cocoanut to Shri Sai Baba after bowing down at the lotus-like feet of my brother. Convey my pranams to him and request him to have his favour on this poor person (me). Let him not forget me. Let his love for me go on increasing all the time. Before you leave Shirdi kindly offer this cocoanut to my brother, with due respect, without fail. Though as a saint there is a restriction on me not to bow down before anyone, still at times it is beneficial to break that rule. Therefore do not forget about this offering when you take the darshan of Shri Sai Baba and offer this cocoanut at his feet without fail".

Listenig to this talk of Shri Wasudevanand Saraswati, Shri Pundalikrao fell at his feet and said, "I will carry out the orders of Swamiji in toto". Pundalikrao thought that, he was blessed by Swamiji by giving him that order. He therefore surrendered completely to Swamiji and left Rajamanendri. Swamiji called baba as his brother. Was it all without any reason? Shri Sai Baba was carrying out the orders of the Shruti" One should worship fire for the whole of one's life". What is being called Dhuni" by the common people, was always in front of Shri Baba and it was burning for all the twentyfour hours of the day. It was the vow of Shri Baba. Cleansing of the mind and observing such duties like worship of the fire, Shri Sai Baba lived



for blessing the people and for helping them to attain Brahma. Shri Wasudevanand Saraswati was similarly a saint and observer of vows. Then was there anything wrong if he calls himself as the brother of Shri Sai Baba?

Within a month thereafter, Shri Pundalikrao started along with his four friends for taking darshan of Shri Sai Baba. He took all his bag and luggage, fruits and the cocoanut, in particular and with a cheerful mind they all set out for Sai Baba's darshan. They came to Kopargaon via Manmad and on their way to Shirdi they felt thirsty. They therefore went to a nearby stream for drinking water. However thinking that water drunk on an empty stomach may prove harmful, someone, suggested that they may eat the 'chivda' which someone had brought. On tasting it, the chivda was found to be very pungent (hot) and it was suggested that it may be eaten along with cocoanut, otherwise all this trouble was useless. A cocoanut was therefore broken and added to the chivda, which was then found to be very tasty. They all consumed the chivda and drank water after that. When the cocoanut was broken, nobody enquired to whom it belonged. hunger oppressed them all so much that everybody forgot about enquiring regarding the ownership of the cocoanut.

On his way to Shirdi, Shri Pundalikrao remembered about the cocoanut. When he came near Shirdi, he became quite restless as the cocoanut given by Shri Wasudevanand itself was mixed with the chivada through oversight. When Shri Pundalikrao came to know that the cocoanut was broken, he was overcome with fright. He started trembling with fear as he thought that he had committed offence of the saint. He became very sorry. He thought, "how much sin have I committed? Now Swami will curse me. All my talk with him has been useless. The story of the cocoanut should have taken such a bad turn and I should have been deceived in this fashion!" After thinking in this way Pundalikrao was totally dismayed. He said to himself, "As I have thus lost the cocoanut what should I now offer to Baba?"



How should I now convince him? How should I now show him my face?" Seeing that the cocoanut, which was to be offered at the feet of Shri Sai Baba has been eaten, Shri Pundalikrao became very sorry and thought, "I have shown disrespect for the saints. Now when Baba will ask for the cocoanut, all will have to hang their heads down as they will be pinched with the idea that the cocoanut was eaten at Manmad. We do not now have the cocoanut. It will be shameful to tell the truth. It will not be proper to give a false account because Shri Baba is omniscient and it is not possible to hide anything from him." When all took Sai's darshan, they became happy. Their eyes were full of tears of joy and their faces bloomed like flowers. Now - a - days we are sending messages, day and night, through wireless telegraphy and we make a big show of it with great pride. For operating this machinery and for erecting a transmission station lot of money is required to be spent; but the saints do not require any such apparatus. They send their messages by their minds. When Swamiji gave the cocoanut to Shri Pundalikrao, he had sent this wireless message to Shri Sainath only at that time. When Pundalikrao was taking darshan of Shri Baba, He himself said of his own accord, "Give me the thing, which you have brought from my brother". On hearing these words from Shri Baba, Shri Pundalikrao became very sad and clasping the feet of Shri Baba he said, "What shall I say? I have nothing else to say except asking for your pardon. I always remembered about the cocoanut; but when we went to the stream for satisfying our hunger, we all forgot about it. While eating chivda there, we broke that same cocoanut and mixed it with the chivda. I will therefore bring another cocoanut and offer it to you. Please accept it with a firm mind". Saying so, Shri Pundalikrao started getting up in order to go for fetching another cocoanut; but Shri Sai Baba held his hands and prevented him from going. Shri Pundalikrao further said, "I have betrayed you unknowingly. Be merciful and forgive me. I am a great offender. Disregarding the words of a saint like Swami (Wasudevanand Saraswati), I have eaten the fruit (Cocoanut) which I should have offered to



you. "What a great disregard is this for the orders of a saint. What a big offender am I? Is there any remedy for atoning this sin? How did I become so shameless?" When Shri Sai Baba heard this talk, He smiled and said, "Why did you accept the cocoanut if you were unable to guard it properly? My brother kept full confidence in your words as he thought that you would definitely give me my thing. Should that have resulted in this manner? Is this your trustworthiness? The object of my brother was not fulfilled. Is this the way of your working?"

Halting a little, Shri Baba further said, "Any number of other cocoanuts will not be equal to that cocoanut. Anyway, What was to happen has already happened. Why worry now? Swamiji gave you that cocoanut and it was only my wish. Similarly due to my wish that fruit was broken. Then why are you having some useless ego? Because of ego you are considering yourself as the culprit. You try to become egoless and all your troubles will get over. You are getting elated only because of merit. Why do you not get elated due to sin? The effect of both is the same and therefore you become free from ego. It is three times true that when I thought that you should meet me the cocoanut fell in your hands. You all are my children. The fruit that you ate may be considered to have been offered by you to me and be sure that it has been received by me". When Shri Sai Baba spoke in this way, Shri Pundalikrao was calmed and his sorrow disappeared slowly and slowly. Breaking of the cocoanut was only a cause; but the disturbed mind came to normal by Shri Sai Baba's advice. It was all a play of ego where the person was acquitted, when he cast away his ego. The moral of this story is that as your mind becomes more and more egoless, you become more and more fit to march on the spiritual path and in this way you will be able to cross the worldly life very easily).

Full translation of the above story of Shri Pundalikrao has been given here with all details because it has been told in Shri Sai Satcharit by Shri Gunaji, quite briefly, where some important



details seem to have been overlooked. The first thing that will be seen from the above story is that there is a fraternity of saints in which they have very cordial relations with each other and where they have respect and regard for each other. Many other incidents from Shri Sai Satcharit can also be quoted in this connection where the cordial relations of Shri Sai Baba with other contemporary saints have been manifested clearly.

In another article, written by Shri R. S. Ramakrishnan and published elsewhere in the issue, this same story has been referred to in some other connection. This shows how the speech of Shri Sai Baba, though usually very short, used to be full of meaning and it was capable of various interpretations,

The moral of the above story has been told by Shri Sai Baba and it is also repeated more or less by Shri Annasaheb Dabholkar. Shri Sai Baba said, "Because of ego you are considering yourself (as the doer of certain things) and therefore a culprit. You try to become egoless and all your troubles will be over". Paraphrasing the above advice of Shri Baba, Shri Dabholkar observes, "as your mind becomes more and more egoless, you will become more and more fit to march on the spiritual path and in this way you will be able to cross this worldly life very easily".

This same philosophy of disowning the doership of things done by a person has been emphasised by Lord Krishna at several places in the Bhagawadgeeta. For example in the third canto of the Bhagawadgeeta, while propounding कर्मयोग Lord Krishna says-

तस्मादसक्तःसततं कार्यं कर्म समाचर ।

असक्तो ह्याचरन् कर्म परमाप्नोति पूरुषः ॥ ३।१९ ॥

(Therefore Oh Arjuna, like a learned person you do all your duties without having any attachment. The person, who does his duty without having any attachment to the worldly life gets Moksha)



Lord Krishna further explains in the same canto how persons with ego consider themselves as the doers of all things and how the learned persons are free from attachment to worldly life because of their knowledge as follows:-

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।

अहंकारविमूढात्मा कर्ताहमिति मन्यते ॥ ३।२७ ॥

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः ।

गुणाः गुणेषु वर्तन्त इति मत्वा न सज्जते ॥ ३।२८ ॥

(Really speaking all the actions of a person are being done by the gunas which are inherent in the Prakriti. However a person, whose mind is benumbed due to ego, considers that he is the doer; but oh mighty-armed Arjuna, a person, who knows that guna and Karma are altogether separate and that they carry on a play among themselves, does not get involved in the worldly life and he has no attachment for it.)

It will be seen that the above theory has been repeated at several places in the Bhagawadgeeta and readers of that book will be able to trace them and quote them if necessary. However what we have to see here is that Shri Sai Baba has explained this same theory in very simple words and has asked his devotees to be egoless and thus not consider themselves as the doers of all the things. Shri Sai Baba says that the doership should be left to Him. In the twelfth Canto while explaining भक्तियोग Lord Krishna has also said that:-

मथ्यर्पितमनोबुद्धिर्या मद्भक्तः स मे प्रियः ॥ १२।१४ ॥

(That devotee is dear to me who bestows his mind and intellect to me). The main philosophy of Bhagawadgeeta, which has been explained throughout by, Lord Shri Krishna, has thus been put in a nutshell by Shri Sai Baba as the moral of the above story of Shri Pundalikrao. It is therefore no wonder that



Shri Sai Baba, who had mastered the philosophy of the Bhagawad-geeta, could discuss that philosophy with Shri Nanasaheb Chandorkar, who was a close student of that book. The Sai devotees should therefore bear in mind the above moral of the story of Shri Pundalikrao and not take the doership of all actions to themselves and bestow, them all to Shri Sai Baba and thus march on the spiritual path towards Moksha, which has been considered as the ultimate goal of human life. ★

### Sai, Deity of My Heart

My heart be Sai's Mandir, filled with Shradha, Saboori,  
 Enthroned in it is Sai's regal divine Moorti,  
 Where liveth, my saviour, my Lord, my Kaivalyadata,  
 Whence His Abhaya Hastha is my shield protective,  
 Whence His grace soothes my distress, aches and ills,  
 Whence His blessings bestow tushti, pushti and shanti,  
 Whence His benign Anugraha transforms turbulent life serene,  
 Whence showers of His benevolence cleanse my gross mien,  
 There appears the Deity of my Heart, effulegent Sai before me,  
 Let "Namaskara Sashtanga Shri Sainath" be my breath refrain,  
 Let Sai's lotus feet be my haven, my life force, and  
 my last Refuge,  
 Let the new year usher in an era of harmony, humanism,  
 and Sai bliss !

**M. Ranga Chari**

President, Shirdi Sai Mission

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



## Eleventh Annual Gathering At Shirdi

It is proposed to hold the 11th annual gathering of the contributors to Shri Sai Leela magazine at Shirdi on Sunday the 27th January 1985 and Monday the 28th January 1985. Darshan of Shri Sai Baba, cultural programmes, discussions on subjects relating to the spread of Sai devotion and improvement of Sai Leela magazine and such other programmes have been planned for the gathering.

As this gathering is meant only for the contributors to Shri Sai Leela magazine, only those contributors, who have contributed at least three articles (prose or poem) to this magazine during the last five years will be eligible to attend the gathering. The welcome song and the farewell song should be sung also by the contributors themselves. Those contributors, who would like to attend the gathering with these restrictions, may please fill in with a ball-pen the proforma on the reverse of this page and forward it to the address of the office of the Shirdi Sansthan at Shirdi (given below) so as to reach that office before 15-1-1985. Those contributors, who are eligible as per above condition, should come to Shirdi by the evening of 26-1-1985 for participating in the gathering as no invitation will be sent by the office in this behalf.

Arrangements for the residence, lunch, tea etc. of the contributors will be made as usual by the Shirdi Sansthan. The proforma should be sent to.

The Executive Officer,  
Shri Sai Baba Sansthan, Shirdi,  
At & P. O. : Shirdi, Tal : Kopargaon Dt : Ahmednagar.  
Pin : 423 109 (Maharashtra State).

Secretaries

Dr. S.D.Parchure, Executive Editor,  
Shri Sadanand Chendwankar"

Convener

R. D. Banne,  
Executive Officer  
Shri Saibaba Sansthan, Shirdi.



# PROFORMA

To  
The Executive Officer,  
Shirdi Sansthan of Shri Sai Baba.

Sub : Eleventh Annual Gathering at Shirdi  
to be held on 27th and 28th January 1985.

Sir,

I intend to attend the 11th annual gathering of the contributors to Shri Sai Leela magazine, which is proposed to be held at Shirdi on the above dates. I am furnishing below the information required by you. I will be thankful to you if you will allow me to attend the gathering as a delegate.

1. Full Name (Surname first) \_\_\_\_\_
2. Full Address \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
3. Occupation \_\_\_\_\_
4. Educational Qualifications \_\_\_\_\_
5. Age \_\_\_\_\_
6. I am/am not a subscriber of Shri Sai Leela English/Marathi issue. My number is \_\_\_\_\_
7. I contribute Prose articles / Poems.
8. Captions of the articles or poems \_\_\_\_\_ month \_\_\_\_\_ year.
  - i)
  - ii)
  - iii)
  - iv)
  - v)
9. My wife/husband/son/daughter/brother/sister is going to accompany me (only one)

Date \_\_\_\_\_

Signature.



## Unto His Fold

[ The Mahasamadhi day of late Shri Radhakrishna Swamiji comes on 14-1-85. This article and the article at page 40 are published to pay our homage to Swamiji on the occasion of his Mahasamadhi. ] — Editor

It was in the last week of February 1984, when Sai-brother Dr. Vijayakumar visited Bijapur, that he gifted me a book "Apostle of Love" by Shri R. Parthasarathy. It must have been that beautiful, inspiring portrait on the cover with the radiant smile full of divine compassion that attracted me. I received this gift spell-bound and I knew that this book contained a special message for me. Soon I found myself sitting up quite engrossed in the remarkable story of the sage named Shri Saipadananda Radhakrishna Swamiji, who lived in Bangalore as an apostle of Lord Sainath. I was thrilled to read Swamiji's crystal clear teachings of Universal Sai-love.

Shri Radhakrishna Swamiji's limitless grace, which is all pervading, makes it a natural thing that I should experience the most wonderful blessing of being his sincere devotee.

Since then I cherished an intense longing to visit the Sai Spiritual Centre at Bangalore founded and nurtured as 'Shirdi of South' by Swamiji.

My father, Shri D. P. Hiremath, took me to Bangalore on the 12th July 1984, which incidentally happened to be the Guru Poornima day. When I expressed my desire to visit Sai Mandir in the evening, he gladly took me there.

The moment we entered the compound of the Mandir, a marble statue of Radha and Krishna (so much a part of Radhakrishna Swamiji) in front of the prayer hall under a parijatha tree, attracted our attention. When we entered the prayer hall of the mandir, we could observe rows and rows of devotees, men, women and children, engaged in reciting 'Vishnu-Sahasra-namam'



over and over again. The faces of devotees were lit up by the serene glow that comes out of deep faith and spiritual upliftment.

The life-size marble statue of Lord Sainath is full of radiance. It makes us feel as if we are in Shirdi. To the right of Lord Sainath, is His apostle - Shri Radhakrishna Swamiji. An interesting and touching experience of Swamiji's statue is that who look at him feel he is looking at them.

We placed an offering of fruits and flowers at His feet and prostrated before Him. During the three hours of 'Satsang' we had there, we felt very peaceful, forgetting all the mundane worries. People sat and took part in the Bhajan in the hall and the whole scene looked like that of Adi Shankara sitting with his disciples around him. It was as if Sai was answering the doubts of His devotees.

Next we went to the small cottage, where Swamiji lived. The Mandir authorities have preserved all the articles that were used by the Swamiji. As we stepped into Swamiji's living room I was excited with the feeling 'Ah' this is where Saipadananda used to live; this was his bed. We really felt his very presence.

Swamiji's grace was operating through each one of those precious articles, as they radiate 'Chitshakti'. This reminded me of an anecdote in Swami Muktananda Maharaj's life (Ganeshpuri). Once Swami Muktananda told a siddha student to clean his bathroom. He went in and did not return for hours. Swamiji grew suspicious and entered the bathroom. He found his student in Samadhi. The bathroom was saturated with pure consciousness because of Swamiji's purity. He had to bring him to mundane consciousness by shaking him violently.

We bow to you Saipadananda Radhakrishna Swamiji. Shower your choicest blessings on us! May all be happy! May all be healthy! May good befall all! May none have sorrow!

**Miss Usha D. Hiremath**

C/o Shri D. P. Hiremath, District and Sessions Judge,  
Bijapur 586 101 (Karnataka)



## An Apostle Of Bravery

History is replete with instances of assassination of world leaders from the earliest of times. Three hundred years prior to Christ, the mighty unchallenged Julius Ceasar fell to the machinations of his own trusted friends, Cassius and Brutus, who cravenly chose to come from behind and do away with him. In striking similarity, Prime Minister Indira Gandhi too fell to her own security guards. Her martyrdom is all the more poignant because she is the first feminine world leader to be assassinated in such a chickenery way. Women are traditionally held in veneration in India and treated like mothers. But human values seem to have taken a downward trajectory and touched the Nadir, sending the nation into momentary disorientation. Known to the world as brave soldiers racially, ever ready to sacrifice their lives for the defence of the country, these guards coming from behind a bush struck at an unsuspecting and defenceless frail woman with a hail of bullets. Bravery, thou hast taken a different cloak ! Justice, thou art fled to brutish beasts ! Like a valient, battle-scarred warrior, Smt. Indira Gandhi fell at her post to the very cause she was espousing.

Religion, all of a sudden, seems to have become a chimera. Unlike spiritualism, religion is a man-made creation. Spiritualism is eternal and beyond time and space, while religion is transitory in the conception of time. All things born in time must end in time. The survival of religion depends upon how much it has identified with and imbibed the spiritual aspect of life. Religion is for those who understand it and helps them to the lofty heights of spirituality based on the time-tested customs of the land of their living. Amidst men believing in the majesty and munificence of their Maker, religion flowers with the rich aroma and fragrance of divinity, but turns a frankenstein in the hands of those, who are tainted with a perverse interest in the material objects of life. They cannot even understand the conception of the divinity



of God in every man irrespective of their religion. Much less can they understand the common ancestor to whom all these human races belong.

Religion and patriotism must go hand in hand. Where religion overtakes patriotism, there spells danger to the nation. Sadistic forays in obsessive religion is a self-destroying game, buttressing as an incubus sitting on the country's democratic ideals. The perversion will leave no victor no vanquished but only a trail of suffering on an innocent, peace-loving humanity

Even as there is nexus between different births of a man whose soul transmigrates from body to body, the law of Karma and Rebirth is inextricably interwoven. Its dispensation is so exacting that the exploiter will have no escape from the nemesis of retribution. A tooth for a tooth, an eye for an eye, as the Hindu Karmic scriptures say. Vengeance is mine as the Christian Bible says. The same motif Shri Sai Baba exemplified in graphic detail with a true story concerning Veerbhadrappa and Chenbassappa. Like a gold fish bound in a glass bowl, man cannot escape the inexorable imprint of karmic reprisals even for actions accountable from previous births. That is as per the Grand Design. Else there lies no justice to the logic of the indomitable diversities of power, pelf and position among all cross-sections of men. These security guards were they to have been endowed with this sacrosanct knowledge, doubtless would not have even attempted what they supinely did. By the infallible karmic prescription, were they to be re-born as Hindus, what fight they would give to the goal they set upon themselves in the earlier birth! Oh religion! thou art an irony, a mystery, a myth and an enigma, viewing from the inter-dimensional phalanx of births and rebirths.

A seance of prophecies say that India may pass into a dark, nebulous trough in the middle of 1980 s. But that is a catalyst for a great good to follow. A great spiritual leader would come on the Indian scene with a divine touch to bind together men



of diverse religions into one unifying religious force as Jagadguru Shankaracharya did earlier and lead the country once again with a purposeful direction towards peace and plenty.

Among yogas the most difficult is the Karma Yoga. It is to the credit of Indira Gandhi that she did her ordained job exceedingly well within her human limitations. She fully justified her illustrious father's expectations; "Reading history is good. However, it is better to help making history." In a birth-day letter he once wrote to her "Be brave, and all the rest follows. If you are brave, you will not fear and will not do anything of which you are ashamed. Let us make friends with the Sun and work in the light and do nothing secretly or furtively. And if you do so, my dear, you will grow up a child of the light, unafraid and serene and unruffled, whatever may happen. Goodbye, little one, and you may grow up into a brave soldier in India's service" She did grow up into a brave soldier and gave up her life fighting for the unity of the country. A totally fearless woman, in both life and death she bore the cross of bravery and courage comparable to Joan of Arc and Jhansi Ki Rani. When asked by pressmen, she often said that she was not afraid of assassination. A day before she was slain, she said, "Even if I die in the service of my nation, I shall be proud of it. Every drop of my blood will contribute to the growth of this nation and make it strong and dynamic". Prophetic words they were. Next day she spilled every drop of her blood in a rare supreme sacrifice of her life. Truly she earned her way as a true karma yogini. Her favourite poem was "Mourn not the dead...but rather mourn the apathetic throng, the cowed and meek, who see the world's great anguish and its wrong and dare not speak". In all her 16 year's rule, her effort was marked by her singular uninstincted concern for and in service of this apathetic throng. For all this supreme service she received 16 bullets from a pair of demented creatures for a demented cause. She was terribly wronged. In death, however, she stands liberated



and merged into the God's Immortal Being for the supreme offering of her life on the Karma Bhoomi of Divine Dispensation. Verily, Indira Gandhi Amar hai! ★

**K. Navin Chander**

251 / 2 RT, Vijayanagar Colony, Hyderabad - 500 457.

To,  
The Editor,  
Shri Sai Leela,

Your editorial in July '84 issue is a landmark which deals with the entire problems at various Sai temples and the work which should immediately commence. People in various towns should read it and follow it. If done so, the mismanagement and malfunctioning will end and followers of Shri Sai Baba will really get for what they come to the Sai temple,

In my city the Pujaris are not in a position to recite the prayers properly which evokes a bad taste. If Sai Sansthan starts a regular coaching centre for such persons it would be of immense benefit for them and for the Sai followers.

Sai Sansthan should also send teams to places in North and South for discourses for which devotees of Delhi starve. Shri Sai Sansthan in this matter is well organised.

I congratulate you for writing such a good editorial, which covers the problems of entire chain of Sai temples. You have nicely given the basic guide lines. A well thought and well written editorial. ★

Your Sincerely,

**Vijay**

76, Pataudi House, New Delhi-110 001



## A New Dimension In Shirdi Sai Philosophy

As if it was a "Divine Calling" by Shri Sai Baba of Shirdi, Dr. S. D. Parchure, Executive Editor of Shri Sai Leela Journal - an official organ of Shirdi Samsthan-has been with the Sai-bandhus (i. e. Sai-brothers, Sai-sisters and ankita-children of Lord Sainath) in the twin cities of Hyderabad and Secunderabad from 7th October to 20th October, 1984. Shri Sai Baba of Shirdi kept him and many of us very busy all these "wonderful days" which have been punctuated with several "Sai-Sat-Sangs" and "visits" to Sai-mandirs.

At the invitation of several members of Sai-family in this part of our great country, Shri Saibhakta Samajams, All India Shirdi Sai Mission, Nagpur (-A branch at "Dwraka Mayi", Gaganmahal, Domalguda, Hyderabad) and managements of several Sai - Mandirs in the twin cities, Dr. Parchure happened to participate in "Sai-Sat sangs" besides in the "Thursday Sat-Sang" in the "N. G. O's Hall" in Government of A. P., Secretariat, twice which was largely attended by members of Sai-family and all the Sai - bhaktas did bhajan, offered prayers as in twice, "Shirdi" in "Marathi" lanuage with melody par - excellence at which Dr. S. D. Parchure expressed his appreciation for the "perfect way" the "Sai-devotees and Sai-minded persons" perfected the chanting with great devotion, the, "Kakad, Noon and Evening" "Harati-" to Shri Sai Baba as in Shirdi, in, this part of twin cities, in which many Sai-bhakta-Samajams, foundations, and Sai-Mandirs are springing up most rapidly not to speak of Sai-cult equally spreading with great momentum since two decades, all over, Andhra Pradesh State and at this rate of growth Andhra Pradesh, may lead the rest of the country in the field of spreading His "Divine Message" - i. e. adherence to Shraddha (i. e. Faith with "Devotion") and Saburi (i. e. patience with courage) through which one can attain one's life's ultimate goal of attaining "Eternal Freedom and Liberation by experiencing the Supreme Eternal Truth, knowledge, and Bliss.



Dr. S. D. Parchure shared his thoughts with illustrious as well as elder Sai bhaktas and Sai devotees i. e. Shri G. V. R. Naidu, Founder and President, Shri Sai Seva Samajam (Reg.) at Koneri, Market Street, Secunderabad, Shri M. Ranga Chari, President, All India, Shirdi Sai Mission, "Dwarakamayi", Gagan Mahal, House Dr. Gopal Dass Agarwal, Domalguda, Sai Baba Temple located at west Maredpally, Secunderabad, Government of Andhra Pradesh Secretariat officers' and Employees' who are Sai-minded and who have informed orally their ardent wish for construction of a "Sai-Mandir" as well as a "Hyderabad Bhavan with Meditation Hall with "Sai murthi" (Idol) installed at Shirdi, for the convenience of Sai devotees visiting Shirdi with His Divine blessings as early as possible. Besides this the A. P. Secretariat Sai bhaktas have been contemplating to construct a "Sai Baba of Shirdi Mandir in A. P. Secretariat campus.

Shri M. Narasimha Rao, Joint Director of Agriculture, has stressed the immediate need to have a separate "Shri Sai Leela Journal" in English and Hindi at the earliest, whereas Sadguru Dr. K. Sai-Kumar, while honouring Dr. S. D. Parchure with a "silk shawl" and "Sai-prasadams", wished, that a "Telugu Journal" is the most felt need of Andhra Pradesh bhaktas for which he would also render his assistance and praised Dr. S. D. Parchure and Shri Shirdi-Sansthan for the style and contents of Shri Sai Leela Journal for being supplied at a nominal rate. Mr. M. Narasimha Rao further appealed for increasing the circulation of this wonderful official Sai-Journal all over the globe by adopting appropriate measures by the "Official-committee of Shirdi Sansthan" recently constituted by ploughing in adequate funds for publishing this journal in a more attractive way with relevant subjects on "Saicult" and Sai-Message in His Sat-Charita i. e. by publishing appropriate extracts from the same, as in the case of several other leading spiritual magazines like "SAPTAGIRI" by Tirupathi-Tirumalai Devasthanam, Tirupathi, A. P. State and Bhavan's Journal, by Bharatiya Vidya Bhavan, "Tapovan Prasad" by Chinmaya Mission, Bombay etc.



M. Narasimha Rao, speaking at Sai-Satsang held on 14th October, 1984 at "Dwrakamayi" on behalf of all India Shirdi 'Sai Mission' (regd.) Nagapur (HQ. of Branch at Twin Cities) said that Shri N. V. Gunaji while translating into English the sacred book of Shri Sai Satcharita its "Marathi" original written by Late Annasahab Dabholkar did not translate it in full with all graphic details. Perhaps, at the time of writing, he might have felt, (Perhaps at the instance of Shri Sai Baba himself, who gave permission reluctantly even to Shri Annasaheb Dabholkar to write "His Biography") that writing of such fuller details is not essential, as the volume of the text, may become large enough. But now it is the most essential felt need of many Sai devotees to know all the details of the life and teachings of Shri Sai Baba of Shirdi, as He, stayed physically for sixtysix years, at Shirdi, sanctifying the "Holy Soil" by His Divine presence at Dwraka Mayi (i. e. The Gupta Dwaraka) the seat of Supreme Lord Bhagavan Krishna, exerting Himself in the cause of harmonizing all religious faiths, striving for communal harmony and teaching His-devotees Shraddha and Saburi.

Shri Sai Baba took upon Himself the burdens cast by His sincere devotees and guided them not only when He was in flesh and blood till 1918 but He is ever guiding all His honest devotees more vigorously with His Divine "Abhaya Hasta, Udhi (sacred ash) and clear divine vision.

The high lights of Dr. Parchure's visit were his participation in "Sat-Sangs" at Shri Sai Baba Mandir constructed by sadguru Dr. K. Sai Kumar on 11th October, 1984, A. P. Govt. Secretariat on 11th, Shri Sai Baba Mandir at west Maredpally, on 14th and "Sahasranama Archana" performed to Shri Sai Baba of Shirdi in Shri Sai Seva Samajam by Shri G. V. R. Naidu on 18th, at the Head quarters of branch of "All India Shirdi Sai Mission" at Dwaraka Mayi, Gagan Mahal, Domalguda, Hyderabad on 14th where large number of Sai Devotees participated and worshipped Shri Sai Baba of Shirdi, Besides this, Dr. S. D. Parchure and his wife paid many visits to Sai devotees.



At the conclusion of Dr. S. D. Parchure's visit Shri M. Narasimha Rao, on behalf of All India Shirdi Mission Branch "Shri Sai Baba, Vyadhi Nivarana Ashramam" being run by Sadguru Dr. K. Sai Kumar, of which he is the president, and all the devotees of the twin cities, appealed to the authorities of Shirdi Sansthan to kindly attend on top priority basis the following felt-needs-

- (1) Improving the housing and other facilities at Shirdi, so, that the growing rush of pilgrims find ready accomodation and amenities like water etc. The pilgrims are feeling lot of difficulties to have accomodation on festive occasions specially as well on "Thursdays" etc. and driven to secure private accomodation at even 10 to 20 times the rents of sansthan rates per day.
- (2) Improve "Prachar" for Shri Sai Leela Journal by erecting hoardings etc. in important places as well as advertising in all popular news papers and spiritual journals etc. and also improve the circulation within the country as well as abroad.

Though there is a large number of Sai-devotees in USA, Uk, Maritus, etc., the circulation is now very low and many do not know that such a wonderful journal is being published as an official organ by "Shri Shirdi Sansthan" and to kindly work out rates of "Annual subscription" for mailing it to subscribers abroad.

Every devotee felt the sansthan may increase the present rate of subscription from Rs. 10/- to Rs. 15/- Fifteen or Rs. 12/- (Twelve) to meet the cost of publishing with suitable improvement of the magazine to make it more attractive and accommodating more articles highly relevant.

- (3) The top need for causing full translation of Shri Sai Satcharita with complete details from its "original Marathi text" into "English" as Sai-bhaktas wish to know



complete, and intimate details of legend, life and teachings of Shri Sai Baba of Shirdi as "Shri Sai Satcharita" is the authentic scripture like "Bhagavadgeeta" to His sincere devotees, which need to be kept and worshipped and for studying as "Guru-Grantha Sahib", by Shri Nanak, Shri Bhagavadgeeta, The Bible, The Gospel of Bhagavan Shri Ramakrishna Paramahansa, "Guru Charitra" in every house.

It is requested that Marathi as well as English knowing S. D. Parchure's services with others in the field can be utilized for this great and pious task for which many "Sai-devotees" and "Sai-Institutions" will come forward with necessary "donations" to become eligible for the "Divine Grace and Love of Lord Sainath.

- (4) We request to kindly immediately, publish all the "editorials of Shri Sai Leela Journal" into 1 or 2 volumes which will find a ready sale and market as most of the editorials of the journal from the Sai-Pen being held by Dr. S. D. Parchure and prior editors are all exemplary in spreading the divine message of Sai-bhakti, Sai-service and Sai-seva.

This first visit of Dr. S. D. Parchure to the twin cities perhaps, the first Editor of Shri Sai Leela Journal to visit the twin cities and participate in several sat-sanghs and visit Sai-Mandirs, will be a forerunner for many more of such visits of top responsible persons and officials from Shirdi Sai Sansthan, at the divine will of Shri Sai Baba of Shirdi in the near future in the cause of rapid spread of Sai cult.

May the present "Official committee of Shirdi Sanstan" visit the twin cities and hold its meeting here with selective Sai-brothers and sisters for furthering the rapid spread of Sai-devotion not only in A.P. State, but also internationally with greater emphasis on service activities.



Dr. S. D. Parchure, Editor, Sai Leela, was received by M/S. K. Navin Chander, Deputy Secretary Finance Department, Government of Andhra Pradesh, M. Rangachari, President, All India Shri Sai Mission and few others on 7-10-1984. M. Narasimha Rao, the author of this article is highly thankful for the visit of Dr. S. D. Parchure to his house at Hyderabad on 11th October which coincided with "Thursday"

Dr. S.D. Parchure and his wife were seen off at Secunderabad Railway Station for Bombay by M/S. M. Narasimha Rao, M. S. Sastry, Y. V. Subbaya, M. Rangachari, K. Navin Chander, T. Brahmananda Sastry and a host of other Sai sisters and brothers on 20th October, 1984 by "Minar Express". Thank you, Dr.S.D. Parchure for Yesterday, welcome you tomorrow! ★

**M. Narasimha Rao**

House no 1-1-336/104, Shri Sai Krupa, Viveknagar,  
Chikkadpally Hyderabad, 500 020 (A. P.)



## Praying Hands

On my last visit to my brother's place (Dr. G. R. Vijayakumar Balanoor Estate, Durgadabetta), I had a soul-elevating experience.

We were happily chitchatting after finishing the lunch preparation. Suddenly my brother, along with his family, was silent. After a couple of minutes of solitude, he explained to me :- "It is praying time."

I glanced at the clock. Both the hands of the clock were on 12 standing straight up, in a familiar 'Praying Hands' gesture.

"At twelve noon" my brother explained: "the clock reminds us to thank Lord Sainath for His blessings."

What a timely thought it is to manifest the divinity in man.

**Mrs. Usha Ranganathan**

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



## Samata And Not Mamata

Mind is the playground of all actions. One can evolve or devolve according to one's thinking. Most of the problems arise when the mind is disturbed and agitated. Egocentric attachments induce more problems. Mind should not be unsteady or dirty. It should be calm and composed. Right mental attitude with absolute devotion to the Lord is necessary to ward off evil thoughts. Kama and Krodha contribute only evil thoughts and fan jealousy and hatred. Passion, anger and greed constitute the triple gate to hell, leading to the damnation of the soul. Therefore, one should shake off these emotions and cleanse the mind, as the image cannot be seen in a mirror covered with mist. One should cut asunder his Asha and Pasha which will otherwise make the mind more turbulent.

Baba wanted Shama to read Vishnu Sahasranama, though the latter did not crave for it. Baba took the Sahasranama book belonging to one Ramadasi, who was sent to the bazaar by Baba himself to fetch some medicines. Baba gave the book to Shama and asked him to study the same and reap the benefit. The Ramadasi, returning from the bazaar, saw his book in Shama's hands. He got wild and began to scold and abuse Shama. He said that it was Shama, who set Baba to send him away under the pretext of bringing the medicine and thus got away with his Vishnu Sahasranama book.

Baba spoke to the Ramadasi kindly as follows, "Oh, Ramadasi, what is the matter with you? Why are you so turbulent and quarrelsome? Can you not speak soft and sweet words? You daily read these sacred books and still your mind is impure and your passions uncontrolled. What sort of a Ramadasi are you? You ought to be indifferent to all things. Is it not strange that you should covet this book so strongly? A true Ramadasi should have no "Mamata" but have "Samata". (Sai Satcharita Edn. 8 Chap. 27 P. 146)



Therefore completely erradicating "Mamata" from the mind, one should practise Samata, by fixing one's mind on Lord Sai Nath, be devoted to Him, make obeisance to Him with unflinching faith and devotion in that sustainer and ruler of this Universe. "Faith" Rabindranath Tagore says "is the bird that feels the light and sings when the dawn is still dark." We should see Sai in everything around us. Sai is all pervasive. He is the beginning, the middle and the end of all creations. There is no creature in this Universe - animate or inanimate which exists without Him. Every such creature as is glorious, brilliant or powerful, is the manifestation of a part of Sai's effulgence. And nothing moves without His command. We are only His instruments with different make-ups to dance or play according to His tunes.

One Pundalikarao, pleader of Nanded, was entrusted with a coconut by Shri Tembye Swami to be handed over to Sainath in reverence. Mr. Pundalikarao failed to do this, having used that coconut while on his trip to Shirdi. He begged Baba to forgive him for his negligence and offered to give another nut. Baba refused to accept it saying that the worth of the Swami's coconut was far many times more, than an ordinary one and could not be replaced. Baba added "Now you need not worry yourself any more in the matter. It was on account of my wish that the coconut was entrusted to you and ultimately broken on the way. Why should you take the doership of these actions on you. Do not entertain the sense of doership in doing good as well as bad deeds; be entirely prideless and egoless in all things and thus your spiritual progress will be rapid." (Shri Sai Satcharita, Chap. 1 Page 268 Edn. 8.)

"Samata" is therefore a step in the right direction. Love coupled with expectation results in lust. Richness of the heart is measured by devotion. Love coupled with devotion evolves bhakti. Love coupled with compassion and devotion will not only control our emotions but also wipe it off completely. We should prepare the mind for meditation with Shraddha which will lay



the foundation for spiritual growth. We should meditate on the Supreme with absolute devotion and faith and in due course the meditator will disappear into the meditated. Whatever we do, act or give, let us offer it with warmth and devotion in the name of Sai, so as to attain Shashwat Shanti, like the rivers which lose their form once they merge with the ocean.

The Gitacharya says : यत्करोषि यदश्नासि यज्जुहोषि ददासि यत् ।

यत्तपस्यसि कौन्तेय तत्कुरुष्व मदर्पणम् ॥ ९ । २७ ॥

Whatever you do, whatever you eat, whatever you offer as oblations to the sacred fire, whatever you bestow as a gift, whatever you do by way of penance, Arjuna, offer it all to Me. (C. 9 : 27)

शुभाशुभफलैरेवं मोक्ष्यसे कर्मबन्धनैः ।

संन्यासयोगयुक्तात्मा विमुक्तो मामुपैष्यसि ॥ ९ । २८ ॥

With your mind thus established in the yoga of renunciation, you will be freed from the bonds of Karma in the shape of good and evil consequences; and freed from them, you shall attain Me.

(C 9 / 28)

R. S. Ramakrishnan  
 'Nagsai Vihar', 31, Dr. Radhakrishnan Road,  
 Mylapore, Madras-600 004





## Preparing For Retirement

By retirement I do not mean retirement from Government or private service, as in some cases after retirement, people do take-up another employment or start some business. For this article the retirement means when you voluntarily or perforce stop all activities and lead a life of rest until death.

This last stage everyone has to undergo, sometime or the other, unless of course one dies a pre-mature death due to a short illness or accident. Unless one has prepared himself for this stage, one finds adjustment very difficult and one becomes extremely miserable and mentally upset.

First and foremost is the financial worry. Your income is cut down to less than half and its value also deteriorates rapidly in these days of constantly rising prices. Except for those lucky ones who have been able to invest wisely during their service or those, who have a good pension, majority have to depend at least partially on their earning children, which is a likely cause of friction/unhappiness in the family. For this the only solution is to cut down your requirements and learn to live a simple life. Giving-up smoking (and drinking too if habituated) would help a lot financially as well as for health. Travelling II class sleeper is quite comfortable these days and costs much less than I class. If one can give-up non-vegetarian food, nothing like it. The bowels at that age cannot stand the strain of rich non-veg. food. At least these things would save the doctor's bills and personal misery.

A Government servant, especially, has hardly to spend on clothes after retirement. He already has a couple of suits required for formal occasions - provided he continues to keep his body trim and fit after retirement with regular yoga, walk and exercise. For home wear, personally I feel there is nothing like white



'khadi' pyjama and kudta. Khadi is thick and porous and is equally good in winter as well as summer. It also costs less. This may perhaps also help one to have the feeling of being national-minded.

The next is the loss of position. You are no more an officer or a boss in service – everyone attending to you and obeying you at your beck and call. At home also, the children have grown up, probably earning their own money and become officers like you. Consequently you have now been relegated to second or third position in the family in priority and prestige. Of course, with good children you will still be respected; but all the household is now geared-up to their needs who have to go to their duties/business in time. At such times you feel neglected and depressed mentally unless you have already adjusted psychologically. Remember, this position had been inevitable – you had your days and you must accept this situation gracefully outside as well as at home. Losing your shirt will not help since you are neither the centre of power nor the holder of purse.

The third is the boredom. With loss of your active life and children busy with their own family affairs, you are left alone – unless you have your wife still living to keep company. But ladies still have many things to keep themselves busy till the end of their life. With the grand-children added they are more engrossed in the family matters and do not have spare time to look after you as before. So you are probably doubly lonely. The only answer is to develop some hobbies before retirement e.g. gardening, reading, cards, spiritual activities, etc. These will keep you cheerful and your happiness, not being dependent on your children, would result in better relations with them.

Fourth is your health. After sixty, howsoever one may try, one suffers from one disease or other. The body gets worn out, strength gets reduced and the resistance to diseases becomes less. You are not able to do physically or mentally what you could



do before. This you must learn to accept since it is a natural course of event. However whatever disease you are attacked with, try and find out its cause and try to cure it naturally by taking precautions, doing yoga exercises and controlling the diet, rather than going after doctors for an ultimate cure. In emergency and on serious occasions of course you must rush for medical help; but afterwards you must find your own cure. Mind you! you are now a liability to your children (even if they may not say so) and making them spend extra money or nurse you in your disability is bound to lead to unhappiness and friction if stretched too far. In old age a disease will never be cured completely. Hence it is better to accept the situation of cure in parts and learn to bear the remaining pain and disability in a stride cheerfully instead of grumbling and cribbing over it.

Fifthly I think the most important key to be happy is to learn to adjust YOURSELF to the surroundings than expect others to adjust to your likes and dislikes. These days the world is changing too fast. In one span of life, we have seen travel in a steam engine train or slow flying aircraft to rush to the planets and space and coming back as if from a trip. Our grand children have become more intelligent with the advanced technology in the world and will not accept anything from us without arguing. Their ideas of liberty, social contacts, mode of dress, philosophy of life and behaviour are all different, perhaps jarring and not liked by us. Under the circumstances it would be foolish on our part to try to advise them or force our ideas on them in these matters. Bringing up their children is your son's daughter's problem and their likings. Your interference will only cause friction and unhappiness. In short the best way is not to poke your nose as a father/father-in-law or mother/mother-in-law in their affairs - especially so if you are dependent financially on them.

Lastly remember that you have only few days left on this earth. Whatever you have collected, earned, e.g. bungalow, cash, ornaments, you are going to leave behind. So do not worry



what changes/alterations your sons/daughters do with them or how they spend them away. Give up all attachment to these things and think of what you are going to take with you - only your SUBTLE body i.e. mind and intellect and your good or bad deeds. So let us develop them in a correct manner for our ultimate good and leave this world with a smiling face and good relations with all concerned.

Peace of mind is a great achievement in life. A person who attains that can only leave this world with a smiling face. Those who have failed to attain that can never enjoy this life and cannot therefore have a smiling face. Peace of mind is closely connected to the spiritual activities, which have been referred to before as one of the hobbies, which a person should try to develop before retirement. Faith is more or less the base of all spiritual activities and it is an inherent quality of the human mind. If we try to scan the human mind we will be surely able to unearth in it, at some remote corner, the faith in some God, Goddess or Saint. Some persons may not be conscious of their faith. However if they intend to seek a Guru at the fag end of their life and keep faith in him and surrender completely to him, then peace of mind will not hoodwink them. From the experiences of the devotees that are being published in this magazine from time to time Shri Sai Baba is one such modern saint, who has helped many devotees and is still helping a good many of them to attain the peace of mind. All old people may therefore seek refuge in this Saint of Shirdi, Shri Sai Baba, and attain peace of mind, by surrendering completely to him, thus paving the path of taking leave of this world with a smiling face.

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

1/14 Five Star Apartments, Bund Garden Road, Pune 411 001





## Enter the Kingdom of the Almighty

One who strives to enter the Kingdom of the Almighty is called an aspirant. A man leading princely life, at times, gives up worldly pleasures and takes to the study of "spiritual science" which is the first step towards the Kingdom of the Almighty. It is very difficult to account for this sudden change for, taking to the study of the said science is really an ordeal. Saints and sages attribute this sudden change in the attitude of a man to "Purvasukrut" (accumulation of merit in earlier birth.) It, of course, takes time to attain maturity in spiritual field. For, an aspirant has to observe spiritual discipline consistently in the matter of intake of food, performance of certain rites and day to day activities so as to avoid obliquity. Besides, an aspirant is put to rigorous test by the Cosmic Beloved before the title "Siddhapurush" is conferred on him. Then only he becomes recipient of grace of the Cosmic Beloved. To acquire grace of the Almighty through austerities is the core of the "spiritual science". When this stage is reached, then only an aspirant is considered fit to enter the Kingdom of the Almighty. When an aspirant enters the said Kingdom, he remains in a state of ecstasy throughout. He is not amazed at the feats of Science, which bring him so called pleasures; for, by virtue of his becoming an aspirant, he himself becomes a source of pleasure. As he penetrates the Kingdom of the Almighty with utmost devotion, supernatural powers are conferred on him by the Cosmic Beloved.

Sai Baba, as can be seen from the trend of events in his life, had reached perfection in the study of "spiritual science". He had gone to the extent to pay visits to some of His devotees in flesh and blood even after his death. Needless to say only messengers of the Almighty can perform such miracles. It would not be out of place to narrate one miracle of "mind-reading", performed by Baba, which also indicates how attentive Baba was in clearing doubts of His devotees.



A devout woman was camping at a hill station. In the evening she would occupy a seat on a bench placed at the extreme end of the hill, since this particular spot suited her peace-loving nature. Once as she occupied her usual seat, she began to think over the riddle of life. Many questions concerning the evils in our society such as hatred, betrayal, ingratitude etc. hovered in her mind. Main question that haunted her was, 'how one should behave in such a disgusting situation'. Would someone clear my doubt? As she gazed at the slope of the hill, she caught glimpse of a man climbing the hill. The stranger, an old man, was trudging the path and the woman wondered why he should take to the painful climb at that odd hour in such a biting cold. After some time, the man emerged right near the bench. Panting he occupied a portion of the bench quite close to the woman and glanced at her with fatherly affection. After a while he said, "I know your question and I have come to clear your doubt. While moving in the society, you come across so many people-kind as well as evil-doers. Make friends with kind people and take no notice of evil-doers. Adopt the policy hate none, blame none". With these words he bade good-bye to the woman and made his way towards the foot of the hill.

The feelings of the devout woman may better be imagined than described. ★

S. N. Awachat

Section Supervisor, BTD, Indian Globe Chambers,  
5th floor, Fort, Bombay-400 001





# The Perennial Mercy Of Bhagwan Sai Baba

My husband and I are Shri Sai Baba's devotees from 1980 and have been experiencing his miracles and leelas often. Till 1983 we were not aware of this magazine "Sai Leela" published monthly, through which the numerous devotees have been relating their experiences with Shri Sai Baba. We are now regular subscribers of 'Sai Leela'.

In January 1983, my husband received a new year's greeting card from his brother, who is very regular in sending the same to us, with Lord Ganesh's photo on front side. Surprisingly another new year's card had Shri Sai Baba's photo on it with the inscription "Sabka Malik Ek" in Hindi, as none of our relatives knows that we are Baba's devotees. In Feb 1983 we experienced another leela of Baba, who got my husband his transfer order to Nasik, which is close to his divine abode at Shirdi.

I am studying in the College of Education for B. Ed. at Nasik. I have to go to my College by the State Transport Bus, and my monthly season ticket expired on 7 Sep 84, the day when I had to appear for the first internal examination. My husband left the house at 9 A.M. for renewing the pass and till 11 A.M., he had not come back, which created anxiety in me since I had to be dropped by him in my College by 11.30 A.M. as the examination was to commence at 12 noon. However he came home at 11.20 A.M. on his motor cycle following an autorickshaw and informed me that he had met with an accident due to the fault of driver of the autorickshaw. He however did not have any injuries and the damage to his motor cycle was also negligible. This was certainly due to the the mercy of our Lord Sai Nath, who, by his grace, ensured that I reach my College in time for the examination.



I came back home at about 3 P.M. and told my husband that though I had prepared well still I had not solved the paper to my satisfaction. I feared that I may fail in my internal examination. My husband, who listened to me very patiently, said that I would not fail even if I had given a blank paper as our Lord Baba will look after my success. I scored 56% in that paper inspite of leaving the hall one hour earlier.

The next day, i.e. on 9th September 1984, my husband had planned to go to Shirdi, it being a Sunday. Accordingly he went to the State Transport bus stand to get the seats reserved. He could get the reservation tickets only for a bus leaving Nasik at 10.15 A.M. This meant that we would not be at Shirdi for the noon Arthi. My husband hence got the tickets cancelled. The next morning as soon as I got up from the bed at 6 A.M., I asked my husband whether he had planned to go to Shirdi or to other place. He told me that it appeared that Baba did not want us to be at Shirdi on that day and that he had cancelled the reservations. After some time, he told me to get ready as quickly as possible as he had decided to go to Shirdi irrespective of cancelling the reserved tickets on Saturday. Shri Baba only knows how he brought about this change in my husband's mind to proceed to Shirdi.

We left our house at about 8.45 A.M. and reached the Central bus stand at 9 A.M. Buses to Shirdi from this bus stand go at an interval of 30 minutes. By Sai Baba's grace, we got two seats in a bus leaving Nasik at 9.30 A.M. It takes about 2 hours and 30 minutes to reach Shirdi, which meant that we would be at Shirdi bus stand at 12 noon from where it takes another 10 minutes to reach Baba's Samadhi and thus be late for noon Arthi. Surprisingly inside the bus we saw Sai Baba's photo decorated with flowers by the driver. When we were about 20 Km. short of Shirdi, the driver increased his speed and reached Shirdi bus stand at 11.50 A.M.



We virtually ran from the bus stand to the place of Baba's Maha Samadhi and it appeared as though Baba was waiting for our arrival. The Arthi started after we stood in the queue.

Here again, I was put into another test by Baba. The volunteer who was controlling the crowd on the ladies side kept on obstructing the image of Baba and asked me to go forward knowing fully well that there was no place to go further. I could not control my tears and wept like a child in front of Baba saying, 'is this for which he called us all the way from Nasik and face such humiliation?' I narrated the incident to my husband, who took it very calmly and said that though the volunteer was in the proximity of our sadguru he has not got his grace to be humble.

I told my husband that I will never come to Shirdi again if this is the treatment we are going to get. I must admit here that this was absolute due to my ignorance of our Baba's ever lasting love that I uttered these words to tally against our method of living. My husband smiled and said that I must learn to be more tolerant to such treatments and tests by Baba.

We left Shirdi at 2.45 P.M. and reached Nasik Road at 5.15 P.M. Our vehicle had come to take us home. On our return journey we were joined by a young couple returning after Baba's darshan at Shirdi, who wanted to go to Bombay the very day after visiting a beautiful Mandir at Nasik known as 'Mukti Dham'. My husband as usual went to help this couple. He took them to the railway station and bought the tickets for them by Kashi Express leaving Nasik Road at 3.30 P.M. which was delayed by Baba by 3½ hours. The gentleman after purchase of the tickets had lost one ticket. My husband told him not to worry and assured him that by Shri Baba's grace, he will get



back the ticket. They both again went towards the counter and enroute an old man met them and asked whether they had lost a ticket, showing the same to them. This gentleman thanked the old man and was surprised at my husband's total faith in Sai Baba. My husband told him that Baba's devotees will never suffer.

We then went to Mukti Dham, and as one enters the Mandir one could see on the left side Sai Baba's statue. The poojari was about to start the evening Arthi. As soon as we reached Our Sadguru's statue, we were welcomed by the poojari and the Arthi commenced. I shed tears again and repented for my folly at Shirdi as Baba through his perennial mercy blessed me to witness the evening Arthi at this place and gave a special darshan exclusively for me. We had been to this mandir many a times; but never before did we witness the Arthi to our Sadguru at this time of the evening.

Dear devotees, looking into all the miracles on 09 September 84 and the earlier ones, do they not show the perennial mercy our Lord Sai Nath ?

I pray to our Lord Sai Nath to be constantly with us and allow us to stay very near to his divine abode at Shirdi. ★

**Mrs. Shanta Rajamani**  
C/o Major R. Rajamani, Artillery Centre,  
Nasik Road Camp, Pin 422 102





## Cast in Baba's Mould

[Shri Narasimha Swamiji was at the head of the legal profession at Salem. He however gave up his roaring practice in 1925 in response to an inner call for spiritual quest and started The All India Sai Samaj at Madras through which he propagated Sai devotion in the south. In late Radhakrishna Swamiji he found a devout disciple, who took the banner of Sai devotion on his shoulder and ably kept it fluttering. According to his Guru's order he started the Sai Spiritual Centre at Bangalore and nursed it diligently. After working throughout his life for the spread of Sai devotion he attained Mahasamadhi on 14-1-1980. The following article written by Shri Rasal is published in this month in order to pay our homage to this Apostle of Sai on his Mahasamadhi day coming on 14-1-1985 — Editor]

Five years have flown like a bird in endless stream of all consuming time. It is said that time erases the memory of even the most memorable; but to this universal rule there are worthy exceptions of those perfect souls, who are cast in the mould of truth. Shri Baba appeared in the human form to preach and practise truth. He is truth incarnate. He carries on His mission through His true devotees, whom He lovingly casts in His mould. Our illustrious Radhakrishna Swamiji is one such perfectly moulded devotee, who still lives and guides the devotees of Shri Baba as will be seen from the following incident.

During Guru Purnima Festival of 1984, I came across a devotee with Radhakrishna Swamiji's biography in his hand at Dwarkamayi. I enquired of him how he came to know Swamiji. What he told me must be put into print. One morning, he got a vision when he saw that one statue of a person, not known to him, was seen above Shri Baba's statue. He was amazed that an unknown person should be shown higher than Shri Baba. He was non-plussed and was eager to know who the unknown person was. However, His curiosity was not tested by Shri Baba any more.



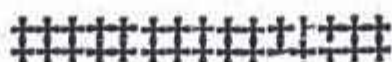
During his visit to Bangalore in the following fortnight, he was taken to Sai-Spiritual Centre by his relative with whom he was putting up. At the Centre, he started weeping at the sight of Shri Swamiji's statue. His relative was told about the cause of his weeping and he too was surprised beyond measure.

What does the vision indicate? In my humble opinion, Shri Sai Baba is a devotee of His true devotees and therefore, he showed that he held a true devotee like Swamiji above Himself.

It will not be out of place to mention here, how I was also drawn by Shri Baba, to Swamiji. In 1979, while I was in the thick of adverse circumstances, Shri Baba gave a vision and told me, "I would bless you during the writers' gathering." I was then clearly shown that Shri Swamiji blessed me. For me, therefore, Shri Swamiji was, nay is, Shri Baba. I do say that Shri Swamiji is Baba as Swamiji still lives and guides the devotees like Baba, as is amply proved by the above vision to the unknown devotee and to myself.

Readers, the very fact that Shri Baba should show me Shri Swamiji and tell me that His blessings would be given through him is a clear proof that Swamiji attained perfection by casting aside his own personality and thus showed that he is now in Shri Baba's mould. Baba in his own inimitable silent but effective way carries on the work of guiding His devotees through such devotees when he earmarks for them such a role. What more appropriate homage can we pay to Swamiji than by slowly casting away our personality i. e. ego to facilitate our moulding in the perfect mould of Shri Sai Baba. ★

**Anil Keshavrao Rasal**  
21/382, B. P. T. Staff Quarters, Reynolds Road,  
Wadala (E.), Bombay - 400 037.





# Shri Vasantao Laxmanrao Potdar



Shri Sai Leela is a magazine of international fame. It is being published for the last sixtythree years. For the last ten years an annual gathering of the contributors to this magazine is being held at Shirdi. The eleventh gathering will be held in this month on Sunday, 27th and Monday 28th. As per the tradition, some elderly Sai devotee, who had the good fortune to take darshan of Shri Sai Baba, when he existed in flesh and blood and who was blessed by Him, is usual

electd as the President of this gathering. We are lucky that this time also we have got Shri Vasantao Laxmanrao Potdar as the president of the 11th Annual gathering, who was blessed by Shri Sai Baba, when the former was just a boy and who is a Sai devotee from his childhood.

Shri Vasantao was born on 4th December 1903, at Edwan, in the Thane District, near the Safala Railway Station on the Western Railway. His father Shri Laxmanrao was working as a clerk in the Engineering Dept. of the P. and O. Company. Shri Vasantao finished his primary education at Edwan and he studied upto Matric at the High School conducted by the Gokhale Education Society at C. P. Tank in Bombay. As religious functions were being performed in the house of Shri Vasantao since his childhood, he was moulded to be a believer in God and a religious minded person.

Shri Laxmanrao Yashwant Potdar, the father of Shri Vasantao was a sincere devotee of Shri Sai Baba and he had complete faith in Him. Once he had difference of opinion with



his officer on certain proposal, where Shri Laxmanrao urged that the work, if carried out according to his idea, would be beneficial to the company and it would put the company to loss if it would be carried out according to the idea of the Officer. However the Officer did not agree with Shri Laxmanrao and asked him to carry out his orders. This upset Shri Laxmanrao to such an extent that he tendered his resignation. However after leaving the job in such a way Shri Laxmanrao started repenting, because he had no other financial help to run the household. He therefore prayed to Shri Sai Baba to give him another job and he offered to pay to Baba the full salary for one month if he would get a job soon. Shri Sai Baba was always running to the call of His devotees and therefore within four days after Shri Laxmanrao tendered his resignation, he was called back in his old office as the officer realised his mistake and decided to call back Shri Laxmanrao on the job. After Shri Laxmanrao got his salary for the month, he immediately started for Shirdi for fulfilling his vow. This incident took place in 1911 when Shri Vasantao was just eight years old. Shri Laxmanrao took his son, Shri Vasantao, along with him, when he went to Shirdi. In those days one had to travel from Bombay to Kopergaon by train and from there to Shirdi through a bullock-cart.

After thus completing the hazardous journey from Bombay to Shirdi, Shri Laxmanrao went for darshan of Shri Sai Baba, who was sitting in Dwarakamai at that time. As a number of devotees had already been there in the courtyard, Shri Laxmanrao sat in the rear to wait for his turn. While he was thus stated, One pony came there and went away after bowing down to Shri Baba. All were wondering at this gesture of the pony.

Shri Sai Baba just then looked at all the devotees and said, "Oh Laxman, give me my salary". Shri Laxmanrao and his son were coming to Shirdi for the first time. They therefore thought that Shri Baba must not be knowing Laxmanrao's name



and that He must be calling some other 'Laxman' in the gathering. So he just started looking round about; but Shri Baba again said, "Yes, Yes, I am addressing only to you. Give me my salary". On hearing these words, Shri Laxmanrao went ahead, bowed down to Shri Baba and offered Him his whole salary for the month. Shri Vasantao also bowed down to Shri Sai Baba along with his father. Then Shri Baba blessed both of them and asked one old lady, who was sitting near Baba, to arrange for the lunch of Shri Laxmanrao and his son Shri Vasantao.

After lunch both, the father and the son, went to Shri Baba for requesting for permission to leave Shirdi and go back to Bombay by the evening train. After getting due permission, both of them started back for Bombay. As Shri Laxmanrao had handed over the whole of his salary to Shri Baba, he had no money left with him. However with full faith in Shri Baba he started his journey back to Bombay. Somehow they completed their journey in the bullock-cart up to Kopergaon, but thereafter Shri Laxmanrao was worried how to buy the Railway tickets. As he was thus engrossed in his thoughts, one old friend of Shri Laxmanrao came there and said, "Wait, I am booking my tickets for Bombay. So I will book your tickets also along with my tickets". What a wonder ! the friend came with the tickets, handed them over to Shri Laxmanrao and without asking for money he hurriedly went away never to come back. In this fashion Shri Sai Baba helped Shri Laxmanrao to come to Bombay without spending a pice. Because of this miracle, Shri Vasantao became a Sai devotee from that day and his devotion towards Shri Baba is increasing even now.

Shri Vasantao told about one instance when Shri Sai Baba helped the family in their distress. "Once Shri Laxmanrao became seriously ill. His illness took a serious turn and the doctor, attending on him, told Vasantao that Laxmanrao was at the last stage and therefore he may call all his near relations to meet him. Hence I called my maternal uncle Shri Yashwantrao Edwankar. Myself, my Mother and my maternal uncle all were sitting anxiously



at the bedside of my father. At twelve midnight my father suddenly got up and sat in the bed. He just looked at the door and folding both his hands, he bowed and went to bed again. When he slept he had high fever and we all were altogether frightened. At about five O'clock in the morning my father woke up and asked for food. My mother gave him some porridge, which he took and he asked us, "Why are you keeping awake?" My mother told him that he was sick and hence we were waiting on him anxiously. On hearing this my father said, "Who says that I am sick? I am quite well. Before some time I looked at the door where I found a person, with a silver stick in his hand, sitting and guarding the door. I bowed to that man who told me, 'Let me see who comes here to give you trouble. I will drive him away if anyone comes here'.

From my father's above talk we all gathered that revered Sai Baba had appeared on the scene in the form of that man and had saved him from death. My father recovered completely very soon thereafter and our devotion towards Shri Sai Baba increased further from that time."

Once Shri Vasantryao, who was just a boy when he appeared for the Matriculation examination, was taken by his father to a watch company, near 'Kalaghoda' in the fort area, with the idea of purchasing a wrist watch for him. When he enquired about the price of the watch he felt that it would not suit his pocket and he wanted to drop the idea of purchasing the watch. Just then a Parsee gentleman, who was working in that company, and who was his friend, purchased that watch on his own name and gave it to the son of his friend. Shri Vasantryao accepted the watch as the prasad of Shri Sai Baba.

After purchasing the watch, Shri Laxmanrao remembered about his friend Shri Dinanath Wagal, who was working in the National Bank, which was just near the above watch company. Shri Laxmanrao went to the office of the Bank with the idea of seeing if Shri Vasantryao could be employed in that Bank as he had now studied upto matriculation. Shri Wagal immediately got



had now studied upto matriculation. Shri Wagal immediately got a paper and after asking Shri Vasantao to write his application thereon he took it to his officer with his own recommendation. Shri Fonseca, the son of the Governor of Daman, was the Officer in question and he immediately got Shri Vasantao employed in the Bank as a clerk on a salary of Rs. 65/- per month. Though Shri Vasantao had no previous knowledge of work in any office, it was Shri Sai's favour that he got a job so easily in that bank. The National Bank later on changed into Lloyed Bank and Grindlays Bank and Vasantao continued to serve in that bank till 1957, when he retired from service.

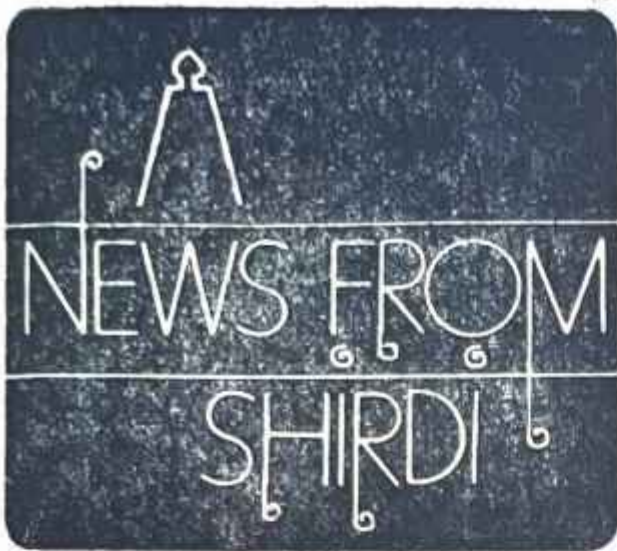
Since 1914 Shri Vasantao always reads daily Vyankatesh Stotra, Maruti Stotra etc. and worships Shri Sai Baba every day with great devotion. His worship is going on all these years without any interruption. His wife Mrs. Manoramabai, who was looking after the house very well and who was also a devotee of Shri Sai Baba, expired through ill luck in 1954. Shri Vasantao has seven sons and two daughters, who are all well-educated and who are holding high positions in different establishments. His one daughter Smt. Malatibai is M. A. M. Ed. and she is the principal of the S. N. D. T. school in Girgaum. Shri Vasantao was very much fond of cricket from his youth and even now he goes to witness cricket matches. He was chirman of the Daivadnya Cricket Association in Girgaum for over twelve years when he managed the institution very well.

The wife of Shri Mitkar Maharaj, a famous saint from Pune, and the wife of Shri Vasantao are sisters. Even at this mature old age of 81 years, Shri Vasantao is maintaining very good health and he is very active. He is all the time engrossed in thinking about religious matters.

All the delegates attending the 11th gathering will be pleased to attend the gathering under the august presidentship of such a devout devotee like Shri Vasantao and they will be eagerly waiting to hear something more about Shri Sai Baba from the mouth of such an old devotee.







OCTOBER 1984

In this month the 66th Punyatithi of Shri Sai Baba was celebrated at Shirdi for four days from 3-10-84 to 6-10-84 in a hilarious atmosphere. Many Sai devotees had come in large numbers from various places for taking part in the festival. Hence the staff the Shirdi Sansthan was very busy during this month. From previous experience, meetings of the heads of different departments were held well in advance before the festival and therefore there was no disorder anywhere. The festival got over happily without any disturbance.

### **Wednesday 3-10-1984 :**

This was the first day of the festival. The Samadhi Mandir was opened as usual at 5-00 a.m. and the Kakad Aarti was sung at 5-15 a.m. At 6 a.m. the photo of Shri Sai Baba and the Pothi (Marathi edition of Shri Sai Satcharit) were taken in procession from the Samadhi Mandir to Dwarkamai via Gurusthan. After the photo was placed in Dwarkamai, Parayan (Continuous reading of Sai Satcharit) was started immediately. At 6-30 a.m. the holy bath of Shri Sai Baba was started and the other programmes like Abhishek, aartis etc. went on in the Samadhi Mandir at their usual timings. In the afternoon Shri Manumaharaj Koklegaonkar, disciple of Shri Athavlemaharaj from Dasganu Ashram at Gorte, performed Keertan in the Samadhi Mandir from 4 p.m. to 6 p.m. Because of the melodious voice and the mastery over the Indian philosophy, the Keertan of Shri Manumaharaj was appreciated much by the audience. After the Dhuparati was sung, Shri Sharad Jambhekar, Radio Star from Bombay, gave in the Samadhi Mandir a programme of his vocal music from 7-30 p.m. to 9 p.m. and from 9-30 p.m. to 11 p.m. As the people



from Shirdi and its vicinity do not get a chance to listen to such artists, they had crowded in large numbers for the programme and they appreciated it much. From 9-15 p.m. to 11-15 p.m. the palkhi (palanquin) of Shri Sai Baba, fully decorated, was taken in procession., through the Shirdi village accompanied with band and Bhajan parties. The streets in the Shirdi village were levelled and cleaned for the procession and hence the devotees had not to face the foul smell this year while accompanying the procession. The Shejarati was sung after the palkhi procession returned to the Samadi Mandir and thus ended the first day of the festival when the Samadhi Mandir was closed.

#### Thursday 4-10-'84 :

This was the principal day of the festival. As this day came on a Thursday it had a double importance and the devotees were waiting for darshan as soon as the Samadhi Mandir was opened in the morning at 5 a.m. The Kakad aarti was sung at 5-15 a.m. At 6 a.m. the photo of Shri Sai Baba and the Pothi were brought back to the Samadhi Mandir via Gurusthan in a procession accompanied by music as the parayan got over by that time. The holy bath, Abhishek and aartis etc. in the Samadhi Mandir, went on as usual from 6-30 a.m. onwards. At 9 a.m. the Bhiksha Zoli programme was started. As Shri Sai Baba used to beg in Shirdi village during his life-time, this programme is arranged every year on the punyatithi day, to commemorate that event. Shri R. D. Banne, Executive Officer of Shirdi Sansthan gave Zolies to the Sai devotees who were present for the programme and he moved in the Shirdi village along with all the devotees for Bhiksha. The ladies worshipped the flag of Shri Sai Baba at house to house and they gave wheat, jowar, Bajra, fruits, cocoanuts, money etc. in the Zoli by way of alms. This year Rs. 3,629-71 cash and corn worth Rs. 1,550/- was collected in the Bhiksha Zoli, which was almost double the usual collection. From 10-30 a.m. to 12 noon Shri Manumaharaj performed Keertan in the Samadhi Mandir on the subject of the Punyatithi of Shri Sai Baba. The noon aarti was sung thereafter and the teerth and prasad were given to the devotees, who attended the aarti.

( to be continued )



# श्रीसाईलीला

हिंदी विभाग

अनुक्रमणिका

जनवरी १९८५

		पृष्ठ
१ दीन बन्धु आप-सा	श्री लक्ष्मीनारायण मिश्र	५०
२ सिकंदराबाद में एक अनोखा समारोह	श्री बी. राजेश्वरकुमार	५१
३ मेरी साईलीला	प्रा. गुन्डेराव पटवारी	५३
४ बालहट	सौ. शकुंतला जगतकर	५४
५ मेरा एक अनुभव	श्री शरद कुमार गुल्हाने	५५
६ साईलीला से सब होता है	श्री विजय द. हजारे	५७
७ जबलपुर में श्री साईनाथ महासमाधि महोत्सव	श्री जी. एस्. ठाकुर	५७
८ ऐसी लगी लगन	श्री अशोक के. लखवाणी	५८
९ भक्ती का स्वरूप	प्रो. आद्या प्रसाद त्रिपाठी	५९





# दीनबन्धु आप - सा

जिघर देखता हूँ वहीं देते दिखाई नाथ,

कौन नहीं ठौर है जहाँ न आप छाये हो ।

कुछ कहते कि आप शिरडी में वास करें,

किन्तु नहीं ऐसा, कण - कण में समाये हो ।

देखते ही निज भक्त को कष्ट में फँसा हुआ,

सत्वर साईनाथे दौड़ते हुये आये हो ।

पतितोद्धारक हैं संकट - निवारक आप'

मेरी वार सौख्य - सिन्धु चुप क्यों लगाये हो ॥ १ ॥

आप जैसा महान है कोई वसुन्धरा में,

योगिराज भी न देता है दिखाई आप - सा !

भक्तों के कल्याण का ध्यान रखते हो सदैव,

है न कोई भक्तपाल दयावान आप - सा ।

परदुःख कातर हो उठते भूछुंठितों को,

मिलना कठिन है, उदार नम्र आप - सा ।

खोजता फिरा हूँ घुम - घूम कर चारो ओर,

लेकिन न पाया कहीं दीनबन्धु आप - सा ॥ २ ॥

लक्ष्मीनारायण मिश्र

124/136, ब्लॉक 'सी', गोविन्द नगर, कानपुर ( उ. प्र. )





# सिकन्दराबाद मे एक अनोखा समारोह

आज रविवार का १४-१०-८४ का साई कुमार व्याघ्रनिवारण आश्रम, सिकन्दराबाद के साईमंदिर का विशेष कार्यक्रम बहुत ही आनन्द और उत्साह के वातावरण में सम्पन्न हुआ। आज का विशेष उत्साह का कारण हमारी जान से प्यारी "साईलीला" अंक के कार्यकारी सम्पादक श्रीयुत परचुरेजी का उपस्थित होना। साथ ही श्री रंगाचारी श्री साई मिशन के सेक्रेटरी एस्. राजेश्वरराव चेअरमेन टुडा एम. एल. ए., श्री नरसिंहरावजी डिप्टी डाइरेक्टर अग्रीकलचर ए. पी. तथा अन्य साई भक्त उपस्थित थे।

साई अर्चना और नामावली के बाद कुमारी गिरिजाजी ने अंगरेजी में भक्त वृन्दको श्री परचुरेजी का परिचय कराया और उनकी साई सेवा के अथक प्रयास का वर्णन किया। उसके बाद उन्होंने मन और उसके कार्य के बारे में और उसके निग्रहके उपाय बताया। मन को अपने बन्धन पर रखने से मुक्तीमागे पासकते हैं और उसी मन को इन्द्रिय सुखों में लगाने से माया में पडकर ईश्वर से दूर हो जाते हैं। भगवत प्रेम से और शांती पूर्वक गीताचार्य श्री कृष्ण के उपदेश अनुसार धीरे धीरे अभ्यास और वैराग्य द्वारा इसको बांध कर मुक्तीमागे प्राप्त कर सकते हैं। इसके बाद श्री द्वारकाजी ने मनग्राही तरीके से "साई शिवा हरि ओम्" का भजन कर सबको मन्त्रमुग्ध किया और भजन किर्तन का महत्व समझाया। इसके बाद हमारे माननीय अतिथी श्री परचुरेजी ने अपना मधुर और खड़ी आवाज में मनग्राही उपन्यास दिया। परचुरेजी ने अपना साई अनुभव में बताया कि कैसे १९७३ में अपनी नौकरी के समय उनके भाई के दहांत के समय जो कि साईलीला के सम्पादक थे। उस समय के कोर्टरीसीवर श्री पाठकजी ने उनसे अनुरोध किया कि इस रिक्त स्थान को आप अवश्य आकर सम्भाले। तब दो महीने के बाद रिटायर होने के बाद आकर इस नयी जुम्मेवारी का श्री साई की कृपा से बोझ उठाया और आज तक उनके अनुग्रहके कारण उसका सम्पादक कर रहा हूँ यह सब श्री बाबा की अपार दया से हो रहा है। मैं तो उनकी इच्छा का कारण मात्र हूँ ऐसा जोर देकर उन्होंने समझाया। आज ग्यारह वर्षों से सेवा कर रहा हूँ। कई बार सोचता हूँ अगले महीने क्या लिखूंगा लेकिन वे स्वयं हा मन मे प्रेरणा देकर अपना काम करवा लेते है। श्री हेमाडपंत ने अपनी बायांग्राफी में स्पष्ट रूप से कहा कि साई चरित का मैं निमित्त मात्र हूँ करवाने वाले वे स्वयं



श्री साईनाथ महाराज हैं। साई के उपदेश के बारे में जोर देकर कहा कि साई ने हमेशा दो वस्तुओं की दक्षिणा मांगी एक श्रद्धा और दूसरी सबूरी। वस मैं तुमको सान समुंदर के पार लेजाऊँगा। उन्होंने हजार से भी ज्यादा भक्तवृन्द को यही बताया कि विश्वास के जरिये भगवान की प्राप्ति हो सकती है। परचुरेजी ने श्री सद्गुरु डॉ. साई कुमारजी द्वारा निर्मित "साई कुमार व्याघ्रनिवारण आश्रम में साई भगवान की इतनी सुन्दर मनोहारी मूर्ती की बहुत प्रशंसा की। और इतने बड़े पैमाने पर लोक जागृती कर मानवों को भक्ती मार्ग पर लगाने की उनकी दृढ़ लगन और प्रयास की सराहना की। और अन्त में कहा कि मैं सब साई बन्धुओं से प्रार्थना करता हूँ कि इसी तरह आध्यात्मिक मार्ग पर प्रगती करते हुए साई चरणों में लीन हो पुनः एक बार श्रोतागण को तथा श्री सद्गुरु साई कुमार महाराज को अवसर देने के लिए धन्यवाद दिया। सारा हॉल तालीयों की गडगडाहट से भर गया।

इसके बाद श्री सद्गुरुजी ने अपनी अमृतमयी वाणी से सबको तृप्त किया। पहले साई बाबा की अनुग्रह और कृपा से ही हर कार्य पूर्ण हो रहा है मैं केवल निमित्त मात्र हूँ यह साफ साफ शब्दों में कहा। किसी को भगवान दर्शन के लिए कष्टी जाने की जरूरत नहीं है। सबसे प्रत्यक्ष भगवान माता और पिता हैं। उनकी सेवा का अवसर कभी भी खोना नहीं चाहिए। वे कितने ही अच्छे हो या बुरे हो उनकी सेवा आवश्यक हर हालत में करनी चाहिए। इससे सर्व तीर्थों का पुण्य प्राप्त होता है। इसके बाद प्रत्यक्ष देव सूर्य है जो सुबह साई ब्रह्मा, दुपहर में साईशिव और शामके समय साई विष्णु के रूप में दर्शन देते हैं। इनसे ज्यादा और कहीं जाकर ईश्वर को ढूँढने की जरूरत नहीं है। इस संसार में जातीयाँ केवल चार हैं १) मानव २) कृपीक्रीटक ३) पक्षी ४) जानवर। बाकी सब हमारी बनायी हुई है इनके बन्धनसे बाहर आना और सब रूपों में साई के दर्शन करने चाहिए। मनकी पवित्रता अत्यन्त आवश्यक है। शरीर के मैल से हजार गुणा ज्यादा मैल मन ज्ञान और आंखों को मैला करता है। जैसे शरीर की सफाई के लिए लकन, हमाम या दूसरे साबनो से सफाई करते है मन, आंख, ज्ञान की सफाई के लिए राम, हरि, कृष्णा, वासुदेवा, पंढरीनाथा, साई नाम किसी एक का दृढ़ता पूर्वक जप करने से भवसागर से पार जा सकते है। इस प्रकार निरन्तर भगवत नाम स्मरण से धीरे धीरे मन पवित्र होता जाता है। १) आंख की पवित्रता यह है कि अपनी स्त्री या पति को छोडकर हरेक को भाई मां बहन



के रूप में देखना, २) जवान से हरेक को नम्रतासे बात करना । दुर्भाषा से किसी का मन न दुखाना । हरवक्त नाम स्मरण करना ३) कानों द्वारा हमेशा नामस्मरण सुनना । किसी की निंदा या अपवचन न सुनना । बस पवित्रता आपके मन में बस जाएगी और मुक्ति का मार्ग खुल जाएगा । इसके बाद श्री परचुरेजी से अनुरोध किया कि साईलीला का तेलगू अंक निकाला जाए जिससे आंध्र प्रदेश के साईभक्तों की मानसिक तृप्ति हो सके । इसके लिए अपनी ओर से पूर्ण सहयोग की पूरी तैयारी बतायी । कहा कि अगर प्रिन्टींग की दिक्कत हो तो यहाँ से पत्रिका प्रिन्ट कराके "श्री साईलीला" बम्बई के अधिकृत पते से प्रचारित करवायी जा सकती है इसके लिए पूर्ण कोशिश करने की अपील की जिससे साईलीलाओं का और अधिक प्रचार प्रसार हो सके ।

बी. राजेश्वर कुमार

१२-१-१-B/३३ इन्दिरा नगर, रामथिएटर लाला पेट,  
सिकन्दराबाद ५०० ७८९ ( आं. प्र. )

## मेरी साई लीला

पत्र आपकी साई लीला, अगाध अपरम्पार  
जिसका न तोड़ जगतमें, अमृत मन्थन धार  
धन्य तुम्हारा जीवन, धन्य तुम्हारी पत्रिका  
गंगा, यमुना को मिलकर किया जगत उपकार ॥ १ ॥

सदानन्द आनन्दकन्द, साई का है लाडला  
परचुरें को जीवन देकर साई ने है पाला  
कैसी करनी उस साई की, कैसा है चमत्कार  
हम सब को है ले चले, साई पालन हार ॥ २ ॥

प्रा. गुन्डेरारव पटवारी

एन्. एफ. जे. कॉलेज, विदर, ५८५ ४०१ (कर्नाटक)



## बाळ हट

मैं हूँ कन्या नादान बावळी  
बरबस रोये जाती हूँ ।  
सिर्फ व्यथा का गुलदस्ता हूँ  
और न लावुं कोही ।  
मेरे बाबा मेरे मालीक  
अपनाओगे ना मुझ को भी ?

॥ १ ॥

तू पिता मैं बालक मूरख  
सदा सुनाऊँ अपने ही दुःख ।  
गम की गठड़ी बांध के मेरी  
फेक देना तू दूर कही ।  
मेरे बाबा मेरे मालीक  
रहम कर दो मुझपर भी

॥ २ ॥

पल पल ठोकर खा खा कर  
व्याकुल होकर आयी हूँ ।  
तरस रही हूँ तेरे बिना  
चातक जैसे जला बिना ।  
मेरे बाबा मेरे मालीक  
गले लगा लो मुझ को भी

॥ ३ ॥

सौ. शकुंतला जगतकर

१९ - १६२, उन्नत नगर, विभाग २,  
गोरेगाव ( पश्चिम ), बम्बई ४०००६२.





# मेरा एक अनुभव

बाबाने अपने वचन को किस तरह पूर्ण किया, वह मैं आपको समक्ष प्रस्तुत कर रहा हूँ। बाबाने कहा, “जो एक बार मेरी शरण में आकर कहता है—कि मैं तुम्हारा हूँ, तो मैं उसकी हर मुसीबतों से रक्षा करूँगा।”

हर वर्ष की भांति सन् १९६६ में मैं और मेरे मित्र दशहरा पूर्व ‘महासमाधी महोत्सव’ पर बाबा के दर्शन के लिए शिरडी जाने की तारीख तथा समय निश्चित करके, जाने के एक दिन पहले क्या क्या सामान ले जाना है, सब तय किया गया और दूसरे दिन स्टेशन पर मिलने का स्थान एवं समय एक दूसरे का बता दिया।

रात्रि में बाबा की दर्शन की उत्सुकता हमें भाव-विभोर किये जा रही थी। दूसरे दिन जब मैं स्टेशन पर पहुँचा तो, वहाँ मेरे मित्र उपस्थित नहीं होने से मुझे दुख तो हुआ ही और गुस्सा भी आ रहा था। गाड़ी का समय भी निकल गया। मनमें कई शंकाएँ हो रही थी। उसके बाद मैं सामान आदि लेकर रिकक्षा से उनके घर गया, देखा तो वह घर ही बैठकर कुछ सोच रहे थे। मैंने उनसे पूछा क्यों क्या हुआ? मुझे समय देकर तुम यहाँ बैठे हो? और मैं स्टेशन पर तुम्हारा इन्तजार कर रहा था। उसने बड़े चिन्तित स्वर में उत्तर दिया, “पैसों का इन्तजाम नहीं हो सका मनमें यही प्रार्थना कर रहा था ‘बाबा अगर मैंने आपकी भक्ति कि है, और आपको ले ही जाना है तो पैसों का इन्तजाम करा दो। हृदय में आपके दर्शन की अपार श्रद्धा लगी है।”

उन्होंने आगल कहा, “मैंने दो तीन सज्जनों से पैसे मांगे लेकिन नहीं मिल सके।” मैंने कहा, “और एक बार मांगकर देख लो।” मैं जाने के बाद उसे दो जगह ५०-५० रु. मिले, और कुछ पैसे मैंने दिये। रात्रि की रेल द्वारा हम लोग खाना हो गये। रास्ते में हम लोग बाबा के इस चमत्कार को देखकर बाबा का गुणगान कर रहे थे।

किस रूप में आकर बाबा ने मेरे मित्र की मनोकामना पूर्ण कि और बाबा ने अपना वचन किस तरह निभाया है।



हम लोग शिरडी जाकर बाबा के दरबार में हमें इतनी शांति मिली कि आज तक कहीं और नहीं मिल पाई। वहां का दृश्य देखकर मन बहुत ही आनन्दित हुआ। ऐसा महसूस हो रहा था कि बाबा के चरणों को पकड़कर बाबा के चेहरे को देखते रहें।

बाबा की भक्ति में इतनी शक्ति है कि मनुष्य को मुक्ति दिला देती है, लेकिन तन-मन से उनके दास हो जाइये। जिन्हे अष्टसिद्धि प्राप्त हो और नव-निधि जिनके सान्निध्यमें दास करते हों, आप की हर सन्कटसे मुक्ति दे सकेनो। इस व्यस्त जीवन में मनुष्य को भक्ति करने के लिए समय भी नहीं मिलता, इसलिए हृदय से अपने को बाबा के चरणों पर समर्पित कर देने से ही आपको मुक्ति मिल सकती।

मेरे मित्र को तीन पुत्रिया थी, लेकिन एक भी पुत्र नहीं था, पुत्र की आशा से वह दम्पति दुखी थे। बाबा की कृपा से उन्हें शिरडी से आने के बाद पुत्र रत्न की प्राप्ति हुई। इससे उनके परिवार को जैसे अचानक गडा हुआ धन प्राप्त हुआ हो। उनके खुशीका ठिकाना न रहा। उनकी श्रद्धा और सबूरी का सन्देश का हम जीवनभर पालन करते रहेंगे। और घर घर पहुंचायेनो।

हम बाबा से यही प्रार्थना करते हैं कि अमितक आपकी प्रेरणा से हमारा जीवन आनन्दमय है, उसी तरह अन्तिम समय भी सुखमय हो। मेरे हृदय में आपका नामस्मरण होता रहे, जब प्राण तन से निकले, हे प्रभु उस वक्त मैं आपके चरणों में बन्धा रहूं यही मेरी अन्तिम इच्छा है।

शरद कुमार गुल्हाने

श्री शिव-साई मन्दिर, मिडलैंड, खमरिया, जबलपुर ( म. प्र. )





# साईलीला मे सब होता है

कोई नही है यहाँ अपना  
मालूम होकर भी तुमको  
भूल जाते क्यों 'साई' को  
संभालता है जो सबको ?      ॥ १ ॥

नाशिवन्त इस तनकी  
खिसमत कितनी करते हो  
इसके बदले कोशिश करो  
'साईपन्थ' पर चलने की      ॥ २ ॥

गम न किसी का, खुपी न किस की  
होता है जो होता है  
पाप कहो, या पुण्य कहो  
'साईलीला' से सब होता है      ॥ ३ ॥

विजय द. हजारे

सी-६, गुंफादर्शन, फर्स्ट कार्टर रोड, बोरीवली ( पूर्व ), बम्बई - ४०० ०६३.

## जबलपुर में श्री साईनाथ महासमाधि महोत्सव

मध्यप्रदेश की संस्कारधानी जबलपुर में श्री शिव साई मन्दिर, मिडलैन्ड, खमरिया में श्री साई भक्त मन्डली द्वारा सच्चिदानन्द सद्गुरु साईनाथ महाराज का ६६वां महासमाधि महोत्सव दि. ३०-९-८४ से दि. ४-१०-८४ तक विविध आध्यात्मिक धार्मिक कार्यक्रमों के साथ सम्पन्न हुआ। १-१०-८४ को "शिरडी के सन्त" काव्य लेखक श्री ठाकुर भूपतिसिंह का प्रवचन साई भक्तों के लिए आकर्षण का केन्द्र रहा। अपने लम्बे प्रवचन में श्री ठाकुर ने साई बाबा के अलौकिक चरित्र पर सारगर्भित प्रकाश डाला। इसी तरह श्री साई दरवार नेपियर टाऊन जबलपुर द्वारा दि. १८-१०-८४ से २०-१०-८४ तक सार्वजनिक रूप से उक्त उत्सव मनाया गया। कार्यक्रम का उद्घाटन रानी दुर्गावती विश्वविद्यालय के



कुलपति साईभक्त डॉ. अमरेश अवस्थी ने किया। नगर के विद्वान महंत रामचन्द्र दास की अध्यक्षता में प्रथम दिन श्री ठाकुर भूपति सिंह ने श्री साई बाबा के दिव्य जीवन पर बृहत प्रकाश डाला उक्त अवसर पर उपासना, कव्वाली भजन, सन्गीत आदि के कार्यक्रम भी हुए।

जी. एस. ठाकुर

जी. टाइप. बरगी हिल्स, जबलपुर (म. प्र.)

## ऐसी लगी लगन

ऐसी लगी लगन हम तो हो गये मगन,  
हम तो घर घर साई भजन गाने लगे।  
मन्दिरमें आके भजन हम है गाते,  
साई बाबा के भजनी कहाने लगे।  
ऐसी लगी लगन हम तो हो गये मगन॥

१ ॥

कोई रोके नहीं कोई टोके नही,  
हम साई कृष्ण साई राम गाने लगे।  
बैठे भक्तों के संग रंगे साई के रंग,  
साई प्रियतम को हम तो मनाने लगे।  
ऐसी लगी लगन हम तो हां गये मगन

॥ २ ॥

साई ने प्यार दिया मानो अमृत दिया,  
हम तो सागर में सरीता समाने लगे।  
दुख कोई भी आये मुख से साई कहे,  
हम साई कृष्ण साई राम गाने लगे।  
ऐसी लगी लगन हम तो हो गये मगन

॥ ३ ॥

अशोक के. लखवाणी

गणेश भवन, जम्बुवेट, डांडीया बजार, बडौदा (गुजरात)



# भक्ति का स्वरूप

[श्री साईलीला मासिक के दिसम्बर १९८३ के अंक में प्रकाशित Devotion (भक्ति) शीर्षक का सम्पादकीय पढकर बम्बई के एक वाचक श्री एस्. आर्. जोशी ने उस सम्पादकीय को लोकहीत में व्यापक रूप से प्रचारित किये जाने की आवश्यकता पर बल दिया और उस सम्पादकीय की सराहना की है। इसलिये बैतुल के महाविद्यालय के हिन्दी विभाग के अध्यक्ष प्रो. आद्याप्रसाद त्रिपाठीजी ने उसका स्वैर अनुवाद किया है। प्रो. त्रिपाठीजी ने जो कष्ट उठाया उसके लिये उनको हम धन्यवाद प्रदान करते हैं - सम्पादक ]

श्री साईलीला पत्रिका में प्रकाशित पूर्व प्रतिवेदनों से पाठकों को स्मरण होगा कि जनवरी, १९८३ में बीसावाँ अखिल भारतीय साईभक्त सम्मेलन नेल्लौर (आन्ध्रप्रदेश) में सम्पन्न हुआ था। ऐसे सभी सम्मेलनों के खुले अधिवेशन में आयोजित सम्मेलन के उद्देश्य और प्रयोजनों पर स्वेच्छानुसार अपने विचार किसी भी विषय पर व्यक्त करने की स्वतन्त्रता प्रतिनिधियों को होती है। उपर्युक्त सम्मेलन के एक खुले अधिवेशन में साईभक्तों के कर्तव्य और अखिल भारतीय आधार पर सम्मेलनों के आयोजन की उपादेयता पर अनेक प्रतिनिधियों ने अपने स्वतन्त्र विचार व्यक्त किये।

पुरानी पीढी के अनेक प्रतिनिधियों ने सामान्यतः जन-समुदाय में साई-भक्ति के प्रचार-प्रसार की आवश्यकता पर तथा विशिष्ट रूप से युवा-पीढी में भक्ति-भावना के प्रसार पर जोर दिया। यद्यपि उनमें से अधिकांश ऐसे थे, जिन्होंने श्री साई-बाबा के जीवन-काल में उनका दर्शन करने का सौभाग्य प्राप्त नहीं किया था; तथापि उन्होंने श्री नरसिंह स्वामी जी, स्व. श्री साईपादानन्द राधाकृष्ण स्वामी जी तथा ऐसे ही अन्य महान् सन्तों का सम्पर्क-लाभ किया था और इसलिए उनके विचार से साई-भक्तों को एक सूत्र में आबद्ध करने का एकमात्र आधार भक्ति ही थी। इसलिए उनका विचार था कि यह भक्ति-भावना-जो मानव-जाति की स्वाभाविक प्रवृत्ति है-को साई-भक्तों को सूत्र में आबद्ध करने के माध्यम के रूप में अपनाना चाहिये और फिर उनके मन में सामाजिक सेवा की भावना जागृत की जानी चाहिये। युवा पीढी के कतिपय प्रतिनिधियों को स्यात् यह विचार



पसन्द नहीं आया । शायद इसका कारण यह रहा हो कि किस प्रकार के वातावरण में उनका विकास हुआ है । प्राचीन काल में माता-पिता द्वारा बच्चे के मन में भगवान के प्रति, बड़ों के प्रति, गुरुजनों के प्रति भक्ति भावना का उद्रेक किया जाता था कालान्तर में माता-पिता स्वयं ही उपर्युक्त कोटि के व्यक्तित्वों के प्रति श्रद्धा-भाव कठिनाई से ही विकसित कर पाते थे । कुछ लोग आधुनिक जीवन-पद्धति की द्रुतगामिता को इसका श्रेय देते हैं तथा आधुनिक विश्व में अपने अस्तित्व की रक्षा के लिए बिकट संघर्ष को इसका उत्तरदायी मानते हैं । तब भी इस तथ्य की उपेक्षा तो नहीं की जा सकती कि आज के अभिभावकों में भक्ति-भावना का कुछ सीमा तक न्हास हुआ है और इसीलिए युवा पीढ़ी के प्रतिनिधियों ने आक्रोशपूर्वक जन-समुदाय में साई-भक्ति के प्रचार-प्रसार की धारणा की अभिव्यक्ति का विरोध किया । ऐसे प्रतिनिधियों के भाषणों का सार संक्षेप में इस प्रकार दिया जा सकता है, “आखिर कब तक हम केवल साई बाबा की भक्ति के प्रचार-प्रसार की बात करते रहेंगे और सोचते रहेंगे? । कब तक हम साई बाबा की भक्ति के प्रचार-प्रसार की योजना और साधनों की बात करते रहेंगे? । यदि हम भूल नहीं रहे हैं तो विभिन्न स्थानों पर सम्पन्न हुए पिछले उन्नीस सम्मेलनों में हम इस प्रसंग पर पर्याप्त विचार कर चुके हैं । प्रारम्भिक स्तर पर यह सब बिल्कुल उचित था क्योंकि उस समय साई-भक्ति का प्रचार-प्रसार तब तक नहीं हुआ था । तब तक जन-समुदाय को इस महान् सन्त के बारे में जानकारी नहीं थी और लोगों को उनके जीवन, उनकी शक्तियों और उनकी दार्शनिक विचार-धारा का ज्ञान नहीं था । इसलिए उस समय साई-भक्ति के प्रचार-प्रसार की बात पर गम्भीरता से सोचना और उसके लिए तन-मन-धन से प्रयास करना बिल्कुल जरूरी था । लेकिन अब परिस्थितियां बदल गई हैं । इस महान् सन्त की महासमाधि को अब तक ६६ वर्ष व्यतीत हो चुके हैं । अब भारत तथा भारत के बाहर के देशों में साई भक्तों की संख्या करोड़ों तक पहुंच चुकी है । साई-मन्दिरों और साई-केन्द्रों की संख्या भी लगभग दो सौ या उससे भी अधिक हो चुकी है । अतएव क्या यह उचित नहीं प्रतीत होता कि अब हम साई-माध्यम के द्वारा कुछ समाज-सेवा का कार्य करने की ओर मुड़े? । क्या हमको इन केन्द्रों के माध्यम से जरूरतमन्दों को, गरीबों को इलाज सम्बन्धी सहायता उपलब्ध कराने का प्रयास नहीं करना चाहिए? । जब कि ऐसे केन्द्रों की अपनी कुछ संस्थायें हैं और लोगों को अपनी ओर आकर्षित भी कर रही हैं ?” ।



युवा-प्रतिनिधियों के भाषणों के उपर्युक्त निचोड़ से यह स्पष्ट है कि युवा साई भक्तों के मन में सामाजिक और शैक्षणिक कार्यों, चिकित्सकीय सहायताओं के विचार जागृत हो रहे हैं। निश्चित रूप से ये सुझाव स्वागत-योग्य हैं। आपको यह याद होगा कि जब साई बाबा शिरडी में आकर रहने लगे तो वे गरीब और जरूरतमन्दों को दवाएं दिया करते थे। वे कुछ रोगियों की सेवा-गुश्रुषा भी किया करते थे। शिरडी के अपने निवास-काल में उन्होंने रामनवमी, गोकुल-भष्टमी, दशहरा आदि अनेक उत्सव आरम्भ किये। गरीबों को अन्न-दान भी उनका विशिष्ट कार्य था। भोजन बनाने के लिए आवश्यक सामग्री वे स्वयं एकत्र करते थे और भोजन तैयार हो जाने के बाद वे बिना किसी भेद-भाव के स्वयं भोजन परोसकर खिलाते थे और इस सबके ऊपर उनकी अपने भक्तों को शिक्षा क्या थी?—“अपनी सारी चतुराई और सन्देहों को त्यागकर सदैव ‘साई नाम का स्मरण करो, इससे तुम समस्त बन्धनों से मुक्त हो जाओगे। इस बात में कोई शंका मत करो।” (साई सच्चरित्र-अध्याय १०, श्लोक १३५)

अपने नाम का निरन्तर जप करने के परामर्श के अतिरिक्त साई बाबा ने भक्तों को भगवान के प्रति भक्ति-भाव रखने की शिक्षा दी ता कि उनका मन स्थिर हो और उनमें सभी प्राणियों के प्रति सद्भाव विकसित हो। साई सच्चरित्र के इक्कीसवें अध्याय में हेमाडपन्त ने पुणे के अनन्तराव पाटणकर की कथा का वर्णन किया है। बाबा के चरणों में प्रणाम करने के बाद उन्होंने कहा कि, “मैंने अनेक ग्रन्थों का अध्ययन किया है। मैंने वेदों और उपनिषदों का भी अध्ययन किया। फिर भी मेरे मन को शान्ति क्यों नहीं है? अब मैं अनुभव करता हूँ कि मेरा सारा अध्ययन व्यर्थ हो गया है और यह कि अज्ञानी और श्रद्धालु लोग मुझसे अच्छे हैं। जब तक मेरे मन को शान्ति नहीं है, तब तक ग्रन्थों का पठन, शास्त्रों का अध्ययन तथा ऐसा ही किताबी ज्ञान किसी काम का नहीं। शास्त्रों के विकास का अध्ययन कितना बेकार है? महापुरुषों के महत्वपूर्ण वचनों के सतत स्मरण का क्या औचित्य है? उस ब्रह्मज्ञान का क्या उपयोग है, जो मानसिक शान्ति में सहायक नहीं हो सकता? मैंने अनेक लोगों से सुना है कि केवल साई बाबा के दर्शनों से ही सभी चिन्ताएं नष्ट हो जाती हैं। वे साधारण बातचीत के द्वारा ही लोगों को सन्मार्ग की ओर पथ-प्रदर्शन करते हैं। इसलिए है भगवान साई बाबा, आप सभी पुण्यों के भण्डार हैं, मैं आपके चरणों में आया हूँ। कृपया मुझे आशीर्वाद दीजिये जिससे मुझे मनःशान्ति प्राप्त हो।”



अनन्तराव पाटणकर की उक्त प्रार्थना सुनने के बाद साई बाबा ने उस सौदागर की कथा कही, जिसने घोड़े के द्वारा ल्यागे गये लीद के नौ गोले एकत्र किये और इस प्रकार मनःशान्ति प्राप्त की। श्री पाटणकर उस कहानी का मर्म नहीं समझ सके। इसलिए उन्होंने श्री गणेश दामोदर ऊर्फ दादा केलकर से बाबा के कथन का अर्थ पूछा। दादा केलकर ने उत्तर दिया, “बाबा जो कुछ कहते हैं, उस सबका अर्थ न मैं जानता हूँ और न समझता हूँ, लेकिन बाबा की प्रेरणा से मैं वह बताऊंगा, जो मैंने समझा है। इस कहानी में सन्दर्भित घोड़ा भगवान की कृपा प्रतीक है और घोड़े के द्वारा ल्यागे गये लीद के नौ गोले भक्ति के नौ प्रकार (नवविद्या भक्ति) हैं। यदि भक्ति के इन नौ प्रकारों में से किसी एक का भी श्रद्धा-विश्वासपूर्वक अनुसरण किया जाता है तो भगवान प्रसन्न होंगे और अपने उस भक्त के घर में स्वयं प्रकट होंगे। सभी साधनायें जैसे जप, तप, योग, शास्त्रों का अध्ययन-मनन बिल्कुल व्यर्थ है, जब तक वे भक्तियुक्त नहीं होते। वेदों में पारंगत होना या महा-ज्ञानी के रूप में ख्याति और केवल औपचारिक भजन महत्वहीन हैं। प्रेमा भक्ति अपेक्षित है। उस सौदागर की भांति नवविद्या भक्ति अपनाने के लिए आतुर उत्सुक बने रहो और तब तुमको मानसिक स्थिरता और शान्ति प्राप्त होगी।

श्री अनन्तराव पाटणकर की उक्त कहानी से श्री साई बाबा के उपदेशों का बहुत कुछ ज्ञान हो जाता है। यद्यपि श्री साई बाबा अनेक परिवारों के जीवन-निर्वाह हेतु आर्थिक सहायता दिया करते थे, उस दक्षिणा की राशि में से, जो वे भक्तों से प्राप्त करते थे तथापि वे गरीबों को भोजन कराते थे और हालांकि वे उदी दंकर लोगों को शारीरिक कष्टों से मुक्त करते थे, किन्तु उन्होंने लोगों को मानसिक शान्ति अथवा मुक्ति प्राप्त करने के लिए सामाजिक या शैक्षणिक कार्य करने का परामर्श कभी नहीं दिया। उन्होंने केवल भक्ति-भाव विकसित करने का परामर्श दिया। उनके उपदेशों से यह ज्ञात होता है कि भक्ति ही सर्व-मंगल का मूलाधार है। यदि तुम अपने भीतर पूर्ण भक्ति-भाव विकसित कर लेते हो तो अन्य सारी बातें जैसे सन्तुलित मन, सामाजिक कार्य करने की प्रवृत्ति और समाज के उत्थानहेतु कार्य करने की प्रवृत्ति तथा पर-हित के लिए कुछ त्याग करने की भावना स्वयमेव जागृत हो जावेगी।

श्रीमद्भगवद्गीता भी भक्ति पर विशेष जोर देती है। गीता के प्रारम्भिक अध्यायों में भगवान श्रीकृष्ण ने सांख्य योग (अध्याय २), कर्मयोग (अध्याय ३),



ज्ञान-कर्म-संन्यास योग (अध्याय ४), कर्म-संन्यास योग (अध्याय ५), ध्यान योग (अध्याय ६), ज्ञान-विज्ञान योग (अध्याय ७) और अक्षर-ब्रह्म योग (अध्याय ८) का विश्लेषण किया है, किन्तु अध्याय ९ में वे भक्ति का महत्व इस प्रकार स्पष्ट करते हैं, “पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति” (श्लोक २६) गीता के दसवें अध्याय में अपने ऐश्वर्य का वर्णन करने के बाद और ग्यारहवें अध्याय में अर्जुन को अपने विश्व-रूप का दर्शन कराने के बाद भगवान् कृष्ण ने पूरे एक अध्याय में भक्त के लक्षण और आचरण पर स्पष्ट प्रकाश डाला है। इस बारहवें अध्याय में भगवान् कृष्ण कहते हैं कि, “उनके द्वारा प्रारम्भ में बताये गये भक्ति के रूपों की अपेक्षा इस प्रकार की भक्ति सरल है” और अध्याय के अन्तिम श्लोक में वे कहते हैं, “श्रद्धधाना मत्परमा भक्तास्तेऽर्जीव मे प्रियाः” (१२-२०) (जो श्रद्धायुक्त होकर मेरी भक्ति करते हैं, वे मुझे परम प्रिय हैं) वस्तुतः अध्याय २ से लेकर अध्याय ८ तक आध्यात्मिक प्रगति के विविध उपायों का वर्णन करने के बाद किसी अन्य विधि की ओर संकेत करने की कोई आवश्यकता नहीं थी, किन्तु भगवान् श्राकृष्ण ने अध्याय ९ और अध्याय १२ में अन्ततः इसका विवेचन किया ही। इन दो अध्यायों में भगवान् ने हमको सविस्तार बताया है कि आध्यात्मिक क्षेत्र में भक्ति का महत्व क्या है और भगवान् के राज्य में भक्त का क्या स्थान है ?

हमारे पुराणों में ऐसे अनेक भक्तों की कथाएँ हैं जो अपनी एकनिष्ठा और निष्काम भक्ति के बल पर भगवान् के साथ एकात्मरूप हो गये थे। अनेक महान् सन्तों की जीवनी और उपदेशों से भी अध्यात्म के मार्ग में भक्ति के महत्व का परिज्ञान होता है। किसी सामाजिक अथवा राजनैतिक कारण से नहीं, बल्कि केवल भगवान् की भक्ति के कारण संसार के सभी धर्मों के महत्वपूर्ण धार्मिक स्थलों जैसे शिरडी, तिरुपति, गुरुवयूर, रामेश्वरम, बद्री-केदार, काशी, प्रयाग, नाशिक, पंढरपुर, मक्का, अमृतसर आदि में लाखों की संख्यामें लोग एकत्र हो रहे हैं। मानव-जाति में भक्ति की इस स्वाभाविक प्रवृत्ति का इस कारण संवर्धन होना चाहिये और किसी परम लक्ष्य की प्राप्ति के लिए भक्तों के संगठन के निर्माण हेतु इसका उपयोग किया जाना चाहिये।

इस सन्दर्भ में हम एक आधुनिक विचारक और श्री साई बाबा के परम भक्त आचार्य श्री ई. भारद्वाज के एक विचारोत्तेजक लेख का उदाहरण देना चाहेंगे, जो श्री साई लीला पत्रिका के फरवरी, १९८३ अंक के पृष्ठ २६-२९



पर प्रकाशित हो चुका है, जिसका शीर्षक है “साई बाबा मन्दिर” । अपने इस लेख में श्री भारद्वाज ने वैधानिक ढंग से साई-भक्ति के प्रचार-प्रसार हेतु कतिपय स्वस्थ सुझाव दिये हैं । उस लेख में अभिव्यक्त धारणा और सुझावों पर समस्त साई मन्दिरों, साई समाजों तथा साई आध्यात्मिक केन्द्रों को गम्भीरतापूर्वक विचार करना चाहिए । ये सुझाव मुख्य रूप से साई मन्दिरों तथा अन्य साई-संस्थाओं में पूजा की नियमित पद्धति के बारे में है । किन्तु इस व्यवस्था के परिणामों का आकलन करते हुए श्री भारद्वाज का मत है कि “सारे देश के समस्त असंख्य साई-भक्त इस व्यवस्था से बाबा की आध्यात्मिक शक्ति के द्वारा एक आध्यात्मिक परिवार से सम्बद्ध हो जावेंगे” और सम्पूर्ण साई-संस्थाओंके सुसंचालन की दृष्टि से यह अत्यन्त महत्वपूर्ण उपलब्धि होगी । जैसा पहले कहा जा चुका है, यह एक शुभ लक्षण है कि युवा पीढ़ी के साई भक्तों का ध्यान सामाजिक, शैक्षणिक तथा अन्य प्रकार के कार्यों के लिए साई संस्थाओं के उपयोग की ओर जा रहा है और निःसन्देह इस प्रकार के रचनात्मक कार्य प्रशंसनीय एवं स्तुत्य हैं, किन्तु सामान्य व्यक्ति के लिए यह अन्य प्रकार का कार्य भक्ति के रूप में उतना अधिक ग्राह्य नहीं होगा । अतएव भक्ति ही हमारा विशुद्ध आधार होना चाहिये और जैसा कि ऊपर श्री भारद्वाज के द्वारा संकेतित है, साई बाबा की भक्ति के प्रभाव से जब समस्त साई-भक्त एकता के सूत्र में आवद्ध होकर एक आध्यात्मिक परिवार का स्वरूप ग्रहण करलें, तब हम इन साई-भक्तों की प्रसुप्त शक्तियों को अन्य प्रकार के लोककल्याणकारी रचनात्मक कार्यों में उपयोग में लगा सकते हैं । जो साई संस्थाओं के सभी संगठनों का केन्द्र बनेगा ।

(दिसम्बर, १९८३ की साई लीला (अन्प्रेजी) में डॉ. एस. डी. परचुरे द्वारा लिखित सम्पादकीय ‘डिवोशन’ का अविकल हिन्दी रूपान्तर)

अनुवादक

प्रो. आद्या प्रसाद त्रिपाठी

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





## Publications of Shri Sai Baba Sansthan Shirdi

No.	Name of the Book	Language	Price Rs.	Postage Rs.
1.	Shri Sai Satcharita	Marathi	22.00	6.00
2.	do	English	13.50	4.00
3.	do	Hindi	12.00	4.00
4.	do	Gujrati	12.00	4.00
5.	do	Kannad	10.00	4.00
6.	Shri Sai Baba Jeevitacharitram	Telugu	13.00	4.00
7.	do	Tamil	12.00	4.60
8.	Sai Leelamrit	Marathi	7.50	3.00
9.	do	Gujarati	4.25	3.80
10.	do	Hindi	7.00	3.50
11.	Shri Sai Baba Awatarkarya	Marathi	4.00	3.00
12.	Shri Sainath Stawanmanjiri	do	0.35	3.00
13.	do	Gujarati	0.30	3.00
14.	Sagoonopasana	Marathi	0.50	3.00
15.	do	Gujarati	0.50	3.00
16.	Four Adhyayas by Dasganu	Marathi	1.25	3.00
17.	Sai Keertanmala	Marathi	0.75	3.00
18.	Pictorial Sai Baba	Marathi	4.00	3.00
19.	Shirdi Darshan	English	4.50	3.00
20.	Children's Sai Baba	Marathi	1.75	3.00
21.	do	English	1.75	3.00
22.	do	Telugu	Under Print	
23.	do	Gujarati	1.50	3.00
24.	do	Hindi	1.75	3.00
25.	Great Saint Shri Sai Baba	Marathi	0.50	3.00
26.	Sai The Superman (Sai Sharananand)	English	5.25	3.00
27.	Guide to Holy Shirdi	English	1.50	3.00
28.	do	Marathi	1.50	3.00
29.	do	Gujarati	1.50	3.00
30.	do	Hindi	Under Print	
31.	Pooja Vidhi	Telugu	do	
32.	Rudradhyaya	Marathi	0.90	3.00
33.	Shri Sai Baba of Shirdi, P. Bharueha	Eng.	5.00	3.00
Shri Sai Leela Monthly Magazine Marathi & English-cum-Hindi				
Annual Subscription Rs. 10/- Single Copy Re. 1/-				



# SHRI SAI BABA PHOTOS

No.	Photos	Size (Inches)	Price		Postage	
			Rs.	P.	Rs.	P.
1)	Ashirwad	14x20	1-	65	3-	00
2)	"	10x14	1-	10	3-	00
3)	"	7x10	0-	55	3-	00
4)	"	4x5	0-	20	3-	00
5)	"	2x3	0-	15	3-	00
6)	Baba Sitting on Stone (Col)	14x20	1-	65	3-	00
7)	" (Black & White)	14x20	1-	65	3-	00
8)	Statue Photo	13x18	2-	75	3-	00
9)	"	13x18	1-	00	3-	00
10)	Dwarkamai Photo (Col)	14x20	1-	10	3-	00
11)	"	10x14	0-	85	3-	00
12)	Camera Photo (Coloured)	9x12	1-	65	3-	00
13)	" (Black & White)	9x12	1-	10	3-	00
14)	Baba Sitting on Stone (Blue)	9x13	0-	75	3-	00
15)	Shri Sai Baba Tin Plate Calendar		16-	00	8-	00

## Publications & Photos Available at :-

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